DISCOURSES OF THE PROPHET JOEL F. LEBARON

And Some of His Close Associates

COTEJADO

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PROPHET JOEL F. LEBARON

And Some of His Close Associates

Selected and Arranged

by
Harvard Pratt Stubbs

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A much greater understanding of the gospel of Jesus Christ and the Kingdom of God in these latter days is brought forth in these discourses by Joel F. LeBaron and some of his close associates.

It is the hope of the compiler that these vital teachings will greatly benefit our loved ones, our children, and all who read them, for generations to come.

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JOEL F. LEBARON — THE MAN AND THE PROPHET

I continue to marvel at the simplicity and the conciseness of the direction that we receive at the hands of Brother Joel. I feel much like Brother Siegfried expressed yesterday in his remarks, that we can truly be grateful that we have a prophet to lead this work.
J. Bruce Wakeham — (Counselor in the First Presidency)

He prepared men in the law that is as old as mankind is on the earth. It was bred into our inward parts. Brother Joel taught us this law from God . . . this one way which will finally fulfill the words of the angel, *"Peace on earth."* . . . Joel taught us in detail what the respect of the rights of our neighbors means. It is a message for all men, for Jew and Gentile, Christians and Hindu, and everybody else who will hear it. All honorable men will take this message and defend it.
Siegfried J. Widmar — (Counselor in the First Presidency)

I knew Joel nearly fourteen years — living with him, eating, sleeping, traveling, preaching, studying with him, and knowing him as a man knows his brother. Without exception, I never met a better man in my life — a man who had more personal dignity, more honor, more of the true nobility of heaven than the Prophet Joel.
J. Bruce Wakeham — (Described in the above account)

On Joel's face was an expression of peace, almost satisfaction, of which even his brutal and violent martyrdom had not robbed him . . . Even in death Joel was the victor. He, who to us, was the personification of charity, he who had taught us what forgiveness means, had at the final moment of departure been tranquil and without malice.
Verlan M. LeBaron — (Patriarch of the Church)



Joel F. LeBaron

"I will expect every true man who desires to do the will of God, and is able to understand these things, and who cares anything about the advancement of the Kingdom of God on earth, to step forth and support the work that I have been sent to do."

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T. Ossmen Jones



Mauro Gutierrez



Lawrence R. Stubbs



Lewis F. Ray



E. Alfred Ahlin



Norman Reber



Harold D. Tippetts

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To my wife Rose Ann who has been so willing to work and obtain means to make this book possible.

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To Thomas J. Liddiard (Church Historian), E. Alfred Ahlin, Abel D. LeBaron and Esther L. Spencer who cooperated with material from their tapes.

And to the many others who have contributed so much effort and means to the final production of this work.

Note: Due to the length of this book and other considerations, some of the less pertinent material has been omitted from a few of the discourses. However, anyone interested may obtain a copy of the original manuscript or tapes.

COMPILER'S NOTE

Due to the fact that some of Dan's and Ervil's talks are included in this publication, we feel that an explanation is necessary.

Ervil M. LeBaron, who held the office of Patriarch over the whole Church, and Daniel Ben Jordan, who had been one of the Twelve Apostles for many years, were honorable and upright men. Both made great sacrifices to establish the work Joel was doing. Yet after many years of hardship and service in the Church, they both lost the spirit and became involved in the greed for power. Many people were led away during the next few years. Ervil and Dan finally became so dark in their minds that they plotted Joel's murder (and eventually the murder of many others), even though he was an innocent man, without offense toward anyone and a friend of all who knew him.

A few of their sermons are included here in these writings, which are taken from the time they had the spirit of the work Joel was doing and were in good standing in the Church.

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ANALOGY OF JOEL'S TEACHINGS

Excerpts taken from The LeBaron Story
Chapter 18
By Verlan M. LeBaron
Date: 1981

[Joel taught that God, by virtue of being our Father and Creator of this earth, has a right to govern the earth and rule over it, and establish laws and organize government for our benefit.]

. . . .

Only once, in the recorded history of mankind, did God speak from the heavens and give to His children a specific guide for their conduct. Only once did He come to earth in person to deliver those commandments. So important did He consider the law which He gave on Mt. Sinai that He wrote it with His own hand and spoke it with His own mouth. That law which He gave there is known today as the ten commandments. It is the law which Jeremiah said:

Jeremiah 31:33
. . . After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

This is spoken of in the New Testament as the *"Royal Law."* Christ cited it to a young man seeking salvation and it is also referred to as *"the perfect law of liberty."*

Christ, recognizing God's right to rule this earth, gave a pattern of prayer to His disciples and petitioned the Father, *"Thy kingdom come, Thy will be done on earth as it is in heaven."* Christ's apostles and followers looked forward with great anticipation to the establishment of that kingdom. However, He did not accept political leadership during His mortal lifetime, which was the main reason for His being rejected and crucified, . . . Even after Christ had arisen from the dead and spent forty days with His apostles, the establishment of that kingdom was still foremost on their minds. The last question they asked before His ascension into heaven was, *"Wilt thou at this time restore the kingdom to the Jews?"*

Throughout Christendom, the honest in heart and righteous followers of Christ have looked forward to the time spoken of in Isaiah when He, whose right it is to reign, would rule forever as King of Kings and Lord of Lords. Joel anticipated the time when God's kingdom would rule upon the earth. Christ would then have political power and be recognized as ruler of this earth.

Joel taught that the kingdom of God would not come until His will was done upon earth—until a people were keeping the commandments which He has given to govern them. The ten commandments will be the basis for the constitution of that political kingdom, and the statutes and judgments of the Old Testament will become constitutional laws of that kingdom.

The ten commandments had their origin with God and dated back far beyond the beginning of life as it is known on this planet, Joel maintained. It was his mission to teach and to prepare a people for the day when those same laws would again be established.

Joel said the nations and churches had departed from many of those basic laws. A common error made by the Christian churches is that Christ nullified the ten commandments. That He came, not to destroy the law, but to fulfill it, is often interpreted to mean that the law was no longer binding or required. Some maintain that the greater law of love, as taught by Christ, did away with the ten commandments, failing to realize that any person who complies with the higher law, must first abide the lesser law.

Joel maintained that the ten commandments were a code of law adapted to the capacity and need of every human being, guaranteeing to every individual the right to life, liberty and the pursuit of happiness. This law, when once established, must of necessity be maintained by force.

Under this perfect law of liberty any man who deprives another of his rights, must suffer a penalty in proportion to the crime committed. This law of liberty must again be accepted and put into practice before peace can reign. Only then can it be truly said that God's will is done on earth. His kingdom will then, literally, be here [on earth] among men.

Joel taught that the ten commandments were given as a civil law in ancient Israel. At a future date they will become the basis of a constitution upon which further laws will be established to guarantee justice for all. Any nation which will accept this basic law of liberty and maintain it inviolate, would rise to heights of peace and prosperity never before achieved. Any nation which fails to accept this level of morality and justice is criminal to the degree that it fails to do so.

Under this basic law, or the civil law of God, Joel explained that there are three crimes which carry the death penalty. First, and most serious, is the crime of treason. Under the law of God any person found guilty of trying to forcefully overthrow the perfect law of liberty and establish another law in its stead, would be considered a traitor to the nation and would be subject to capital punishment. It is the duty of all men to guard against treason, as it is a violation of the rights of the whole society.

The second crime, and that most harmful to the individual, is murder. Any man who would willingly deprive another of the right to live, is subject to the loss of his own life.

The third is the crime of adultery. God's law protects the basic family unit by prohibiting sexual intercourse outside the marriage relationship.

....

Joel sent out missionaries, instructing them, first and foremost, to teach that the ten commandments are the basis for the law of God's kingdom. In the past, God's law was in force. At a future date, it will be again. This royal law—the perfect law of liberty—is precisely the same civil law that will be in effect when Christ reigns as King of Kings.

Joel accepted any person who kept the ten commandments as honorable. Such people were welcome in his communities and, to them, he would gladly extend the hand of friendship, regardless of their religious affiliations or beliefs.

....

From the time Joel started his work, he often spoke of two prophecies which he said were of great importance in our times, both being recorded in the book of Daniel. A great image is spoken of whose form was terrible. His head was gold, his arms were silver and the belly and thighs were made of brass. The legs were made of iron and the feet were part clay and part iron. A stone was cut out of a mountain without hands and smote the image upon its feet and broke them to pieces. The pieces of the image became as chaff that was carried away by the wind. The stone, however, became a great mountain and filled the whole earth.

Daniel gave the interpretation regarding this image and said that the various parts of the body represented different kingdoms. The feet and toes represented kingdoms that were partly strong and partly broken. Like iron and clay, they would not mix. In the days of these kingdoms would the God of heaven set up a kingdom which would never be destroyed. It would break into pieces and consume all the other kingdoms and would stand forever. Joel maintained that when the nations of the earth began to crumble, that God, in His own way, would bring forth His kingdom—a kingdom which would be established with the ten commandments as the basis for its constitution.

Joel also taught that the little horn spoken of in the seventh chapter of Daniel represents the United States, before whom three powers—France, England and Spain—fell or were driven from this continent. The Monroe Doctrine was thereafter established as a protection against further encroachment. This little horn was to make war with the Saints and prevail. Joel maintained that through special legislation, the United States government had overcome or prevailed against the Mormon people, preventing them from living the gospel as it was revealed through Joseph Smith. This subject was one of the last things that Joel discussed with our father before his death.

The scriptures record many instances when people were warned to flee certain areas where judgments were to be poured out. It was my father's belief and Joel's teaching that the gentile nation of the United States would collapse and that great destructions and sufferings would take place. These things would come as a natural result of rejecting the gospel or laws that could have established the nation in peace and security forever.

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Joel truly believed that the responsibility rested upon him and his associates to warn the righteous in the United States first, and then the other nations, of judgments that were to come. He said that the honorable among all churches whether Mormons, Catholics, Protestants, or whatever their religion, were to hear the warning. Those who did not want to take up the sword against their neighbor must be warned and he [illegible] to uphold the principles of justice and truth. By doing so they would escape the prophesied calamities that are to destroy the wicked off the face of the earth.

The dividing issue, Joel declared, would be liberty. Those who would uphold and sustain that law which is designed to preserve the inalienable rights of mankind, would be spared. The division was not to be made on the basis of a church or religion. God's kingdom, which would govern the earth politically and stand forever, would not be a church! It would be a political entity which would protect all churches and people in their just rights.

Freedom of religion would be respected and cherished. Each would be granted the right to worship according to the dictates of his own conscience. The law of liberty, the royal law, or what Joel often referred to as God's civil law, would thus become the common denominator, uniting in peace and harmony all honorable people of the earth. These, indeed, would be citizens or members of His kingdom. Even the honorable atheist would be protected in his right to believe as he chose. Recognizing that the establishment of God's civil law far superseded any other system of government in bringing the long sought after peace upon the earth, the unbeliever, too, would be compelled to acknowledge Christ as King of Kings and Lord of Lords. Then would come the day in which it is said that every knee would bend and every tongue confess that Jesus is the Christ.

Eight months before his death, Joel spoke again upon the subject of God's kingdom. He told the Saints that it was their duty to pray for that kingdom to come.

> **That kingdom has not yet come but is around the corner. The time has come for us as a people, for the Mormon people, and especially the Protestant nations, to realize these truths, acknowledge them and prepare for the time when this kingdom will come, that there might be a nation prepared with enough knowledge for the basic principles of liberty to again be brought in force.**

Also important among Joel's teachings were those concerning priesthood—the authority to act in the name of God and under His direction for the betterment of mankind. Joel taught that since the time of Adam, certain men had held the highest priesthood office with authority to organize God's children on the earth. Each man holding this office was appointed to it by one who held it before him. Joel called the man who holds this office the First Grand Head. This man holds what is spoken of as the right of the Firstborn, or the right to act in the stead of Christ upon the earth, being His representative and responsible to Him. This office has come down in an unbroken chain from the time of Adam. It was held by Enoch, Melchizedek, Moses and others.

Joel claimed this highest office through appointment from our father who received it from Benjamin F. Johnson, who in turn received it from Joseph Smith. He received it from John the Beloved, who remained on the earth in a translated state after having received it from Christ.

Joel taught that when God's kingdom is fully organized, the man holding the highest office will locally organize God's children in three distinct and separate areas—spiritual, economic and civil. It was the right of the first office to appoint a man over each of these areas. They in turn were responsible to him as the Grand Head. This doctrine, which Joel claimed to have received by revelation, became the basis for his reform movement. It is powerfully convincing and he never deviated from it.

Directly under the First Grand Head is the Patriarch who holds the second office and is over the church or spiritual branch of God's kingdom. In priesthood these are the only two offices which hold the right to perpetuate themselves. The first can appoint the second as well as any or all lower offices, but the second cannot appoint the first. A stream cannot rise higher than its fountain. A man cannot give to another that which he does not hold.

Joel did not fully explain the duties or extent of authority to be held by the man who will preside over economics when God's kingdom is fully established. The economic leader [Bishop], however, would have authority to educate and organize the people in a manner that would bring blessings far above those obtained by mere compliance with basic civil law. Participation in both the economic and spiritual organizations was to be completely voluntary.

When God's government is fully organized upon the earth, the man in charge of civil affairs will be responsible to maintain the right to life, liberty and the pursuit of happiness for all men. Each will be required to abide God's civil law and pay his portion of government expense. The civil office is the same under which the kings in ancient Israel ruled.

. . . .

Recognizing and clarifying the first basic level of law [telestial], Joel went on to teach that there is a second law [terrestrial] which enables people to elevate themselves individually or collectively. This level is beyond the scope of those who are only willing to abide and respect God's civil law. This second level of law attracts people of a much higher quality. It is strictly voluntary. Each individual is left to choose for himself if he would obtain the benefits derived through compliance with this law. This law is a law of love. It bids each man to love his neighbor as himself, which means that he will uphold his neighbor's interests to the same degree that he does his own. No man can love his neighbor without first respecting his rights as required by the first law. An endless chain reaction for good would be put into motion by the application of this second principle in society. It also operates on a personal level.

The third and highest level of law [celestial] offers the most far reaching benefits to mankind. Few are they who subscribe to this law which is also voluntary. Without those few who are willing to conduct their lives in the spirit of this law,

little of lasting value would ever be established for the good of man. This law calls for sacrifice far beyond the law, *"Do unto others as you would have them do unto you."* Those few who fulfill this highest law are willing to lay their all on the altar of sacrifice in the service of their fellowmen. These are they who love God with all their hearts. They prove this love by being willing to give up even their own lives—relinquishing their right to live and enjoy the fulfillment of their own earthly dreams that others, often yet unborn, may be benefitted.

These people who often go unsung are the truly great souls. They are the only ones who will have the highest reward on an eternal basis. These are they who, through sacrifices made for the good of others, will be eternally benefitted. Many of them may have never known anything about God's eternal purposes. They made the supreme sacrifice with no reward in mind, but because it was their very natures to do so.

Joel, who often stressed the eternal principle that each person will receive recompense for the good that he does in this life, never condemned anyone because of his shortcomings. Even in the case of serious infractions of the law, Joel sought to make the erring person understand that violation of law brought certain natural penalties or consequences. His policy was, *"Help every person rise as high as he will."*

Many noted that Joel's philosophy was so broad that it encompassed all mankind. In him there was a humanitarian element few others seemed to possess. After hearing his explanation of the civil law, some commented that for the first time they understood how it would be possible for all men to live in peace. One person said that only after meeting Joel could he truly understand the meaning of genuine respect for the religious convictions of others. . . .

BIOGRAPHICAL NOTE

Speaker: T. Ossmen Jones
Funeral of Joel F. LeBaron
August 23, 1972
Colonia LeBaron, Chihuahua

[Dear Brothers and Sisters,]

I'm sure that in the hearts of each one of us—if we had the privilege to address this audience, there would be an abundance of things that we could express of the happy and joyous association which we had here, with Brother Joel. I'm sure that there is more in our hearts than could actually be expressed, with the inadequacy of words.

Brother Joel was born July 9, 1923, in LaVerkin, Utah. He, with his father and family, went to live in Colonia Juarez when Joel was only nine months old. They lived in Colonia Juarez for twenty years, and were valiant members of the Church of Jesus Christ of Latter-day Saints in that area, during that period of time. Joel attended the grade school in Colonia Juarez for eight years, and then attended the **Academia Juarez** for four years, and was graduated from that school at the age of eighteen.

He spent six years of his life, during this twenty, in very hard labor with his father, in planting and taking care of an orchard; which was north of Colonia Juarez, up what is called the Colonia Juarez, or the Piedras Verde River. At the time this orchard was planted, it was considered among the very best orchards in the nation of Mexico. . . . There was much work to be done. There was lack of rainfall and of water. During those years, they did not have pumps and irrigation in this country. When the trees were first planted, until they were six years along, or some time after, these trees were watered by the use of a wagon drawn with a team; and they had several fifty-gallon, what we would call, gasoline barrels, with the tops cut out. The boys would ride down into the river with the wagon, and then with five-gallon buckets dip up the water from the river, fill the drums, and then go to the orchard and water the trees from the drums.

The LeBaron family was very attentive to their Church duties, [despite] some religious differences that their father had. By living at the Colony in those times, against quite a bit of opposition, they were yet very faithful in discharging the duties and those responsibilities that were placed upon them in the church there.

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In the Spring of 1943, Brother Joel was called to the Mexican Mission for the LDS Church at the age of nineteen.

Their father, by revelation, knew what his [A. Dayer LeBaron's] work was that was the work for him: To establish a colony—a place of refuge for the Saints to come to at a time of great peril, which would occur upon the United States; that there might be a place that they could come and put into practice many of the principles of the gospel which he felt the LDS Church at that time had departed from.

I can remember, as a boy, Brother Alma Dayer's discussions with my father, and of him telling my father that he had the work to do of establishing colonies in Mexico, and looked for many years for the place that these Colonies, or this Colony should be established. In fact, there was much comment made of this, and the progress seemed to be slow. I remember my father criticizing him, somewhat, [saying] that this probably wouldn't happen.

After much search for the spot in the state of Sonora, which lies to the west; in the state of Sinaloa, which is to the southwest; in this state, [Chihuahua] he finally left the colonies one day, prior to the year of 1944 (which is when they came to this place) [Colonia LeBaron], and was on the old road which used to be from Galeana to San Buenaventura, to the south.

As he passed over this spot of ground [Colonia LeBaron], by revelation—or a feeling which came to him from the soles of his feet upward—as he walked across this ground, it was made known to him that this was the place that this principal Colony should be established. So he moved from Colonia Juarez, came to this place with many of his family, in 1944, and commenced the work that has been done here.

Joel's father [A. Dayer LeBaron] had many revelations of what would be accomplished in this place. He prophesied of the highway which we now have: That it would come in the direction—he, pointing towards El Valle, through the mountain-pass, and then on to Galeana (which seemed somewhat illogical, because there were many ways to actually come around the mountain-pass, [from] where the road passes now).

The engineers, in engineering the road and in staking it out, made at least two other plans where the highway should go. The LeBaron boys that were here, thought perhaps that their father might have made a mistake, because he said it was going through the mountain-pass. They said nothing, only observed, and in a short period of time, it was made known that the road would pass through the pass where it does now.

He [Alma Dayer LeBaron] prophesied that they would beat trails from the four corners of the earth to this place, because of a work that would be done here; which we have seen, up to this time, at least, partially fulfilled, and we know that in the future it will be fulfilled; that the Gospel of the Kingdom might go out from this place and be preached to all the world, before a total destruction came upon the whole face of this earth, among the wicked—in preparation for the ushering in of the millennium.

This work now rests upon those of the Church, and members of the Kingdom, to carry on. It is going to be difficult without the presence of Brother Joel. We know not at this time, what the proceedings will be. Brother Joel has been taken. We know that God will not leave us without guidance, without men were we without all the things necessary so that the gospel of the Kingdom might be established, and go forth to all of the earth from this place and from this place, back to Jackson County, which is to be the central stake of Zion—from which the earth will be governed during the millennium and the thousand years of peace that must come to all of those that love truth, that love their neighbors, and can respect the rights of all of God's children here upon the earth.

IN MEMORY OF JOEL, OUR BELOVED PROPHET

One day, in February, before Joel's father died,
Dayer called him from the mountains to be by his side;
"As soon as I die, this mantle I hold
Will fall on you, son, like Elisha of old.

"You must round up your shoulders! For the ridicule and blame,
You'll be known the world over—they'll blacken your name.
Leaders will fear you, and hated you'll be,
Because you'll teach them the principles of true liberty."

*Then, in September, of nineteen fifty-three,**
Our Savior sent Joel to Salt Lake City.
He wanted the ancient law to be restored again,
And the true order of priesthood taught among men.

In Farmington Canyon, where all was still,
Joel prayed that the Father would show him His will.
There appeared nineteen prophets, so I am told,
Who held the high priesthood through centuries of old.
And as he prayed, there, all alone,
He was given instructions from the eternal throne.

In the home of Price Johnson, Joel arose from his bed,
And wrote the revelation given to Rulon Allred.
He was told what God's people surely must know—
To prepare themselves to flee to Old Mexico.
For destructions would swiftly be poured from the sky,
And millions of Gentiles in the near future would die.

Joel sent out a challenge to all Mormondom;
Of his sixty questions, they answered not one.
He said he'd relinquish his right to preside
If they proved from the scriptures their priesthood was right.

* Note: The date was September, 1955

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Their leaders reviled him and bitter became;
Bruce McConkie wrote lies, and his name did defame.
But there were a few who heeded Joel's voice—
Gathering to Colonia LeBaron, the place of God's choice.

Joel wanted no honors, he wanted no fame;
This kind, humble man, our prophet, became.
He suffered harassment, lies, and much pain,
All to restore the law of liberty again.

Ervil grew hateful, and proud he became—
Deceiving the brethren, bringing sadness and shame.
So Joel released him, leaving Verlan to preside,
While Ervil made plans to see that Joel died.

Joel told me he knew that he would be slain;
As all former testators, he'd seal his blood in Christ's name.
Someone once asked him if he'd accomplished anything,
He answered, "Yes, I've prepared a few men!"

A former apostle, Daniel Jordan, by name,
Became a traitor, and by his hands Joel was slain.
All that Joel wanted was to have peace among men,
But they violently killed him, our brother and friend.

So if you'll be counted among the prepared few,
Keep all of your covenants, whatever you do.
I beg of you, brothers, sisters and friends,
Stand firmly by Joel, faithful to the end.

The truths he stood for will spread forth abroad,
Until the kingdoms of this world become the kingdoms of our God.
His testimony was in force when he sealed it with his blood—
He did it for you in the name of love.
Yes, he did it for you in the name of love.

—Irene LeBaron, 1981

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SECTION ONE

THE LAW AND THE PROPHETS

Ye shall . . . proclaim liberty throughout all the land unto all the inhabitants thereof.

Leviticus 25:10

PART I

INTRODUCTION

COTEJADO

COTEJADO

Speaker: Joel F. LeBaron
General Conference
October 28, 1959 (?)
Colonia LeBaron, Chihuahua

My dear Brothers and Sisters,

It is a pleasure and a joy to stand here at this time—to be here with you; to be able to hear this beautiful music, and partake of the spirit and knowledge of the doctrines that have been expressed here today. I trust, in my weak way, I can . . . give you some words of encouragement that might help you to go forward and fulfill more fully your responsibilities.

It is my conviction that every person here has been sent here for a very special reason—that each and every one of you can fill [your] part in carrying out the purposes of God on the earth. None of us have any reason to say, or suppose, we are better than any one else. It seems that the people of God, in all past ages of the world, have been prone to suppose that they were better than anyone else.

Brothers and Sisters, this is an idea that I would like to have kept out of our midst. I am sure there are people in every nation that, if they had the opportunity that we have had, would probably do much better than we have done. We should remember these things and exercise charity to all men, and malice to none . . . .

I do not think I am a bit better than anyone in the audience. If I am called to do a work, it is because God had His hand over me and overruled in my behalf; He helped to prepare me to serve Him. The greatest thing we can do is to be honest, true, humble followers of Jesus Christ. I am sure that if each and every one will take this attitude, there is enough honor and work for every one. There is enough to do that none of us need to be idle; none of us need to think we can sit down and be lax, and leave the burden to someone else.

I am reminded of a man who told me on one occasion, *"You certainly have a great responsibility!"* I said, *"Dear Brother, you have a great responsibility, too!"* We all have great responsibilities! Everyone who has understood these things and taken covenants before the Lord, [and has been] baptized [has a great responsibility]. We have covenanted before God to serve Him and keep His commandments. I told him that no person could become [lax], and cease to struggle and strive for the upbuilding of God and still have the gift and power of the Holy Ghost with them. If we are going to serve the Lord, we are going to have to keep His spirit with us.

We can not forget our covenants before the Lord. We have covenanted to obey Him in all things, and to uphold the truth He has revealed for the establishing of His gospel in the earth through the love of God in the hearts of man.

Above all things, we should remember, if we are going to do these things and take part in

this work, we must first have the love of God in our own hearts; then we can help give this same spirit among the people of the earth. If we can keep our covenants, I am sure this same spirit that I have spoken of can go from this very place until it permeates the heart of every person on the earth.

Only on this principle can peace be established on the earth. On this principle we realize the equal right of our fellow man to serve God. . . .

Let's learn these things. Let's learn to be humble before the Lord. It is only in this way [that] we can have the love and spirit necessary to do this great work. That is the most important thing we need to remember. If we learn more of the scriptures, and have more of the power of love and true charity, we would not come short of fulfilling the work that is our lot to fulfill at this time—and in the future.

Many people think we are quite a weak people. But when they say those things, it reminds me of what it says in the 35th section of the Doctrine and Covenants, verses 7 through 15:

D&C 35:7-15

And it shall come to pass that there shall be a great work in the land, even among the Gentiles, for their folly and their abominations shall be made manifest in the eyes of all people.

"In the eyes of all people . . ." That has not taken place yet. It must take place with this work we are doing at the present time.

For I am God, and mine arm is not shortened; and I will show miracles, signs, and wonders, unto all those who believe on my name.

And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk.

And the time speedily cometh that great things are to be shown forth unto the children of men;

But without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication.

And there are none that doeth good except those who are ready to receive the fulness of my gospel, which I have sent forth unto this generation.

That is a very important key. It goes on to say:

Wherefore, I call upon the weak things of the world, those who are unlearned and despised, to thrash the nations by the power of my Spirit;

If we are going to thrash the nations, we must live so that we can have that spirit with us. We can only do this by keeping our covenants, by humility, and striving in every way [to] use our talents and energies to forward the purposes of God on the earth.

And their arm shall be my arm, and I will be their shield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them.

Think of the great blessings that are ours if we will do our duty and fulfill our covenants.

And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand—

Brothers and Sisters, that is a prophecy of our time. . . . In speaking of the vineyard, the laborers were *"few."* I am sure we may be few, and considered weak by many of the world; yet I am sure that if we are willing to go forward and keep our covenants that we have made, and unite ourselves as one—*"If ye are not one, ye are not mine"*—we will be able to go forward and give the principles of peace among men. Though they might think we are weak, our enemies will be under our feet; they will not be able to confound us; we will be protected by God, and be able to establish these principles on the earth.

On this same subject, we have something in section 133:57:

D&C 133:57

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—

This is what we have done in our missionary work. In the things we have written, we have tried to *"reason"* with the people, so that anyone could look at these things with an unprejudiced mind—they could see these things, because they were given in *"plainness and simplicity."* This is important to remember: To try to become expert in explaining *"in plainness and simplicity,"* that they may be able to grasp the meaning of these things God has intended; that this Kingdom might go forth with great miracles, reasoning *"in plainness and simplicity";* that we might truly fulfill His purposes and be able to convince the people of the world to the truthfulness of the gospel, as taught by the Lord Jesus Christ, and as revealed by Joseph Smith.

If they can only understand these things and be brought to a knowledge of the truth, then there is a chance for them. If they cannot accept these things, then woe unto them. God has said that only those who come to these conditions will be able to escape these calamities. Those who cannot accept these things, and cannot understand these things, will be destroyed, and with the wicked be swept off the face of the earth; that the more intelligent might inherit the earth, that a new society might be raised up—a new civilization established on the earth.

That is what God has been waiting for. He has been preparing these people for when these things come forth; that these people will have enough of the Spirit of God, and come out of Babylon and form a nucleus sufficient to usher in the millennial reign, and prepare the weak for those things which are coming on the face of the earth; that the weak shall confound the wise, and two shall put their tens of thousands to flight.

Brothers and Sisters, I believe this has been literally fulfilled. This little handful of missionaries has gone forth from this place and put thousands to flight . . . .

I was talking to a man in Las Vegas. He said, *"You cannot blame the Mormon people for working against you. You take their own books and confound them."* I said, *"There is no other Church that can do that!"*

Why is it that this Church can take their scriptures and confound them? It is because the Church of the Firstborn of the Fulness of Times believes in the standard works of the Church as they are given; therefore, we can take these four standard works and confound the Mormon people with their own books. They don't believe what these books say. If they did, they would be with us. The fact that they are not with us, is because they don't believe what they say.

. . . .

Brothers and Sisters, these things have been given us; because we have been given an organization that stands for these scriptures in their fulness as they are. As Jesus Christ said,

John 10:35

If he called them gods, unto whom the word of God came, and the scripture cannot be broken.

That is a very significant thing: These scriptures cannot be broken; every word in here must be fulfilled. When any man takes it upon himself, and says it is not to be fulfilled, he is putting himself in a dangerous position. Not one jot or tittle will be taken away; every bit will be fulfilled.

The Prophet Moroni, in speaking of this subject (to those who might be inclined to take lightly these things):

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Book of Mormon, Mormon 8:20

Behold what the scripture says—man shall not smite, neither shall he judge; for judgment is mine, saith the Lord, and vengeance is mine also, and I will repay.

And he that shall breathe out wrath and strife against the work of the Lord, and against the covenant people of the Lord who are the house of Israel, and shall say We will destroy the work of the Lord, and the Lord will not remember his covenant which he hath made unto the house of Israel—the same is in danger to be hewn down and cast into the fire;

For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.

Search the prophecies of Isaiah. Behold, I cannot write them. Yea, behold I say unto you, that those saints who have gone before me, who have possessed this land, shall cry, yea, even from the dust will they cry unto the Lord; and as the Lord liveth he will remember the covenant which he hath made with them.

What was that covenant? That He had established a righteous plan; that He would take the gospel from the Gentiles and give it unto the house of Israel; that Israel would come into their own, and be grafted back, and given the gospel again.

One of the things that Benjamin F. Johnson told us—that in Mexico was a great and important work; and also [among] the tribes in the south—among the Lamanite people. We have been privileged, Brothers and Sisters, to partake of this work, and take part in it. And each and everyone of us can do an important part. It behooves us to do it, that we might be clean before the judgment bar of God. . . .

Remember . . . the laborers are *"few."* Though we are few, let's go forward; and I am sure if we will be united in the matter of blessings will be ours. We have nothing to gain by not being united. Let's prove to all men that we have a testimony; [that we have] the love of God in our hearts in order to be ready to sacrifice; that it will be within our power to establish that *Ensign* to be raised up in the tops of the mountains; that we might all stand together among those Saints who will [have] joy with the Lord of the vineyard, when He comes to give to every man that which he has earned through the sacrifice he has made.

Brothers and Sisters, I want to say again, how much I appreciate your spirit, your attitude, and your desires. I only hope we can all continually remember these things we have heard. And remember, if we are going to go forward, we must be *"united,"* and be established on the principles of the four standard works of the Church.

D&C 105:5

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

Let's go forward, and learn, and live, by showing a willing attitude; . . . be firm and keep our covenants, and establish these things on the earth. I would like to ask the Brethren to excuse me while I speak in Spanish.

TO KNOW FOR OURSELVES

Speaker: Verlan M. LeBaron
General Conference
August 8, 1971
Colonia LeBaron, Chihuahua

[Continued from Spanish]

My dear Brothers and Sisters,

The Lord says:

St. John 13:35
[not verbatim]
By this means you may know that they are my disciples, if they have love one for another.

This is the criteria, Brothers and Sisters, that Christ gave. Do we really in our hearts have love, one for another? We know what love is—we have all felt it.

I feel that too often there's a situation—(which I'm sure we are all guilty of, in our dealings one with another)—we are maybe too trifling, too low, maybe not willing to do our full part, maybe willing to take advantage a little, or impose a little. These things are little things, but if we want to demonstrate our love and truly be the disciples of Christ, we can. It's as simple as that. If we, as members of the Church of the Firstborn of the Fulness of Times; if this church is God's instrument to the world, in offering redemption to all mankind, certainly we, of all people, should be the most sober in our thinking—in our dealing—we should be the most determined, in our program of reformation. We should see that each day, we bring something to this work, something that would be of an exalting nature, some virtue or value that we can offer. If we see that we offer something everyday, it won't be hard, when we all put in our part in connection with carrying out our responsibility to the rest of the world.

We have certain problems in our midst—in our hearts. This is not new. From the earliest ages of the world, everyone had these same problems. When a prophet of God comes before a people, the people have the problem of knowing whether or not he's sent of God, or if he's an imposter.

Do you think the people in Noah's time were any different, when he [was] a hundred and twenty years before them—preaching? Can you imagine what he must have felt? when we know how we feel in just a few short years, with the great success we have had. Here was this man, holding the authority of God, out on a hillside or some dry place, building an ark—and people ridiculing. The responsibility was on those people to know whether or not he was sent of God. It was their problem.

Didn't the people get what he told them in the end?

The people in bondage in Egypt—do you think there was no controversy among their leaders, and those men, as to whether or not they would accept Moses as their Deliverer? They had a problem. They had to know—they had to decide.

Look at the decision, and how hard it was to make it, that was made at the time of Christ and His own mission here upon the earth. Those people had that problem and responsibility.

In Joseph Smith's day, do you think it was easy? when we know, from the history, that even after he had raised up hundreds of men—thousands of members—at one time, we are told that in Kirtland, there wasn't so much as twenty men that would stand up and sustain the Prophet Joseph Smith as a prophet of God. And of his original twelve members, only two remained firm and faithful all the way through—at least didn't kick up their heels against him, in some way or another. Don't you begin to see the amount of responsibility that we, each one, bear, to know for ourselves—however we can find it out—what the true situation is? And no one can take this responsibility away from us.

When Joel came on the scene and commenced his work, it was no different. We had to know. We had to decide; we had to choose; we had to take responsibility.

Either God had spoken; heavenly messengers had restored the gospel in the days of the Prophet Joseph Smith, or they hadn't. They had spoken again in these recent years, or they hadn't—and this is for us to decide, and the Lord has given us many, many criteria wherewith we can judge—if we are trying.

But one thing I would like to read. I am sure many of you have read it, but it's (to me, I believe) the most impressive thing that has happened to me in the last, say, better than fifteen years, or so. I want to read it, because I know in the recent past, I talked to people who had never heard this . . . .

I will never forget the occasion of my first hearing this read. We had heard what took place in Salt Lake City—the commotion that had been raised there [See *"Visitation in Farmington Canyon,"* pg. 390]. We had carried on certain activities here, of a religious nature—Floren had been associated with us very closely. He came back, after taking certain action in Salt Lake. Our idea was to not cast him away without a hearing, but to bring him into our meeting and have him answer for his conduct. I asked him, in our meeting, *"Floren, do you have anything with which to justify the course you took in Salt Lake City?"* He pulled a paper out of his pocket, and said, *"I have this"*; and he read it. And I found out later, from a faithful man, John Butchereit, that before Brother Musser died, he had told Rulon C. Allred that it would only be a short time after he died until the Lord would speak to him out of the heavens, telling him what to do. John Butchereit said that Rulon, after a few years had passed, had shed bitter tears because this had not taken place, in fulfillment of the prophecy made by Brother Musser.

Now this is the testimony of Brother Butchereit. And it's important to me because of the message Floren read. The opening sentence (and Joel knew nothing of what Brother Musser had prophesied, and it was not until considerable time later that John Butchereit told us of this)—but the opening sentence is very important as to what's going on today:

Revelation Given Through Joel F. LeBaron to Rulon C. Allred - October 1, 1955
Salt Lake City, Utah

Thus saith the Lord unto my servant Rulon C. Allred: I have called my servant Joel F. LeBaron out of the land of Mexico, even as I called my servant Moses, that through him I might deliver my people from bondage; for the prayers of my saints have ascended unto my ears, and I have heard them, and in this manner do I answer them, even through him whom I have appointed unto this power to hold the fullness of the Melchizedek Priesthood, even as it was held by my servants Melchizedek and Moses, to be my mouthpiece to my people, even as my servants of old who were ordained unto this power.

And I say unto you, my servant Rulon: Call those whom I have appointed to be thy counselors, and counsel together in the forming of plans whereby my people may gather to the place I have appointed to be a land of Zion [illegible] them, even the place known as Colonia LeBaron in the land of Mexico, in the state of Chihuahua, in the municipality of Galeana.

And I call you by mine own voice out of the heavens to be a counselor to my servant Joel, that he may have help in the establishing of this work. And I say unto you: Go forth together with all those who will receive this word, and gather together money by the sale of properties, by tithes and offerings, and by every honorable means to be consecrated unto the Lord for this work, that my people may not be overcome by their enemies. And send capable and honorable men before you that the proper preparations may be made, that all things may be done in order, for mine house is a house of order, saith the Lord.

And again I say unto you: The time has fully come spoken of by the mouths of mine holy prophets, when I have set my hand again the second time to gather my people to Zion; and this sign I give unto you that you may know, that all those who reject these words and do not speedily repent, shall be turned over to the buffetings of Satan, and shall be cut off from among my people. And Satan shall have power over his, and I will be even in the midst of them, that the sheep might be divided from the goats, and that the wheat might be divided from the tares, that my people might be prepared to be caught up unto the clouds while fire and brimstone are reigned upon the face of the whole earth, to the utter destruction of the wicked and ungodly. Even so. Amen.

I believe this testimony stands, my Brothers and Sisters. I trust we can take it serious and know what it means, and that the Lord will bless us, each and every one, in our efforts to go forward in serving His cause; that we might not be sifted and taken in a snare and held up in our progress, but that we will carry on through, and each one fully cleanse our skirts of the blood and sins of this generation. I ask this, and I do it, in the name of Jesus Christ. Amen.

COLORADO

COTEJADO

(The Gathering of Israel)

Speaker: Earl L. Jensen
General Conference
October 1968
Colonia LeBaron, Chihuahua

[Dear Brothers and Sisters,]

I am grateful for the opportunity of standing before you and expressing myself, giving a few of my thoughts, conveying my testimony that this is the work of our Lord, Jesus Christ. I solicit an interest in your faith and prayers, that I might say those things that would be edifying—uplifting; that it might be filled with the spirit that has thus far prevailed in this conference.

I think most of you will join with me in the thought that the Spirit of the Lord most certainly has been with us this day, and that we have heard many things that relate to the immediate future, and especially, that is important to us as we witness the oncoming events—as we witness the fulfillment of prophecy almost daily, as it passes before our eyes.

The eleventh chapter of Isaiah has been referred to. I would like to take as a text the 113th section of the Doctrine & Covenants, where it refers to the eleventh chapter of Isaiah in the form of questions and answers. The question that was first presented to the Prophet Joseph Smith was in reference to the 1st, 2nd, 3rd, 4th and 5th verses of the eleventh chapter of Isaiah; and the question was framed, *"Who is the Stem of Jesse?"*

Now, I'm sure all of you who will reflect in Old Testament history, will quickly recall that Jesse was the father of David. Quite an interesting story is told in the Old Testament, particularly that part of the history where Samuel, the prophet, dealt with Jesse, with reference to choosing—or anointing the future King of Israel.

The Prophet Joseph Smith answered this question, by stating:

> D&C 113:2-4
> **Verily thus saith the Lord: It is Christ.**

Well, if you will reflect here, a moment, you will see that the Stem of Jesse—in other words, a very main, important descendant of this man, Jesse—referred to here as the Stem of Jesse—was said to be the Savior, Jesus Christ.

Then in the third verse, the question is asked:

> What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse?

And the Prophet Joseph Smith continues with his answer:

> **Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power.**

Now it's interesting that the 4th verse here, as expressed by the Prophet Joseph Smith, is speaking in first person and in present tense. Or in other words, he was speaking of himself, by saying that he was a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom—at this particular time—there was laid much power.

The Prophet Joseph Smith was the only other main individual in the history of time—from the days of the Savior until the time of the Prophet Joseph Smith—that could possibly have fulfilled this particular scripture. The Prophet Joseph Smith then, was that man spoken of as the Rod, who was to come out of this Stem of Jesse.

Then there is another question that was proposed and that is framed as such:

> D&C 113:5-6
> **What is the root of Jesse spoken of in the 10th verse of the 11th chapter?**

And this is the theme that I would like to follow, inasmuch as this is partly the theme of our conference, this October.

Speaking of this Root of Jesse, the Prophet Joseph Smith said:

> **Behold, thus saith the Lord . . .**

This is the word of the Lord on this subject.

> **. . . it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of priesthood . . .**

Why was it important for the Priesthood, and the keys of Priesthood, to rightly belong on an individual?

> **. . . for an ensign, and for the gathering of my people in the last days.**

Well, Brothers and Sisters, the question that should enter the minds of anyone who has ever read, or ever reads the Doctrine & Covenants, should most certainly contemplate how this prophecy—how these words of the Lord—*"Thus saith the Lord"*—has been fulfilled. If it has not been fulfilled, then we must look for this prophecy yet to be fulfilled in the future; because no prophet has entered upon the scene, since the days of the Prophet Joseph [illegible] whatsoever, on the principles of gathering, [other] than has this man who has been spoken of earlier—Joel F. LeBaron.

The Root of Jesse, then—this prophecy relating to the Root of Jesse must either be fulfilled now, or is in the process of being fulfilled, or it must come in some future day.

But there are three important parts that relate to this particular prophecy—these words of the Lord, as He expressed them—*"Thus saith the Lord."* They are:

1. *The keys of priesthood that this particular individual would have.*

2. *The establishing, or the setting up of an Ensign.*

3. *This principle of the Gathering.*

Now I would like to amplify what was mentioned. First, the *"keys of Priesthood"*—I would like to refer to that last, and speak a moment about this idea of the *"Ensign"*; inasmuch as this has been a major part of the discussion here, at this conference.

The Ensign that was to be set up as a Standard—or those principles that were to be set up, most certainly had to be something that would instill, or be an incentive for people who heard or saw what that was—to motivate them into looking into what that Ensign was. We are told in the scriptures that they would come from the four corners of the earth in order to see this Ensign.

What would then be the only thing that would attract people from all over the world, if it would not be a principle embodied in the Ensign that would motivate them into something

beyond what they then had? Reflect for a moment, Brothers and Sisters: What does the world understand about life? What do they have? It's true, they have got tremendous technology today; they have got tremendous knowledge in all fields of science and medicine; in fact, there is hardly a science that has not been, what would appear, thoroughly exhausted in knowledge. And yet, what does this knowledge convey—what does it do?

I was interested, the night before last, talking to Brother Roundy. We were talking about this very subject—about the knowledge that was in the world; and the subject went to the space capsule that circled the earth for eleven days, and how close this puts the United States in the process of orbiting the moon—within a hundred miles of the moon, and preparatory for even landing on the moon.

While we were talking about this, he said, *"You know, this man that was the captain of the crew on this space capsule—Walter Schirra"*—I think he mentioned; he said, *"I used to fly with him while I was in the Navy, in Korea."* I said, *"This is very interesting—tell me about him. What was the relationship? How did you get to know him?"* He said, *"Well, it really started out from both of our interest in music, in Hi-Fi"*; and he said, *"We developed a very good friendship."* And he said, *"I think I got to know a little about that man's mind."* He said, *"This man is a very, very intelligent person. He has a deep motivating, religious incentive."* And he said, *"Well, about the only way you could describe him is, he is just plain good! He is just a real good guy!"*

Then as we proceeded a little further in our conversation, at a later time the subject came around, *"So he's a good guy! So he's really got something on the ball—so what? What does he do with it? What happens—after he has served whatever purpose he has here upon this earth, then what?"*

Well obviously, it goes back to one of the three basic questions that Mormons—that the Mormon missionaries have asked, almost from the inception of Mormonism: *"Why are we here?"* Why are we here, Brothers and Sisters, if there is not some definite, basic purpose in our being here, to fulfill the work that we have? Obviously, it's partly to work out our own salvation. But it's more important that we understand the purposes of this life, whereby we may accomplish the work of God; where we can contribute to the fulfillment of that stewardship that God gave to His son, Jesus Christ, here, upon this earth. And a part of that stewardship is to cleanse our skirts of the blood and sins of this generation, and this then, must be done through a pattern, through a system, or a set of standards that was established by God, or His son, Jesus Christ, for the accomplishment of this purpose.

The setting up of the Ensign then, is just that. And that *"Ensign"* that will attract the attention of the nations of the earth is, and can only be, a people who will, through proper education, train their people, wherein they have a proper Standard of Economy; whereby there will be no injustices or infringement of the rights of others in the economic field; and that a social climate will be so ideal that anyone who enters into that climate will be so overwhelmed that they would not want to leave it.

Now each of these points has been touched upon briefly by various speakers, this conference, and I won't attempt to amplify them, particularly; but in connection with the gathering of a people, the question came to my mind, *"Will there be a gathering before this Ensign is set up, or will the Ensign be set up, and the gathering be a result of it?"*

I think most of us understand the prophecies that relate to the work that we are engaged in, both Book of Mormon prophecy, as well as prophecies given by the Prophet Joseph Smith and others, in his day; but more particularly, that one which was found in the book of Jacob—in the Book of Mormon—that relates to the *"servants"* that would be following this work. And Jacob saw these servants as being *"few."* They would be very few—as I understand, and read the scriptures—few, indeed;

but enough that would be able to establish some type of a pattern, or Ensign, that others would be able to see.

. . . .

Well it is my firm conviction that we will be *"few"* until the Ensign has been set up—the standard raised. As Brother Siegfried referred to, in one of his remarks (I believe it was in Priesthood meeting)—speaking of advertising—that when they wanted to know how a particular program was going, they would say they would like to *"run it up the flagpole and see who was going to salute it."* Well, if this is what we have to do, Brothers and Sisters, we should set our houses in order that we might do it, so that we can have a standard run up on the flagpole and have people from all four corners of the earth come to salute that [standard].

I would like to comment just a few moments, on the other part of Israel—those who were to be gathered along with the *"believing Gentiles."* Now, Brother Dan spoke to a large extent, of Israel in general, and particularly, those who would be attracted to this work at a particular time. I would like to speak more specifically of the Jews, inasmuch as I am a little more acquainted with some of their history. And one of the verses in the 28th chapter of Deuteronomy that impressed me a little bit (Dan referred to it in a general way)—it was in reference to the curses that were being poured out upon Israel, but in particular, I think that it fits the Jewish people; and the 25th verse says that:

> **Deuteronomy 28:25**
> **The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.**

So this, we see, has a literal fulfillment among the Jewish people; because, in reality, they were spread throughout the entire world—they were thoroughly dispersed.

Well, in connection with the gathering then, Alma Dayer LeBaron, Sr. made reference to two places that would be the primary, or the principal parts of the world, wherein the Lord would do His work here in the last days. And one of these places that he referred to would be here, in Colonia LeBaron, and the other would be in Jerusalem. And I think it's a matter of history that most of you know the events that have transpired in Jerusalem over the last year, or year and a half—the speed with which the Jews were able to occupy Jerusalem once again. I mentioned this in a fireside to a group of young people some time ago, but let me repeat it:

When I was in Israel, in 1956, I was associated with a number of ranking diplomats in the Israeli government. And the feeling that they had—it was a confident, firm, quiet, resolute feeling that they would be occupying the Holy City of Jerusalem. In fact, they said, *"We will have our territory, from Dan to Beersheba!"* And I said, *"Boy, that's a big thing to bite off, in view of the fact that there are ten million Arabs out there, and you are just over a million strong here. That's pretty well out numbered, ten to one."* And they said, *"Well, we don't care; it's a firm fact that we are going to have the Old City of Jerusalem, because this is where the temple must be rebuilt."* So in 1956, I think all of you will reflect in those years, that it seemed like an impossibility.

But of further interest: When I would go over into the Old City of Jerusalem and visit with some of my counterpart Arab friends—Jordanians—the subject of the Israelis and the common knowledge that they were aggressively interested in taking the Old City of Jerusalem, would come up to them; and these Arab officials were very, very firm in their feeling. They said, *"Ha! You don't need to worry about anything like that happening; because they will never do this!"* They said, *"For your information, this mosque over here—known as the Dome of the Rock—is where Mohammed left on his white horse into the heavens; and this particular mosque is revered as being the second most holy place in all of Moslem."*

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And so, in 1956, I repeat, it was an impossibility that anyone could foresee the speed with which the events that had been prophesied would come about. And yet I think most of you know, a year and a half ago, that in six days Israel—as it is there known—extends from Dan to Beersheba; and it includes the Old City of Jerusalem.

Now today, a great many people look at what has to be done; and say, *"Is there any possible chance that we have enough time to accomplish all that we have to do? Is there any chance that the amount of prophecy—the amount of work that has to be done, can possibly be done before other events, or other things are going on?"* Well, some of the speakers have spoken relative to the corruption—the problems that exist in the United States, how that nation is ripe in its iniquity. I have heard some individuals speaking on the radio (whenever I have been traveling in the United States—I usually like to travel at night) I pick up different ministers and newscasters, and so on, and I have been impressed with almost a solidarity on this one point: that most all of them feel that the United States is riper in iniquity, today, than any other nation in all the history of time. And that is saying an awfully lot!

Historians have attributed, as the major downfall for the Holy Roman Empire—its collapse—to the corruption that existed on a moral basis; and they paralleled—they equated the corruption and the moral decay of the United States to the Roman Empire, and said that it was much worse there in the United States than it has ever been anywhere else.

Well this, in connection with the fact that other prophecies said that a nation will be born in a day, and that this nation will be the power behind the establishing of the *Ensign* (which, in essence, is nothing more than setting up the statutes and judgments—this perfect law of liberty—that all people throughout all ages, throughout all the world, will be able to see and set up as a Standard and accept)—this, then, Brothers and Sisters, is the job that we have to do. And whether we have enough time to do it or not, rests entirely upon all of us recognizing the job, the responsibility that we have, to see that there is an *Ensign* established; that this may accomplish the gathering that is likewise prophesied.

The only way we will be able to do this is by thoroughly understanding the statutes and judgments, and putting them into practice in our daily lives—day by day—understanding them better and better. Then, and only then, will the work of this man, who is spoken of as the Root of Jesse, be fulfilled; when he will, in reality, be an *Ensign* to the people in the last days, for this gathering. May we work to this end, I humbly pray, in the name of Jesus Christ. Amen.

RESPONSIBILITY

Speaker: J. Bruce Wakeham
General Conference
April 3, 1966
Colonia LeBaron, Chihuahua

Dear Brothers and Sisters,

It is indeed a great pleasure to me to be able to be here with you today, to enjoy this great conference. This is the first time, in quite some time, that I have had the opportunity of doing so; and I have been impressed beyond measure with the eloquence and the great spirit that has been manifest by those brethren who have been called to positions of responsibility at this time.

Brothers and Sisters, if you consider for a moment the condition of the world in which we live at the present time—its economic condition, its political condition, and its social condition—how great a responsibility rests upon our shoulders; perhaps, a greater responsibility than has rested upon any other people's shoulders in the history of this world in which we live.

[There are] five hundred million people living in India, half of which are living on less than four dollars a month, [and] a million more people [are] born every month. Can you imagine the suffering that must be going on in that nation alone, because of economic distress? We live in an age when that great nation of liberty which most of us have come from, is plagued by every type of corruption in political government; the abolishment of those high ideals, for which the framers of the great Constitution that was founded at the beginning of that republic are being trodden upon.

I don't know if you are aware of the facts that recently have been published in the press in the United States; a great number of things pointing to the extreme amount of degeneracy that exists in the present administration; practically every major scandal that has taken place in the United States in the last two or three years; the main figureheads that now occupy positions of responsibility in the United States government have been intimately associated with cases of homosexuality, cases of robbing the people, of stuffing the ballot boxes and of being involved in every kind of economic corruption to get gain that men can possibly be involved in.

Brother Verlan mentioned the other day, in his discourse, that there was a city in the United States where they had a house of prostitution that has a sign on its door that says, *"Eight thousand men pass through these doors every day."* Now he didn't say that in English, but can you imagine the extent of the corruption of a nation which will permit such a thing?

Consider for a moment the sacrifices that have been made in every age of the world to do away with that kind of corruption; of men who have been burned at the stake, who have been pierced with arrows, who have died in every

form of agony that is known to man, in order to preserve the God-given liberties that we believe in – [in order] to establish those liberties.

Think of the sufferings of the great prophet about whom we just sang. Think of the agonies that he went through during his lifetime – of the burden that he bore. Can you imagine the extent of his joy, when he finished his earthly mission, and standing before the Council of Twelve in his day, he lifted his arms before them and recounted the life that he had lived, his trials and his sufferings, and was so filled with the Spirit of God that he raised about thirteen inches off the floor? Can you imagine the feeling that must have permeated that group at that time? Consider the suffering that will befall the United States of America for having rejected the testimony of that great man.

Brothers and Sisters, I believe that we will barely have the chance to run from one corner of the United States to the other, as foot racers, before such great destructions will befall that people as has never been experienced before in the history of our globe. How great a responsibility rests upon the shoulders of those men who have been called at this time, to bear the burden of carrying this message to the world.

In practically every age in which we see that the Kingdom of God has been established on the earth, we see that men have been confused for one reason or another about the meaning of the scriptures. In the first section of the Doctrine and Covenants, we find that it makes mention of one of the main reasons for which people have been so confused in different ages of the world. In verse 24 it says this:

> D&C 1:24
> **Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.**

Brothers and Sisters, in every age of the world, when men have been called to positions of responsibility, they have been weak men. They have been weak men, because it is through the weak things of the earth that our Father-in-Heaven shows forth His great power. If men were called to positions of responsibility that were already great men, those men in the world would give the honor and glory to those men rather than to God. But because of the weaknesses of these men in different ages of the world; because of the weakness of their language, many things have not always been taught to the people in a way that could be clearly understood, and confusion has arisen in relation to these things. One of the main purposes for the establishment of this great work is to unravel the tremendous amount of confusion that exists in the world today, in relation to those laws that should govern mankind in economic, social and political affairs.

In the selection of men to occupy positions of great responsibility, such as the positions that have recently been filled, I can't help but feel that to some extent the people feel relieved of pressure. I can't help but feel that this is the reason that Brother Joel and others, during this conference, have admonished us, as members of this church, to realize that even though brethren have been called to positions of responsibility, and various quorums of the church are now being filled – that there are more men to carry the burden – *that does not in any way relieve us of the responsibility, as members, of magnifying our full responsibility in relation to the establishment of this great latter-day work – the establishment of peace in the world.*

The great power of the people is the power of democracy – the power of their voice. I feel that the ultimate success of the Kingdom of God lies not necessarily with the leadership, but with the response that comes from the people to the leadership which they are given. If the people do not respond to leadership, we cannot be a success. Our ultimate success in all things is dependent upon you people; upon you assuming your full responsibility in relation to this work; upon realizing that the Prophet Joseph Smith fully understood the hearts and the minds of men by the revelations of heaven, when he wrote these words:

> D&C 121:34-46
> **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 or 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 . . .**

Now this is the important phrase, Brothers and Sisters.

> **We have learned by sad experience that it is the nature and disposition of almost all men . . .**

That's pretty all inclusive –

> **. . . 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 –**
>
> **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.**
>
> **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.**

Brothers and Sisters, this great revelation was given especially for those men who hold positions of responsibility and authority, in relation to the establishment of the work of God in the world; that they might remember that the great, the high, and the holy callings which they receive are fully dependent upon their righteousness, [in order] to be successful; that the powers of heaven cannot be controlled only upon the principles of righteousness.

There is another passage of scripture in the Doctrine and Covenants (I believe it's section 64), in which the Lord makes mention of a future time – the time in which we now live – in which He says that the people of the Church of Jesus Christ of Latter-day Saints (he doesn't say it in those words); He says:

> D&C 64:38
> [not verbatim]
> **The saints of God will see a time when they will have to judge all things pertaining to Zion.**

Brothers and Sisters, in my opinion, this is one of the most important passages in all of holy writ; because it tells us that key whereby we will be able to ultimately achieve success in this work in which we are engaged; and that is, that every person who makes up this church – every person who is a member of this church,

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continue to remember that men are only men; giving the glory to God, and remembering to watch for iniquity in the church. You brethren who hold [illegible] office of a teacher and a Deacon, see to it that there is no iniquity in the church. Do not feel afraid to criticize those men who have accepted these positions. Do not feel that you cannot go to them and bring out your differences to them. Do not feel that they do not have a responsibility to you, as your leaders, to hear your complaints, and anything which may arise in your mind contrary to their comments. It is as a result of the abolishment in the minds of the people that they had a right to this privilege in the Latter-day Saint Church, that has caused things to get as far down the trail of corruption that they have arrived at today.

It is my feeling that if we are to make a success of this work, it will be by the people remembering that they have this right, and by calling down upon their heads the Spirit of Almighty God to direct them—to inform them as to whether their leaders are leading them right, or whether they are not; and also, that those men who have received positions of responsibility remember at every moment the great responsibility that they have to those men who have died in other ages of the world; and particularly, to the Prophet Joseph Smith, and to those other martyrs of this dispensation in which we live—that they must round up their shoulders and bear the responsibility, unflinchingly, of the burden that has been placed upon us to bring to ultimate success that cause which was founded by those great men who [illegible] of that heritage of which we are so proud.

I do not wish to say more at this time. I am grateful for the opportunity that I have of being here. I am grateful for the opportunity that my Father-in-Heaven has given to me to serve Him. I would like to publicly repent before you for any offenses that I may have caused this people, and I would like to promise you that I will do my best to step forward as a man, and carry my full portion of the responsibility that I have been given. I hope that you, Brothers and Sisters, also may feel to look into your hearts—to introspect, with the greatest care—that you may go forward from this day hence-forth, and forever, with the determination in your hearts to serve God to the end. And I pray that we may all do this, in the name of the Lord Jesus Christ. Amen.

PART II

TESTIMONIES

TESTIMONY OF JOEL F. LEBARON

Speaker: Joel F. LeBaron
General Conference
April 3, 1960
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

I feel extremely humble in occupying this position this afternoon.

I never remember of having greater joy than in hearing the testimony of Brother John Butchereit. I have known for many years that he was a brave and honest man. In view of the fact of the sacrifice that he has made, I want to take this opportunity to say that it's the last thing on this earth that I would do, is try to maliciously deceive any man. I would rather be taken out and chopped in a thousand pieces than be that kind of a character. I want to tell you, before God and angels, that my only desire, as Brother John also expressed, is to serve my God – do His will and serve my fellowmen.

When I stepped forward and started this work, it is because I was commanded of God to do it; inasmuch as I had taken upon myself a covenant before God, and especially before my father on his deathbed, that I would go forward and do my duty to the best of my ability and carry on where he left off. There was no other course for me to pursue.

I want to tell every person here, that I know beyond any shadow of a doubt that this work will go forward; it will go, and it will fill the whole earth; that those who actually uphold it, and are faithful to their covenants, will be blessed before God; they will be upheld by Him, and receive a great reward in the kingdom of our God.

I don't want to go into a lot of doctrine and try to prove things from the scriptures. I could prove, I think, to the full satisfaction of any honest man, that the principles and doctrines which we are teaching are true, but that is not my purpose at this time.

In the concluding of this conference, I want to leave this testimony with all of you – with those who are going out, that I know beyond any shadow of a doubt that my father truly held the office Moses held; that he received it from Benjamin F. Johnson; who received it direct from the Prophet Joseph Smith; who received it from John the Revelator; who received it direct from our Lord and Savior, Jesus Christ. I don't consider myself to be better than anyone else because my father conferred this office upon me; my only desire is to go forward and do my duty.

I ask the blessings of God upon every person that is here; upon all those who are striving for the principles of truth and righteousness – for the progress of the cause of humanity, wherever they may be in the earth.

I ask God's blessings upon this work, that we will be able to go forward and realize our

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obligations—be able to understand, and see the magnitude of the responsibility which is upon us; that we will strive with all our hearts to speak the truth—to live in such a way that the Spirit of God can [illegible] us and be in our hearts continually; that we might be able to go forward and give this same marvelous gift of the Holy Ghost to our brethren and fellowmen who seek to establish righteousness; that through this Spirit, we might be able to establish *"good will toward men and peace upon the earth."* And this I pray, in the name of Jesus [illegible]

TESTIMONY OF ERVIL M. LEBARON

Speaker: Ervil M. LeBaron
General Conference (Excerpts)
October 14, 1962
Colonia LeBaron, Chihuahua

[Dear Brothers and Sisters,]

To me, this is a glorious occasion; it always has been, to meet with the brothers and the sisters in the gospel of Jesus Christ, that I love, and that I know are devout and truly seeking to do the will of God.

There is one thing that unites people in their lives, in their activities, in their affections, and that is to work together, to pull together, to suffer and sacrifice together and endure the things that are necessary to endure, that the work of the Lord might roll forward. Every blessing that we are going to gain as individuals, and as a people, we must pay the price for. There is no special bargain counters in dealing with the Lord. If we get the blessings, we have to keep the law upon which they are predicated.

. . . .

I can say that I am really pleased with the progress that is being made in this work—in every place, and every phase of it. Right down deep in my heart, when I am discussing the gospel with the enemies of this work; when I am in the mission field, and I think over the people that we have in this work—think over them as individuals—the men and women that have been putting this work over, I am secretly really proud; I am really confident; and these things make me really happy.

Brother Ossmen mentioned this morning, about Brother David Shore not being very popular up in the Salt Lake area. But I kind of tend to disagree with him. Having been up there, I can see that Brother David's popularity is soaring upward all the time; he is really taking ground. The missionary work that he has directed has been the most successful of any accomplished so far, in this work. The tactics he has used, and the things that he has devised to get to the people, have been more successful in getting people interested in committing themselves, and opening up their doors, and making invitations for the preaching of the gospel.

It might surprise some of you to know that not only has he done one of the finest jobs that has been done in missionary work in this church (and been very steady and very punctual and efficient in it; taking care of the details—carefully taking care of the details); not only that, he has been holding down two other jobs besides—two other near full-time jobs. When I see these kind of men in this work, and the faith and the steadfastness that they manifest, it really gives me great joy.

I have spent the last two weeks with Brother Bruce Wakeham in the mission field, in taking care of the duties and some of the work that we had to do; in talking over all the many things and seeing the people and visiting, and

whatever we could do. I really enjoyed myself; and I am really proud that we have such men in our midst. There are a lot of others that I could mention, that I am grateful for; for our Father-in-Heaven, that He has seen fit to bless them and to send them to uphold and help carry out this work. And I know there is not another people on the face of the earth, who would have the capacity—who could come anywhere near the stability, and the faith, and the dependability, in making the sacrifices and doing the things that must be accomplished.

The Lord has gathered together the spirits and the people that He wanted, to accomplish His work. The ones He has in this work are the very ones who were foreordained and sent here for this purpose. There is a lot more that have likewise been foreordained to come to the earth and take part in the great things of this time and age, and they will be coming forth—coming into this Kingdom, as we take the course to do those things that are necessary to open the way before them, and to reach them with the light of truth.

One of the things that I have been more impressed with today, probably more than any other time in my life, is with the leadership of Brother Joel in this work. The Lord has shown me in open vision, on more than one occasion, how He looks upon Brother Joel; and impressed these things on me in such a way that I hope I won't ever forget it.

And as [to] the subject of Brother Tucker's talk to us this morning, in relation to a priest after the order of Melchizedek and a man who is sent and ordained to stand as God to the people, I want to tell you that I know beyond a shadow of a doubt that Brother Joel truly stands in this capacity; although I have never met a man who is more humble and more meek and less assuming, with less tendencies to exercise unrighteous dominion, or any form of compulsion, [or] a man with greater charity for the failings of the people around him. And the more I see these things, and his dealings with all the people in this work, notwithstanding the many follies that we indulge in, including myself, the more I can see that he actually looks upon us as his brethren, and as a people in this work, much the same way that God looks upon us. I am one that am very deeply happy for his leadership and direction; and I hope that the day will never come that I will not be willing to take counsel and instructions, in going forward and doing the things that the Lord requires, and that He asks of me.

If any of you ever get a chance, I would like you to read a sermon given by Jedediah M. Grant on the power of God and the power of Satan, and the relationship of men in the work of God, and of women to the work of the Lord, and to their file leaders in the priesthood, and the attitudes that they should maintain in doing the bidding of the Lord; the attitudes that they should maintain in relation to seeking their personal blessings, and in maintaining the standards, and carrying out the work that is placed upon them.

I am hoping that we will be able to have a special priesthood meeting while we are here together, and can really go into the problems that this work is facing and decide how to proceed to solve them, and carry the different aspects of this work in a way that it will roll forward—in a way that God wants it to go forward.

We are in a strategic condition, with some of the most important events that have ever been undertaken in this age that we are about to undertake; or I should say, works, or phases of the work, that have ever been undertaken in this age, that we are about to go into as a people. And if we keep the spirit of prayer in our midst, keep our hearts pure, keep our minds open, to be enlightened by the spirit of God and by our brethren; learn to use wisdom and take counsel, to get away from all our smallness and pettiness and all little things where we take and give offense; outgrow these small things in our midst, really get that great charity for each other and the kind of, what I mean, tender and loving forgiveness for each other that we so consistently see exemplified—the example set before us in Brother Joel's activities; this kind of an example is enough to really teach us how to be Godlike.

If we will watch Brother Joel in his works, in his—the real fundamental attributes of mind, and follow the pattern he sets and the example he sets in many ways, and learn to understand him, we will learn to understand a lot more about God than we know at the present time; and if we will follow his example in the real weighty things, we will become a lot more like God than we are at the present time.

I know that if we would go forward, every one of us, and learn to be consistent and steady and determined, and take a course that we will not be a stumbling block to each other; take a course that we will actually gain each other's confidence, in a way that we can keep it, the Lord will truly bless us and enable us to roll forth the work with much greater power and rapidity than He has heretofore.

There are many things that I would like to say, but I think that a few words should be said in Spanish; and I would like to take a few minutes and speak to our Lamanite brothers and sisters in Spanish.

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TESTIMONY OF EARL L. JENSEN

Speaker: Earl L. Jensen
General Conference
Early 1960's
Colonia LeBaron, Chihuahua

[Beginning of talk missing]

. . . .

I have heard Brother Joel repeatedly state—when he has been asked such as was prophesied in 2nd Nephi, and also in the 32nd chapter of Alma, that if a sign would be shown then they could believe that Joel was a prophet (I guess maybe I was one of them, at one time)—I have heard Brother Joel state that if the Spirit of the Lord would not testify in our own hearts; if God would not back him up in his ministry, then by all means we shouldn't be following him.

Well, Brothers and Sisters, I gained that testimony. And it wasn't through some outward manifestation. I am reminded of the testimony of Alma, in the 5th chapter, wherein he says:

> Alma 5:45-46
> And this is not all. Do ye not suppose that I know of these things myself? Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?
>
> **Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me.**

Brothers and Sisters, to have the spirit of revelation is to know the truth of the things that we have heard this day.

A great deal of it must be started:

- *First, with the desire, as Alma taught;*
- *Then, to gain faith;*
- *Which will lead us into a sure knowledge.*

But, Brothers and Sisters, if we will sincerely desire to know the truthfulness of these doctrines that have been expounded this day, we can gain them, just as easily as Alma gained them, and be able to testify to the whole world of their truthfulness.

What more important work do we have in this life, Brothers and Sisters, if it is not for the saving of ourselves and our loved ones? And we can certainly not save ourselves if we avoid the second great commandment; because, most certainly, if we want to love the Lord our God with all our heart, might, mind, and strength, we must love the beings that God created.

What more important thing is there then, for us to do, but to gain knowledge—wherein we can be led to salvation? What greater mission do we, as Saints of God, have, than to teach, preach, and expound the gospel of Jesus Christ, and all its saving ramifications, to all who will hear?

Brothers and Sisters, I implore you to go forth and gain knowledge—knowledge in all fields that are truth; being able to use that knowledge in expounding, and explaining, and teaching others to come to the standard that we want to come to. And I pray that the Lord will guide and direct us in our efforts, that we might accomplish this.

May we be granted strength to carry out the mission, because the days are yet short. And may we be valiant servants in His work and His service, I humbly pray, in the name of the Lord, Jesus Christ. Amen.

TESTIMONY OF SIEGFRIED J. WIDMAR

Speaker: Siegfried J. Widmar
General Conference
April, 1968 (?)
Colonia LeBaron, Chihuahua

[Dear Brothers and Sisters,]

I enjoyed this conference, and was very deeply moved by it. . . .

I am very, very grateful to the Lord that we have come to an end of the time where we had to fight the battle of what I would like to term *"ecclesiastical mechanics"*—or *"ecclesiastical acrobatics,"* and that we are coming to that which is dear to the heart of every man that has ever been born on this earth. To make it very short, I would like to be excused if I give you two experiences out of my life which have determined my course to a great extent.

Towards the end of the war in January 1945, when I was a very young German soldier, [I was] sent on a mission to rescue some people before the advancing Russian army in Eastern Germany. And on that trip, in the midst of a Russian winter, the Lord didn't spare me an experience which I have never recovered from since.

I was walking into the execution of some of the prisoners of the concentration camp of Auschwitz and the next day I had to go back, and actually, for one-half hour, walk through a road filled with advancing prisoners. I was alone. I had a bicycle with me. I had to get off the bike and walk through them. There was no way to get off that road. And I had to look in their faces, and I in vain searched for one pair of eyes that would have recognized me. These people had been out there for five days in the snow without food, and they looked like animals look at you. These people were mainly Jews. These people were going mainly through one thing which the Lord let happen to those people.

The other experience which I would briefly relate to you was in 1952, when I was on a trip to Africa. The airplane took off early in the morning—about five o'clock in the morning—from Cairo, and was flying down on the African side of the Red Sea towards Asmara. And it was a glorious day, and I was as much impressed as a man can be, by what I saw down below.

There was the desert of the African side and the absolute unspeakable beauty of the Red Sea, and on the other side, the desert and the mountains of the Arabian side; and after some time I asked the stewardess if I could go into the cockpit where the pilots are seated. They let me in there, and the view was even more breath-taking. And then, on the Arabian side, a castle of mountains came out of the desert, and I asked the navigator there what these mountains were, and he said: *"This is Mount Sinai."* And I was thrilled by the unexpected sight of those mountains as much as I could be.

Well, both of these events have become very important in my life. On the one, I was faced

with a picture: an unrelenting experience of the outcome of the devil's program on this earth—of tyranny, of oppression; and on the other one, I had the sight of the place where the Lord gave the law which would do away with this very thing.

And, my Brothers and Sisters, when I found, finally, the Priesthood of God; which was able to prove to me that it had the power to bring about the promise which was made with Abraham, in the fulfillment of that covenant: namely, that all the nations of the earth would be blessed through that Priesthood [see Galatians 3:16], in his administration—then I knew that I had found my place—the only place in which I would spend the rest of my life.

And I thank the Lord. And I would like you to be my witness that I have found this place—that I have found Joel F. LeBaron . . . ; that I have found the man which not only has the power, but the program, to bring about this one thing that is so precious to us—the most precious thing in our life: namely, liberty. And if I search in the roots of my being, I know that these men—and we who have joined them—were on the right side, in the time when this battle was the first time announced; when Jesus Christ was giving the word and putting up the standard, and we rallied around it.

And I know, my Brothers and Sisters, there is one thing we can do to become honorable, in the sight of all honorable men—and in the sight of those who have died—and of the Lord, and that is: To stick with these principles and not lay down on the job; and strengthen the hand of these men which have been called to do this work—and bring freedom to this earth, and do away with the misery of the millions. And I would like you to know that I have pledged my honor and my life [to] this very purpose; and I would like enemy and friend to know that there are many men who have done so.

And I pray to the Lord that He will strengthen us in this fight, which is coming forth now; and I do it, in the name of Jesus Christ. Amen.

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PART III

THE CIVIL DEPARTMENT

GOD'S COVENANT WITH ISRAEL

Speaker: Joel F. LeBaron
General Conference
October 14, 1966
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

It is really wonderful to be able to be with you—to be able to say a few words to you. I hope that I will be able to give you what you need at this time, that you will be able to get a better understanding of our duties [and] responsibilities that are upon our shoulders; and not only upon our shoulders, but upon the shoulders of the Mormon people at large—those who are striving for righteousness and are faithful among that people to the best of their ability.

We don't need to suppose that because we have gained a little knowledge; that we have come to an understanding of many things, that we are the only ones that God is looking to. There are hundreds, and there are thousands, among the Mormon people; and eventually, there will be hundreds and thousands and millions gathered out from the other churches, that will help to establish the principles of righteousness in the earth and carry out the purposes of God—usher in the glorious reign of the millennium, and help in the fulfillment of that great and glorious covenant which God made to the house of Israel.

It's a very significant thing: when God has ever established a covenant with the people, He has raised up a man through whom He has established that covenant.

We have these scriptures, these prophecies, these promises—some of the most glorious promises God has ever promised His children at any time—promised to those who will obey His voice and accept His law in these latter days. It says here, in the eleventh chapter of Romans. . . . Let's remember this—the real significance of it; it says:

> **Romans 11:26-27**
> **And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:**
>
> **For this is my covenant unto them, when I shall take away their sins.**

And it says, in Jeremiah 31:31-33—I have quoted this many times; it says:

> **Jeremiah 31:31-33**
> **Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:**
>
> **Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:**
>
> **But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.**

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It's very significant all through the scriptures, that there had to be another covenant established with the house of Israel; that there had to be another man raised up, through whom God would establish that covenant. God never has, in any age of the world, gone about establishing this covenant with each person individually—with Him personally talking to each person; but He has always raised up a man—and this is the testimony of the scriptures; this is the testimony of the Prophet Joseph Smith; that He has, in every dispensation—in every case, where He has established a covenant with the people, He has raised up a man through whom He might establish that covenant.

As it says, here: that He would *"put His law in their inward parts and write it in their hearts"*—what law is that referring to? What law was this Deliverer supposed to establish among the people—that *"ungodliness might be turned away from Jacob"*? We have the case of the Protestant churches—was ungodliness ever turned away from the people through them? I think each and every one of us here, realize that it never was. Was ungodliness taken away from Jacob through the mission of the Prophet Joseph Smith, and the Mormon people? We all know that it was not—that this was not the fulfillment of the covenant.

That people, instead of accepting the law of Jehovah, accepted the law of different countries—in many cases, contradictory to each other. And I have said many times, that whenever any people (I don't care who they are, or where they come from, or what law they accept)—if they accept the law different from the law of Jehovah—the true law of liberty—to that extent, they sow the seeds of destruction within their own ranks, within their own selves; whether this be on an individual basis, or on a collective basis. There is only one course that leads us to life eternal, as the Savior said:

Matthew 7:14
[not verbatim]
Straight is the gate, and narrow is the way, that leadeth unto life eternal, and few there be that find it.

Few there be that find that law—that come to it; that ever learn to live it and make it a part of their lives; that have it written in their heart and put in their inward parts.

That is the key to every single situation. God was going to establish a law—the perfect law—the perfect law of liberty: the perfect law of civil justice; the perfect law of economic justice; the perfect law of social justice. Anything else will satisfy the world. These false conceptions that have gone forth, contradicting each other—the only thing that will save the day, is for these things to be brought forth in plainness and simplicity. And I hope that I can do that to a certain extent, today—to explain these things in plainness and simplicity. Because God must have a people that will take the proper course; that will be a covenant-people that will keep their covenants; that they will take this course because they know—because these things have been taught them in plainness and simplicity—they will know that they can take no other course, in honor, but to go forth and uphold these things—though it may cost them their lives—and not retract.

And if we can get a nucleus of men—and I feel that we have to a great extent, gathered at least a small nucleus of men, that do understand to a greater or lesser degree, what these laws are; that have taken upon themselves the covenants of the Holy Priesthood—the covenant to stand not only for the spiritual laws of God, and the economic laws of God, but also the civil law of God. And this is what I would like to dwell upon, to a certain extent:

When men are sent forth to call the world to repentance, this is the basis upon which they call them to repentance—to repent of violating the civil law of God.

I think it's a self-evident fact that we are certainly not going to attain to the spiritual laws of God, and attain to these higher levels, if we can't first obey the civil law of God. And I guess it has been said before from this pulpit, maybe many times, that any person who will not first uphold the civil law of God—the true law of liberty—the law of the respect for the rights of others—certainly has no business professing to be a minister of the gospel; because if he can't live the lesser, he certainly could not live the higher. That's just as true as what is said in the scriptures—that if a man will not love his neighbor, he is only a hypocrite and a liar if he professes to love God.

These are the three levels. And what we are called upon to call the world to repentance of, is that basic law—the true law of liberty—the law of the respect for the rights of others; that the human family, by first coming to an understanding of this law, may have some hope of attaining to something higher.

We are not called to call the world to repentance for loving their neighbor as themselves—or loving God with all their heart, might, mind and strength—these are things of a positive nature.

We must realize the wheat is going to be divided from the tares. It's made very clear in the scriptures, that this is the level that they will be divided upon—not the level of the higher laws of the gospel. But they will be divided, in the main bulk, among those who will defend the true law of liberty, and those who will not defend it; those who will uphold the rights of others—in the basic rights of freedom and conscience, and those who will seek to abolish those principles and take them from the human family.

Basically, it will be a struggle very similar in its nature to the struggle that we had in the spirit world: who would defend liberty—free agency; and who would not.

Now, Brothers and Sisters, let's just keep this clear in our minds, because it's very important that we understand it. The only way that *"ungodliness will be turned away from Jacob"* is for the civil law of God to be established; I mean, the perfect civil law of God [to] be taught in plainness and simplicity to the people; [to be] *"put in their inward parts and written in their hearts"* with such plainness and clarity that they can't possibly forget it; that they will know within themselves that they only have one course to pursue, in honor; and those that are honorable will then pursue it—will establish it. Those things which actually are a crime will be definitely established, in a legal and lawful way, and [will] be proclaimed to the people in such a way that each and every person will understand what true crime is; and the true and proper penalty for that crime will be established and proclaimed just as far and wide, in the ears of all people. And then we will have some chance of *"turning away ungodliness from Jacob."*

It will never be done because of this little handful of professed missionaries—or professed Christian ministers going about coaxing the people to obey the civil law of God.

The civil law of God is something—that if the nations of the earth have a right to establish laws and penalties (in many cases, we know that they are not in accordance with the laws of heaven—with true eternal law), the Kingdom of Almighty God—the Political Kingdom—certainly has the right to establish what the true civil law of God is—to proclaim it—and to proclaim what the proper penalties for the violation of that law are.

Brothers and Sisters, this will be carried out; this will be fulfilled. I promise you, dear Brothers and Sisters, that those that are faithful—that will uphold true liberty; who will not betray those things for which we fought in the pre-existence before we came to this earth; [who will] not tread upon the rights of others and try to take from them their God-given agency; but [will] go forth and establish the true order of the government of God in the civil field—they will be blessed, and will have the opportunity to go forth and receive the higher blessings of the gospel. But all those who will not accept these principles of freedom and liberty and agency will, one way or another, by the judgments of God, be swept from the face of this globe; until the glorious

millennial reign will be ushered in, the Kingdom of God will be established, and His will will be *"done on earth, as it is in heaven."*

I want to testify and bear my testimony at this time, as I have on many occasions, that this work is the *nucleus*; for I know that it must go. I know that we must bring many stalwarts—many lovers of liberty—by the hundreds and the thousands and the millions, as time goes on, to these same principles. But the principle upon which this must go forth, is that we that have this understanding—stand as a solid rock; that we do not lose sight of these things—that we do not give up these principles; but that we go forth and strive from day to day to the best of our ability, to teach these things to our fellowman; and send forth those who are able to proclaim these things—and capable. And if we don't give up, it's only certain that things will be added—numbers will be added to us. And if they don't give up, it's only a matter of time, if we stick to our principles, that this will have to cover the earth; because this doctrine cannot be resisted successfully. It's the truth!

This will eventually cover the whole earth, and these great promises will be fulfilled to the children of God; and God will fulfill His covenant to the house of Israel—*"turn away ungodliness"* from them. And we and our posterity after us, if we are faithful, will be able to partake of these great blessings that have been promised to the faithful in these latter days.

I would like to say a few words in Spanish. So I will ask you to forgive me, and I will say a few words to those who have not been able to understand.

THE GOSPEL OF THE KINGDOM

Speaker: Joel F. LeBaron
General Conference
October, 1969
Colonia LeBaron, Chihuahua

[Beginning of Talk Missing]

....

We have another very definite prophecy. I think it's in the 14th chapter of Revelation, if I'm not mistaken, verse 7—right close to there—where the Apostle John said:

> **Revelation 14:6-7**
> **And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.**
>
> **Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.**

And this, we can rest assured of: The hour of judgment will not come upon this earth until this gospel of the Kingdom—the very law God gave on Mount Sinai—the constitutional law of the Political Kingdom of God; which has as its central foundation—its heart's core, the *ten commandments*, upon which the covenant God made with ancient Israel is based—until a knowledge of this law is made manifest, and the world has had an opportunity to understand what this law is—the law which brings judgments.

Have judgments ever come upon the world because they failed to keep the higher laws of the gospel?

I have no knowledge of any history, in the dealings of God with the human family, where judgments came upon the world just simply because they failed to keep the higher laws of the gospel—the laws of love. The judgments that came upon Sodom and Gomorrah were not because they just failed to keep the higher laws of love.

The Apostle John makes it very, very clear that before this judgment comes, the gospel of the kingdom—the everlasting gospel; which the world must understand and have a chance to accept or reject before these judgments can come upon them—has to be taught to every nation, and kindred, and tongue and people.

Now, this is something that is very, very significant. I think that we can maybe start to feel a little bit, the weight that rests upon our shoulders, as probably being the only people upon the face of the earth that really have any kind of a basic understanding—even in a little way—of what was referred to by these great prophets in these prophecies that they made.

We have the different missionaries going forth in the world; [we have] the Protestant churches; we have different churches—and the LDS Church, claiming; and actually, they believe (you ask them, and they will tell you . . .) they say they are preaching this gospel of the Kingdom; that they are preparing the world—sealing them up for destruction. Yet if we will

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examine these doctrines that these men are teaching—these missionaries, and these professed emissaries of heaven, we will find [illegible] their organization—they do not even so much as uphold in as uphold the basic civil law of God. And if they do not even so much as uphold the basic civil law of God, how are they going to uphold something higher?

For any one to profess, or suppose that they have power to go forth as heralds of salvation; and instead of preaching at least the basic civil law of God, they preach crime for religion—at least any man who would do this, knowingly, would be a traitor to his own profession. And I think everyone can understand that.

Brothers and Sisters, it's this gospel of the Kingdom that is the dividing line! The Prophet Malachi tells us, very plainly—I think I will read that, so we can see that in our teachings, we are in accordance with the holy word of God, and the holy prophets of God:

Malachi 3:18
Then shall ye return, and discern between the righteous and the wicked . . .

He is going to make it very clear what this dividing line is:

. . . between him that serveth God and him that serveth him not.

Malachi 4:1-6
For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

This is the key! and I want everyone to pay special attention:

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Now, what's going to have to happen, if the earth isn't smitten with a curse? Something is going to have to happen to turn the hearts of the children back to the laws that their fathers had—even the *"statutes and judgments"*—which were given by God's servant, Moses, at Mount Horeb. Then Israel will come again to this national constitutional law—this national standard.

There is no promise in these scriptures, from one lid of the Bible to the other, for the redemption of Israel on any other principle, than that they return to the basic law of liberty—the basic constitutional law of the Political Kingdom of God—that God, Himself, pronounced at Mount Horeb. And this is the weight of the scriptures. We have gone through these things many times, and understand and know that.

Brothers and Sisters, we have a great knowledge pertaining to these things—but this is the knowledge that must go to the world: That they are going to cease from crime—cease to violate these basic commandments upon which peace and righteousness might be established in the earth, or they will be as stubble. If they are not willing to obey the ten commandments, and accept them as the heart's core of the constitutional law of the Political Kingdom of God; and of course, obey those laws, after they have been sufficiently warned, they will be destroyed. That's the weight of the testimony of the prophets.

Yet those who will accept these laws and obey them—come under this constitutional law—and accept the gospel of the Kingdom as the national law of Israel (that is what it's referring to)—they will be able to go forth and *"grow up as calves of the stall"*; and they, with their posterity, will be able to receive the great blessings that God has promised to His faithful servants, and His faithful people, in these last days.

My beloved Brothers and Sisters, it is my hope and prayer that we will be able to go forth and do our duty pertaining to these things; raise our voices in the defense of liberty; and do our full part in the establishment of true liberty—the true banner of heaven—under the correct knowledge and understanding of the constitutional law of the Political Kingdom of God.

In ancient Israel, according to these scriptures which we have before us, anything that did not uphold at least this level of righteousness was considered idolatry and devil worship—the worship of Baal. The dividing line between the worshippers of a false god and the worshippers of the true God (in this Bible—according to the law that God gave) was those who would uphold the basic constitutional law of the Political Kingdom of God, and those who would not.

Again, I want to repeat, that the basic law that the sons of Levi put the children of Israel under covenant to uphold as the constitutional law of their nation, [was the ten commandments, with the statutes and judgments]. When the sons of Levi first offered this *"offering in righteousness,"* and ancient Israel established this law—this was [or became] the law of their nation.

I hope and pray that the time will not be far when this same thing will be repeated; when the *"sons of Levi will again offer an offering in righteousness,"* and again establish this law as the constitutional law of the nation of Israel.

I hope we will go forth and do our part to bring about this condition. And what we can't do, I humbly pray, and have every trust in God that He will rule in our behalf—in behalf of all those who are willing to go forth to this end, and put their efforts in a proper way. And I bear this testimony, in the name of Jesus Christ. Amen.

THE KINGDOM DANIEL SAW IN VISION

Speaker: Joel F. LeBaron
General Conference
October 14, 1962
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

It truly has been a pleasure to be with you, and partake of the good things we have heard in this conference. And I trust that I will be able to add something to it that will help to encourage this people to go forward and pave the way that rests upon our shoulders.

I enjoyed hearing Brother Dan's talk. This seventh chapter of Daniel has special significance to me. It is one of the last things that I went through with my father, before his death; also, the twelfth chapter of Revelation. And I would like to say just a little bit about this seventh chapter of Daniel, along with my father's testimony pertaining to it—pertaining to what this *"little horn"* had reference to.

My father told me that on quite a number of occasions, he heard sermons pertaining to this *"little horn,"* mentioned in the seventh chapter of Daniel. Some said it meant one thing; some said it meant another. He said that he felt he had a special need to know just exactly what this *"little horn"* meant. He made it a matter of prayer, and asked just what the *"little horn"* had reference to. There was a voice [that] spoke to him, just as plain as you might hear anyone speak, and said, *"It is the United States of America."*

If we follow it through, we see, of course, that this *"little horn"* knocked down three of the other horns which came up before it; which, of course, as Dan said, were England, France, and Spain. Of course, we have the Monroe Doctrine, whereby the United States declared if any other power came upon this continent, they would consider it just the same as if they made a threat of war against her; and since then, no power has dared to come upon this continent. So there are the three horns that fell before it—[before] the United States of America.

But the significant thing that we need to understand; that the Mormon people should understand—first, where it says that this part of the world would have to be where the *"Saints"* lived. We know that the Mormon people are the Saints, so it had to be the United States. It was the United States that made war against the Saints. It says that the *"little horn"* made war with the Saints, and prevailed—that she *"prevailed against them"* [Daniel 7:21]. The Mormon people, as a whole, don't want to recognize that they have actually been overcome by these persecutions, and so forth, that the *"little horn,"* or the United States government, made against them.

It says, also, that:

> **Daniel 7:25**
> **And he shall speak great words against the most High . . . .**

The *"little horn"*—the United States of America.

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In what way did she speak great words against the Most High? She actually spoke great words; she actually put forth great force, to wear out the Saints of the Most High—to destroy her—the Mormon people.

> **Daniel 7:25**
> **And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws.**

Now, what was it that the Mormon people were doing, that the United States sought to change? It was important for them to go forward and do according to the laws, and so forth, that God gave them. I think that we all understand that the United States made special laws against the Mormon people—brought special persecutions upon them; forced them to change the very laws that they had—that God had given them. So we can see, very definitely, how these things were fulfilled.

The United States was this *"little horn,"* this eleventh nation, which came out of the Roman Empire; which made war with the Saints—prevailed against them—made laws, and so forth, so that they would be able to stop them, definitely, from going ahead and fulfilling the laws that God gave them.

Now, we who are here today, I think, pretty well understand the fulfillment of just how these things took place; how acts of Congress were made against the Mormon people; how they were persecuted; how they were disincorporated as a people. They were finally overcome. They, more or less, gave in to the enemy and did as they were told. Now, it is very clear what was prophesied here, and we are seeing the fulfillment of it; but, still, we know that the time is coming when the Saints of the Most High will possess the Kingdom.

The second chapter of Daniel is, more or less, a prophecy pertaining to this same situation. It also speaks of a *"great image,"* that had four different parts. Now, the head of this image represented the Babylonian Kingdom. The chest, and so forth, represents the Medes and the Persians—and so forth—on down, until he got to the Roman Empire. Then, of course, it speaks of the feet, which were miry clay and iron, which won't mix together; and this is what the Prophet Joseph Smith said about that:

> **TPJS 104**
> **There is confusion in all things, both political and religious; and notwithstanding all the efforts that are made to bring about a union, society remains disunited, and all attempts to unite it are as fruitless as to attempt to unite iron and clay. The feet of the image are the government of these United States. Other nations and kingdoms are looking up to her for an example of union, freedom, and equal rights, and therefore worship her as Daniel saw in the vision; although they are beginning to lose confidence in her, seeing the broils and discord that rise on her political and religious horizon. This image is characteristic of all governments.**

That says, very definitely, that the feet of this image represents the *"United States"* government. That's what the Prophet Joseph Smith said—recorded right here in the Teachings of the Prophet Joseph Smith; compiled by Joseph Fielding Smith; and is found in the Historical Records of the Church.

It says here, in the second chapter of Daniel:

> **Daniel 2:41-43**
> **And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay . . .**

This is referring to the feet—the *"United States"* government.

> **And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.**
>
> **And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.**

Now, with all the governments of the world, especially these that came out of the Roman Empire, we saw, very definitely, that the dif-

ferent powers were, more or less, dictatorial. If anything came up that was contrary to those powers, they were put down, in one way or another; and the kingdom was, more or less—no matter what pattern it took—was mostly patterned after the Roman Empire; it was more or less, one dominating power.

We find, in the United States, that there are different parties; there are all the different religious groups—the different factions, and so forth. This is what that has reference to. They couldn't get their heads together—and it has reference to clay and iron [being] mixed together. But the thing it says here, is this:

Daniel 2:44
And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Now, we saw by the seventh chapter of Daniel, that the Mormon people would be broken. So this would not be referring to them, in that condition—and they would be overcome. It says that the God of Heaven would set up a kingdom, that would not be destroyed—that would not be left to another people; that this kingdom would break into pieces and consume all these kingdoms, and that it should *"stand forever."* That couldn't refer to the Mormon people in that nation, because that people had been overcome by the United States—*"until the Ancient of Days came."* In other words, the Mormon people in the United States are not going to gain power *"until the Ancient of Days came"*—or until Adam, himself, sat on his throne, and came to judge the nations [See Daniel 7:21, 22].

There would have to be something that would still come out of that Kingdom. In other words, the *"woman"* [or the Church] would bring forth a *"man-child"* out of the Mormon people (they, representing as a whole, the Church of God upon the earth . . . . In other words, a *"man-child"* must be sent, *"like unto Moses,"* who will be an instrument in the hands of God in the setting up of this kingdom.)[1] [See Rev. 12:1-7 L.V.] And this kingdom would be set up, that wouldn't be given to another people—that would actually go ahead and fill all these other prophecies.

Heber C. Kimball said that, *"There would be a people come out of the heart's core of the Mormon people."* Brigham Young and these other prophets—modern-day prophets—often told us about the same thing: that the Mormon people in the United States, as a whole, wouldn't receive these blessings, but there would be a people come out of the heart's core of the Mormon people who would receive these blessings. Now, it says here:

Daniel 2:45
Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

In another place here, speaking of the same thing, in a little different words, it says:

Daniel 2:34-35
Thou sawest till that a stone was cut out without hands, which smote the image upon his feet . . .

Now, we understand that the *"feet"* represent the United States—the same nation that made war with the Saints and prevailed against them.

. . . that were of iron and clay, and brake them to pieces.

So that we can understand this prophecy correctly, we see that the *"feet"* are representative of the United States. The first thing that would be hit would be the United States. We can take the Teachings of the Prophet Joseph Smith literally for what they say; because he said, very definitely, that the feet of the image was the United States. And Daniel tells us, very plainly, that this little stone that was *"cut out of the mountain without hands,"* represented the Kingdom of God—and *"smote the image,"* first upon its feet, and broke them in pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

I have never been able to find anyone yet, when I have brought these things out, that would try to dispute these things—those who believed in the Prophet Joseph Smith, and so forth.

I think it is as plain as anything that the United States would make war with the Saints. Even while she did the persecution, she would be upheld by the great powers of the world; yet she would be the first one hit, and go down. She would be representative of the *"feet"* of the image; in other words, the one that was holding up the whole system. All the rest of these nations stood on her. She was, more or less, the foundation of the whole Roman system. If it wasn't for her holding it together, it would have gone to pieces long ago. But she has been there, more or less, as the *"feet of the image"*—as the basis of it—holding the whole thing together; and, of course, the feet going out from under it, then the rest of it comes tumbling down.

When my father was given the commission by Benjamin F. Johnson, the authority he held was conferred upon him; and one of the main things that he was told, was to go into Mexico and stay on the front ranks of the march of the Saints to the south. Benjamin F. Johnson told him that the next great and important work pertaining to the building up of the Kingdom of God, was to transpire in the south.

When he was still a young man, living down here in Mexico at the time of the exodus—when the Mormons went out (he was already out of Thatcher; and mother was still there; and their first baby was born—my sister Irene)—my father saw the Mormon people [illegible] of those colonies. He remembered when his grandfather told him how he was to stay on the front ranks of the march of the Saints to the south, and not go over the old trail. He was supposed to come to Mexico and raise his family in Mexico.

It was quite confusing to see all the people leaving Mexico, when he was supposed to—according to what Benjamin F. Johnson told him—stay on the front lines—stay down there. It kind of made him wonder. So he made it a matter of special prayer to the Lord, and told the Lord that he wanted to know for himself. He was willing to go ahead and do what Benjamin F. Johnson told him to, but he wanted to know absolutely, for himself, that the Lord wanted him to come to Mexico and take part in this valley, if that's what was to be. And he asked the Lord to absolutely show him, so that he would know for himself that what he had been told was right.

That night, he was shown a special vision of one hundred years in the future of this nation of Mexico; as well as some of these same things that the prophet Daniel saw—the terrible destruction that would come upon the United States and the Gentile nations, after they had rejected the gospel that was sent to us and preached by the Elders.

So we can see, Brothers and Sisters, that all these things in these scriptures go hand in hand. We see that, as the Book of Mormon told us, we were permitted to come upon this continent; and that the gentiles were given the gospel. When they rejected the gospel in its fulness, the gospel would be taken from them and given to the house of Israel.

My father understood these things. He taught us about these things, from the time I can remember. He told us the time would come

1 The above statement, included in parenthesis, is not on tape, but was added by Joel to another document, taken in shorthand.

when the people would have to flee the United States. He said that they would be glad to get out—even by the skin of their teeth—to get out of that nation, before these terrible destructions come upon them. He said that we have a preparatory work here—to prepare for the escape of those righteous from that nation. God has never destroyed the righteous with the wicked, without giving them a chance to escape those destructions.

Now, Brothers and Sisters, that's one of the great missions we have in the very near future. It is to gather the righteous out—as Dan here also read, in the 18th chapter of Revelation:

> **Revelation 18:4**
> **And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.**

That has reference to the nation of the people of the Lord's work.

> **. . . Come out of her, my people . . .**

Now, who can interpret that to refer to anything besides the Mormon people? We have to get out of her—out of Babylon, the Great; which shall fall, as we said before. We see the great mission; we see the great responsibility.

I have often heard a little story told—or a comparison given. Let's suppose [that] up above us, right here, we have a dam up in this river that quite recently became pretty-well filled up with water. What if we were up there, and we noticed that that dam had broken, and that the waters were rushing down to flood out these people—and so forth. Do you think that we would be very good Christians if we just stayed there, and waited for that water to flood down over the people? Or should we get down and try to warn them, and give them a chance to escape the destruction that would await them, otherwise?

That's more or less the position we are in. We have learned these things; we know of what these prophecies mean; and therefore, it rests upon our shoulders to warn the Lord's people in that nation—those who are righteous; and not only the Mormon people, but all the righteous of that nation—the Catholics, the Protestants, everyone who are sincere; or even those who won't pick up their sword against their neighbor—no matter what religion he may be from. But they must have a chance to escape that nation, and uphold the principles of freedom and truth, if they are willing to. Otherwise, the spirit of God will depart entirely from them, and they will be destroyed off the face of the earth.

Terrible destructions will come upon that nation, that have been described by ancient prophets, as well as our modern prophets. And of course, the nation of this land will be given to the descendants of Father Lehi, together with those that are willing to gather out and uphold the principles of truth, and righteousness, and peace, and carry these same principles to the rest of the world.

Now, Brothers and Sisters, I want to bear you my testimony that I know these things are true. I know that the mission my father performed, in coming into this nation and raising his family here, was right. I knew from the time I was a young boy, that I would have to take part in this great latter-day work; in the gathering out of the righteous from the wicked, and establishing the Kingdom of God in the last days. Of course, at that time, I didn't have any idea that I would have to take the lead in it, but I did know I would have to play a principal part.

I have heard these things from my father's lips many times, and know that he did understand the true significance of them; there are plenty of scriptures to back it up and prove that he did. Therefore, I want to exhort you to remember these things—to keep them in your minds, that we might be instrumental in doing our full part in gathering the righteous out from among the wicked, or *"dividing the wheat from the tares,"* before the field is left to be burned.

I would like to speak a few words in Spanish. May God bless you. Amen.

THE COVENANT TO SUPPORT LIBERTY

Speaker: William P. Tucker
Organization of Ward
Date: 1966
Colonia LeBaron, Chihuahua

[Beginning of talk missing]

. . . .

Another thing that has been manifested today, that I think is of extreme importance to all of us, is that, from this time forth, we have a Ward organized here, in a corporal way. And consequently, the great responsibilities of democracy in education begin to fall upon the people in this place, and they become responsible for what is taught to a much greater degree than they have ever been before; the thing of import being that they actually maintain at least the very minimum standard of education—that of the morality and virtue that's essential in the maintenance of the civil standard of liberty. And as for what was stated already this afternoon, if we weren't going to uphold that much education, why, we as a people would surely—at least, in this place—fall by the wayside.

It is absolutely necessary that we come forward, and have full determination and desires to establish the education that is necessary in this place, in maintaining the very least standard of morality and virtue—that of the civil law of God.

In ancient Israel, their Sabbath studies were divided into two parts: one part wherein they actually studied the civil law of God; and another part wherein they actually studied the prophecies and revelations, and the laws of love, and so forth. The one part was called the law, and the other part was called the prophets. Their Sabbath worship was divided into two parts—the law and the prophets. That's the way they always speak of that. You go back into their ancient form of their Sabbath Schools—or however you like to refer to them, and you will find that they had it divided into these two parts—the law and the prophets. And during the period of time that they were to study the law, they had the Scroll—the Torah—which means the Hebrew law, and they read from it. And they read a certain amount of it every week on the Sabbath Day, and by the time the year had ended, they had read through the law three times.

There was absolutely no excuse for ignorance among the children of Israel. And consequently, when people were in violation of that law in such a manner that they incurred the death penalty, they were immediately taken out and stoned to death. And no one asked them, *"Well, didn't you understand you weren't supposed to do this or that?"* Absolutely, they understood! They had actually heard that thing—that law read to them—the Torah—three times a year, all their lives. There absolutely was no basis for them not knowing what the law was.

And I think all of you can realize—even the youngest children here, should realize that you can't obey without knowing what you are sup-

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posed to do. You can't obey any law without knowing what the law is. We can't obey our Father and keep His law, anymore than these children can obey their parents, if their parents never tell them what the law is. Consequently, the very most basic part of maintaining even the civil standard of virtue and morality is to be educated and instructed in that law—to know what it is that God requires of His people.

Consequently, when they were raising up standards of liberty in the Book of Mormon—after they had been trodden down for some time, one of the great civil leaders of the people, a man by the name of Moroni, in establishing a new government, made it very clear that he wasn't going to tolerate anyone not actually coming forth and upholding the standards of liberty that pertain to the government of God. It says:

> Book of Mormon
> Alma 46:35
> **And it came to pass that whomsoever of the Amalickiahites that would not enter into a covenant to support the cause of freedom, that they might maintain a free government, he caused to be put to death.**

In other words, if people wouldn't come and make a covenant, as it stated here—"*Support the cause of freedom, that they might maintain a free government,*" people that wouldn't even go that far, were executed! Because, without the people being willing to support the cause of freedom and maintain a free government, a free government cannot be maintained.

It's a principle, that if the people, by the power of democracy, will not maintain a free government, then a free government cannot be maintained. And that actually means that you have got to have enough morality and virtue, at least among the majority of the people, that they can exercise their powers in the maintenance of a free government. And if the majority of the people have not enough virtue and morality that they would voluntarily uphold a free government, and the cause of liberty and the cause of freedom, then the only hope is to actually wipe them off the face of the earth. And this is the very reason that God has sent destructions and judgments upon the nations; and the very reason that He will send destructions and judgments upon the peoples of the world in this age.

Once the servants of God have actually gone forth and proclaimed to them these standards—these very basic standards which are essential to the maintenance of the agency and liberty of the human family; and explained them in such a way that they have sufficiently understood them, so that their blood and their sins will be upon their own heads, we can be certain that the judgments of God will come upon those people; that they will actually be swept from the face of the earth with the destructions and judgments of God. And those that will be left, will then be in a position to voluntarily uphold—and use the powers of democracy to uphold a free government and maintain the cause of liberty.

Well, if the people were executed that wouldn't make a covenant, how much more, the government officials that won't discharge it once they are in office? How much more, the people that bear the burden of public education; that teach the people that they don't have to keep the law of God, or that they can tread down the rights of their fellowmen? You can see the responsibility is even weightier, when it comes to the discharging of public capacities, and using of the public powers to actually destroy the knowledge of the law of God among the people. How much more deadly that is, than perhaps one individual who isn't willing to make a covenant to uphold liberty; and yet they were punished by the penalty of death.

And the Prophet Joseph Smith, of course, says [See TPJS, 326, 327] that's the only thing that he found wrong with the constitution of the United States. Of course, there have been things he didn't mention at that time. But the one thing he does mention is, that there was no provision to make certain that the public officers, or those men who were in charge with

the execution of that law, or of that Constitution; that if they wouldn't carry it out—would not uphold it, that they would be executed. He even said, unquestionably, that the death penalty was due, for a public officer not to uphold that constitution. Yet if you look and see what's gone on today—absolutely, dishonorable things.

You take, for instance, the Supreme Court, who swear an oath (Now, I don't know if this has been changed or not; but they are taking God out of government up there; consequently, whether it's still in there or not, I'm not certain)—but they used to swear an oath before God, and so forth, that they would uphold (and this was the duty of that group of men in the Supreme Court)—to uphold the Constitution; not what they thought should be the law; not what they thought that this so-called evolving society needed, but that they would uphold that Constitution. There was no provision in there for it to be molded and changed and warped until it became something completely opposite from what it was intended to be. Of course, these other officers, when they are sworn in, take the very same oath. And actually, men who don't keep those kind of covenants, as the Prophet Joseph Smith stated, are not fit to continue their existence on this earth—in this life. They should actually be executed and suffer the consequences of a just God.

Now if we, as a people, hope in any possible way to be the people—to be those Elders that will save the constitution—to be the Elders and the people that will actually maintain a free government; who will preserve the liberties that were revealed through the Prophet Joseph Smith, and through Moses, and so forth—the liberties that people have, and their rights—well, then, we have got to be willing to come up to at least the standards of this kind of a covenant—"*that they would support the cause of freedom, that they might maintain a free government,*" and so forth.

Well, I think that we should consider then, the great responsibility that we have here now, as a Ward, to exercise our democratic powers to ensure that at least that much is taught, and that we never fall short of it; that we never teach less than that; that we never teach opposite from that; that everything that is taught is in harmony with that. For if we do not teach the principles of civil liberty in our people, and in our congregation, then we are no more worthy to be a church than any other church that doesn't teach those principles.

In fact, there isn't anyone who has the right, under the government of God, and before His law, to exercise the public power of religious education, if they do not teach at least that much morality and virtue. If they won't even teach as much as is mentioned in this covenant, right here—for which men were put to death if they wouldn't take this covenant—if they don't teach that much morality; if they don't teach that much virtue to the people, then they will not be fit to be a minister to a people—with any kind of rights, or with anything that they teach—and should actually be executed.

Something that came to me very forcefully just a short time ago—when I went to Mexico City last month.... In the evenings, I had a little bit of free time, so I bought a book on archaeology of the Bible, called *"And the Bible was Right,"* and some very striking things were uncovered, in connection with the worship of the cult of Baal.

In fact, they found that it was not a difference of religion that was involved, but actually, a violation of the civil standard of liberty; because the cult of Baal taught the violation of just about every basic standard of morality and virtue that was then in existence. All of the various crimes that undermine the rights of future generations, the rights of honorable birth and motherhood, the crimes that violate the soundness of any society; all of those things were actually taught by the worshippers and the priests of Baal—and practiced by the worshippers of that particular religion. And consequently, whenever the Israelites associated with them in any way, they were degraded.

And so it wasn't because of some difference in religion that Elijah had the four hundred and fifty priests of Baal executed. [See I Kings, chapter 18] It's because they actually taught the treading down of the liberties of the people. They actually used the powers of education—of religious education—to undermine the liberties of the people, and to teach people to break the law of God, as far as the civil standards of virtue and morality are concerned. And it was on this basis that they were executed; and they were executed by the civil authority of God.

In this particular case, the Baal worshippers came into such power that they actually took the King of Israel into their power, a man by the name of Ahab, who was married to a woman by the name of Jezebel. You have all heard of her, I am sure. Well, during his reign, Elijah, by the command of God (it's in the very verse that we quoted [See I Kings 19:15-17] where he was supposed to anoint Elisha to succeed him—the verse before)—said that he was to anoint a new king over Israel; and he anointed a new king, by the name of Jehu (It says in there, the son of Nimshi, but if you read in there, further, you will find that Nimshi was his grandfather); [See II Kings 9:1-3] and he anointed Jehu as the king of Israel while Ahab yet lived.

And Jehu then went forth and began an underground plot to gather together the forces that were loyal to Jehovah, and to the standards of civil liberty—to the very basic standards of morality and virtue; they organized an underground army. And finally, Ahab died, and his son came on the throne—it took all this time. For this reason Henry Richards, in his book, says when Elijah anointed Jehu, he wasn't really the king; he had to wait for a number of years. Well, the fact was, he was the king when he was anointed. The fact that he had to organize the people who were faithful to the truth, and take over the kingdom, didn't mean that he was not God's recognized King.

As he organized the people, then, he finally moved in, and carefully began to take over. [See II Kings, chapters 9 and 10] He actually had Jezebel executed in the street, and then he went and got two or three men to come out and bury her. When they got there, the dogs had eaten her—according to the Prophet Elijah. So he pushed on to Samaria, the capital city, which was up on a hill, and some of the people began to fear; some started to shout for Jehu, and some didn't know who to shout for. Finally, he took over the city. And he walked right through the city, and he said, *"Ahab worshipped Baal a little, but I am going to worship him much!"* He said, *"I want to call a great feast for all the priests of Baal!"* And he got them all into their temple—all the Baal worshippers—he got them all into the temple. He was going to have a great feast—and sacrifices. And then he charged, in the strongest terms, that this is going to be such a great feast, and such a great sacrifice—he said, *"I don't want one single worshipper of Jehovah in this congregation!"* He got all the priests of Baal to go through, and actually kick out all the worshippers of Jehovah out of the congregation. They were given the death threat if they didn't leave. Then Jehu went out and locked the door, and said to the military—the police under his direction—the civil branch of government—to go through and execute every person in that building; and if one got away, the man that let him get away would be executed.

That's how strong the civil power moved in to wipe out that false religion, because they taught the violation of the civil liberties of the people—the civil standard of morality and virtue; not because they had some kind of a little religion that was different from the children of Israel, but because they actually taught the undermining of those principles. . . . And Elijah took that kind of a course, and executed the judgments of God upon the people.

Well, we can see, then, that we live in an age when we can expect God to come out of His hiding place and execute judgments upon the people. And one thing we need to remember: that before those judgments can come, the people must be taught the law. It says in here, that Aaron taught the people the [illegible] law of

God so that judgments could be poured out. It's actually going to be necessary for a ministry to be prepared, and trained, and sent to the whole world, to preach the gospel of the Kingdom; in other words, to actually teach the people these basic standards of morality and virtue—respect for the rights of this generation—and the respect for the rights of every coming generation. And once they have been taught, and fully understand—sufficiently understand these things, and will not repent and come at least to that standard of morality and virtue, then we can expect that God will come out of His hiding place—as Elijah sent Jehu forth—and judgments will be laid upon the nations. And every man who will not come and take a covenant to support the cause of freedom, will actually suffer both temporal and spiritual death.

Brothers and Sisters, those things must begin with us, and with the organization of the people in this place. The greatest responsibility in this age is now upon this people in this place, to magnify the powers of democracy as far as public education is concerned, and to see that at least that much virtue and morality is taught in this place, from this time forth. I pray, Brothers and Sisters, that the Spirit of God will be upon us to this end, in the name of Jesus Christ. Amen.

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ISRAEL'S LAW OF LIBERTY AGAIN TO BE ESTABLISHED

Speaker: J. Bruce Wakeham
(Alliance of Pastors and Christian Teachers)
Date: Unknown

The purpose of this lecture is to briefly examine some of the history of the Israelites, and in a very general way, to analyze the wisdom of the statutes and judgments of their civil law.

At the time of the liberation of the Israelites from bondage in Egypt, God showed His power by delivering them from the hands of the Egyptians with great destructions. He divided the waters of the Red Sea and brought them over dry-shod, and in the hearing of the six-hundred thousand fighting men that composed their nation, with their wives and children, He spoke His law by His own voice, and gave them ten commandments that were to be the foundation of their civil government, and the means of preserving their liberty and establishing their honor among all nations, forever.

These ten commandments which God spoke from Mount Sinai, were given as a civil law. They were a standard of liberty, which required every man that called himself a citizen of God's government, or that fell under its jurisdiction, to respect the rights of his neighbor. They caused men to respect each other's rights, because they were a civil law.

In our day they are spiritualized, and taught in our churches as a religious code. Even the commandment, *"Thou shalt not kill"* is often interpreted not as an indictment against the crime of murder, but as a religious excuse for abolishing capital punishment.

The social conditions that prevailed, as a result of teaching and enforcing the ten commandments as a civil law, were considerably different from the conditions that presently prevail in our society. When the ten commandments were maintained as civil law, there was little delay in trying the cases that arose and in carrying out the sentences of the court; which often was done in the same hour in which the judgment was rendered. This was because crime was kept at a minimum.

Criminals were held in ward only on a very temporary basis. There were no prisons harboring criminals, who could periodically be turned loose on society to continue in crime, and to be returned to prison again and again, for the people to carry the burden of their support.

A large police force was unnecessary, because the people upheld and defended their own rights, and brought to swift justice offenders of the law. And impudent or presumptuous defiance of the law was punished by death.

Witnesses were under strict command to speak the truth. And bearing false witness was punished by the same penalty that the innocent would have suffered if convicted falsely. This meant that if a man falsely accused another of murder—or other capital crimes—and it was discovered that he had given false testimony, he would be executed instead of the accused.

In the interest of preserving the family relationship, a strict code of morality was enforced. Sexual promiscuity and prostitution were forbidden, under penalty of death. The right of a woman to marry and have a family was respected and maintained by law; and the people were not allowed sexual indulgence without incurring the responsibility of marriage. Children were made accountable to their parents, and respect for parental authority was absolutely required and maintained, under penalty of death.

Juvenile delinquency and widespread immorality were not threatening to destroy the foundations of society; detection and punishment were too sure. Crime in general was minimized to the extent that excessive taxation, to support an immense system of bureaucracy and law enforcement, was completely unnecessary.

In compliance with the civil aspects of the commandment to keep the Sabbath day holy, the civil education of the people was attended to on a regular basis. Once every week, the people were offered the opportunity to gather together to hear the law taught and explained. They were told what their rights were, what laws were designed to defend them, and what penalties would be inflicted upon transgressors of the law. Moreover, there was a law against working on the day when these assemblies were held, so that work would not interfere with attendance.

Religious instruction was also attended to on this day, and religious ministers were required to uphold the civil law by their teaching. Infractions of this law on the part of persons exercising the public powers of religious education was a crime, punishable by death.

Understanding that the people were regularly taught the law, it is much easier for us to see why infractions were considered a rank outburst of criminality, and, as such, were subject to severe penalty. But the really important thing to notice is that, because of this universal system of education in the law, and because of the surety of justice and the severity of the penalties, crime was kept at a minimum.

It is apparent from world conditions that the governments instituted among men have continually failed to effectively curtail crime and produce peace. It is also apparent that dictators have continued to worm their way into positions of leadership, and have used their influence to depopulate the nations by bloodshed, while attempting to gratify their own lust for power.

There is no question that this history and tradition of self-glorification has been at the expense of the innocent. Our nation is, itself, divided by party conflicts, political intrigues, and sectional interests. Our legislators are astonished at the lawlessness that spreads across the land. Our policemen are unable to preserve the peace. Our businessmen are dismayed by an intricate system of taxation, big business, and credit controls. Our tradesmen are disheartened, and periodically paralyze the nation with strikes, in an attempt to defend themselves against the rising cost of living. Our laborers are out of employ; our farmers are distressed; and our poor are crying for bread. Racial conflicts rip the nation; black is pitted against white and white against black. Mobs are overrunning our cities and looting our stores. Our national government is overwhelmed in debt, and our states are in a condition of financial disarray.

Can we not see by experience, that a change for the better is essential to the preservation of our liberty and our nation?

The advance of science has brought the world to a very precarious situation. Where once we lived for the most part in a condition of isolation, now, far-off nations, with their cultures and customs and beliefs and traditions, are as close to us as our radio or TV set. Intercontinental communications and travel facilities have improved, to the extent of making the other side of the world but moments away.

With a stroke of a finger, you can talk to Hong Kong; and on the jet transports, you can travel fast enough to eat breakfast in New York and lunch in Europe.

The rapid acceleration of our understanding of these sciences, with the remarkable increase in our capacity for destruction, has increased many times our need for equal progress in the arts of peace. The turmoil that surrounds us, both at home and abroad, may in part be attributed to the clash of ideals resulting from these conditions; but we must not use our progress to hide our failure.

The history of the Jews, until this time, should amply show that God is truly the author and supreme defender of liberty; and, as such, we may expect Him to take a hand in governing our affairs. It is clear that the civil law of Israel, under Moses, was the civil law of God. And it appears that in our day, God intends to establish this law again; but in a way which will protect and defend the rights and liberty of all men, regardless of their religious convictions or affiliations.

In granting to men their freedom, and in promising to protect it with His mighty power, it should be apparent that God does not intend to allow them to use their *"freedom-of-religion"* as an excuse for denying His existence, in order that they might ignore His law. To use *"freedom-of-religion"* as justification for rejecting God's law, is just as illogical as saying that because we have freedom of the press, we have a right to falsify the news; or because we have freedom of speech, we have a right to slander. All rights have an end when we use them to infringe upon the rights of another, or to jeopardize the peace and liberty of the land; which we would certainly do by rejecting the law which is the foundation of liberty.

"Freedom-of-religion" is a right that has natural limitations, just as other rights. For example: We have the right to public assembly and the public expression of our feelings; but we do not have the right to use our freedom of public expression to disturb the peace, or [to] jeopardize the lives and property of the people by public assemblies used to incite rioting, theft, and other infractions of the law. To deny the existence of God to avoid the responsibility of accepting His civil law, is the same as failing to recognize any government or law which properly provides for the common defense and the preservation of life and happiness. To do so should deprive anyone, in any nation, of the benefits of citizenship, and the protection of the public power; and in God's government, this is no less the case.

Modern Christianity is subject to a mass of confusion surrounding these issues. There is no more wisdom in the belief that *"freedom-of-religion"* is justification for denying the civil law of God, than there is in the mistaken idea that God's civil law—or rather, the penalties of the law—were done away by the mission of Christ. Undoubtedly, the erroneous belief that Christ did away with the civil law, became prevalent in part, because religious ministers confounded the civil law, given by God's own voice, with the law of rites and ceremonies; which was added under the administration of Moses, as a schoolmaster to bring the people to Christ. It may be that this mistake was made because the law of rites and ceremonies, and the civil law, were both known as the law of Moses.

That the law of rites and ceremonies—which was to bring the people to Christ was done away by the mission of Christ, is self-evident; but that He intended to do away with the civil law of His own Kingdom, is preposterous! And to have done away with the penalties of the law, would virtually have made the law of no effect. These laws, with their statutes and their judgments, form the foundation for His own Kingdom, and are the means by which the liberty of the land is preserved.

If children are not punished for wrongdoing, do they not become lawless, and disrespectful of constituted authority? Is it not true that respect for the law is obtained through pun-

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ishment? Indeed, the severity of the penalty should be a measure of the seriousness of the offense. Where there is no civil punishment, one fails to even recognize that a crime has been committed; and where there is no recognition of crime, a condition of lawlessness exists. It seems that it would be clear to everyone that:

* When crime is left without punishment, liberty is truly left without defense.

All of which shows the futility of believing that Christ would foster such a condition, by doing away with either the statutes or the judgments of the law.

Christianity depends upon the enforcement of law and order for survival. If liberty were to disappear, what chance would true Christianity have of surviving? Does history not show that when the tyranny of Rome imposed its law upon Judea, that those who suffered most were the Christians? Why was the Jewish Church allowed to continue, while the Christians died in the arena? One reason is, that among the followers of Christ, the principles of liberty, as explained in the civil law, were widely taught; and the Romans, fearing the power of the doctrine of the Kingdom, tried to stamp them out before their doctrine could take hold on the people. Israel had been a great nation because of this very law, and Rome did not intend to give it any chance to rise again.

It was this very line of reasoning that later caused the Jews, as a people, to be broken up and carried away into all nations. The Jews were caught in a peculiar situation: To advocate their own law meant persecution and death, because they were under the iron hand of Rome; but to advocate Roman law meant national suicide, because it would mean the final assimilation of their own people into the Roman Empire. The fact that the Christians were the first ones to be killed, tells us that they were the strongest advocates of the prophecies concerning the return of God's Kingdom.

When Christ entered Jerusalem, did they not pave the street before Him with flowers, and hail Him as the King of the Jews? If He had not advocated the law of the Kingdom, why would they have hailed Him as King? Christ taught the law; but knowing that the time of the Kingdom had not yet come, He also taught the principles of love, and the doctrine of pacification. He told the people to turn the other cheek, and to not take their cases to court while that state of corruption existed around them, but to preserve the peace and not endanger the lives of their countrymen.

In spite of all His teaching on pacification; and in spite of allowing Himself to be crucified rather than raise His arm against the Roman Empire; when He appeared in His resurrected state, the Apostles had the doctrine of the Kingdom so firmly implanted in their minds that they still asked him, *"Master, wilt thou at this time restore the Kingdom to Israel?"*

They already had a religious organization, and were ministers in it; but the one thing they still wanted to know, was when He intended to restore the political organization. He told them it was not for them to know when His Kingdom was to be restored, and to go and preach the gospel in all the world. But He had given them instructions concerning the signs by which the approach of these events might be recognized. He mentioned the wars that would continue, and the perplexity among the nations. He mentioned the destruction of Jerusalem, and the captivity and dispersion of the Jews. In relation to the destruction of Jerusalem, He said it would pass into the hands of the Gentiles, and not return to the possession of the Jews, until the generation of time that would be living when His Kingdom would be restored to the earth.

Now, the current history of the world, with its wars and continual distress among nations—along with the historic destruction of Jerusalem by Rome, in 70 A.D., and the subsequent captivity and dispersion of the Jews into all nations—certainly fulfilled these great proph-

ecies. But more particularly, the great significance of the day in which we live, is emphasized by the recent wars in the Middle East, and the return of Jerusalem to the State of Israel.

The realization that we are living in the age when these great prophecies are being fulfilled, should prompt us to learn and accept the law of God's Kingdom, so that when it comes we will be prepared to be citizens of it. The Biblical prophecies that speak of the re-establishment of God's civil government, consistently mention the destruction of the wicked that will immediately precede that event. When it is understood that these destructions have never fallen upon a people, except in consequence of violating laws to which the penalty of death is attached, it is clear that the way to escape destruction is to learn the law and be obedient to it.

In every age of the world, when a nation or a people have become so wicked as to be in danger of these destructions, history shows that they have always had the opportunity offered to them to turn from their crimes and obey the law. The opportunity to learn what their true situation was—and what the law required—was always offered to them by means of a servant, to whom God gave this power; and it is only reasonable and just that in this age, as in every other, God would send such a man.

The situation that exists today might be compared to the condition of the Kingdom of a righteous King—after the King had been deposed by his enemies. Due to his absence, and the inadequacy of the new system of laws, the land is in a continual state of confusion—with crime spreading among the people. But the righteous King, knowing that the life and happiness of his people depends upon his wise administration, and the justice of his laws, intends to recover and redeem his throne, and his Kingdom.

When the day of redemption is near, would it not be in keeping with his honorable character if the righteous King were to send back messengers to his people, to inquire among them if there were any who were still loyal to him, or if there were any who could see the virtue and justice of his laws? Certainly, if such people could be found, it would only be just of him to not destroy them, but to spare them in order that they might become citizens of his Kingdom when it is redeemed. On the other hand, if the situation were clearly explained to all the people, by the messengers whom he sent, and there were any among them who refused to acknowledge the justice of his laws—or [to] recognize him as the righteous King, then he certainly would be justified in destroying those who made themselves his enemies.

In order for the justice and mercy of God to be maintained, the re-establishment of God's Kingdom must be preceded by a reformation in the attitudes and understanding of the people. Education in what is right and what is wrong is one of the most important issues of our day. The purpose of the organization behind this lecture is to teach the principles of liberty, and to give those who have a true interest in liberty an opportunity to legally defend it. If you are interested in defending your freedom, then it is for you that this message has come.

THE BASIS FOR ESTABLISHING THE ENSIGN AND THE LAW OF LIBERTY

Speaker: Joel F. LeBaron
General Conference
Date: April, 1968 (?)
Colonia LeBaron, Chihuahua

My Beloved Brothers and Sisters,

It has truly been a glorious occasion to me, on this conference thus far, to enjoy the spirit and the things that have been said. I believe now, that we are starting to get a better concept of what these prophecies are all about.

We have here, in the eleventh chapter of Isaiah, a very important prophecy. I want to bring it to your attention. It goes along, somewhat, with what has already been the theme of the conference. Here, in the eleventh chapter of Isaiah, it says:

> **Isaiah 11:1**
> **And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.**

We are told in the Doctrine and Covenants, 113th section, that the Stem of Jesse is the Savior, Jesus Christ; that the Rod, that would come of the Stem of Jesse, is another prophet who would be given great power; but it says, *"a branch would grow out of His roots."*

What is meant by this branch, who would grow out of the roots of the Savior? This is something of quite a delicate nature among the so-called Christian world; but the branch that was to come, or grow out of His roots, was a righteous branch of the house of Israel that would come through Him, or be of His descendants.

Who better would have the right (if we go into past history, to the men that have existed before us)—who would be more worthy than He [the Savior] to have this righteous branch come from Him?

[Again] who better than He—or who would we expect more than He, to be the progenitor of this Rod, or this other great prophet that would come at a later time, who would come through Him?

Then further on in this same chapter, in the 10th verse, it says:

> **Isaiah 11:10**
> **And in that day, there shall be a root of Jesse...**

In other words, there are three different individuals: the Stem of Jesse; the Rod, that would come of the Stem of Jesse; and the Root of Jesse.

We understand the Rod to be the Prophet Joseph Smith. But it doesn't say of the Prophet Joseph Smith that he would raise up an Ensign to the nations. But it says the Root of Jesse, or another servant in the hands of God, would be

the one that would raise up an Ensign to the nations. It wasn't the mission of the Prophet Joseph Smith to raise up this Ensign to the nations.

Parley P. Pratt, in speaking on this same subject, said (more or less—I don't think I can quote it verbatim)—he said the Jews would never come, or be converted, until an Ensign was set up which was comparable to the Ensign which their fathers had.

Now, it says that this Ensign would be set up by this special servant; which, according to the way Brother Parley P. Pratt understood it, would be an Ensign that would compare to what the forebearers, or the forefathers of the house of Israel had. Now, isn't this exactly what has been brought out in these former sermons?

When Moses brought the children of Israel out of Egypt, he brought them forth from a condition, so to speak, of slavery and of bondage, to a condition of liberty. What purpose could there have been in bringing the children of Israel out of this condition of abject bondage, to another similar condition? But the beauty of this thing is, that he brought the children of Israel from a condition of abject bondage, to a condition of perfect liberty on a civil level.

If Moses would have given them a law which would not have fulfilled that purpose, then the nation would soon have gotten right back into the same condition, one way or another. But the law that Moses gave was the perfect law of liberty on the civil level. And it was on this basis, and on this condition, that they were promised perpetual liberty, if they would obey the law of liberty.

They were told that this was the very law upon which their preservation as a nation, and as a people, depended; and that if they kept that law, they would be preserved as a people, as long as they kept it—as long as they remembered the covenants which they made with the God of Israel; who appeared before that whole nation in such great power, as the scripture says, that *"they might see and believe forever!"*

I don't see how anyone, in honesty, can reject—or could consider that this didn't happen. But this happened before a whole nation, as a witness to the whole world, of the existence of the true and living God; and of the importance and worth of the law which He gave, and the judgments pertaining thereto on this occasion.

Let's never forget that this covenant was based not only upon the teaching and the obeying of the law, but in the carrying out of the judgments, or the punishments affixed to the violation of that law. What would the law have been worth if there had been no teeth in it? But it's made as clear as the English language, or any other language, can make it—that their existence, and their preservation as a people; that their covenant with God, and their ability to please God and be His people, consisted in their keeping both the statutes and the judgments, and carrying out the punishments affixed to the violation of those laws.

Now, we are told, very plainly and clearly, that the Lord would send another servant to set up an Ensign to the nations, an Ensign comparable to what Moses gave; that the covenant with the house of Israel would be renewed; which, of course, indicates very clearly, [that] for that covenant to be renewed, God had to raise up a man through which that covenant would be renewed.

In every case in the history of the world where God has made a covenant with the people, He has raised up a man through whom He has made this covenant and celebrated it with the people. We have the case so clearly depicted, the case of Moses, where he was the go-between, between God and the people, the instrument through which God made that covenant with His people.

Now, for this Ensign to be raised up, it only stands to reason—for this Ensign to be raised up and this covenant to be renewed, it had to be done through someone whom God would raise up; who He has referred to here as the *"Root of Jesse,"* that would raise an Ensign. What does it say in other places?

> 3 Nephi 20:44-46
> **As many were astonished at thee—his visage was so marred, more than any man, and his form more than the sons of men—**
>
> **So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider.**
>
> **Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.**

In other words, there was going to be a servant raised up to fulfill this covenant, and to raise up this same Ensign and this same Standard, and declare this same law of liberty—the perfect law of liberty—with the statutes and judgments pertaining thereto, just as it was had in ancient times. For us to suppose that God will renew His covenant again—the perfect covenant of liberty—on the basis of some other law, is certainly an unreasonable stand to take. This covenant will be renewed upon the very same law that the covenant was had with ancient Israel, in ancient times.

And this is what we must do. We must lay this thing out in plainness and simplicity. I think now, that the missionaries are starting to feel the strength that we have been waiting for. It says:

> D&C 133:57-59
> **And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—**
>
> **To prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight.**
>
> **And by the weak things of the earth the Lord shall thrash the nations by the power of his Spirit.**

I think we can see more clearly now, the power that is given us, through what we have heard—through the message that must go forth. Because, as the Lord said:

> Matthew 24:14
> [not verbatim]
> **For this gospel of the kingdom shall be preached in all nations, for a testimony unto all people; and then shall the end come.**

Now, would it be fair for the end to come before this gospel of the Kingdom was preached to all nations? Before every person living on the earth had a fair chance to hear this law taught—this very law—or gospel of the Kingdom? Would it be fair for them to be destroyed from off the face of the earth by the judgments of God, before they understood what the true statutes and laws were?

This is the message that we have to go forth with; that the people of this world (as Brother Dan said)—the Mormon people (they are included)—may have one of two choices; it's made very plain here, in the Book of Mormon:

> 1 Nephi 14:7
> **For the time cometh, saith the Lamb of God....**

Now, Brothers and Sisters, this is the time when this Ensign would be set up; when this gospel of the Kingdom would be preached unto all nations. It says:

> **For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance**

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of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken.

What could be plainer? We must go forth, and preach in "plainness and simplicity" the necessity of the world repenting of their sins and coming to at least a level of righteousness wherein the rights of the human family—both present and future—and, we might say, even past generations—are respected; where the true law of liberty is put in force. And those that are not willing to respect the rights of others; who are not willing to come to a standard where the rights—not only of the present generation, but the unborn and oncoming generations—are properly respected, will have to be punished according to the judgments of God and the judgments of the law that are laid down.

We have a condition in the Book of Mormon, or a case of history, where there were a group of men that rose up to do away with liberty—to throw down the liberty of the land. And there was a noble man by the name of Moroni that stood up, inspired of God, and raised up a standard of liberty, and called upon the people to make a stand for liberty—to show the proper respect for the rights of each man, [and] for his fellowman, and so forth. And the battle was carried on in such a way, that all those that wouldn't stand up and fight for liberty were put to death. And all those that openly came forth to try to overthrow liberty were overcome; a great number of them were killed in battle. When they were sufficiently overcome that those that were left were captured, why, they were brought before the proper authority; and if they were not willing to take a covenant of liberty, to uphold the rights of their fellowmen, they were put to the sword. And it says that very few refused to do this. [See Alma 46:11-36]

Now, is this just? Is it a correct principle, or is it not?

We have many cases in history which show, very positively and definitely, that this is a correct principle . . . . We must go forth and preach this law of liberty. And it is only in this way that we can go forth and *"bind up the law and seal up the testimony."*

Now, it might be well if we give a little explanation on what is meant by *"going forth to bind up the law and seal up the testimony."*

When we speak of *"binding up the law and sealing up the testimony,"* we are speaking of something that was carried out strictly on a civil level—by the civil law, and the civil officers. In ancient Israel, when they had a trial—after the trial was over and the judgment pronounced, then they *"bound up the law"*; or in other words, they shut the book of the law—the case was closed. And they sealed the testimony that was written with the proper seal, and then the judgment pronounced by that court was carried out.

Now, this is what we must do. This is what my father had reference to when he told Brother Homer here, some years before his death; he said:

> Dayer LeBaron
> *"It's my boys that will go forth, and bind up the law and seal up the testimony."*

Can we see more clearly now, Brothers and Sisters, what he had reference to? I think we can see that he had a little knowledge. And I think that we can see now, to a great extent, the fulfilling of this prophecy which he made. But this is the principle it must be carried out upon. This is the principle [upon which] this gospel of the Kingdom must go, and be preached to every nation, kindred, tongue and people. And *this will be the dividing line.*

Those that will come to the law of liberty, and uphold the standard of liberty, and carry out the judgments there prescribed by God for the violations of these commandments and laws, their lives will be spared. But those who refuse to take this covenant of liberty will have to be destroyed from off the face of the earth, through the judgments of God, in one way or another, until there is left upon the earth only those who will uphold, stand by, and live according to these statutes and judgments . . . .

I say these things out of a true love of liberty, a true love of liberty that, you might say, is inherent within me, within my family, and within my ancestors before me, on back through the ages. As far back as we have any record of our ancestry, they have, to one degree or another, stood for liberty.

* **Without the proper punishment—the proper judgment being carried out, liberty is left without proper defense.**

And I say these things, because I know that this is the only way that it can take place. I know that this is the only way that it will take place; and I know that this is the only Ensign that can be raised up—that will do the job. And I know that it's only in this way that we can go forth, "bind up the law and seal up the testimony," and free our skirts from the blood of this generation, and *"avenge the blood of the Saints,"* that they might cease to cry before the altar of God, day and night, for vengeance upon the wicked, [and] that a condition of righteousness might be brought forth upon the earth.

Now, if you will excuse me, I would like to say a few words in Spanish.

THE SEPARATION OF CHURCH AND STATE

Speaker: Joel F. LeBaron
Floyd O. Spencer's
Sixth-Year Memorial
December 23, 1971
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

I have been asked to say a few words in remembrance of this noble man, and I will try to carry out this request.

I knew Brother Floyd for a great many years. And I can certainly say that Floren knew him pretty well, because I think that I would have a hard time giving a better description of his character. I truly learned to love the man. And he certainly filled a special place in the establishment of the Kingdom of God upon the earth.

He was a convert from the Mormon Church. I don't remember the age at which he was converted, but if I remember correctly (and correct me, if this isn't the case), he was in his late teens, or early 20's [voice: thirty-five]—Sister Esther says he was thirty-five, when he joined the Mormon Church. And I think from that time, to the end of his life—and probably, to a great extent, before that time—he sought for the truth; he tried to live by it; the gospel was the closest thing to his heart. And he went forth, to the best of his ability (as far as I was able to observe), in carrying out his duties before God, in raising a family, and doing what he could to better the world and help to establish the Kingdom of God upon the earth. This was something he desired to see; he lived for; he longed for. And in his honor, I would like to say a few words pertaining to the basic principles of this Kingdom that he stood for; that he longed for; that he fought for; and I feel that every one of us should long for, and fight for, and live for.

It is a very common thing in the minds of most of the Christian people of the world, [to suppose] that the Kingdom of God is some church; that the basic principles of the Civil Kingdom of God were done away by Christ, through His mission.

My beloved Brothers and Sisters, this is a very erroneous viewpoint to take. There is one church which has most of the people taking this attitude, pertaining to their church. And one of the leading men of this church stated that the church he belonged to was verily the kingdom that Daniel saw—spoken of in the second chapter of Daniel. And I want to bear testimony that this is a very fallacious idea.

The Kingdom of God—the civil branch—when it is set up and the millennium is ushered in, will be just as different from this church most of us belong to here, as the government of Mexico is from this church—or any other church. This is a concept that the world must understand—that the Christian nations, and especially the Protestant nations, are going to have to come to—before the millennium can be ushered in, and the reign of peace be

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established upon the earth; that has been prophesied of—that the prophets have all looked forward to.

Different organizations, different nations, different churches, different associations have tried for many ages to come up with a program, with an ideology, with a constitution—a set of laws, that would be perfect; that would truly establish a lasting government. And we find that they have missed the very kernel of what they were seeking for—what they were striving for. Modern Christendom has been so blinded, has been so fanaticized, traditionalized, that they circle all around the very kernel, the very thing that could bring peace—a condition of *"peace on earth and good will toward men,"* by this fallacious tradition that Christ did away with the law (the most perfect law this world has ever known; the law that was written by God, Himself, to be a standing law, forever; the *"standard of liberty"* among His people, and the only law that can ever bring *"peace on earth and good will toward men"*).[1]

I would like to say a little on this—that we might have a proper understanding of what truly would have been the case if Christ would have made an attempt to overthrow the constitution of His country; the constitution that His forefathers had revered for over a thousand years; the constitution that God, Himself, wrote with His own finger and gave with His own voice; and this was the greatest outpouring of the power of God—of miracles—according to the prophet Moses, the world has ever known.

If we can go through the history of the great miracles that were performed among the children of Israel, in their being brought from Egypt; the things that happened in the desert; the Red Sea being opened, and a pathway being opened where they could walk through, dry-shod, in the midst of the Red Sea; the great plagues that came upon Egypt; and Moses said, pertaining to this, in his last great sermon to his people:

> * Search the records of the past; call heaven and earth to show if ever, at any other time, God had showed such great manifestations of power and miracles as He did, to establish this constitutional law among our forefathers. [See Deut. 4:32-40]

He said though they would do this, they would certainly find no other time when such great power—and manifestations of the power of God, and the miracles of God, were demonstrated to the human family.

In my study of the sacred records, and the history of the world, I fail to find any place where any such a thing—any great power since that time, has been manifested to the human family. And by this very fact, we should realize that there was something very great and important, something very special, that was to be given to the human family and established among that nation; and this thing was the constitution of the Political Kingdom of God in its perfection—the *"civil law."*

If we can realize, Brothers and Sisters, that our forefathers were led out of Egypt, out of this condition of abject bondage—probably, if possible, the worst bondage that any people, or any nation has ever suffered in the history of the world—are we to suppose that God would take the children of Israel from this condition of bondage, and slavery, and lead them into another similar condition? I think it only stands to reason that these people, through this great outpouring and manifestation of the power of God, were led not to another state of bondage, but to liberty; and were given the perfect *"law of liberty"* on a civil level.

Now, if we can follow a little bit of the history of how this law, this constitution, was presented to the children of Israel (and remember, this was not a church— this was a national affair)— the children of Israel accepted this on a national level, which certainly would have had to have been on a civil level. And when Moses came [down] from the Mount [and]

1 The above statement, in parenthesis, is not on tape, but was added by Joel to another document, taken in shorthand.

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read this law, this constitution, in the presence of the congregation (this law—this great civil law—the *"ten commandments,"* were given, and made the constitutional law of the land. Or in other words, God gave this law as His own voice, to be the constitution of the Political Kingdom of God, in the presence of the whole congregation;[1] and because of their being in a condition of fear, terrible, built humility—seeing these great manifestations—the smoke on the mountain—they agreed as a nation to accept that law, and have that as the governing law of their nation.

After the children of Israel accepted this, and agreed upon it, then Moses wrote these things down in a book; which was called the Book of the Covenant. And he rose up early in the morning, prepared an altar, and made sacrifices; and then he read this again from the book, where the whole nation of our forefathers of Israel could hear; and again, they agreed to accept this as the governing law of their nation. And by virtue of this fact, God was willing to celebrate a covenant between Him and the nation of Israel, as a nation. But the covenant was based upon their obedience to this law—this constitution. If the children of Israel as a nation had refused to accept this law, and the conditions that God laid down to them at that time, certainly, there would have been no covenant established between God and that people.

Now, we are told in the holy scriptures of a new covenant, that will again be established with the house of Israel and with the house of Judah; where God's law will again be written in their hearts and put in their inward parts; where again, He will be their God and they will be His people—and there will be a covenant again established; the *"Sons of Levi"* will again offer an offering in righteousness, (and Israel, as a nation, will again accept the *"ten commandments"* as the constitution of the Political Kingdom of God; will again take the blood covenant, as their forefathers did in ancient times, under the hand of Moses.[2]

Supposing a man came forward in our day to the United States, or in Mexico (belonging to be a minister of the gospel, a herald of salvation, or a prophet of God, and set about to try to overthrow the constitution of one, or either of these countries; how far would he get? How far would the Prophet Joseph Smith have gotten, if he would have come and tried to overthrow the constitution of the United States—instead of build upon it, and add thereto? I think we can all see, very clearly, that he wouldn't have gotten very far.

Well, if Christ would have come and tried to do away with the law that God gave on Mount Horeb—the constitution of His country; which is a far more perfect instrument than any other constitution of any other country could be; if He had differed from it—if He had said a single word against that [law], His own disciples would have walked off and left Him, and He would have been through as a prophet. This is how greatly that nation revered this constitution. And if we are going to stand with the *"Sons of Levi"* when they offer again an offering, and Israel is again brought under the *"covenant of liberty"* on a national level, we are going to have to learn to revere this constitution as they revered it—as our forefathers revered it; again, it must be established, as it was established at Mount Horeb. This is the fulfilling of the covenant that God made to our forefathers, when He said that in the last days, He would fulfill the covenant that He made with Abraham, Isaac, and Jacob, and the holy prophets, pertaining to their posterity.

I hope that we can understand these principles—that we will ever use our influence, and raise our voices in defense of these glorious principles; that the Kingdom might again be restored to Israel as a nation; that there might be brought about a condition of *"peace on earth and good will towards men"*; and just as the Lord's Prayer mentions—that the Kingdom of God might come, and His *"will be done on earth, as it is in heaven."*

To demonstrate the folly of supposing that this might be a church affair, or that this might be carried out by some religious group on a church level, we can go into the words of the holy prophets, and we can show, very clearly, that when this Kingdom comes it will not be a church.

The second chapter of Daniel (I don't want to take time to go into the reading of it; [I will] give a short synopsis of what the prophet Daniel said on this occasion).

He spoke of a future time; gave the history of the world—the political history of the world, from his time to the present; at least, he gave a general outline of it—some of the principal things that would happen; and he gave us a prophecy, pertaining to the city of Babylon. Then, of course, he referred to the Medes and the Persians; then the Grecian and Macedonian Empire, under Alexander the Great; then he spoke of the Roman Empire; and then this great image, which represented these things. He referred to the nation that would come out of the Roman Empire, which would not again be brought together under one kingdom, as these others were before them. He compared this kingdom to the feet, which was *"part of iron and part of clay."* They never could get them together again, under one central government. They stayed apart, and they couldn't mix them together again, in this condition—even as the clay and the iron won't mix. And he said:

> Daniel 2:44
> [not verbatim]
> **In the days of these kings the God of heaven will set up a kingdom, which will never be destroyed: and this kingdom will not be left to other people, but it will break in pieces and consume all these kingdoms, and it will stand forever.**

Now, if we will follow the history, we can see very clearly that the prophet Daniel spoke of the Babylonian government; which was certainly not a church. He spoke of the Persian government—empire; which was certainly not a church. He spoke of the Macedonian-Grecian Empire, which was certainly not a church. He spoke of the Roman Empire; which was certainly not a church. He spoke of the ten kingdoms that would come out of the Roman Empire; and certainly, none of them were churches. If he had been referring to churches, he certainly would have mentioned the church that Christ, Himself, set up in the meridian of time. But there was no mention made of this church; so, certainly, there would have been no mention made of any other church.

When he said, *"In the days of these kings the God of heaven would set up a kingdom,"* he was not referring to a church, but a civil kingdom; just as much as these other kingdoms are civil kingdoms; only this kingdom would be the Kingdom of God.

Now, if this kingdom is going to be the Kingdom of God, which constitution do you think it would be governed by; that would be the governing law of this nation—of this kingdom? Can anyone suppose that it would be anything other than the constitution of the Political Kingdom of God that would be in force in this nation?

Another thing that we have very clearly depicted in the scriptures, to show that this kingdom that Daniel spoke of was not a church—when Christ stood before Pilate, they brought all kinds of false witnesses up to accuse him. And it only took a little time for Pilate to see that nothing that they could bring forth would stand, as a basis of making an accusation and condemning this man. He saw that it was a difficult situation. He tried to put the case in the hands of Herod. But Herod was a little timid about the thing, too; he already had a few things against him; he had beheaded John the Baptist. There was quite a tumult and dissatisfaction among the people over that.

1 The above statement, in parenthesis, is not on tape, but was added by Joel to another document, taken in shorthand.

2 Break in tape. Part of the last sentence of the above paragraph and the first few words in the following paragraph were taken from another document written in shorthand and corrected by Joel.

And he didn't want to get his fingers burned in this case, so he sent the Savior back.

When Pilate finally saw that he had no way out, [that] he had to handle the situation according to the law—the Roman law—why, he asked the Savior the only thing, probably, that the Jews had mentioned to him, whereby he might actually find some grounds against Him—where he thought there might be some possibility. He knew he was in a tight spot; he knew these people were out for putting Him down. There was a bloodthirsty feeling among them, and he saw the seriousness of the situation. And as his last resort—or last attempt to find some excuse against the Savior, he asked the Savior, pertaining to this very thing; he says:

St. John 18:33
Art thou the king of the Jews?

Christ answered him. He says:

St. John 18:34
[not verbatim]
Now, are you asking this of yourself, or have these people put this in your mind?

Pilate wouldn't answer; he says:

Art thou the king of the Jews?

And Christ said:

St. John 18:36
[not verbatim]
My kingdom is not of this world—else my servants would fight.

Pilate immediately saw that he had no grounds.

Christ had no military record—or any record behind Him of any military activity; or any activity that might be considered treasonous to the Roman government. In other words, what He meant to put over to Pilate was:

If I was out as a civil leader, trying to establish a civil government, I would be acting on a military level and my followers would be soldiers, not preachers.

They had no grounds, whatsoever—no evidence that He had done anything in this respect. So, of course, Pilate, from that moment on, made every effort he could to get the Savior away from them.

Still, we need to keep in mind and understand, Christ did set up the church; He established it. He made no pretense that this was the kingdom, or that this had anything of a civil nature, whatsoever—this work that He was doing in setting up the church. So we can see, very clearly, by this, these were two different things.

After Christ's crucifixion, burial and resurrection, He appeared to His disciples, periodically, for forty days. On the fortieth day, His disciples gathered together—and were with Him. And the very last thing that His disciples asked Him, before His final ascension, was again, on this same subject. They said:

Acts 1:6
Lord, wilt thou at this time restore again the kingdom to Israel?

Certainly, these were the very leaders of the church. The church was established—the very church that Christ, Himself, established. And the very leaders that He left to lead this church were asking Him if the kingdom was going to be established at that time, again. Now we all know what is meant by *"again."* They were asking Him if, at that time, the kingdom on a civil level was going to be restored to Israel; if the constitution of that kingdom was again going to be brought in force. This was the thing that the Jewish nation had been looking forward to. And even at that date, these things were so strong in the minds of Christ's own disciples that that was the very last thing that they asked Him.

Again, by this, we can see very clearly that they were not speaking of a church when they spoke of that kingdom.

Again, we have what we call the Lord's Prayer; something that should be defined, if anyone should ever question, the final and last proof that anyone should wonder about. For the Lord, Himself, told us to pray for the kingdom to come. He didn't say to pray for the church to come. He was setting up the church—and He set it up—but He still told His followers to pray that the kingdom come. And that kingdom hasn't come yet, but it is around the corner.

The time has come for us as a people; for the Mormon people, especially; the Protestant nations, next; to realize these things—get a knowledge of these things, and prepare for the time when this kingdom will come; that there might be a nation prepared, with enough knowledge concerning these things that these basic principles can again be brought in force, and that the *"Sons of Levi"* can again *"offer an offering in righteousness."*

These things I humbly pray for, in the name of our Lord and Savior, Jesus Christ. Amen.

FAITH AND THE CIVIL LAW

Speaker: Daniel B. Jordan
General Conference
Date: April, 1968
Colonia LeBaron, Chihuahua

I was very deeply impressed by this opening hymn and I have thought very, very much of the last stanza. You recall what it says?

> * *That soul that has leaned upon Jesus for repose, I'll never, no never, no never, desert to his foes.*

In other words, any man that has fully and completely taken upon himself the name of Jesus Christ, and has leaned upon Jesus Christ; has entered into the repose, or the rest, of Christ; has leaned upon him; has taken their strength from him, cannot be deserted . . . . That is the promise of the saints – that that man that pays the price, that does what is necessary, God will never desert that man, no matter what might happen – no matter what extremities God might have to go to to save him.

I think we need to understand that principle and not have fear in our hearts. If we have fear in our hearts, or doubt, or discouragement, or trembling of any kind, that is an indication that the spirit of God is not with us. That is an indication that we lack a certain assurance, a certain thing that is essential to our salvation.

The sixth Lecture on Faith tells us that no man can have faith sufficient to lay hold on eternal life unless he has certain knowledge. Men have to lay hold on eternal life through the power and the faith that they have and if they lack this faith, they can never do it. They can never fully lean on Christ for their rest or repose without having this faith. This faith is based on knowledge. For this reason, the Prophet Joseph Smith said, *"No man can be saved in ignorance."* Not only must he know the principles of the gospel, but a deeper meaning of this. No man can be saved without the sure knowledge that God has promised him salvation. No man can be saved in ignorance of this fact. The reason that he can't be saved in ignorance of this fact is that he can never exercise faith sufficient to lay hold on eternal life without it. If this man doesn't know that God has promised him things and that God has promised him these things because he has done sufficient to merit it, he can never, world's without end, lean on Jesus Christ for his rest.

And as the sixth Lecture on Faith goes on to state – there is only one way that this knowledge can be obtained; that men can know for a surety that their course is pleasing in the sight of God, and that is if they are willing to make the sacrifice of all earthly things. It comes to no more or less than that, and any man that hasn't paid that price, can never be sure enough in his own heart that God upholds him, that he can fully rely on God, and exercise that faith that is necessary to be saved. . . .

. . . .

If you stop and consider what it is that will save the human family, what it is that the world in general is looking for, you will find that we are the only producers of that commodity. For it is not fanatical religion that will save the world. It is not an economic empire that will save the world. This, the world had and has had for many many years. That which will save the world and bring about the work of God, the marvelous work – the strange work prophesied – wherein nations would learn war no more, and all the marvelous prophecies might be fulfilled, is the teaching and the planting in the hearts and establishing of the civil law of God. This is the principle – this is the idea that will cut its own way, that will liberate mankind.

It is impossible that a church, by itself, could ever do this, world's without end. It is impossible that a church, no matter how many missionaries they might send, could ever convert the whole of the human family or even a part – a large part of them – to their principles and cause them to be able to establish peace on earth. It is impossible, likewise, that any conceivable economic organization – organize it however you might – could ever do this. The only thing that could ever do it is the teaching and upholding and establishing of these principles of civil liberty that guarantee to every man, woman and child the right to enjoy his God-given rights – his God-given civil rights. This alone will have power to accomplish the prophecies.

That the Mormon people send out missionaries by the hundreds and the thousands, expecting to be that kingdom that Daniel saw, expecting to do that work wherein the nations of the earth would learn war no more, and so on, is absolute foolishness. They couldn't do it in a thousand years on end. If all the world were Mormons and believed in 47 So. Temple Street, they still couldn't do it because they don't have the principles to do it. Those principles are based on the upholding of men's God-given rights. Without that, there is no defense. There is no liberty. There is no possibility of saving mankind from destruction.

We are the only people that have a knowledge of these things sufficient to make them effective. Some preachers may hedge on them, or understand part of them, and so on, but they have not the principles of organization and the knowledge of these things coupled together that would enable them to put together a plan that would actually work.

We could do great and marvelous things if the members of this church would live their religion; if they would live only as much of their religion as it does cost them, with all of the guarantees of it; if they would give to God the rights that belong to God to be respected on this earth; if they would give the rights of parents over their children; if they would give the rights that belong to public education to require people at least to hear morality; if they would give the rights to men and women in relation to marriage and bringing up of children; if they would guarantee the rights of people a fair trial and due process of law. If we would do that only in our church – not in the outside world at all – if we would cease breaking the civil law of God in our own church, we would progress in a manner that would be unbelievable to us.

If we would put in those great economic laws that were in the ancient code of Israel – the laws against usury, against robbery, against defrauding, against the misuse of land – pertaining to forgiving debts – all of these things – to give to God that which belongs to God – if we would keep these principles even in a group as small as this, it wouldn't be but very many months, or years, when we would be a power to be reckoned with on this earth.

Let me read you the promise of the Lord on this subject. [tape skipped here] . . . civil law of God was important enough that God the Father, Himself, came down upon a mount and spoke to a people and told it to them. His transactions and dealings with the human family are very, very limited in the history of the world, even only through one man at all and only on very rare occasions has he even condescended to deal through that man. On this one occasion, He came and dealt through that man and spoke in the hearing of a people

something that's not recorded in all of Holy Writ, and the law that He gave was not the high, spiritual law, or any other law, but rather the law that guaranteed to people their rights and liberties.

Now, this people that was gathered there at the time that this law was given to them were a righteous people. They were not a wicked people. They became wicked on the basis of what they did after this, but they were not wicked up to this point. Yet, this law was going to do something even for a righteous people.

Let's read here in the 19th chapter of Exodus what they proposed to do with this people. They had a righteous people. They had one of the best people that was ever assembled in the history of the world, at least up to that time; and even so, they proposed to make this people better. It was three months after they had left Egypt. They were gathered to the foot of the mount and then He says here to him:

Exodus 19:5-6
Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine:

And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Moses worked greater miracles in bringing the children of Israel out of Egypt than found anywhere in Holy Writ. What does that say about the faith of those people he was dealing with? They were a people with great faith, yet God was going to make them better, and He told them what He proposed to do, and so on, and said:

Exodus 19:7-8
And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.

They were to become a holy nation on the basis of what they were to do—even a better people than they were up to that time.

All right. You go on down and read it, and Moses went back and forth carrying instructions from God to the people—instructions and answers from the people to God. He went up and down the mount two or three times, and they agreed that on the third day God was going to come down and give a law to them by His own voice for a certain reason. [tape skipped] . . . .

. . . in the presence of all Israel so that they might believe forever.

Whatever law He was giving here was to be believed and understood forever. What law did He give after He went through all this preparation? The eternal, civil law of God and it was eternal because it says right there it would be believed forever. If it were provisional, to be replaced by Christ, what purpose would there be to make a people believe it forever and have God come and speak it with His own voice?

This happened. The people took this covenant upon them as a preparatory step to become a great and a holy nation. They had, in part at least, broke this covenant so they were not worthy to enter into a higher covenant. I won't take time to read it—you'll find it in the Doctrine and Covenants, where it says *"And Moses taught this plainly to the children of Israel in the wilderness but they would not hear."* That was talking about entering into the rest of God, and they would not hear, and so He took Moses and the Holy priesthood out from [among] them, and so on.

All right. Even though this happened, and they failed to make the greater covenant which would have brought them into the rest—or the presence of God, this could in nowise take away their obligation to keep the covenant they made in Horeb.

We find here, in the last great sermon of Moses, before he was translated—here in the book of Deuteronomy [Deuteronomy 4]—is found the following statement that indicates clearly to us that they were under absolute obligation to keep the same covenant that they made before. Whatever they might have done there, did not release them from this obligation; or did not make it necessary that they not believe Moses, forever—the words that were spoken upon that occasion.

He talks quite a bit about this; and then he says the following:

Deuteronomy 4:5-8
Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Mark down, this is civil law—statutes and judgments of a nation. It's not talking about a church. . . .

CONFIDENTIAL

26

ISRAEL'S COVENANT OF LIBERTY

(Also: The Teaching of Crime for Religion)

Speaker: Ervil M. LeBaron
General Conference (Excerpts)
Date: 1968 (?)
Colonia LeBaron, Chihuahua

[Dear Brothers and Sisters,]

I am greatly pleased to feel the Spirit of this conference and see the affect upon this assembly of the Spirit of God. I know that the Lord is working among this people. I know that He is bringing forth a work to which there has been no parallel since the death of the ancient Apostles. . . .

The re-establishing of this covenant was the basis of the people being God's people, and He being their God. In other words, if they would not obey even the basis of this covenant, they would not be God's people, and He would not be their God. If they had any other—any kind of religion that did not include this basis of righteousness, they would have a false god; they would be the worshippers of a false god, and so forth. And this is the way, actually, it was determined by the civil law whether people were serving the God of Israel or not; whether they obeyed His law—and accepted this law—or not.

Now I think that all of you have heard many times of the Lamb of God—the Lord, Jesus Christ—whose blood was spilt as a perfect sacrifice, to atone for the sins of men who would repent and obey the laws of God. Through the atonement of Christ, men can be saved from their sins, and the punishment that would normally befall them for their sins, if they would repent and take upon them the name of the Lord Jesus Christ and keep His commandments. These commandments start again, with the Ten Commandments. These were given to be obeyed forever.

Do you remember—do you recall the Last Supper; when, the last thing before the Lord was to be sacrificed and depart this mortal existence, He met with His disciples in an upper room in a building and ate with them for the last time? At this time, He broke bread, He blessed it and gave it to them, and said, *"Behold this is my body"*; and commanded them to eat of it. He took a large cup of wine and blessed it, and told them all to drink of it. He said, *"This is my blood."*

This was the blood of the covenant—the very blood that the shedding of the blood of lambs and oxen, and so forth, was symbolical of; but instead of taking this particular blood and sprinkling it on the people, they were to drink of it—symbolizing that they would have this law of Almighty God written in their inward parts; that deep down, He would put His law *"in their inward parts and write it in their hearts."* This is the partaking of the sacrament. The Lord's Supper is symbolical of this holy covenant.

I think it is not too much to understand that when people drink of one cup, this means that they are to suffer the same consequences for upholding the law of God; to stand together; to be a united people; to keep the same law—uphold the same standard. When they drink of this cup which has blood in it—meaning the freshly spilled blood of the Lord Jesus Christ—and they drink of it, it is a blood covenant. It is the renewal of the covenant of liberty. It is symbolical of the law of liberty; which law says that the blood of the people will be required if they do not keep that law. That is why sacrifices were made before the people, that they could understand symbolically this situation—that if they did not uphold and keep the law of liberty, their blood would be required by the law of God, as was the blood of those animals.

If we, through the atonement of Christ, cannot repent of our sins and have this law in our inward parts and written in our hearts, and obey it, then His atoning blood will not atone for our sins, and we will have to make a sacrifice and be punished for them and pay the price, ourselves. And this, according to the law, requires blood, when men have sinned unto death; and this price will be paid sooner or later. And if it is not paid in this life, something equivalent will be paid in the next, but every person who does not avail themselves of the atoning blood of the Lord Jesus Christ will have to make their own atonement for their sins. [See J. of D. 15:324-328]

And I would like to say, furthermore, that the big issue of this covenant of liberty and the maintenance of liberty, and the preservation of it from generation to generation, was based on the application of the judgment—the subject of *"just punishment for crime."* And I would like to read this from this one place in the Bible—something that Moses said, just prior to his departure from Israel. He viewed the happenings and the dealings of God with them, from the time he brought them forth out of the land of Egypt, to the time he departed; and on his last departing sermon, or discourse—just before he departed—he had this to say:

Deuteronomy 7:9-14

Know therefore that the Lord thy God is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land. . . .

And so forth—in all they do, in all they produce, and all their cattle and flocks and herds and crops, and everything it mentions here. It says:

And thou shalt be blessed above all people.

I won't go through all the things that God promised them in great blessings, if they would—this was dependent upon observing the judgments of that law; and it was on the subject of *"just punishment for crime,"* the main issue.

God did not give a law to His people that was unjust. He did not outline to His people a lot of things as crime that were not crime. He gave a perfect law, a complete law, an eternal law; and the judgments He prescribed for violating it was *"just punishment for crime."*

Of course, these judgments were to be had in full measure only upon people who had received this law, and who knew it was God's law—they had been fully taught and warned, and they were under the full impact of it. That's different from speaking with people who are not a covenant-people.

* Where there is no law, there is no condemnation.

In other words, where there is no law, there is no punishment.

And that's the condition the Christian world is in today. Because they have been duped by the doctrine of the Dark Ages that with the mission of Christ, *"just punishment for crime,"* as commanded by God, was entirely suspended—entirely abolished, forever.

Isn't that wonderful! Crime without punishment—according to God's law! And this simply means the freedoms of men left without defense.

* Crime without punishment leaves freedom without defense.

According to the present traditions which prevail in the whole Christian world, this is actually what is happening. I have studied this in more than a hundred of the popular sects of this day, and I know that they are teaching unanimously; and I have never found one that doesn't teach the same thing. (The only one that I have ever heard or seen is this work, right here). They unanimously, one way or another, through their philosophizing and spiritualizing and twisting and turning of the interpretation of the Bible, come up with the subject that punishment for crime, as commanded by God, was entirely done away with by Christ; and nothing given in its place as a defense of liberty, or as the basis of preserving or defending in any way the God-given rights of men.

Well, let's suppose that was the case—all the judgments done away with, never again to be applied. Suppose that Christ came for the first time, to teach the gospel of love, and so forth, as the people are so greatly impressed; which is an absolute blasphemy. There never was a time when God did not require His people to love Him and their neighbor. That law is written all through the law of Moses. When Christ spoke and gave that law, He merely quoted the law of Moses; and He didn't teach one thing new—not one little thing. He taught the perfect, eternal law which God had given from the beginning.

Now, let's suppose, though, that this was the case—that all judgment, all punishment for crime, as commanded by God, had been suspended by Christ. Then the statutes which forbid crime would no longer be a civil law (there is a punishment for violating a civil law). This spiritualizes all the law and takes them out of the civil field entirely. This is what the Christian world has done with the very few of the statutes of the civil law which they have not been able to banish entirely from the minds of the people. It's Dark Age tradition—a Dark Age apostasy. And this is the same tradition that is going on, to this day.

The ten commandments, inclusive, have been taught as a spiritualized law, and the whole works. I will say this: On every point where organized religious/educational power prevents *"just punishment for crime,"* they prevent the defense of the rights of man, and they are committing a capital offense. On every point where the law of liberty is banished from the minds of the people—not the judgments, but the statutes—this also is a capital offense.

These churches—the very best of them—as the Lord said to Joseph Smith the first time He spoke to him; when he asked Him which church he should join, of all these Protestant churches (the ones he had reference to), the Lord said,

> **Pearl of Great Price, J.S. 2:19**
> [not verbatim]
> **Join none of them;. . .they are an abomination in my sight, (and so forth);. . .they preach for doctrine the commandments of men.**

An "abomination" means that they are teaching the type of things that corrupt. On a civil level, they corrupt and destroy—spiritually destroy entire nations; meaning that their religious education was on a criminal level. Now that sounds a little rough, but it is absolutely, scientifically, a fact. . . .

That is how degraded, and corrupted, and criminal the religion of our time has come to. That is the program of the Dark Ages, and it hasn't been changed in any notable manner—of any consequence.

They had this great ecumenical convention and so forth, of the Catholic Church, and conceded (as far as I was able to follow it) one little tiny issue of the civil law. Actually, it was a pretty big issue; but they decided that they would allow the intellectual liberty of people if they couldn't avoid it. [laughter] That might sound funny, but it's actually the case. They decided they would let the people think a little bit for themselves, and maybe read the Bible. Well, pardon me, they made one other change. The people didn't follow it very good...but the Council ordered it anyway: to take the idols out of their churches—just leave two or three. [laughter] Anyway, this is one point that the Protestants could understand and did oppose.

I don't want to minimize the importance of the Protestant Reformation of the sixteenth century, or the great mission of Martin Luther, and other men, who rose up and broke the power of this terrible conspiracy and dictatorship in a reign of terror and crime to such an overwhelming degree, that existed over the minds of the people in all areas of their existence. They were subjected civilly and economically and socially and educationally, and so forth, under a solid reign of crime and terror. This is the way the Christian Church was supposedly perpetuated from the time of Christ to the present time.

Well, the Protestants—coming up with a few basic points on the side of freedom—Martin Luther won the biggest victory opposing the sale of indulgences; in other words, written authorization to commit crime for money. The people were so stupid they let that go, until finally, one man had light enough to reason around that and overthrow it. He wrote ninety-five theses and put them on the Church at Wittenberg, and they were published all over Germany, and were consequently spread all over—and took the day.

He reasoned from a standpoint of Roman Catholic philosophy, proving that this was wrong; and conceding to the Pope nearly everything there was to concede, other than this one point. This was one of the greatest things in history to liberate the people—and their minds—and so forth, from the reign of crime; a beginning of liberation. It was a great and glorious thing, on which he staked his life, and one of the most important events in recorded history, so far as benefiting mankind is concerned—inspired of God. And he was simply—he had his very life on the altar. You might say the things he suffered were—he actually won—came close—or was at least counted with the martyrs, although he wasn't actually killed. His life was spared. He was spared by the power of God; but he went through all the suffering essential to laying down his life, without wavering whatsoever.

He will be remembered right along with the martyrs in the eternal world—the martyrs of the Lord, Jesus Christ. He was inspired of God—and greatly inspired. The hand of God was over him, and over lots of those other great reformers, just as much as it is over us. They were upheld by the Spirit of God, just like we are. But, actually, the biggest part of those ninety-five theses were false—about the showdown; it wasn't intended that people be enlightened in all things. Without conceding certain things to the Pope, he would have never taken any ground at all; it would have been absolutely futile to try to bring about a reform.

In bringing about his reform, he wrote twenty publications. In each one, he took one more thing from the Pope, and that's all; he conceded everything else. [It was] the greatest strategy of reformation in the history of the world, and the same type we are following—the same pattern.

In every case (I am deviating from the subject a little bit, but this is very important in missionary strategy)—anyway, he took one more thing from the Pope, on the side of the Protestant Reformation; and although most of the Prot-

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estant doctrine is false, it still won the day—it still took the cake. So when he got down to the Council of the Diet of Worms—the great Council of the whole empire of the Church and State together, and of the dignitaries of both Church and State down there, to decide what to do about him—this little monk of Wittenberg they had him cited down there under Imperial safe conduct, guaranteed by the Emperor, himself, that his conduct going and coming would be safe; he would be protected under the oath of the Emperor, himself, if he would go down there so they could deal with him.

So he went down there, and it was the plain case that if he did not retract what he had written in those twenty publications, he was going to be burned at the stake. And he knew that. He didn't see any way out. It was absolutely, as near as it could be determined, sure of certain death. But before going in there, he put his hand on the Bible and raised the other to the square, and prayed; and prayed a prayer that would almost melt solid rock, it was so impressive; and promised God that he would not deviate from one thing that he had understood, or that had ever been given to him, and that he had stood for under the inspiration of God.

He went before all these men and stood his ground, and they pressed him to retract everything he had written in those twenty publications. He told them—after they had put all the pressure on him . . . they wanted to ask him only two questions: Did he write those twenty publications they presented before him? And would he retract? That's all they had to ask him; all that important thing, going down there for. In other words, bring him down here and have him killed. It's what it amounted to.

He looked the publications over, and told them definitely he wrote them; but in relation to whether he would retract or not, he would have to think about it a little bit before he could answer. So they gave him twenty-four hours to appear over there the next day. So he came before them the next day and, in effect, told them a lot of things in there the Pope agreed with, and all the men in the Empire agreed with; and all honorable people thought were correct; why should he retract that? He wouldn't retract anything of that nature. Some things were true because they were the word of God, and he couldn't retract on that, contrary to his conscience. Then he made a careful explanation, wherein he retracted everything he had formerly, in any publications, conceded to the Pope. Everything he had taken away from him, and everything conceded to the Pope in any of those publications; that is, he took one thing and conceded everything else; down to the last thing, he retracted everything ever conceded to the Pope. And this made them so furious! It was the worst thing that could have happened to them. Intellectually and doctrinally, it was the very worst thing that could have possibly happened—as far as establishing the Protestant Reformation, and winning over Roman Catholicism.

Well, this is exactly what we are doing when we come forth and establish the law of liberty. Even though we have agreed with our adversary quickly and dealt with the problems, we—as far as the doctrine of freedom that we have failed to uphold so far; and in any way where we have been in harmony with the reign of crime in doctrine or principles, because of commission or omission—all this we hereby and now retract.

Now, I want to speak a little bit about the ten commandments. And I would like everyone here that intends to preach the gospel, or to teach it and uphold it, to understand at least five of these commandments.

In the first one, God introduced Himself as the one who brought them out of the Egyptian bondage; He said:

> Exodus 20:3
> **Thou shalt have no other gods before me.**

Now, there is a very strict penalty for violating this law. I won't read it—there is a whole chapter on it. It's the thirteenth chapter of Deuteronomy. . . .

PART IV

THE ECONOMIC DEPARTMENT

THE ECONOMIC BRANCH OF THE ENSIGN MUST BE ESTABLISHED

Speaker: Joel F. LeBaron
General Conference
April 3, 1963
Colonia LeBaron, Chihuahua

My Beloved Brothers and Sisters,

I would like to say that I appreciate very much the confidence that has been given me in this conference. I feel that there is a power here, a faith, that through the help of God we can carry forth—by uniting ourselves upon the principles of the law of the Celestial Kingdom, we can carry forth this work to the world, and nothing can stop it.

My Brothers and Sisters, as far as my own feelings in my heart are concerned; as far as the way I actually feel, I really don't think that I amount to very much. That's just the way I feel. Yet I know, Brothers and Sisters, that what God has revealed to me is the truth. I know that I will have to go forth and bear the burden that my father placed upon me; because, as he said, *"There is no one else qualified."*

My Brothers and Sisters, I don't want to take any credit for it; the only desire I have in this world is to do it. And as I have said many times, I don't think that just because a man is given some office in the Priesthood, that necessarily makes him better than some other man; because I don't feel that I am a bit better than you, Brothers and Sisters, who are here before me. We are all the children of God—we all have our faults and our weaknesses.

My father called me when he was on his deathbed. He placed the authority which I now hold upon me, and told me that I would have to do the work. I went on about my business for over four years, and I didn't try to do anything about it until the time came that he said would; that I would know and be told what to do. Now, it's as simple as all that, Brothers and Sisters. The Lord has told me what to do. And I, in a weak way, I feel many times, have done my best to do it.

Now, Brothers and Sisters, I want to call upon every man and woman accountable here in this audience today, to do the same thing. I have put everything that I have had into this work. I have put my time and my talents, you might say, my good name among men—I have put everything I have had into it, and if this work is going to succeed, there must [be] other men and women step forward who are willing to do the same thing. I have never asked any man to do more than what I was willing to do, and I never intend to.

The Lord has told us very plainly that we must abide in His covenant, *"even unto death,"* if we are going to be worthy of Him. Those are not idle words. If we are not ready to do that, it is simple mockery to suppose that we can ever inherit (just as Brother John Butchereit told us this morning)—it would be foolishness to suppose that we can partake of the blessings

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of Abraham, Isaac and Jacob, to associate in the eternal worlds with these men, if we don't have this same disposition.

Brothers and Sisters, when I say these things, I mean business. When I first started this work, I meant business; and I have never meant anything else, in the name of the Lord. I am calling upon those that are under my voice, that are able to understand these things, to step forth as never before; because the time has come, probably, one of the exciting times in the history of the world; one of the most important events, when the economic branch of that Ensign which was prophesied would be set up, must be established and it must go forth.

We must sacrifice. We must see to it that it actually does the job. I know that it will succeed, but I know, at the same time, if we are going to get the blessings that we desire; if we are going to become a sanctified people; if we are going to receive those blessings that we have left Babylon, so to speak, to obtain, we must set that government up; we must set that system up that God has ordained that we should.

I don't pretend that we are going to set up the celestial order of things, in every sense of the word. We are going to set up the terrestrial order of things, and rise above the telestial. There is one order for the terrestrial order, and another for the telestial. There is one order for those that are only capable of loving their neighbor as themselves; and that's what we are asking of our people at this present time—that they actually step forth and show, and prove by their actions and by their deeds, that they truly love their neighbor as themselves.

At the same time I am calling upon the brethren who have been ordained to the Holy Melchizedek Priesthood to magnify that law, and prove by their actions and by their deeds that they are truly worthy of that Priesthood; and willing to prove by their actions and their deeds that they love the Lord their God with all their heart, might, mind and strength—that they are ready to go forth [and] make any sacrifice necessary, and, as John the Revelator tells us, that, *"they loved not their life, even unto death."* This is actually the kind of men it's going to take to put the machinery into motion, that will banish Satan from his power upon this globe.

My Brothers and Sisters, I am prepared to promise you, by the authority of Jesus Christ, and by the authority of the Holy Melchizedek Priesthood, that if you will do these things, the greatest blessings that God has ever promised His faithful children will be yours; and if you don't, you will lament the day.

The time is short, but this is the message that I would like to leave with you; and I do it, in the name of Jesus Christ. Amen.

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Speaker: [illegible]
Date: Unknown

[Beginning of talk missing]

. . . .

I think we can realize what we are speaking of at this time. I think we can realize that this is one of the most serious times, not only of our existence here upon the earth, but in the establishing of the Kingdom of God and the carrying forth of the *"fulfilling of the covenant"* that God made to the house of Israel.

Now this is one thing that I think everyone should understand, pertaining to this covenant. Now God made this covenant with the house of Israel:

> **Jeremiah 31:31-33**
> **Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:**
>
> **Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them saith the Lord;**
>
> **But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.**

Can you conceive of any covenant being fulfilled without that law established? Can you conceive of any redeeming of the Lamanite people without that law being established? What kind of men are we? Are we willing to go on and live in luxury, while these people go on suffering the direst needs in poverty? This is what I am calling upon you to decide. There is no covenant made with the house of Israel except on this principle—of these laws being established; because this covenant, or these blessings, are going to come to these people by the obedience to these laws. And these blessings are never coming, and can never come—and it was never decreed that they come—except through the obedience to these laws.

Now the time has come for as many as will, to go forth and establish these laws, in fulfillment of this covenant. As far as I'm concerned, I feel that if I wasn't willing to go forth and make the necessary sacrifice (together with my family) to establish these laws at this time, I would consider myself a coward—afraid to go forth and do my duty and fulfill my moral obligation.

Now we don't expect to do this in one day. I have some very definite ideas, but I don't expect these ideas to take effect, only upon the basis that these are also your ideas. And as has been reiterated—stated several times, each man who takes upon himself these covenants is going to take an individual responsibility in the matter, to go forth and establish these laws—do everything in his power to do so. And I don't intend to be crucified for every mistake that is made. It's got to be on a basis where we are going to do it together. And I am going to be one of you; and we are going to take the successes together, and we are going to take

the mistakes together. And we are going to correct the mistakes together—and we are going to go on together.

That's the way I feel about it. And I don't intend to be any dictator—I intend to be one of the order. And I want the church to *"unite"* in the establishment of these individual stewardships; and then these individual stewardships to work together and be governed under the authority of the Priesthood. To me, this is the only way it can be done. I don't think I can overstress the seriousness of the matter—the dire need of this taking place, and freeing ourselves from the oppression, and the slavery, and the bondage that we are now in. I know how to do it, and there are lots of other men here that know how to do it. It's just a matter of *"uniting"* ourselves together and getting it done. And I call upon each and every one of you, with a plea from the very bottom of my heart, to stand by me in getting this program going. I say this, in the name of Jesus Christ. Amen.

REGIMENTATION AND FREEDOM

Speaker: Joel F. LeBaron
General Conference
February 27, 1972
Los Molinos, Baja California

My Beloved Brothers and Sisters,

I feel it has been a very fruitful conference. I think it has served to expand a lot of our minds. And I truly hope that we will be able to go forth from this conference, better equipped to carry out the work that we are engaged in—to work out the problems that we have.

At this time, especially, we are working on our economic problems, and the preaching of the gospel of the Kingdom. The gospel of the Kingdom, in order to be complete, must include the constitution of the Political Kingdom of God. For us to suppose that we are preaching the gospel of the Kingdom—the gospel of the Kingdom of God—and don't include in our teachings the basic concept of the constitution of the Political Kingdom of God, certainly, we are not teaching the gospel of the Kingdom. We may be teaching a part of it; but if we are teaching things contrary to the principles of the constitution of the Political Kingdom of God, then certainly, we are teaching contrary to the gospel of the Kingdom—at least, to the degree that we do that.

I hope and pray that we will be able to stand up to the emergency of our times, to the necessity of establishing ourselves economically in this country. And not with any idea of airing any feelings, I would like to say something upon the principle of *"regimentation,"* in answer to what Brother Earl brought up. I think it's a very false concept that we should have any idea that *"regimentation"* is a principle which is opposite to freedom; because I certainly don't understand it that way; and I don't want it understood by our people that way.

We have the very men that stood up to fight by the side of General Washington for freedom. These soldiers were regimented on a military level, but they didn't lose their freedom. I think that because people work as bees together, doesn't mean that they necessarily have to lose their freedom to do it. I think it was the symbol of the state of Utah, *the Beehive*, which was a symbol of industry—unity; and I certainly don't think this in any way had reference to people losing their agency, or their freedom.

To establish a principle of *"regimentation"* in economics, we don't in any way have reference, in the slightest degree, for anyone to lose their liberty, or their freedom, in any degree—or any of their God-given rights; but only [to] work on principles of order and intelligence, and things that are worked out on the principles of agency and liberty among our people; so that instead of having a condition of idleness, a condition of repeat, a condition where people are doing things which are not intelligent in the economic field, [they] can be guided and worked with in a way which is one-hundred percent with their agreement

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and voluntary will; but in a way that will get the job done that we need done, in an economical and intelligent way.

Let's take, for instance, the condition of a company. I have used this example before. Does anyone, because they work for that company, lose their freedom or lose their agency? I maintain that they do not. They take the job voluntarily. They agree to do a certain job—carry out a certain function in that company, voluntarily. But from the time they get into that building, or the territory where that company is encompassed, they are regimented.

Now, let's take a condition where—say a company was set up and a thousand workers hired; and each one of those workers was going to go in there—in that building, or in that area where this company had jurisdiction, and do just what each one thought was right—do just what each individual thought was the best. How far would that company get? How long could it last? How economically could it accomplish the task it set out to do? And this is what we mean by *"regimentation"*—that we get into this business voluntarily; that we commit ourselves, voluntarily, to carry out our job, and that we work it out in harmony with our file leaders—with the economic authorities, in a way that's intelligent, and that will get the job done with the least expense we can; without anyone giving up their free-agency.

There is no law against us working in what is called the *"United Order,"* on a principle similar to how the bees work. It is not in our nature to do it, as Brother Alma said, but it may be the most intelligent course. And if we find out it is the most intelligent course to act, at least, to one degree or another like the bees act, and we do it voluntarily, we regiment ourselves in these activities without giving up our agency, on an intelligent basis. This is what we mean by *"economic regimentation,"* according to the laws of God; according to the principles of the constitution of the Political Kingdom of God—that we get together and do things on an organized and intelligent basis.

I think if the truth were really known; if we really understood each other, Brother Earl is probably the strongest man for regimentation we have in this church. In that sense of the word, I dare he himself will agree with me. So let's don't get our terms confused and suppose that we are trying to do anything in this work which interferes with the basic agency of man—the things for which we fought in the council before we came to this world.

My ancestors fought for their agency. They were regimented under General Washington, in the defense of their agency, and these principles are dear to my heart. I am ready to defend them with my life. And I hope that we can go forth and understand what our duty is, pertaining to these things, and carry out a program that will bring us to the front economically—in an intelligent and organized way; but in no way impair these principles that my ancestors, and your ancestors, defended so dearly, and many of them with their very lives.

Brothers and Sisters, I have looked forward to the time when we could have great economic progress. I feel that that time is near at hand. And I want to take proper advantage of our economic opportunities. I don't feel that it's my business, especially, to carry all the economic burdens of this work. I don't think it's Brother Alma's responsibility to carry all the economic burdens of this work. I think I have proven that I am willing to do what I reasonably can to carry these burdens.

We have a passage in the scriptures pertaining to our times—[to] things that would take place pertaining to the carrying out of these great principles, in the establishment of the Kingdom of God. We have in the book of Revelation, the twelfth chapter—I think it's verse 10, it starts—the Prophet John, the Revelator, said this:

Revelation 12:10
And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

This is the job that we have in establishing a knowledge—bringing forth a knowledge of the constitution of the Political Kingdom of God to the world; establishing a reverence for it—establishing its principles in the earth. This is the only thing that can put down the *"accuser of the brethren."* This is the only thing that can stop the trend of criminality and abuse that's going on in the world. There has to be an *"educational"* program; there has to be an *"economic"* program; if there is going to be a nation established, this nation is going to have to have an economy. It's going to have to have a solid economy, if it fulfills the scriptures, and fulfills the prophecies pertaining to the establishment of the Kingdom of God, that we read in these scriptures. It's going to be an economy that's going to be stable. It's going to bring great prosperity, great liberty, great freedom of action. And this liberty and freedom of action will all contribute to the wealth—to the economic progress of this economy.

I forgot what it says, exactly—I think, in the 65th, or 66th chapter of Isaiah:

Isaiah 66:12
[not verbatim]
. . . it would bring forth treasures like a river, and the glory of the gentiles like a flowing stream.

These basic principles of liberty—economic freedom—economic regimentation—pertaining to these [things] within this field, will all help to bring this condition about. But I want to stress here, the caliber of men—the caliber of people it's going to take to bring this condition about and put down the *"accuser of the brethren,"* and establish this sound and solid economy and true liberty—true economic progress in the world. It says:

Revelation 12:11
And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

How many of us have that kind of determination? How many of us are that firm in our commitment to this cause? This scripture says that this is the kind of commitment it's going to take to establish these things that we are longing for; that our ancestors have longed for; that the prophets, if God have looked forward to and longed for—longed to see and longed to be a part of. I think every person here should very definitely have this spirit of commitment and willingness to lay their all on the altar, and love not their lives *"unto the death."* Because this is the kind of commitment it is going to take to bring this condition about, in the face of these prophecies—in the face of these facts.

And not with any spirit of coercion, or any spirit or idea of taking anyone's agency from them, I am going to say that I don't want anyone on my back that is not willing to at least exert ten percent of their efforts in this direction. And I think that we should be willing to exert a lot more. And I don't mean that those that are poor and don't have even steady jobs, should be pressured to turn over ten percent of whatever little cash they are able to get a hold of. To me, that's not the idea of it. But certainly, they can labor—if they want to be in this army, among those that are counted as those who *"loved not their lives unto the death."* And I am calling upon everyone in this congregation, everyone in this church, that are able and old enough to participate in these things and take part in any proper way, that they make a resolution to spend at least a tithe of their efforts from their income—their labors—to establish this cause that we have espoused. And I don't think that we ought to be satisfied with that; but I don't think anyone should be satisfied, under any circumstances, with any less.

And I will promise you, Brothers and Sisters, that if we will do this, and our leaders will take a proper course in the magnifying of their callings—that we will see an economic progress as we have never before seen it; and that the windows of heaven will be opened and a blessing will be poured out that we cannot contain.

I hope and pray we can have the spirit of dedication to the degree that we will be able to go forth and truly establish ourselves with a sound economy in this country, [and] bring about a condition where our people can gather; that they can truly take advantage of these programs that are being worked out, especially for the youth; that they [the youth] won't have to leave our circles of influence in this country to be white slaves to companies, and so forth, of a foreign nation; but that we will be able to establish ourselves in a way that we will be able to carry out an educational program, a training program for our youth that's growing up; that [we] will truly, as Brother Siegfried said, bring about a new culture, a new society, something that the world has never before seen; something that will truly be a glorious and a beautiful thing to look upon, to behold, so our posterity might go forth and grow up as calves of the stall; that it might be fulfilled what the Prophet Isaiah said pertaining to our time. It says:

Isaiah 4:2-3
In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem.

This is our promise, Brothers and Sisters, if we will go forth and carry out our commitments, keep our covenants, and live the principles of the gospel of Jesus Christ in its fulness. And this is my testimony, and I leave it with you, in the name of Jesus Christ. Amen.

TITHING AND SURPLUS PROPERTY

Speaker: Alma D. LeBaron Jr.
General Conference
October 15, 1966
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

I feel very greatly the need of your faith and prayers in my behalf at this moment.

We are now engaged in the beginning of the greatest reform the world has ever known. We, who have been called to positions of responsibility and leadership; and also, all of us who have entered the waters of baptism and taken upon ourselves the name of the Lord Jesus Christ, and have entered through an oath and a covenant to keep the commandments of God, to be as the salt of the earth and as a light unto the nations—we all have this great responsibility upon our shoulders.

We are, at this time, in a great crisis. If the proper measures are not taken—because of the difficulties and problems that cause a threat from without, and from within, if the necessary steps are not taken, then this work will begin to lag and go backwards. Our enemies would close in on us and hinder this work from progressing.

Brothers and Sisters, I came to this conference with a firm determination to do my part in taking the lead in an economic reform within our own ranks—within our own group. I realize that I'm not the only one in this congregation that has been able to see the disorder and the disunity, and see where the commandments of God have not been kept fully; because that's something that is very easy to see, by anyone—very, very easy, to see the faults and the failings and the weaknesses, to see where others are violating the commands of God.

We must establish in the Economic Government certain basic laws which will apply to every man and every woman and every child as they grow up in this Church. We can't have enough officers to keep a personal watch on every individual, every day, and see to it that they do what they tell them to do. We must have basic laws established and recognized and upheld, where every man, woman and child, who is to the age of accountability, will understand and know what his duty is, as pertaining to the field of economy.

Because of the dissension and problems that have arisen in this Church since last conference, I could plainly see several months ago that the time had come when we must analyze things; we must come to a unity of the faith, at least on the basic principles upon which the Economic Government must operate.

I have noticed within this Church, one elder teaching one thing, and another elder teaching another thing contrary, and find both elders teaching things contrary to what I understood to be the true word of God. So I could see, Brothers and Sisters, that we had to bring things to a head, and we had to analyze and

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discuss and come together; and come to some agreement as to what the basic laws of this Economic Government should be based upon.

Now, these same problems existed in other ages of the world. In the early days of the Mormon Church, Joseph Smith and his companions tried one way after another to accumulate means and gather up funds to put over the project, and to provide for the needy and the sick and the afflicted, and do those things which the gospel required. They tried to live the United Order by forming groups that lived together in the community, but the people were too selfish and too unwilling to be governed by law and order. Finally, in 1838, eight years after the church was organized, Joseph Smith called upon the Lord for more information, for more knowledge, as pertaining to the Economic Government. We find in section 119—the heading says:

D&C 119:Heading
Revelation given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, in answer to the supplication: O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing.

The Lord answered the Prophet in just a few words—a very short revelation, which says:

D&C 119:1-7
Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church in Zion,

For the building of mine house, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church.

And this shall be the beginning of the tithing of my people.

And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

And this shall be an ensample unto all the stakes of Zion. Even so. Amen.

Now, Brothers and Sisters, the Mormon people have not fully put this law into practice. In the early days of the church—in the days of Joseph Smith and Brigham Young—the people were so poor that I guess there wasn't much surplus property to worry about. At least, I don't know how they handled this part as pertaining to surplus property; because in reading Church history and reading what I have been able to find, I haven't found where they did much about collecting surplus property, or requiring it at the hands of the members of the Mormon Church in the early days.

And when the Mormon Church began to get rich and powerful, the people began to be lifted up in the pride of their hearts. By that time, the Church was in a spirit of apostasy. The thing had grown to such an extent that they had men with great wealth—great millionaires, and multi-millionaires—and the Mormon Church has made no effort to require at the hands of their members their surplus property.

But the part I want to speak the most about is the part requiring the ten percent of their interest annually. Now, back in the days of Joseph Smith and Brigham Young, when the Mormon people had inspired leaders—men of God, men that honored and magnified the Holy Priesthood, they did institute that portion which required every member of the Church of God to pay one tenth of all their interest annually.

Now, as far as I have been able to find out through study, through fasting, through prayer, and through investigation and discussion, and the law that was taught me by the old-time Mormons when I was a boy (I still had the privilege of associating with men who crossed the plains in the days of Brigham Young and I had the chance of being taught)—that as far as the ten percent is concerned, they taught that every man, woman and child who had any income—whether it was off their farms, or their factories, or through working for wages that was considered interest, they were supposed to give ten percent to the Lord and have ninety percent of their earnings, or their income, to live on and build up their own private industry, inasmuch as they were not called upon by the servants of God to make special sacrifices.

You can go into the history of Brigham Young, and you find where on many occasions Brigham Young would go to a man, and he would say, *"I want you to sell out and help colonize a new territory."* These men took this as a call from God. And they would sell out their properties and move into a new land to help establish new colonies and new towns; just the same as other men were called upon to leave their families and go into the ministry to preach for two or three years. Others were called upon to bring forth the teams and go out and help rescue the starving Saints on the plains, and those destitute.

When you go through the Mormon history, we find out that the Mormon leaders in any emergency, or for any special need the Church had for any individuals of the Church, the Priesthood leaders felt it their right and their duty to call upon the members of the Church to make any sacrifice necessary to get the job done, that was necessary to be done at that time.

The law of tithing, as pertaining to the ten percent, was instituted in a way to be a basic law, and a standing law, unto the Priesthood forever; which would be applicable to every man, woman and child that belonged to the people of God.

I feel very much to regret the fact that we have not, in years past, ever come to a perfect unity of the faith upon this point. But this is the way [illegible] tithing.

But I'm sure, Brothers and Sisters, that if we, as a Church and as a Priesthood group, inaugurate the law of tithing as pertaining to the ten percent, as it was instituted by the early Mormon leaders, then I'm sure that we will have a greater progress in this Church than we have ever had before. Then there will be a reason, and a good reason, to set up a bishop's storehouse. Then when our poor members get sick, or destitute, we will have something in our storehouse to help them with.

I am sure that as this work rolls on, and as men come in with wealth, and as men and women in this Church build up a surplus, I'm sure that we're not going to follow the example of the Mormon Church in allowing our members to accumulate great wealth and horde it up, because I know that for this land to be a land of Zion unto us, we will have to keep this law. To establish peace and justice and honor and build up the Kingdom of God, the way the scriptures foretell it should be built up, then we must come to a full standard of the law of tithing as written in this revelation.

Then there are many other things pertaining to the law of consecration we must learn about, study about, and thrash out. We can only progress, Brothers and Sisters, through unity and through good will towards one another.

Now, Brothers and Sisters, I would like to drop this subject. Maybe I have already said enough; but I would like to speak about some things that are, to me, more pleasant—more enjoyable. If I'd had my choice as to what kind of a mission I would fill in this Church, I'm sure that I wouldn't have chosen any job that had anything to do with collecting tithing. It's a job that I don't particularly like. I would much

prefer to spend my time in the spiritual affairs of the Church in preaching the gospel—spreading the good news. It seems that's where I have got my greatest joy in life—in preaching the gospel of Jesus Christ.

. . . .

Well, Brothers and Sisters, I would like to ask a special favor of every man and woman—and even the young people of this congregation. If anybody in this congregation has any bad feelings towards me, as pertaining to the way that I am managing my family affairs, or the way that I am treating them, or the way that I am attending my church duties, or my Priesthood duties, I am going to ask you the special favor to come to me personally, in private, and take the matter up with me. There is nothing pertaining to this work that discourages me more, or makes me feel more sick within, than when my friends, my loved ones, undermine me to my back to my wives and to my children instead of coming personally to me and ironing out the problems that do exist; when people spread public scandals against me instead of coming to me personally and hearing my side of the story.

I would like to make a statement pertaining to this Economic Government. Things haven't been managed and run the way I wanted to run it, as far as my personal feelings, my personal imaginations and my personal ideas. The things that have caused the greatest trouble in this Church, the greatest hardships, have been things (of my own free will and choice) I would not have consented to, had it been my own reasoning.

There was a time when this Colony here, at Colonia LeBaron, after years of sweat and sacrifice and struggle and poverty—it looked like we were just about on the verge of prosperity—and I was rejoicing, and things looked bright, and here Brother Joel takes off for the mountains and starts a cattle industry up there, starts calling upon the men in different places to contribute all they can to buy land, to build homes, buy cattle, buy machinery, and all these things.

Of course, before this got that far underway, I went to Brother Joel and I said: *"We just don't have the finances and the backing to make this place prosper, and that place at the same time."* But he told me that he knew what he was doing. He used language which meant to me just the same as if he had said: *"Thus saith the Lord."* It's got to be done. We have got to make a move into those mountains and we have got to get something started up there. And so, me knowing that he was a true prophet of God, knowing it positively—no doubt—and when he speaks to me in that kind of language, that binds my conscience to where I feel my duty to back him up in what the Lord asks of him. So I gave my full-hearted backing to the move into the mountains.

About the time it looked like we were just on the verge of prosperity in the mountains—just getting things to where it looked like we could make ends meet and have a thriving, prosperous industry—Brother Joel asked me to go on an exploring trip to Baja, California. I get over there and look over some desolate country with great natural resources, and Joel asks me, he said, *"Now, will you back me up in the starting a colonizing deal over here?"* I said, *"Joel, the thoughts of it make me feel sick."* I said, *"I'll be willing only on one condition, that that's what the Lord wants, and He makes His will manifest."*

We thought about it, and we prayed about it, and studied about it. A few days later, Brother Joel comes to me and tells me, *"It's time to move to Baja, California, and we have got to do it no matter what it costs—how much sacrifice or how much financial loss—that's what the Lord wants us to do."* And he speaks in language that convinces me that the Lord has spoken to him and made known His will to him. So, again, I full-heartedly backed up the move to Baja, California, using my influence, my means to help get the work started in Baja, California.

Now, I know that Brother Joel is a true Prophet of God. I know he holds the true Priesthood and I know that God knows what

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He's doing. I can't always see through it. I can't always understand it, but I know that God knows what He's doing. I know that we have been put through a lot of tests and trials and tribulations, but I stand on the premise that whatever God does is right.

If God had wanted us to prosper financially in the years past, He could have helped us prosper financially, just as easy as He helped us to confound our enemies in the spiritual field. God had reasons why He managed His business the way He has done it. And we have got no right to be griping and complaining about the way God manages His business. It's our job to get on the ball and do the best we can under the circumstances we are placed under, and do the best we can, recognizing where our limits and where our bounds are. Every man, every woman, every child should learn to know where his limits [are], where his bounds [are], and work within those and do the best we can under the circumstance, because after all, in the final judgment of God, we'll be judged according to how well we did under the circumstances we were placed under.

Now, Brothers and Sisters, we have had a great schooling in the last ten years. We have learned many hard lessons and we're better prepared today to roll forth the Kingdom of God than we have ever been prepared before. We have greater financial resources, greater social stability, greater knowledge of the gospel, more friends, more investigators, more literature to work with. We're in the best position today to roll forth the Kingdom of God and establish this work than we have ever been before. It's a day when we should take great courage and animation, to renew our covenants before God one way or another, in our private prayers, by partaking of the sacrament; anyway, we have an opportunity to do so, and we should put our shoulder to the wheel and roll forth the Kingdom of God with greater momentum than we have ever done before.

I remember a statement Brother Joel made to me in the mountains, shortly before he moved to Baja, California. He said, *"Brother Alma, in spite of all the kickings and complaining and the waste of money, and everything else that's gone on in this church,"* he said, *"this work is going on schedule. We have accomplished up to the present time everything on schedule just what God has asked us to do."* And I feel sure that if anyone would ask him today, he would make the same statement and bring it up to date.

Brothers and Sisters, like I said at the beginning, we are engaged in the greatest reform the world has ever known. We have the greatest responsibility. And we must iron out our petty differences—bad feelings—one to another, and we must learn when our brother offends us, or our sister offends us, to take care of that the way the Lord has directed us. He said, in one of the revelations, that those who offend before a few should be reproved before a few—should be straightened up in the presence of a few and be dropped, so that the Church wouldn't speak evil one against another.

Now, Brothers and Sisters, I pray the blessings of the Lord upon each and every one here to go forward, each one of us doing our individual duty, that we may be able to have joy and happiness and peace. There are many more things I would like to say, but I don't feel I should take more time today.

Doc. 31

COTEJADO

Speaker: William P. Tucker
General Conference (Excerpts)
Date: 1963 (?)
Colonia LeBaron, Chihuahua

[Beginning of talk missing]

. . . .

Now, if we actually have a desire to be part of God's work upon the earth; [if] we actually want to associate with the prophets of God, and actively help to push forth that Kingdom; if we want to do all the things that we read about in the scriptures (and have often thought that we, perhaps, would never have the opportunity to do)—the opportunity is now before us. We don't even have to wait until tomorrow to begin to support the Kingdom of God in its fullness. We don't have to wait until tomorrow; we don't have to wait until next week; we don't have to wait until 1973, or any other date, to start lending our support to the advancement of the cause of God. We can do it, *right now* ! We can do it *today!* We can begin *this very hour* to fight manfully for God, and begin to magnify our position; we can begin now, to cultivate the principles of godliness in our system.

In every age of the world, there have been great opportunities; and, of course, in every age of the world, there has always been the opportunity for any individual who so wished, to absolutely go forward and gain their eternal exaltation and a crown with the Kingdom of our God. The times, the circumstances, any part of the earth—there has not been anything, in the last six thousand years of man's history, that has withheld any man from obtaining celestial glory, or I should say, the Celestial Kingdom—or a crown over the Kingdom of our Father, who absolutely would pay the price; that had within him the desire, and would go forth and do the works that are commensurate with that blessing. But never before, in the history of this world, has a people had the chance to go forward and participate in the establishment of peace in the whole earth; never before has a people had the privilege of establishing the Kingdom of God in full power throughout the earth, and ushering in a millennial civilization; never before has a people had the privilege of creating the circumstances through which the Lord Jesus Christ, will return.

. . . .

Now, in the Doctrine and Covenants, in section 88; speaking of Christ, in verse 6, it says:

> D&C 88:6
> **He that ascended up on high, as also he descended below all things, in that he comprehended all things . . .**

Then, over in section 93, and other places, it will tell you that this is what every individual needs to do that wants to become a joint heir with the Lord Jesus Christ—that is, descend below all things. People often wonder, *"What does it mean to descend below all things? How do you descend below all things?"* Well, the Doctrine and Covenants gives some hint of this. This is over in section 122 (One verse of this was read this morning, but maybe with [the] reading of two or three verses, the picture might be clearer to us); beginning—verse 1—section 122:

> D&C 122:1-8
> **The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;**

Now, if that doesn't happen to you, you haven't descended below all things. There is still something yet to descend below. If fools do not have you in derision, if hell is not raging against you, well, you haven't descended below all things yet.

> **While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand.**
>
> **And thy people shall never be turned against thee by the testimony of traitors.**
>
> **And although their influence . . .**

That is, the influence of traitors—

> **. . . shall cast thee into trouble, and into bars and walls, thou shalt be had in honor; and but for a small moment and thy voice shall be more terrible in the midst of thine enemies than the fierce lion, because of thy righteousness; and thy God shall stand by thee forever and ever.**
>
> **If thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or by sea;**
>
> **If thou art accused with all manner of false accusations; if thine enemies fall upon thee; if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say, My father, my father, why can't you stay with us? O, my father, what are the men going to do with you? and if then he shall be thrust from thee by the sword, and thou be dragged to prison, and thine enemies prowl around thee like wolves for the blood of the lamb;**
>
> **And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good.**
>
> **The Son of Man hath descended below them all. Art thou greater than he?**

The Son of Man descended below all these things. This is what is meant by *"descending below all things"*; in other words, to so pursue a steady course for the advancement of the cause of God on the earth, that all the powers of hell combine against you.

Now, I'm not going to say that every single individual has to have their son cast from them by a sword, or that every individual is necessarily going to have each individual thing mentioned here, come upon them. But you must have these very forces, these very powers, the very jaws of hell come against you; and that will not happen to you unless you stand and fight manfully for God; because unless you do that, you are not going to be of any consequence to the devil in hell. **But** the minute you begin to stand and fight manfully for God, he [the devil] is going to give you some real consideration; and the jaws of hell are going to gape open, and you are going to feel his rage against you. And unless you descend below these things, it's impossible to become a joint heir with the Lord Jesus Christ; because, as it says, in verse 8:

> D&C 122:8
> **The Son of Man hath descended below them all. Art thou greater than he?**

Which of us supposes that we are so great that we need not experience these things which the Lord Jesus Christ had to experience, in order to obtain a similar blessing and a similar reward?

Well, I'm sure all of us would be very quick to admit that we are much more lowly than He; and consequently, there is only one way: and that is absolutely to follow the steps of the Master, and descend below all things; in other words, give the devil such a time that he just rages against you. And if you get on that kind of a battle line, and hold firm, and endure to the end, then you can be assured that you will have a crown of celestial glory.

D&C 122:9
Therefore, hold on thy way. . . .

It says, in verse 9:

> **Therefore, hold on thy way, and the priesthood shall remain with thee; for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever.**

What more beautiful consolation could we possibly have than to realize that if we hold all the way; if we are steadfast, and remain in that course, and press forward, that God will be with us; that we need not fear what man can do—how much can that possibly hurt us. I can remember I was just a little tiny kid, and I would come running home and tell my mother, *"This guy over here told me that I was this—that he called me some terrible name!"* So my mother taught me some little limerick about going out there and telling him: *"Sticks and stones can break my bones, but names can never hurt me!"* and all kinds of things. We grow up under that kind of thing.

Yet people today are still afraid of names—they are afraid to be called names; they are afraid to be held in derision; they so fear man that they won't absolutely stand up and back the Almighty; actually don't think that the Almighty has enough power, as it states here: that their bounds (speaking of the devil)—he has set the bounds upon the powers of the adversary—*"they cannot pass"*; and that our years will not be numbered less; that God is going to be with us through all these problems—all these troubles; absolutely no reason for us to just—have any sign of weakness, one way or the other. If we see several men standing right beside us in the battle line; we see them go down, one after another—weakness of faith, or through some other problem—why should that influence us from going right on with the battle? What matter it, the rage and the fury that the devil can send against us, if we absolutely know we are pursuing that course which is pleasing unto our God; we have that knowledge that Peter had, by revelation; we actually can stand upon that rock! Now, here, it says that:

D&C 122:7
. . . if the very jaws of hell shall gape open the mouth wide after thee. . . .

Notice that! That's going to happen to men and women that take this course. **But** it says that if we hold on the way, if we remain faithful, if we stand for God and fight manfully, and don't flinch, and don't show any signs of a yellow stripe; if we actually stand there, God will be with us forever and ever. That's what is meant, as Brother Joel pointed out: if we can stand on that rock, why, then, the gates of hell shall not prevail—if we can stand firm and hold that line. It sounds perhaps like it's grievous—difficult; and it is! But it's absolutely essential, if we are going to obtain any of these great blessings—any of these great rewards.

Now, I think it would be awfully presumptuous if any one of us started going around and telling everyone what his sacrifice was; and say, *"Now, brother, you better come over and do this, because that's it!"* I think we each, in our lives, need to begin to cultivate enough of the spirit of revelation, and enough principle—knowledge of principle, that we can begin to pursue a steady course and be hot or cold on something, and follow right down there, and not surrender—do this intelligently; as Brother Joel mentioned, have reasons for doing the things that we do—for taking the course that we take; use our judgment and our wisdom, our reasoning, and all of the principles that have been given unto us. The Lord has told us

that if we make a mistake or two; if we have actually been pursuing a steady course—doing what we verily believe was right, and done so, steadfastly, that He will make it clear to us what the true course is for us to take; such as the course that Paul was taking against the Christians, verily believing that what he was doing was right. And we, of course, know that he was corrected and shown the true way; not because he was on the right track, but because he was fully dedicated to the thing he believed was right to do.

Now, there is a number of things that we need to concentrate upon, as a people. And one of the very most important ones is the establishment of economic independence of our people, here in Mexico; in other words, the beginning of the establishment of stewardships—the establishment of different kinds of enterprises that can sustain our people, and open the way whereby we can begin to be nursing fathers and mothers unto these Lamanite people; where we can actually come into this nation and carry them upon our shoulders and help them in a very material way—in a very real way, and not have it be just a matter of words, but have it a matter of deeds.

Now, we can all participate in this, whether we live here, whether we live in the mountains, whether we live in the United States; in any part of it; no matter where we live, we can do something for the advancement of the Economic Government of God. We need to have this on our minds each day as David did anciently. We need to meditate day and night to find better ways and means of supporting that government; and not relax—not just do enough to barely keep ourselves going, but find ways that we can dedicate more energy to the advancement of that cause.

Now, we realize that we also need to gain knowledge and understanding. We need to continue our own studies of the scriptures: our reading, and prayer, and fasting, and these things that are going to cause our own inward growth, and our own stability; a lot of these kinds of things that we need to give more diligence to, more heed to; find out what the commandments are; find out what it is that God requires of us now; find out what the issues are. I have seen a number of people that look like they maybe had some determination and a certain amount of fight in them, but they don't ever find out what to fight for, and they don't ever get on a battle line—they don't ever quite find what the battle line is; consequently, lots of their energies are wasted, and they don't make the progress that they would like to make.

And right now, there are some things that God would have us stand for, more than others. In other words, there are some things that He wants us to preach; there are things He wants us to teach, and to establish, and to move forward, more than other things. There are some things that are not of great consequence, at this moment. More particularly, we need to place our attentions upon Economic Government—its establishment, and its advancement; and upon the continued forward movement of the intellectual battle that we have been waging.

Now, it's awfully difficult for us, especially, living in the United States (those of us that live there, or have lived there, and have participated in Babylon—have enjoyed the spirit of Babylon)—to fully understand the magnitude of certain problems that are involved with movement from that nation into this nation. It's hard for us to understand the wickedness and abominations, and so forth, that are being perpetrated in the land to the north; and consequently, to actually realize the deadly situation that exists; and the next step, consequently, to put forth the force, and the effort, and make the sacrifices that we should.

Now, this section in the Doctrine and Covenants that we read (in section 64), where it said that it was a day of sacrifice—it said that the Lord would not spare any that remained in Babylon. And we could kind of re-word that a little bit, and state that the Lord isn't even going to look very kindly on those that keep

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Babylon in them. Now, Brother Parson used to say to me, quite a number of times; he said, *"It's not necessarily too hard to get people out of Babylon, but it's awfully hard to get Babylon out of the people!"* And that's probably the biggest problem, because we have grown up and been educated under all these principles. And just the intellectual learning of a principle doesn't bring the conversion of our nature. It's the actual going forth, and practicing, and applying that principle in our lives that changes our nature—that changes our being, our ways of thinking, and reasoning, and feeling. This is what we need to begin to do.

For instance, in the book of Isaiah—we don't need to go into a lot of these things to great length, but to give you one example: I think all of you understand chapter five, of Isaiah, fairly well; where the Lord gives a parable of the vineyard, sings a song of his well-beloved touching the vineyard, and so forth—realize that this has reference to the Mormon people. Well, down in verse 8, it says:

> **Isaiah 5:8**
> **Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!**

This is one of the great crimes of the age! Yet most of us don't even hardly realize it; because we have been raised on it, been part of it, participated in it. This is one of the great crimes that is going on, at the present time, in the nation to the north; and that is, that men are joining house to house, and laying field to field, till there is no place that they might be placed alone in the midst of the earth.

Well, maybe some of you still don't understand what that means! I think all of you understand that, according to the law of God, men have a right to an inheritance in the earth—men have a right to the ownership of land. And we understand (I'm sure, all of you, that have studied into Brother Verlan's booklet, on Economic Government) that this land cannot, under the law of God, be sold forever; that it can only be sold for a specified number of years; and that every fiftieth year—the year of jubilee—that this land returns again to its former owners. In other words, this land will always remain in that family as an inheritance; every generation always has a chance to go forward and prosper; we understand that this land cannot be taken from them because of debt.

The scriptures state that every seventh year these debts are to be forgiven if they cannot be paid. There are a whole lot of laws and rules and regulations—if we could go into—that are written in the book, describing this inheritance and how it is to be preserved by law.

I think we can all see that if one man was prevented from buying up large tracts of land and hoarding them, so that other men could never have any land; if men were prevented from doing that, that one principle alone, would contribute greatly to the equality—the economic equality of a people. If the rights of holding land could always be protected, and men could always have inheritance—and the rights of some properties that they could work with, and sustain themselves with; I think we can all see what this would do to the problem of idleness, indolence, and unemployment, and all these different things, if just this one principle were carried out. And yet, the converse is going on, as is stated here:

> **Isaiah 5:8**
> **Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!**

These men [are] accumulating all of these properties under one man, or group of men, and leaving the masses of the people without the possibility of holding land and having properties, and being able to be economically independent.

Here, the Lord absolutely condemns this thing. Here, we can see what the law of God is on the subject! And yet, it's going on. Most of us don't think much of it. In fact, most of us would probably like to get a lot of it ourselves, if we could. Of course, I think we would all say, *"Well, then, I would sell it all and give the money to the Kingdom!"* But somehow, we just never get around to that part. But the thing is, we need to realize that great wickedness, and great abominations are going on in the land.

This also is one example of properties—for instance—that properties can be taken because a man owes you some money; he can't pay you the money, so you go and take his land. It's going on, all over the place. I'll bet every one of you know of cases of it. It's absolutely against the law of God. It's a gross infringement upon the rights of mankind, and absolute wickedness. And yet, this is just one example of multitudes of things that are going on, that we are not even aware of—or that we don't think are really so bad. The guy owes a debt—*"Anyway, he should have paid it!"*—*"Well, he should have had his place taken!"* and so forth.

Did you know that that particular principle that I just mentioned, is even contrary to the Constitution of the United States? In the Teachings of the Prophet Joseph Smith, he spoke of this particular subject—page 279.

> **TPJS 279**
> **The Constitution tells us what shall not be a lawful tender.**

Now, how does the Constitution tell anyone what shall not be a lawful tender? Well, it tells you, by saying what only can be lawful tender!

> **The 10th section declares that nothing else except gold and silver shall be lawful tender; this—not saying that gold and silver shall be lawful tender. It only provides that the states may make a law to make gold and silver lawful tender.**

All right. Going on down to the next paragraph, the Prophet Joseph said:

> **The state of Illinois has passed a state law making property a lawful tender for the payment of debts.**

I don't know any state in the Union that hasn't done that. But the Prophet Joseph asks:

> **Shall we be such fools as to be governed by its laws, which are unconstitutional? No!**

Now, I'm not advising everybody to go up there, and buy all you can, and run. But the point I'm trying to make is this: that that nation is possessed in wickedness, worse than any that is recorded in any of these books, that I'm aware of. They are ripe in iniquity. We have lived in it; we have been a part of it; we have been educated to it and we, for this, are blind to most of it. Consequently, we can't realize the real situation that exists—we can't see the death struggle between righteous and wicked principles that exists; and consequently, we are not urged, by this situation, to the sacrifice that we should make.

So let me urge you all to gain knowledge of the law of God. Compare it to the circumstances that exist; become aware of the sinful state, and the wickedness of the nations of the world, that it might quicken a lively sense of the battle in which we are engaged; that you might truly realize that we have a war on; that it's the most important war ever fought; that it's the biggest death struggle that these powers have actually met. Cease to be blind! Let the scales come from our eyes. Let us open our eyes, and see; and cause this real animation and spirit within us to rise up and fight manfully for God!

I think that knowledge will do that. I think it's our blindness—our ignorance that allows us to remain complacent; that allows us to go on in the world, and our following and enjoying everyday life, and all these great things—participating, and continuing to participate in Babylon. We have no need to do it. We are not going to be there forever. We don't need to court the friendship of the world. We need to court the friendship of our God, because that's where we want to be, forever! And *"friendship with the world is enmity with God."* [See James 4:4]

I pray we can go forward and do these things. If you will excuse me, I would like to say a few words in Spanish.

THE ECONOMIC LAW OF THE LORD

. . . .

A widespread knowledge of the Economic Law of the Lord is an emergency necessity today to prevent our country from becoming mired in the bogs of false panaceas. We American people have two weak points at which we must set double guards.

One point is our materialism: we are most prone to believe that the remedy for our ills must be material, and we are ready to accept anything that promises immediate material benefit. Large and potent groups of men in business and politics are willing, even in times of plenty, to sell their country's principles for gain; what must the general temptation be, after years of privation, to sell our country for bread! Without question, the multitude leaps to accept any system that promises bread. I do not say bread itself, but promise of bread—for if bread itself were actually present, it would constitute a strong presumption that the system which produced it was based on God's law. **God's law observed, always produces bread.** False systems only promise bread; they require us to yield our sacred national principles first, and leave us betrayed, dishonored and empty-handed in the end.

Another weak point is our good will. We are notoriously a good-hearted people. Every false and dangerous proposal made to us today, approaches us through our human sympathy, our good will. They say to us: "Wouldn't you like to abolish poverty?" Of course we would. "Wouldn't you like to fill the land with plenty for everybody?" Of course we would. "Wouldn't you like to secure everybody's old age from distress?" Of course we would. Our eager good will is enlisted at once. But when the method by which these good ends are to be achieved are explained to us, we do not look far to find the poison on the bait. A nation's soul is far too high a price to pay even for a nation's bread—but even if we were willing to pay it, bread cannot be had at that price. **When a nation's soul is lost, a nation's economic ability is lost with it. Today the master strategy of evil is to fix our eyes steadfastly on the bread, to the forgetting of the soul.**

Our Lord was an hungered forty days, and He desired bread, and He would have welcomed bread—and bread was offered Him. But when He saw the price of that loaf, when He saw the deep damnation of taking bread on treacherous terms, He remained with His hunger. "Man shall not live by bread alone," He said, "but by every word of God." Our economic salvation today requires us to keep our eyes on the Law of God which has never failed to produce bread, and not on bread which is often promised but never given, at the price of rejecting the divine law . . . .

Compare the dominion of Jesus Christ with the dominion of the present economic system. I could show you also the economic source of most of the social sins that plague us today, and the economic source of most of the crime that afflicts us, for crime is a big adventurous business conducted for quick and large profit. I shall not go into that, but it would further emphasize how completely we are under the influence of economics in everything that pertains to our life in the world . . . .

Now, I want to ask: Would you have me believe that the Bible has nothing to say about all this? This Book of God's Word fairly teems with economics. It is a perpetual wonder to me how any one can miss seeing it. We hear the Lord Jesus Christ say, "Foxes have holes, birds of the air have nests"—the economic provision of God for the creatures is perfect—"but the son of man hath not where to lay his head." We look about us today and see that the economics of God for the creatures is still operating and in good order . . . . We inquire into this poverty of Jesus, and to our astonishment we find that it was all so needless. The constitution of His nation guaranteed Jesus and every man and family of His nation a homestead, a freehold that could never be alienated. His nation had possessed an economic system in which God provided for the sons of men as completely as for the foxes and birds. What became of it, that Jesus was compelled to be a homeless wanderer? . . . .

I read in the Book of the Prophet Micah—"They shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it."—a perfect picture of individual economic security, divinely decreed. Micah prophesies this of the future, but the strange thing about it is that he uses precisely the same words which 235 years before had described an actual history. That blessed condition had once existed in his own nation but had been lost; he prophesies in the name of the Lord of Hosts that it shall be restored. . . .

So you see, as I now go on to outline this Law, we are not speaking of an ideal system which existed in some good man's pious desire; we are not speaking of some reformer's dream. We are speaking of an economic system that was once in practical operation amongst ordinary men. Its laws are found in the Bible, and a history of its work and disappearance likewise. More than that, we are speaking of a Law that is still the Law for us today, in spite of our ignorance or rejection of it. We are speaking of the coming economic system of our people alongside which we must measure every other system that is urged upon us in these troublous times.

1. This Economic Law of the Lord, before it did anything else, gave every family its own bit of private property. Every man in the nation had his private freehold, which could not be bought or sold away or taken from him. The national landlord was Jehovah—"The land is Mine"—and He forbade it being sold. He ordained that it should continue the property of its original holders and their descendants, enlarged as the family increased, to the remotest posterity.

So, when a child was born into the nation of Israel, that child was already provided for. His birth certificate was a title deed to his estate. Under our system, estates are inherited by reason of someone's death; under God's law an estate was inherited by reason of birth. And that is very significant, for the difference between the two systems is just that—the difference between life and death. Thus every child born, increased the wealth of the land. It was not as with us in our money civilization where children are more and more received with regret, because, in our terrible phrase, each child means "one more mouth to feed." In Israel, children were an addition to the wealth of the land, not a drain on its poverty.

And the family allotment of land remained with that family forever. It could not be sold. It could not be lost on a mortgage. It could not be seized. It was a perpetual possession. No generation could waste the patrimony of its descendants or weigh them down with debt.

So the guarantee of individual independence was at the very basis of God's economic law. Men were not compelled to spend most of their lives and half lose their souls to obtain a foothold on the earth. They were able to live as sons of God should live. . . . And this is why Israel, under God's economic law, was able to bless the world with Psalms and Prophecies and spiritual light unrivalled by any nation or by any other period of history. . . . They had perfect economic liberty, without which their political liberty would not have been worth much. Never were any land laws so wise as those given to Israel, and until their principles are observed again, full human liberty is impossible on the earth.

2. So we begin with the man on his land—secured to him for a lifetime and to his children after him. What does he give in return for it? As a price for the land, nothing. It has no price! it has no assessed valuation. How is it taxed, then? It is not taxed. But are there no taxes? Yes. . . . let me show you God's system of taxation, the only scientific basis of taxation known to this tax-burdened world.

God's taxes are called tithes and offerings. They were not based on property, they were based on the produce of property—the natural produce of the land. And even that hardly describes it, for there was no tax at all on a family's living. Let us say that it was only the surplus over and above a livelihood that was taxed, and that in slight degree.

A property tax is a form of piece-meal confiscation. What does a workingman's cottage produce that it should be taxed? Yet put it on the tax roll for a sufficient number of years, and you have eaten it up! God's taxes were not like that; they were not laid on property nor on the means of living; they were laid on the

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annual increase, and rose or fell accordingly. Every man paid his own tax, not the taxes of everyone along the line of trade which are combined and accumulated until they fall in one lump upon the shoulders of the "ultimate consumer." There was no way to evade one's own tax except by committing a sin before God, and there was no way of being compelled to pay anyone else's tax.

[Malachi 3:8
Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.]

This tithe or tax supported all public activities—much more than our taxes do. Government, religious worship, all the public services such as Law and Medicine and Education were supported by the tithe.

. . . . There never was anything on earth to match this system, yet this very system once operated here on earth! Truly it may be said in this matter that His "yoke is easy and His burden is light."

3. Now, as to money, we don't hear much of it under God's law—only certain prohibitions concerning it. . . . Today we make automobiles and raise wheat and sell our labor in order to buy money—the buying and selling of money is the whole of modern business. In a natural society, we buy and sell commodities of use—money is just the counter across which the exchange passes. It is only where the Law of God is unknown that money is regarded as wealth.

The principal money law in Divine Economics is the law against Interest. I simply state the fact; it would require an entire lecture to give the reasons underlying this law. It may, however, impress this financially wise generation to know that the Interest Business and the Debt Business are today the foundation of national and international finance. In Israel, because of this law, there was no incentive to invent means to get everybody into debt, because there was no profit in debt.

And there really is no profit in debt, even today—but we are just finding that out! We only thought there was! The internal debt of the United States today, a debt instigated primarily for interest profit, amounts to 148 billions of dollars. The national income in 1933 was only 40 billions of dollars, in 1929 it was only 85 billions—largely fictitious—and yet in good years and bad, the "debt service" or the "carrying charges" as it is euphoniously called, that is, the interest burden, commands more than 20 per cent, nearly 25 per cent, of the national income. Every five years we give one whole year's work to interest. That is a practical commentary on this Bible law. We pay dearly for every departure from God's economic law.

Strangely enough, this Law which prohibits the creation and expansion of long term debts, is also the strong source of Credit. Do you know of any law which commands that credit shall be given? Well, this divine law legislates Credit just as it legislates taxes. Credit—not a burdensome debt, not an advantage taken of our pressing need, but Credit, a lift, a help, a true favor, an assistant for our advantage rather than a tax on it. **The creation of Credit without the multiplication of debt, is a masterpiece of divine legislation.**

Another strange point is that this law which absolutely prohibits interest or the increase which is called usury, comes from the same divine power which practices increase all the time! We make dead money artificially yield a paltry 3 or 4 or 5 per cent—not that the money yields it, the borrower does. But God's increase—did you ever count that? The Lord Christ once touched upon it: speaking of God's interest which He pays to men, Jesus said that in some instances it was "thirtyfold, some sixty, some an hundredfold." And that is not 30, 60 or 100 per cent, but 3,000, 6,000 and 10,000 per cent. And because we reject the living system of 10,000 per cent increase, for our dead system of 5 per cent, here we are!

4. I have now spoken of God's land laws and tax laws and money laws, as they were once practiced on this earth; let me now refer to one more section of the divine economics. It has to do with the cycle of hard times, only under God's law it became the cycle of good times.

Everyone has heard of the cycle of hard times. The regularity with which panic and depression appear has long puzzled economists. They have studied it from many angles, and within the last ten years they confidently announced that the "supposed cycle" in business had been conquered. Our new financial devices had got it whipped. Just then a double cycle appeared, and all our expert wisdom became as so much smoke.

Now one of the most wonderful phases of the Economic Law of God is that it announces the Law of the Cycle. Throughout the history and experience and teachings of Israel, this fact of the cycle is continuously recognized. There is no explanation of the cycle—there are just plain regulations prescribing what Israel must do about it. From this I am convinced that we shall know the meaning of the cycle as soon as we obey the divine laws given us concerning it. That is always the first step to knowledge. The cycle remains a puzzle to our scientists because they approach it with a purpose to abolish it; God's method is to tell us that it exists and is as much a part of His order as day and night; to help us recognize it, and to teach us how to enter into it, and reap its benefits. For there are mighty individual and social benefits inherent in the cycle which our generations have never enjoyed.

It is a fact, my friends, that we recognize this law of the cycle everywhere except in economics. There is the cycle of day and night: the night repairs the ravages of the day. How willingly we obey the round of work and rest, how rewarding we find our obedience to be!

There is the cycle of the week—the seven-day cycle. We obey that, too—partially. Stand off and watch this miracle of Sunday in Christendom; as you see it dominate industry, finance, government, commerce, you will realize the presence of a great mystery. There is no apparent reason why we should close up shop, suspend legislatures, bank our foundry furnaces, and throw the country into idleness one day in seven. It isn't forced upon us as night and day are; there is no astronomical sign that marks Sunday. But it is a mark of Israel that wherever she may be she will be found observing the rest day. Day and night, the natural cycle for the body. Sabbath, the moral cycle for the soul.

Now, in the divine law there is a third cycle—the economic cycle. That law is Six years shalt thou labor and do all thy work, but in the seventh year thou and thy land shalt rest. And Israel lived under this law for a thousand years. The sixth year was the Saturday night of the period, with all debts paid, and if they could not be paid, cancelled. Debt was not to be carried over and piled up, as is done with us. Israel's books were to be balanced. A sabbatical year was to be enjoyed by land and people. The seven-year cycle was to end and begin with a free people, free of debt, free of outlook, fresh and eager for another six years of work. It was the divine decree.

Israel had her big business men, of course, who invented many expedients to dodge this law. But this was the law. And Israel could not have served the world as she did without it.

Sometimes Israel thought that if she would forget the cycle, the cycle would forget to come—but it always came. When Israel obeyed it, it came as a pleasant year of individual freedom and social recreation. When Israel ignored it, it became a time of economic difficulty. For this is the fact, the cycle fulfills itself. . . .

The fifty-year cycle, which appears every seven sabbatical years, is the Jubilee Year of Israel—the time when all corporate obligations are finished, when land returns where it was originally held, a time of the restitution of the social and economic balance. Not confiscation: not levelling up and levelling down, but restoration. As the seventh year was the year of individual release, the 50th was the year of

corporate release. This was not any form of Socialism or Communism, but God's justice set in the freest and most helpful individualism.

You know that the great law of the Jubilee is cast in letters of iron on the Independence Bell of the United States at Philadelphia—"Proclaim liberty throughout the land to all the inhabitants thereof." If you read the place where this is found in the Scriptures you will see that economic liberty is meant—the general economic liberty of the Jubilee year.

. . . These are some of the laws. A God-ordained law is quite independent of our observance or neglect. There are laws on the statute books of the United States which are dead simply because we have ceased to pay any attention to them. God's laws work whether we forget them or not. If they cannot be done **through** us, they will be done to us. They are in force; they operate; they are self-executing.

We say, "No, we must have interest. Interest is the life-blood of modern business." And so every five years we give one year of work to the service of interest. We who are so sure that we cannot take one year in seven on the advice and counsel of the Only Wise God, are compelled to take one year in five for the **great god Debt.**

We say, "Oh, there must be long term debt—20 and 30 year bonds at 5 per cent," and so we go on piling up debt as wealth, and when the cycle hauls us up before its bar we find that the debts are unpayable and the wealth fictitious.

We say, "Oh, no, we could not give up one year in seven for the balancing of society—why it's impossible! fantastic!" Well, we do it. We find that we have to take the time. . . .

We may call our economic conferences overseas; we may mass the financial resources of the world as barriers against the law; we may regiment the nations in vast campaigns of recovery; but silently, with relentless, unbroken movement, an Invisible Breath of God moves irresistibly over our edifices of disobedience and consumes them as the dew. . . .

Some people say, "Were not these laws done away by the New Testament?"

If they were done away, why do they still operate? If they were done away, why do we meet the severe penalty at the very point where we transgress them?

I do not understand this notion that the Gospel of Jesus Christ does away with the basic Laws of God written in the very constitution of things. The economic attitude of Our Saviour is unmistakable; He specifically upholds the Law and the Prophets. . . .

Wealth, my friends, is in the covenant of God for Israel. "Remember the Lord thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he sware unto thy fathers." This is national wealth. God cannot fulfil His national covenant with our fathers without providing national wealth. He has fulfilled his covenant of national wealth. It is one of the commonest sayings on the streets of Detroit that "in this richest of countries, how strange it is that individuals should suffer need." National wealth has been realized. . . . God is honoring His covenant by which national wealth comes; we are dishonoring His law by which individual prosperity comes. There is no mystery about it, except the mystery of ignorance and disobedience. . . .

There is something that goes right, my friends, something that goes according to the divine will for it, and that is the natural process. That is God's part; it is the basis of all our economics. If there were no seedtime and harvest, there would be no Wall Street or United States Treasury. All your books and all your political economy and all your systems of credit and exchange have no existence apart from what God is doing in soil and sun and shower. We cannot change the seasons. We cannot prohibit the wheat from ripening. This is one department of economics that is free

from our meddling. Not that we have given up hope of meddling with it. We would change or abolish the seasons by Act of Congress if we could. . . . When the presence of the golden wealth of wheat and the silver wealth of cotton interferes with our price system, do we not decree that these shall be destroyed—these living things!—that dead money may still rule? . . . But God is merciful—the wheat still grows, the grass greens in the spring, the sheep lamb in the field, the trees put forth their fruit, and the wealthy showers descend, because they are parts of God's natural economic system, not of man's artificial and self-destructive one.

. . . . We have been left the smallest, easiest part of the job, with specific directions how to do it, with every natural and human incentive to do it, but we imagine we have thought out something better! Just as truly as the Ten Commandments comprise the basic principles of successful social life, so the Economic Law of the Lord comprises the essential and inevitable and unavoidable principles of a successful and human economic life.

I am sometimes asked, "But how are we to introduce this system?" We are not to introduce it. It has been introduced, but we elected to follow the economic system of ancient Babylon. And we have neither the wisdom nor the will to eject that system. Babylon is falling in our sight and hearing this day. It is for us to be instructed during these times so that we shall **know the Law of the Lord,** and not be deluded by promised panaceas that are contrary to its principles. . . . God Almighty introduced this, His economic law, centuries ago, and is now in process of reestablishing it in the earth, beginning with Israel. "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

I have spoken tonight with one purpose—to stimulate your interest in the Bible as the supreme textbook of economics. The questions which have been troubling us have all been dealt with in its pages by the Highest Authority—the Authority that created economics. It is no Utopia of the future we find in the Bible, but a way of life that lifted Israel to be the servant-nation of God and the people for a thousand years—a way of life which this earth and its peoples will see again. For as you have heard in this convention many times, the period ahead of us, for peace, plenty, and righteous power will so dwarf the fretful fevers of the years we call "prosperous," that it will seem to the nations that they have wakened from an evil spell to the healing light of the divine life.

(An Address by W. J. Cameron, given at Detroit, Michigan. Taken from *"God's Covenant Race"* by James H. Anderson)

The economic law of the Lord declares every seven years shall be a release for the poor.

The law declares, Thou shalt take no usury; we call it interest and collect tribute from our brother.

The law says, Thou shalt not steal; we legalize great corporations to prey upon our people and rob them of their earnings.

The law says, The land shall not be sold; we have made it a part of capital and the people have been evicted.

The law says taxes shall be one-tenth of the increase; we have laid a burden upon the poor which is confiscation of property.

The law says the rich shall bear the burden of government; we have created tax-exempt investments that they may escape.

The law says, Remember the Sabbath Day to keep it holy; our people are violating this law while our legislatures have legalized its desecration.

The law says the poor and the rich shall be treated alike; we have made possession of money the criterion of the value or measure of a man.

The law says, Thou shalt not oppress a hired servant; those controlling capital, and the tools of production, are grinding their help for profit.

ECONOMIC BONDAGE

Speaker: Norman Reber
Sunday Service
December 5, 1965
Salt Lake City, Utah

Dear Brothers and Sisters,

It seems like our brothers and sisters have been struggling along, and outwardly, or apparently, it seems like we haven't made too much progress. But when you really get down and look at things, I see that our brethren in the church—and our people—are more unified than they have been. And even though it looks small, I think certain projects have been commenced and organized that seem to be taking hold down in the Colony, and various other places. And though our people are still under a financial strain—I suppose they always will be; no matter how much success there is, there will always be strain because the necessities will keep increasing with it. I know that once the Lord provides success for us in a degree where we might have some wealth and abundance, He will immediately provide enough refugees and [people] to be taken care of by it, anyway.

I feel that whatever time we have to prepare ourselves, and get our families moved to strategically good positions in the South and get places set up—I don't think it will be any too fast for any of us. And the reason I say this is, that there are certain indicators up here that show that good times are fast coming to a grinding halt.

In the place where I work there are twelve hundred employees. The company has been spending millions of dollars for one reason. I will tell you what led up to it.

The LDS people never did (as Brother Ossmen said) redeem Zion. They never did set up an economic democracy like they could have done, and show the world how to set up a fair and equitable system of economics and prosperity. And because of it, when they came out [West] here, they immediately got into bondage.

Who took over the mines and the industries and the wealth and the building of the West after the pioneers got here? It was the Gentiles.

One of the biggest mines in the world—one of the biggest mining operations was developed right here under the noses of our own people. And how was it organized? Was it organized with stewardships, for the people that worked in that big hole in the ground? No. It was organized with some big money from back East by men who owned the whole thing, lock, stock and barrel; who went around like a great big parasite through all the other Western states and bought all of that out, lock, stock, and barrel. So in this geographical area, people in the mining business are at the mercy of one big company that syphons all the profits from here away to the East; where absentee stock holders, through their high finance, are driving around in Cadillacs and displaying themselves in all kinds of conspicuous consumption and wealth at the expense of the working class.

The working class, because they were slothful in keeping their covenants, came into this bondage, and instead of uniting themselves after the pattern the Lord set up for the redemption of Zion, they unified themselves into a bunch of labor unions, where they decided they were going to fight these carpetbaggers from the East. And they were going to fight for more pay and less work. And because of this, the powers of production have suffered an increasing inefficiency in production, and a rise in the cost of production in these mining industries.

I don't know if you understand what I'm saying, but this has caused the big Kennecott Corporation to have increased cost of production per pound of copper, because they can't get the best work out of their work force.

Out of the thousands of employees who go to work for the company, they are all bound and determined to put out just as little effort as they can get by with. . . . So the price of copper has kept going up higher and higher and higher, and the cost of equipment to produce this copper has gone higher and higher and higher. And certain big companies who use copper for other industries, like automobile radiators, told these big copper companies, *"If you don't cut the price of your copper down, we are going to have to use something else, to make these products cheaper. . . ."*

When they told this to Kennecott, the price of copper was about thirty-one or thirty-two cents a pound. And since then, it has risen to thirty-eight cents a pound. So these corporations, because of the corrupt government that allows them tax savings for corrupt purposes, have found ways of putting thirty-two million dollars of excess profits into reorganizing their factory, in order to have a higher efficiency in their machinery, so they can produce copper as cheaply as possible and hold the line.

Well, the highest cost of production is labor. So all of this has been devised to cut out as many jobs of working-people as they can, and set up a big factory that can run on half as many people as they have been working with before.

This is going on in the department where I am working. Within the next year and a half to two years, the department where I am working, which employs twelve hundred people right now, is only going to be employing about seven hundred people. There is going to be more and more people out of jobs.

Now the Union, in order to fight this—the only thing they can do is get together and have Union meetings, and decide they are going to be stubborn and go on strike. And the company just plain doesn't care. . . . They are going to have a special Union meeting Tuesday night—just haggling over the elimination of some of these jobs.

. . . .

Now these are problems that are coming about in this country. And these industries, actually, are not going to hold the price of their product down because the new machinery isn't putting out as anticipated.

For the past half a year they have had a new type of furnace that can be operated by only half as many men as the old type of furnace. But they were really only kidding themselves; because, while they cut out a couple of men on wages from working on that furnace, they have had to add a couple of foremen on salaries to keep watch of things to keep it running. So the furnace is costing just as much or more to operate.

Then they have to satisfy their stockholders back East by justification of producing—or building this furnace, to show that it produces more copper. So on their reports, daily, I have observed seeing copper from the other furnaces put on the reports of this furnace to make it look good. That's really a big laugh. But eventually, the production will be in-

creased and the efficiency will be increased, but it takes a long time to get this thing working right. . . .

Anyway, these are the problems that are coming to a head. . . . The work and the pattern that we have been given to overcome these problems (that are surely going to affect everybody in this valley, and throughout the West, and throughout the rest of the nation). . . has been outlined in our literature, and all we have to do is put these things into operation. And it is going to take everything we have to do it.

The economists of the nation and the world predict that just around the corner is the biggest famine in the history of the populations of the world. There is actually a big famine coming; because a lot of the powers of production of resources and goods have been all fouled up. You know what happened in the new deal, when they [the government] started burning grain and dumping potatoes in the ocean, and killing all the extra hogs. All of this has been a product of mismanagement of the goods that the earth produces; one part of society is destroying goods and productivity, while the other part of society has been starving.

The United States was giving foreign aid to help other countries that were undernourished and underdeveloped and underfed, by giving them money. The only thing that we produced by it was the creation of a lot of millionaire bandits in all of these countries, and the people's prosperity isn't any better than it was before—it 's worse, if anything. And the freeloaders, and people who want to gain something for nothing, are getting these goods, and destroying their self respect, and the nations of the world hate us all the worse because of these things. The American foreign policy has suffered and deteriorated the last ten or fifteen years, more than ever before.

Well, all of us can see this—all of us can see what has happened. All of us can see that the system of economic democracy, the Order of Enoch and the building of stewardships, and having an equitable and fair distribution of income and resources among those people who work and labor, and desire to see the labors of their hands; and all the people who expect a fair chance to earn a fair living for themselves and their posterity—that this is the only way to build nations, and [for] people to have their dignity and self-respect and [be able to] live in peace and prosperity.

This outline has been given by the Lord, and our responsibility is to teach these things to the world. We have got to find ways of doing this, and we have got to find ways of making ourselves heard; and not only making ourselves heard, but show the world that we can practice what we preach.

With this in mind, I hope we can put some of these programs across, and do what's expected in building colonies in the South that will prosper, and colonies that will be able to show people that we can practice what we preach, and show them that our people will have their needs taken care of; because the proof is in the pudding—the proof is in the eating.

We are going to have to carry on—as Brother Joel states—a simultaneous program of making this thing work, and at the same time having certain men out among the Gentiles and among our brethren of Mormondom, to help them see this thing, so that they will come and participate to help make it work. We are going to have to give it all we have got. And when we think we are weary, and we have done our share and want to let somebody else do it, we are going to have to keep on giving it all we have got; because there is no place to quit. This is going to take a lot more than just a little bit of temporary endeavor; it is going to take all we have got for several generations, to bring peace and prosperity to the whole earth; and everyone of us knows it.

I hope that we will resolve to do this, is my prayer, in the name of Jesus. Amen.

ECONOMICS—THE REDEMPTION OF ZION

Speaker: David T. Shore
General Conference
October 18, 1965
Colonia LeBaron, Chihuahua

My Brothers and Sisters,

I feel privileged to say a few words to you. I believe the theme of our conference this morning was outlined very well. I believe we have a very good understanding today of exactly what our duty is, and what is expected of us from this time forward. What else could we do but succeed, now—now that we have a true understanding of the economic law of God.

I would like to direct my remarks on the theme of the conference—of *"being one."* We often hear this preached: that we must be *one,* or we are not the Lord's. The Lord says, in His own words:

> D&C 38:27
> **. . . I say unto you, be one; and if ye are not one ye are not mine.**

When could we expect the Lord to come down and say that we were His—that we were His people, and that He was our God? Surely, not until we were *one*. Brother Joel brought out to us the other day, the covenant that God made to Israel—a new covenant; when He would plant the law in their inward parts and in their hearts; and God would say to them, *"Ye are my people and I am your God."* At this time, we could say that we were then the Lord's; we would then be *one.*

I think we should have in our minds a vision of actually what this *oneness* would be; and be dedicated, and work towards that condition of things. We can go back through the history and read of other peoples who did attain to this *oneness.* I would like to read here from the book of Moses, concerning the people of Enoch:

> Pearl of Great Price
> Moses 7:18-19
> **And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.**

We often use these terms quite loosely—Zion; oneness

> **. . . the Lord called his people Zion, because they were of one heart and one mind. . . .**

Technically speaking, then, we are not yet Zion.

> **And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion.**

Now, we have many of the Mormon people today—many offshoots—who believe that they will have the power to go back and redeem Zion, through some method. They all have this belief and this hope in their hearts, that they will be privileged to take part in the redemption of Zion. How can they ever do it, unless they follow this pattern that is given

unto us here? How can they hope to do it unless they are, first of all, *one;* even as the people of Enoch were *one,* before they had the power to build up the city?

Going on a little further, it says:

Pearl of Great Price
Moses 7:69
And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.

Truly, this is the *oneness* that the Savior was speaking about in the scriptures, that we must come up to—the fulfilling of the covenant. In the Book of Mormon the Savior says this:

3 Nephi 20:22
And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you.

The covenant that God made to Israel cannot be fulfilled until we do attain to this *oneness* and have the power to bring about the redemption of Zion, so that God can come down and claim us as His people. We read that after Christ appeared to the people and blessed them, that for three generations the people lived in peace and in harmony. We read from the 4th book of Nephi:

4 Nephi 1:3
And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

Going on here, it says:

4 Nephi 1:15-16
And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.

These are the fruits of a people that did go forth and truly practice the laws and principles that were set forth in the gospel of Jesus Christ.

Now, what is necessary for us to obtain this *oneness*? One of the very basic things that the Savior tells us, and He repeats this twice to us; He says:

D&C 38:24-25
And let every man esteem his brother as himself, and practice virtue and holiness before me.

And again I say unto you, let every man esteem his brother as himself.

Not only love his brother as himself, but esteem. According to the dictionary, esteem means to value highly. This is an attitude, and very important that we esteem each other—that we value each other highly, as we do ourselves. We know that this is an attitude because the Lord says *"unto the poor"* who do not have very much to give, nevertheless, He chastens them because their eyes are full of greediness, and He would that they would say, *"If I had, I would give."*

So the very spirit, and the disposition of the individuals is very important. God is no respecter of persons. I think we can go through the scriptures and see that *"man"*—as far as the greatness of God is concerned—the scriptures bring out—is not very much. He is nothing, as the scriptures bring out. Not until man realizes this, can he really, truly make progress. I'm reminded of the statement that Moses made, after having been shown the heavens and all the glory of God; he made this statement—he says:

Pearl of Great Price
Moses 1:10
For this cause I know that man is nothing, which thing I never had supposed.

It says:

D&C 38:24
And let every man esteem his brother as himself, and practice virtue and holiness before me.

Truly, this is what we are going to have to do, is to practice virtue and holiness. I think our brethren have really brought out what these things mean. Holiness is to truly try to obtain a remission of our sins—to be without sin—to retain a remission of our sins from day to day, if possible.

There are several things that would be for our benefit, I believe, here, in the book of Mosiah; the words that King Benjamin spoke to his people in relation to the economic principles of the gospel, that would be very edifying for us. Before King Benjamin spoke to the people, we find that he was visited by an angel; and the angel told him many things pertaining to the gospel—the coming of Christ; and afterwards, he gathered all the people together, and he began to tell them these things; it says: *"And they . . ."* After he had spoken to them the words of the angel, first of all, he looked around and he saw all the people that were kneeling, and they were confessing their sins and realizing their true situation before God; it says:

Mosiah 4:2
And they had viewed themselves in their own carnal state, even less than the dust of the earth. And they all cried aloud with one voice, saying: O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things; who shall come down among the children of men.

It goes on and speaks how the spirit of God did descend upon them; and how they were filled with exceeding great joy. Then he tells them things that they should do. He says:

Mosiah 4:9-11
Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.

And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins, which causeth such exceeding great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel.

And behold, I say unto you that if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.

And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due.

And ye will not suffer your children that they go hungry. . . .

And so forth. Going on then, he says:

Mosiah 4:26-30
And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.

And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again, it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order.

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> And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again, it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order.

And I would that ye should remember, that whosoever among you borroweth of his neighbor should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin; and perhaps thou shalt cause thy neighbor to commit sin also.

And finally, I cannot tell you all the things whereby ye may commit sin; for there are divers ways and means, even so many that I cannot number them.

But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish.

These are some of the most beautiful words, I think, that I have read, that really could apply to us, that we could really take stock in. It gives us greater promises, then, in the next chapter. It says, after they made agreements before him, that they would keep the Lord's covenants, and did so; and after they made this righteous covenant, he told them these words; it says:

Mosiah 5:6-7
And now, these are the words which king Benjamin desired of them; and therefore he said unto them: Ye have spoken the words that I desired; and the covenant which ye have made is a righteous covenant.

And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters.

I won't go on and read the rest of this. But I feel that many of the [illegible] that he taught to that people, we could really take stock in and observe to do them diligently—as he brings out here; remaining *"steadfast and immovable, always abounding in good works"*; so that we might bring about the *oneness* that we are seeking; that we might take part in the fulfilling of the covenant which God has made with our forefathers; that we might be instrumental in bringing about the redemption of Zion; so that our fathers who have gone before us may again come and inherit the earth, that we might also be *one* with them.

Probably, one of the greatest prophecies that's enumerated so many times in the scriptures, is the one in Isaiah, where the Lord speaks of the watchmen seeing eye to eye, when the Lord shall bring again Zion. At that time, when we see eye to eye, this is the time when we will be *one*.

Nevertheless, I wanted to read something from the book of Genesis, in the Inspired Version. It's much better explained there—explaining this prophecy given by Isaiah, where it speaks of the time when men will keep His commandments; that the Zion that God had taken to Himself will look downward, and the heavens will shake with joy and Zion should again come upon the earth.

In the book of Enoch, it also gives us something along this—it says:

Pearl of Great Price
Moses 7:62-63
And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten, his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

. . . Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other.

This, of course, will be the time when the servants of God will see eye to eye, not only with each other, but see eye to eye with God; with our fathers who have gone before us; with

the heavenly Priesthood—as Joseph Smith brought out [TPJS page 232]—who are not idle spectators at this time, but who are laboring to bring to pass the restoration of *all things*. I'm sure that the brothers that have passed the veil are engaged in a great work at this time.

There is one other scripture that I would like to read. It's found here, in the 105th section; it says:

D&C 105:31-32
But first let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations;

That the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws.

Now, this is the message that I would like to leave:

. . . therefore, let us become subject unto her laws.

Only in this way can we make this army very great—through keeping the commandments and the covenants that we have made. Only in this way can we become, as it brings out here, a sanctified people—*"fair as the sun, clear as the moon and terrible as an army with banners."*

I pray that the Lord will bless us all, and I do it in the name of Jesus Christ. Amen.

ONENESS AND EQUALITY

(Also: Personal Revelation)

Speaker: J. Bruce Wakeham
General Conference
April 1, 1967
Colonia LeBaron, Chihuahua

Dear Brothers and Sisters,

What a great privilege, and also a great responsibility it is at this time, to have the opportunity of addressing you a few words. I pray humbly to our Father-in-Heaven that He will send forth His spirit upon me, that the things that I have to say may be edifying to you and uplifting; that they may increase your faith, that they may give you a desire to go forward in this work—which is His work.

....

If I could only communicate to you people the strength of the conviction that I feel, as a result of the practical experiences that I have had, and as a result of the revelations of God to me that this is truly His work! Brothers and Sisters, this is truly His work!

Before I ever left the French Mission, in working for the Latter-day Saint Church, I had a dream; in which a man came to me, and stretched forth his hand and shook my hand. Now, some of you may have heard me say this, on other occasions. I wish to reiterate it at this time, for a refreshment of your memory. But this individual appeared to me in this dream, and shook my hand and said, *"I am the First Grand Head of Priesthood upon the earth!"*

Well, Brothers and Sisters, I was scarcely even familiar with that term at that time. That man that presented himself to me was Brother Joel. I had never laid eyes on him before. When I came to this place, it was that same man that appeared to me in that case. He turned around and said, *"Follow me!"* I followed him over a mountain trail, that was difficult—that was rocky. I saw several of my friends perish along the way. He finally came to a cliff, and he asked me to follow him down this cliff—to scale it as he would scale it. It was covered with slippery moss, and it was a delicate and a difficult job—to be able to descend this great height. I did exactly as he told me to do, and I descended in safety. When I got down below, I saw a great number of people gathered together, and Brother Joel was presiding in their midst.

And then I saw him begin to perform certain ordinations. And as he began to perform those ordinations, I saw a heavenly light burst in the sky, like an explosion, and begin to descend over that people. Brothers and Sisters, that has been an anchor to my soul, from that day to this, that this is truly His work.

That is not the only occasion upon which our Heavenly Father has manifested unto me that this is His work. On many other occasions, in a similar manner (which I do not wish to bring out at this time)—but nevertheless, in just as convincing a way, through the years—on many occasions, not even at my request, has the Lord made it known to me that Joel was the man who speaks with God face to face; that he holds the keys; that he is the man that is to perform this great work.

....

Now, the question arises in my mind; because there has been a great deal of service rendered in this Church, and a great number of sacrifices that have been given; as to whether these sacrifices and this service that has been rendered, has been rendered in a true love for God, or whether it has been rendered in the interest of personal aggrandizement. It is possible for men, and for women, to make sacrifices, and to serve in the interest of their own self esteem; not necessarily, that they be able to obtain great positions, but that they bolster their own self esteem. It is possible for individuals to live upon that self esteem; and if they don't have it, to be in the utmost despair.

Well, Brothers and Sisters, the commandment was, in the scriptures, that we should love God with all of our heart, with all of our might, with all of our mind, and with all of our strength; and in the name of Jesus Christ, it says, thou shalt serve Him. Two separate commandments, indissolubly intertwined—that if lived, will bring the blessings of which I am speaking. We must truly love God! We must love Him as we love ourselves; as we love our children; we must actually love Him above ourselves.

Then we must apply that love to service. I feel that if we do that, that the promise of the scriptures is that the Lord is bound. If we will do that, we will get these blessings; we will be able to found ourselves upon a rock which cannot fail. Therefore, I implore you, I beseech you to love Him; to reflect over His kindness unto you; of His tender mercy; of all the many things that He has blessed you with since you were a child.

Does the Book of Mormon not say unto us, in relation to our economic affairs, that we are all beggars? That truly, everything that we enjoy; every particle of this world's goods that we have; every particle of good of the things that we have and appreciate, come from God—and that we have begged Him for them? Are we able to turn one hair of our head white or dark because of our own power? Are we able to actually accomplish anything, very much, except it be through the hand of God? Does He not say in the scriptures, that the only thing that displeases Him is that person that does not keep His commandments, and that does not recognize His hand in all things?

If we recognize His hand in all things, then we can begin to have that love for Him; that manifests to us that we wouldn't have anything, if it weren't for the fact that He was kind and merciful unto us; and that we enjoy the things that we enjoy because He does love us.

Well, Brothers and Sisters, I believe that that love that we show for God—if you truly love God, that love just spills right out of you, into other people. If you go back and examine the scriptures and the history of the people of God in every age of the world, the thing that is the main characteristic—in the days of Mosiah; in the days of Alma; in the days of Peter; in the days of Paul, the Apostle; in the days of Melchizedek; in the days of Enoch; all of these different ages of the world, in which the Saints have become equal; in which they have had a spirit of love, truly a love for one another—they have ascended to great heights. The Book of Mormon is full of that. The book of Acts, in the New Testament, is full of descriptions of what befell the Saints when they did these things.

Maybe we could read, for a moment, from the book of Acts; which gives a good description of the condition that existed in the time of Peter. They had gathered the disciples together, and were praying. And then, it goes on to say this:

COTEJADO

The Acts 4:31
And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Well, Brothers and Sisters, if we were all to experience that, don't you feel that it would greatly strengthen our faith? That it would greatly strengthen our ability to go forward, and to cause the spirit of love and charity to be disseminated among our fellowmen? I think that it would!

The Acts 4:32
And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

I believe that in the 49th section of the Doctrine and Covenants,—there is a very important statement made, in relation to this principle; which says this:

D&C 49:19-20
For, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance.

But it is not given that one man should possess that which is above another, wherefore the world lieth in sin.

The divisions, the wars, the oppression of one individual over another; all forms of evil that we see manifested around us, can be in some way, related to this difference that exists among men, whereas, they have more of the abundance of this earth than one of their fellows.

In the case of these great manifestations that we are just reading about, that came from heaven, they were given because there was oneness; because there was love existing among the Saints in that time; which was due to the fact that this manifestation of that love brought about an equality among them—which fostered the love, itself.

You must have the right spirit before you can become equal. You must become equal before you can have the right spirit. One leads to the other. It's like a ball rolling down a hill. When it starts out, it goes slow; but the farther it goes, and the farther down hill it rolls, the faster it goes, and the greater power, and the greater momentum it achieves. Now, we are starting small. We are just barely rolling off the hill.

Well, up until this time, Brothers and Sisters, we haven't accomplished a great deal. We have not been one. There has been a great difference among us, in relation to our temporal affairs. Brother Castro, the other day, to my astonishment; and I'm sure, to the astonishment of many of the other brethren; made mention of the poverty that he was experiencing.

Now, I consider him to be one of the best men in the world, today. . . . And yet, do you know what he said? He said that he has only been able to give his wife, since the first of this year, two-hundred pesos, for her support and maintenance. Why, I waste two-hundred pesos in a week, myself! I know that I waste that much! And I was ashamed! I thought to myself, *"If I only sent that man five dollars a week, he could live! He would actually have more than he now has—if I did it personally!"* I was ashamed, Brothers and Sisters! And I'm sure that the other men that were present in that room were also ashamed. We should be ashamed! That kind of thing is sin! That's why the Lord said here:

D&C 49:20
. . . it is not given that one man should possess that which is above another, wherefore the world lieth in sin.

. . . .

In your families, have you not experienced a condition of bliss, at one time or another—of love? What man and what woman that is married in this audience has not, at some time or another, in their married life, experienced feelings of complete bliss? Of just feeling like you were exalted above all the people? That there wasn't anything else in this world? I have, and I'm sure that you must have! That same kind of love that you feel between husband and wife is possible between brethren—between families, in communities.

It is possible, Brothers and Sisters. Would you feel for a moment, in being in that spirit, that your wife should not have a new dress, or that she should not enjoy an abundance of the things of this earth? Would you not even sacrifice, to see that she has those things? Would you not deny yourselves of those same things for yourself, in order that she might have them? Would you not deny yourselves of those things, that your children might have them? Is there anything wrong with that spirit, or that feeling? And if it exists between a man and his wife, and between parents and their children, is it not possible then—if it exists in that sense—to extend it to a broader existence, so that families can also enjoy it? It is possible, Brothers and Sisters. Just as possible as that one spirit can be higher in intelligence than another, and another lower than it. It is possible for a continual expansion of those feelings.

The United Order—the Law of Consecration and Stewardships, is the epitome, when lived, of that family love that exists—that everyone of you has experienced. Now, that is testimony enough to you that it is good, that it is possible; therefore, it is possible to expand it.

Brothers and Sisters, I pray that we may apply ourselves to this; that we may bring about an ability within ourselves to understand that love that exists within our family, and begin to extend it to each other. I have no reluctance in my heart, whatsoever.

If some man will show love for me like that, I will actually show that love back to him. Is not every man that enters into a United Order exactly in the same position as every other? We have these feelings; we think, *"Well, if I enter into the United Order, maybe that fellow won't work."* But don't you think he's thinking exactly the same thing? Every man that enters into it is in the same boat. If every man seeks the interest of his neighbor, then he won't have to worry about that. . . .

We must understand that when we enter into that principle, it is in the interest of our neighbor. Don't worry so much about yourself. That's like being in a family government, and saying, *"Well, if my wife gets too much—and my children get enough—I won't be able to have a new suit!"* Or *"I won't be able to have the things I want!"* Is that the proper attitude, in family government? Is there anyone that will deny that that is wrong, in family government? I don't think that there is. Therefore, if it's wrong in family government, it's wrong in church government—it's wrong in the United Order. It's the wrong spirit—the wrong attitude to have, where men begin to cooperate with one another. . . .

We must prepare ourselves prior to entering into the waters of baptism, by having the spirit of brotherly love. We must esteem every man as better than ourselves; as more worthy than ourselves, of being more worthy of the Lord's blessings than we are worthy; more entitled to receiving the world's goods than we are entitled to them, and actually enter into it in his interest, not worrying about our own. And if every man will enter into that cooperative enterprise with that spirit in his heart, Brothers and Sisters, I prophesy to you that it will not fail. It cannot fail, anymore than you can see that a family that operates on that basis would be dissolved.

Can any of you imagine a condition where you had a family where the mother, and the husband, and the children all act in each other's interest, choosing their interest above their own? Can you imagine that that condition, or that family life, would ever be dissolved? Wouldn't that operate in the utmost harmony and love, and with the greatest blessings attending it? I don't think there is anyone that can deny that that is the case.

That is also the case with the United Order. There is absolutely no way for it to dissolve, if every man that enters into it, enters into it with that spirit in his heart. Now, if you have had it before, in relation to your family, you can have it in relation to the United Order.

Brothers and Sisters, I leave these words with you, beseeching you, that you will get that spirit in your heart; that you will believe that Joel is the man that can guide this work and make it a success; that you will enter into these principles, in order that we may be caught up into the clouds, that Christ can come again upon the earth. He can't come until He gets a people that can do that.There is no way for Him to come.

How do you expect to be able to be caught up unto the City of Enoch to meet them, and throw your arms around their necks; and see as you are seen, and know as you are known, and weep upon each other's shoulders, unless you are like they are? There is no way. You will not enjoy their society unless you get that spirit in your heart. This is the testimony that I leave with you, in the name of Jesus Christ. Amen.

CONFIDENCIAL

PART V

THE SPIRITUAL DEPARTMENT

The great majority of mankind do not comprehend . . .that which is past, or that which is to come, as it respects their relationship to God. They do not know, neither do they understand the nature of that relationship; and consequently they know but little above the brute beast, or more than to eat, drink and sleep. . . . If men do not comprehend the character of God, they do not comprehend themselves.

[Joseph Smith, TPJS, 343]

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GOTEADO

THE SACRIFICE OF ALL THINGS

(Also: Love and the Holy Ghost)

Speaker: Joel F. LeBaron[1]
General Conference
April 1, 1959
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

It has been a great joy to be blessed, and feel the spirit of this good people. The important thing in our lives is that we fulfill the measure of our creation; that we do those things our Father-in-Heaven would have us do. In order for us to do that we must be willing to sacrifice. It is very important, if we are to receive the blessings of the gospel.

The knowledge that comes to those who are truly faithful; without paying the price, that knowledge would be a very dangerous thing. It is for this reason that it was decreed in heaven before this world was, that no man could obtain the testimony unless he made the sacrifice of all earthly things. He would have to love the Lord with all his might and soul. No man has obtained this knowledge by any other principle. It is the only way.

I have no doubt that we are all seeking eternal life; we are seeking the celestial glory. Let us remember that we can obtain it on no other principle. Our Father-in-Heaven loves each and everyone of us. It is His desire that His children become as He is. He has given us the plan whereby we may obtain that condition. We have the opportunity to exercise our free agency. What we desire enough, we are willing to pay the price for. If we do not desire it enough to pay the price, it would be of no worth to us.

It is our Father-in-Heaven who put us in this position, where we would have the opportunity to pay the price, that we may lay hold on this great glory. The principle thing that we have to have is love. No matter what sacrifice we make, if we have not charity, it profits us nothing.

The first commandment is of love, the second also. If we attain celestial glory, that spirit of love must be a part of our lives. The dividing of the wheat from the tares is based on this plan. The Savior taught His apostles:

> **John 13:35**
> [not verbatim]
> By this you may know that you are my disciples, as you love one another.

If we have the gift of the Holy Ghost, that is the gift of love. If we do not have that love in our hearts, we do not have the gift of the Holy Ghost. It must be in our hearts, or else it is hard

1 The following three discourses by Joel were recorded in shorthand in the early history of the Church. While these discourses are not as fluent or complete as those recorded on tape, we cherish the spirit and message which they carry.

for us to give this spirit to our fellow men. Each of us who has been baptized is under the obligation to keep that spirit in his heart. We renew that covenant when we take the sacrament.

If we stop or cease striving, that spirit will leave us. If we do not put forth the effort required of us to establish the kingdom of God, we are in danger of becoming luke warm. We may go backward, and lose the most precious gift; which is the gift of the Holy Ghost; which will direct us to eternal life.

When we speak of the Holy Ghost, it is only existent in the true Priesthood of God—only where the true Priesthood is. Where that Priesthood exists, there will be the true love of God with it; and they will give it to others who become subject to this authority. If you want to have the true spirit of God, associate with the true Priesthood of God.

I am not so narrow minded as to say that no one else does have the spirit. All people who come into this world have a right to it. We are speaking of the gift that comes to the people who are organized with the true servants of God. In that sense it can only be enjoyed through membership in the true church of God.

It is necessary that we understand these principles; that we might watch our own hearts; that we might have the gift with us. If I do not have that gift with me, I am not a true servant of God. Every man who has covenanted with God is under the same obligation.

WE ARE TO BE A COVENANT PEOPLE

Speaker: Joel F. LeBaron
General Conference
April 3, 1959
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

I appreciate very much that you have come from afar to be with us in this conference. I trust that you have felt that your journey has been worthwhile.

I hope that we will be able to go forward and live in such a way that we will be able to fulfill that which we set out to do. I have told these brethren that we must do it by making covenants. For us to enjoy the gift of the Holy Ghost, we must keep the commandments of God and take the name of Jesus Christ. This we take upon ourselves in the waters of baptism; then will our Father-in-Heaven have covenanted with us to help us and give us the things necessary to have life eternal.

If we break our covenants, we have become unworthy; we have become a people who had the gift of the Holy Ghost and lost it. We must live in such a way as to keep the spirit of the Holy Ghost; that we will be at the head, as missionaries to the children of Israel, and not become as the salt that has lost its savor.

The great purpose of God is that He might have a covenant people. Those of us who have taken upon ourselves these covenants, let us keep them, that we might be a covenant people—that we might truly enjoy the Holy Ghost. We should help give it to others, that we might be able to prepare others to receive this same spirit. It is the only way to spread the gospel; then the Kingdom of God would spread over the whole earth.

I bear you my testimony that this Kingdom of God will spread no further, if this spirit is not in the hearts of the people.

The knowledge of God will cover the earth as the waters cover the sea. [See Isaiah 11:9] Then the Lord will come down among us, and the millennial reign will be ushered in.

It is necessary that we be here to receive the people of Enoch, and that we live as that people lived. We must understand those laws, and live them and go forward, and fulfill the principles God has established for this work in these last days.

If you are faithful to your covenants, you will have the spirit of God and the Holy Ghost with you. If you fail, you will indeed have cause to regret, and great sorrow will befall you.

I ask the blessings of God on each and everyone that will continue in this place, that we will have success in our crops, that we may obtain means necessary to carry this work forward. I ask the blessings on each and everyone, and those who could not come, that they will be prospered. This is my prayer and testimony in the name of Jesus Christ. Amen.

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COMISIONADO

THE GIFT OF THE HOLY GHOST

Speaker: Joel F. LeBaron
General Conference
April 1, 1960
Colonia LeBaron, Chihuahua

Dear Brothers and Sisters,

It is really a pleasure, and a wonderful thing to me, to hear the testimony of the brethren who have spoken before me, pertaining to the workings of the spirit.

I know God will recognize His servants. Wherever His servants are authoritatively administering the gospel, these servants will be backed up by God.

I am not going to say that that spirit will back up only those who have the spirit of God, or the gift of the Holy Ghost; there are many good men who never had the Priesthood. God will help them in many ways; they will enjoy to a certain extent the spirit of God.

Only where the true church, and the truth is taught, can we have the blessing of the *"gift of the Holy Ghost."* To have the gift of the Holy Ghost means to be truly connected with the church of God – to have a personal knowledge as to who the true servants of God are; that we might be taught the truth and be united together; that that gift might be among us; that we might truly be able to have its effect in our lives, in order that we might always have His spirit to be with us.

When men go out with that gift, Satan cannot stand before them (as Brother Bill testified); he will tremble before them – they *"will"* go forward. Those who are willing to accept this spirit in their hearts, they will desire to have the gift of the Holy Ghost in their lives, and enjoy its blessings.

From the time I was a very small boy, I knew that spirit. And that gift has been with me to a greater or lesser degree.

In all my feelings in my youth, I have felt humble and desirous to overcome my failings, that I might keep in tune with God and enjoy the spirit of God. Many times, the adversary has tried to take me away, and the spirit of God has withdrawn from me.

We should live so that we will be able to know the difference between these two spirits. One of the greatest lessons – one of the main keys to our success, will be to learn to know the difference, and follow the true spirit of God.

If we will do this and unite ourselves with the people of God, and work in harmony with the true servants of God, we will go forward, and progress, and know of a surety what the true doctrine is. We will fulfill that which God requires of us, and be sons and daughters eternally.

[We must] learn to know the difference between these two spirits; [we must] have the spirit of the Lord with us continually, and keep our covenants. If in our minds we become darkened, we will believe false words; then if we do not repent, we will lose the light of the gospel; we will kick against the truth and the people of God. This is a very sad condition. It is something we need to guard against, even more than we should guard against death.

We should be willing to pay any price to keep Satan from having power over us. If we look, the light of the truth will be there for us to find. He who receives the light will keep on receiving more. They who reject that light will have that light taken away from them.

When men take the course to lose this spirit, it is very heart-rending. No matter what you do or say, you cannot do much with these kind of people. In many cases, they repent and return.

We must keep a humble spirit with us and not accuse our fellow men. [We must] love our neighbor, even though our neighbor might be wrong. [We must] love our fellow men. If we are going to have charity, have it in every sense of the word; then we will be able to lay hold on the treasures of eternal life.

Let us go forward. Even if we find people falling away, let's not have anything but charity for them. Even if we have to defend ourselves, let us not lose this priceless gift. [Let us] exercise it toward each other; then we will grow both spiritually and temporally. Otherwise we will fall by the wayside and lose the blessings that God has promised the faithful.

We must have the gift of the Holy Ghost, and have the surety that God is pleased with us; we must go on, and carry out the purposes we have to fulfill. I pray that we will be able to spread this same gift over the face of the earth, until this earth becomes the kingdom in the full sense.

FAITH AND ETERNAL LIFE

Speaker: Earl L. Jensen
General Conference
Date: 1967
Colonia LeBaron, Chihuahua

[Dear Brothers and Sisters,]

I am grateful, my Brothers and Sisters, that I have the opportunity to bear with you my testimony, and to join with you in the spirit of this conference.

The question has been going through my mind, *"Why should we belong to this church?"* I wonder if it wouldn't be appropriate for all of you to contemplate just a moment, in your own mind: *"Why this church? Why not any other?"* I'm sure you would come up with the answer...[that] through this organization, through the man that you have as God's mouthpiece, it is going to lead you into eternal life.

Do we believe—or have faith that this is the only church, the only vehicle, the only organization; and that Brother Joel is the only individual that can take us into eternal life? Or is eternal life our goal?

Now the Protestant world has, for many years, declared that the only thing needed to be saved is to make a declaration; and through grace, they would be saved. Is the impression that the Protestant world has of being saved necessary to be the vehicle—the conveyance for us to enter into eternal life? I believe a lawyer, in the days of the Savior, was trying to sharpshoot a little bit with the Savior; when he tempted him with the question, *"What may I do to inherit eternal life?"* Because in those days, it was a very great question with them, as well, and he had an ulterior motive in asking this kind of a question. But the Savior, in perfect harmony with His very being, answered him (as it is written in the first and great commandment) that:

> Matthew 22:37
> [not verbatim]
> **Thou shalt love the Lord thy God with all thy heart, might, mind and strength.**

And He didn't stop with that point; He continued—or projected this principle of love one step further; He says:

> Matthew 22:39
> **And thou shalt love thy neighbor as thyself.**

He said on these two laws hung all the law and the prophets.

Well, the scriptures tell us also, that the greatest gift that God can give us is eternal life. Now, is this gift of eternal life given without our seeking for it, without any effort on our part to obtain it? Is this something that is going to be dropped on us without any effort, whatsoever? I think the answer is self-apparent. What, then, did the Savior mean, when He spoke of eternal life, and that it could be obtained through a principle called *"love"*?

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This principle then, of love, has a very deep meaning, especially in the understanding that we should have of the gospel of Jesus Christ; because He meant—or explained through the scriptures that:

> John 14:15
> [not verbatim]
> **If a man love me, he will keep my commandments.**

And later, more beautiful, and deeper with meaning than most people have the ability to consider, He said:

> John 14:23
> **If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.**

Isn't this the deeper principle of the gospel that most people have failed to understand? Isn't this, as Brother Joel once put it, *"the very kernel"* of the gospel, itself?

Now, as a man's love is manifest through his works, so is a man's faith. Christ made a number of statements on this particular subject. He stated:

> 1 John 2:3-5
> **And hereby we do know that we know him, if we keep his commandments.**

Later, He said:

> **He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.**
>
> **But whoso keepeth his word, in him verily is the love of God . . . .**
>
> 1 John 3:24
> **And he that keepeth his commandments dwelleth in him, and he in him . . . .**
>
> 1 John 4:7-8
> **. . . everyone that loveth is born of God, and knoweth God.**
>
> **He that loveth not knoweth not God; for God is love.**
>
> 1 John 4:16, 18
> **. . . he that dwelleth in love dwelleth in God, and God in him.**
>
> **There is no fear in love; but perfect love casteth out fear.**

And then, last of all:

> 1 John 5:3
> **For this is the love of God, that we keep his commandments.**

Well, Brothers and Sisters, I think you can see from the foregoing scriptures, that it is easy to perceive that salvation depends upon our loving our God. And how do we demonstrate the love of our God? Only in the keeping of His commandments. The keeping of His commandments is the only sure evidence that we have, or that we portray that we really believe, or have faith that Jesus is the Christ.

I'm sure all of you recall what the Prophet Joseph Smith stated in the fourth article of faith; when he was outlining the first principles and ordinances of the gospel. The very first principle of the gospel, as he stated, was:

> The Articles of Faith
> **4. We believe that the first principles and ordinances of the gospel are: first, Faith in the Lord Jesus Christ.**

Now, without true and genuine faith, it's impossible for mankind to please his God. Faith is that basic requisite, then, of man's entrance into salvation. Now, Christ stated it very, very simply. He stated, *"He that believeth not shall be damned!"*—rather a negative sort of way; but then, He continued in a positive direction, by saying that, *"All things are possible to him that believeth."*

Now, most of us come from an understanding in the Mormon doctrine—the Mormon Church. And we were told that we first had to have a desire to believe. After that desire, came a belief—or a faith. Now, we were also told that belief and faith were synonymous terms. I won't take issue with it, because they

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are very closely related. Belief—or a desire to believe, must come first; and as Alma, in his 32nd chapter, records:

Alma 32:17,18,21
Yea, there are many who do say, If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

Now Ceci[illegible] Behold, I say unto you, Nay, for if a man knoweth a thing he hath no cause to believe, for he knoweth it.

And now as I said concerning faith—faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true.

Therefore, faith is not an abstract principle—something very intangible, separate and distinct from our minds; for without evidence—good solid evidence, the mind cannot have faith in anything. Faith is dependent upon evidence, and when God reveals a truth, you can be sure it is always accompanied with sufficient evidence, so that through our free-agency, we can either accept or reject that principle.

Alma, in his 32nd chapter, continued in some very beautiful thoughts, I would like to refer to:

Alma 32:26-27
Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

And later,

Alma 32:34
And now, behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because ye know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand.

What a sublime achievement that mankind can have, when he reaches the state of perfection.

Now, perhaps, to a great many of you, I'm speaking on too basic a subject of faith; because I'm sure most of you feel that that was kindergarten stuff that you once heard, and that once brought you into the state of your intelligence or your knowledge at the present time. I hope you don't feel so. Because, as Alma stated, your faith, after you have obtained a perfect knowledge, doesn't disappear. It lays dormant, and you have need to call it back into your being—into your desires, continually, and I think a great many of us this conference, have seen how we have needed to call back into our being a great deal of faith; especially, in the work that is cut out for us to do, and the leadership that the Lord has placed for us to follow.

So consider for a moment, again, the goal, or purpose in life. Is it not with us as it was with the lawyer, in the days of the Savior? Our quest, or our desire to understand and know how we obtain eternal life; that we are here; that we belong to this church? Is it possible for us to obtain eternal life through the knowledge that we, ourselves, obtain; or through the administering of ordinances that we may feel we have the right to perform? Or is it needful that God have a mouthpiece here upon the earth—a man, through whom He, our Heavenly Father, speaks? And is it necessary for us to continually, by our faith—exercising our faith, obtain knowledge, whereby we may enter into eternal life? Is it necessary for us to have faith in God—in His word—that this man whom we uphold as a prophet, is who he claims he is? Obviously, we do.

But there are some men who have gone one step beyond that. And that step is (as Brother Ervil termed it, the other day); *"They have perfect faith!"* Now, perhaps, this is a new term to you (it was to me, at that time, and in thinking about it, and analyzing it a little more, I see the depth of it).

Perfect faith! I wonder if this wasn't the same kind of faith that Abraham had in his day. Because, as you recall, in his day, Abraham lived at a time when human sacrifices were the mode of the day among the heathens. His own father—his earthly father was an idolater, but Abraham had been taught that the offering of human sacrifice was contrary to the will of God—absolutely contrary to it. And yet, suddenly, one day, Abraham was asked of the Lord—after he had prayed fervently to be given a blessing of having a son—[the Lord] told him, *"Take that son out into a place that I shall designate, and offer him up as a sacrifice."* It almost sounds like the Lord was trying to contradict Himself, doesn't it?

Now, was it blind followership that Abraham was involved in? Was he blindly following what the Lord said to go out and do? Or did he have a great deal more than any of us have hitherto before felt—or thought that he had? Well, Abraham went to the very end of preparing his son—his only son, as a sacrificial victim; having perfect faith that the Lord was not going to ask him to do something that was basically wrong, or different from what he had been taught. This is perfect faith. This is the kind of perfect faith then, that we—all of us can attain to, in knowing that Brother Joel is not going to ask us to go one step further than is necessary, for us to obtain our goals in this life.

One of the finest pieces of literature that has come out from this organization is Priesthood Expounded; and on page 33, [original edition] we find an excellent statement, that I feel expresses this, very well. He states:

Priesthood Expounded, 10:5:4
The only way men's faith can be measured is by the sacrifices they are willing to make.

Men's faith increases in accordance with the sacrifices that are required of them by God. We are well acquainted with the old cliches of Mormonism: that, *"No man can be saved in ignorance"*; that *"The glory of God is intelligence."* And with this idea in mind, we can only have one thought; and that is, that knowledge is the key; knowledge—through perfect faith.

There has been among some, the feeling that they have been asked to sacrifice too much. I mean, if they can call *"keeping the commandments of God,"* a sacrifice—they have felt they have been asked to sacrifice too much. I would like to refresh your memory a moment on the plight of the children of Israel in the days of Moses.

Now, far from popular belief, they were not a people living as slaves, as such—that is, where they were chained up; and that they had no basic liberty or freedom. They had homes; they had comforts; they even had such good credit that they could borrow gold and silver from the Egyptians. And that put them on a relatively high plain among that society. But along comes Moses, and takes them out into the wilderness; and they were out there for forty years. They suffered great hardships and deprivations. Now, just reflect for a minute. If you were in their spot; how much faith they must have had to continue with Moses as their leader (when they would consider all the good life they were enjoying back among the Egyptians)—how they were forced to wander forty years. And we think we are sacrificing?

In the sixth lecture on faith, I was impressed with one thought that would be worth to convey here. It states:

Lectures on Faith, page 58
7. Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life.

Well, today, Brothers and Sisters, God is looking for men—for people who are willing to go all the way with His appointed mouthpiece; not just part of the way—not holding back, with reservations—but to go all of the way. Therefore, a good question that we could ask ourselves, *"Who's on the Lord's side, who?"*

Now, in the issues at stake before us in the immediate future; in our desire for eternal life, this proposition is the same: *"Who's on the Lord's side, who?"* and *"Who's going to go all the way with Brother Joel, in putting over the work that he has been commissioned to do by Almighty God?"* It boils down to just that simple of a proposition.

Now, we can ask, *"Is Brother Joel the only way we are going to get there?"* I think we have had, in the previous speakers, ample evidence and testimony—(and most certainly, among our previous written pieces of literature) that by the *"fruits"* of a man, we know whether he is God's prophet or not. So I won't belabor that point. I will only say this much: that Brother Joel is the only man who has stepped forward, in fulfillment of scripture, endowed with the necessary knowledge at the right time; and the only man who has both taught and claimed to hold that Priesthood authority of Melchizedek—or the *"Right of the Firstborn."* Now, that is briefing it down pretty brief, but it's saying an awfully lot.

And further, in the sixth lecture on faith, we were told that it was necessary—I mean, that it might be necessary for a man to lay down his all. And it enumerates those various things that a man might be called to do, for one thing only: *"for the excellency of the knowledge of Jesus Christ"*; and having this much desire to serve the Lord requires more than mere belief or supposition. It requires that element of perfect faith that we can only obtain by our works; only by exerting concerted effort in the direction of serving and keeping the commandments of God, and assisting Brother Joel in putting over the work that he has to do.

Now, no one is going to be asked to sacrifice in ignorance; because this is a complete blind followership. And blind followership will never get anyone anywhere. But God's people will be asked to sacrifice, through perfect faith, or knowledge. Therefore, the issue: eternal life, or damnation; eternal life, through love of God. Because if we love God, we keep His commandments. And if we keep His commandments, we follow the counsel of God's anointed; and we are willing to go all the way, to show, not only to ourselves, but to our God, that we are willing, able and ready to put over whatever work is necessary to accomplish the mission that has been outlined before us in these last days.

Brothers and Sisters, it is my fervent prayer that we might, as a people, join together—seeking; and obtain that perfect faith necessary to accomplish the mission that we have; and I do this, in the name of the Lord Jesus Christ. Amen.

BLESSINGS DEPENDENT UPON FAITH AND WORKS

Speaker: Thomas J. Liddiard
General Conference
August 8, 1971
Colonia LeBaron, Chihuahua

[My Brothers and Sisters,]

It's an honor to be here before you in this capacity. I have had many thoughts pass through my mind these past two days of this conference, and I hope and pray that the spirit of God will be with me, that what I share with you will be of some benefit to you, and to everyone who is here.

I am still a little weak from that sermon of Brother Bruce's. [See: *"A True Servant of God,"* pg. 174] I think it was a tremendous discourse. I think he was truly inspired. He has certainly added a lot to this conference by proclaiming his testimony at this particular time . . . .

And since I have entered into the work, I have been thrilled at the spirit and unity of the brethren, as we have gathered at conferences; and the love which has been manifested, which is based upon a oneness of purpose and the spirit of God.

I would like to read a few passages out of the book of Ephesians, Chapter 4; where Paul writes to the Ephesians and says the following:

> Ephesians 4:1-6
> I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,
>
> With all lowliness and meekness, with longsuffering, forbearing one another in love;
>
> Endeavouring to keep the unity of the Spirit in the bond of peace.
>
> There is one body, and one Spirit, even as ye are called in one hope of your calling;
>
> One Lord, one faith, one baptism,
>
> One God and Father of all, who is above all, and through all, and in you all.

I can remember once, entering into a home in Lille, France, where I labored for over a year as a missionary for the LDS Church. I spoke with a man, who allowed us to enter his room (that's all he had to live in—just one room). And he said, *"I never turn anyone away from my door who wants to speak of the Lord. So go ahead and speak,"* he said, *"but I have given up being converted."* So we asked him what he meant by that. He said he was tired of being converted; he had been in eight churches, and he decided that that was all that he could stand. He wept when we got through with our testimony. He said, *"I can't help but believe you, but I had already decided not to be converted, before you ever came in."* [laughter]

What a beautiful feeling it is to have the certainty, and the testimony; that you can stand upon your own two feet, and you don't have to be converted with every wisp of wind that comes along.

. . . .

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I would like to read from the Teachings of the Prophet Joseph Smith, on this very subject where he says:

> TPJS, pages 287, 288
> The evil of being [illegible] (though useless) knowledge is not so great as the evil of contention. Knowledge does away with darkness, suspense and doubt; for these cannot exist where knowledge is.
>
> **There is no pain so awful as that of suspense. This is the punishment of the wicked; their doubt, anxiety and suspense cause weeping, wailing and gnashing of teeth.**
>
> **In knowledge there is power. God has more power than all other beings, because he has greater knowledge; and hence he knows how to subject all other beings to Him. He has power over all.**

Again, I might say what a tremendous sense of peace it is to have knowledge—a sure testimony.

Brother Siegfried, yesterday in private, was telling me—bringing to my mind a passage which to me illustrates the powers that are in the world today. Like this man who has been in eight churches; this man who has his whole life based on confusion—his whole life based upon contention; his whole life based upon a lack of faith. Because, if he had faith—if he had a sure faith in what he was doing, there would be no need for him to listen to every wisp of doctrine and be carried away with it.

> TPJS, page 227
> **The devil has great power to deceive; he will so transform things as to make one gape at those who are doing the will of God.**

That's his power—to deceive; to cause confusion.

Truth is eternal. I can remember what Bruce said in his very first talk: He said, *"Truth is a two-edged sword which cuts its own way."* That is what truth is. It destroys confusion; it causes a direct path to be carried, and it causes light to come in the place of darkness.

This morning, Brother Castro, in his talk, referred to a passage out of the Teachings of the Prophet Joseph Smith. And I would like to re-read it, perhaps, in a little different light, or bring out one or two things that at that time he [illegible]

> TPJS, pages 255, 256
> **Happiness is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God.**

The object of our existence then, is to receive happiness. There is only one way to attain unto this happiness, and that is to follow the path of virtue, righteousness, faithfulness, holiness, and keeping all the commandments of God. It goes on to say this:

> **But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received.**

There is no way to receive a knowledge of God except by the power of revelation. The knowledge of God has to be revealed from God; and this is only done through one channel, and that is the channel of revelation. If we expect to be united with God, we can receive our own personal revelation; but if we expect to be united with God as a people, there has to be a head; there has to be a channel through which the revelation comes. Joseph Smith once said:

> TPJS, page 370
> **I am bold to declare I have taught all the strong doctrines publicly, and always teach stronger doctrines in public than in private.**

The most important doctrines are those which are reserved to the people as a whole and not to individuals. For every man can receive his individual blessings, but only those blessings which have to do with the establishing of the Kingdom of God can be revealed to the people as a whole.

We receive the blessings, based upon our faith. Many people think that just because there is a Kingdom of God established, that automatically the Kingdom is going to have all kinds of fruits—and all these things are going to just automatically happen—because he happens to be proclaimed as the prophet and head of that Kingdom. And this is not the case . . . .

I would like to say that the discourse that Bruce just gave, should answer to anyone who has the spirit of God, what man presently holds the keys and speaks for God at this time. And I would like to bear my testimony to that effect at the present time—that I sustain the words that Bruce just spoke. But I would like to also say that this does not allow those persons who would like to follow and adhere to this priesthood—it does not excuse them and allow them in one degree, to assume that the Kingdom of God is established in its fullness. The power and the authority is here, but the Kingdom of God and its blessings will be established only upon the faithfulness of those persons who are in the Kingdom.

I would like to read what Joseph Smith says, on page 273, of the Teachings:

> TPJS, page 273
> **There is a difference between the kingdom of God and the fruits and blessings that flow from the kingdom; because there were more miracles, gifts, visions, healings, tongues, etc., in the days of Jesus Christ and His apostles, and on the day of Pentecost, than under John's administration, it does not prove by any means that John had not the kingdom of God, any more than it would that a woman had not a milkpan because she had not a pan of milk, for while the pan might be compared to the kingdom, the milk might be compared to the blessings of the kingdom.**

To try to assert that the Kingdom of God is absent; because the people are so unfaithful that they will not bring the blessings upon themselves, and blame the man who holds the keys of this Kingdom, is a logic that I cannot tolerate in my own mind. It's not only illogical; we could say that it's disrespectful; it's impolite; uncourteous to the person who holds those keys. And it's probably an insult to God, in the [illegible] He has given the man these keys. Especially for people who have not attained these blessings on their own, to attempt to (you might say) cover up their sins and throw them all on another man, would probably be criminal. The blessings of God will come upon a people only if that people are willing to have the faith, and are willing to have the works that will bring about these blessings.

On page 270, of the Teachings of the Prophet Joseph Smith—under the heading of *"Necessity of Faith,"* it says the following:

> TPJS, page 270
> **Because faith is wanting, the fruits are. No man since the world was had faith without having something along with it. The ancients quenched the violence of fire, escaped the edge of the sword, women received their dead, etc. By faith the worlds were made. A man who has none of the gifts has no faith; and he deceives himself, if he supposes he has. Faith has been wanting, not only among the heathen, but in professed Christendom also. . . .**

We might even say *"faith"* has been wanting in this day and age. And we all know that faith has been wanting in the fruits among us, as a people.

> **. . . so that tongues, healings, prophecy, and prophets and apostles, and all the gifts and blessings have been wanting.**

I humbly pray that we, as a people, can stand behind the priesthood, but not so far behind it that we are not upholding it. I hope that we can truly stand behind it, give it our support, and go forth in this work which we have been called to do. I leave this, in the name of Jesus Christ. Amen.

THE ROCK OF REVELATION

Speaker: J. Bruce Wakeham
Branch Meeting
Latter part of 1966
Los Angeles, California

My Brothers and Sisters,

It certainly is a pleasure to be here, to have the opportunity of sharing the discussion of the gospel with you; listening to Brother Denham's remarks. . . .

I would like to speak to you a little bit today, about some of the things that have been on my mind. If you examine the New Testament and the parables that were taught by our Savior during His ministry upon the earth, I think you will find that a great number of the things that He said were not of a really very complicated nature; that He tried more than anything else to simplify to an everyday understanding—in terms of everyday reference material; that is, the things that people dealt with, day by day—to simplify the gospel principles in a way that would cause people to not only understand them, but to be reminded of them, continually; to *"ponder"*; not so simple that they would not think about them, or wonder what the full meaning was of what He had said, but to be reminded of what He had said, continually, by the objects that He used in His parables to illustrate the principles that He wished to teach; thereby magnifying—or helping the people to magnify the commandment that had been given to that people in ancient times, that they should ponder the word of God, day and night.

It says in the book of Deuteronomy [that] when they lay down to sleep; when they got up; when they sat by the way; when they walked by the way—and when they did everything; that they were to think about the eventual end of their salvation, and the commandments of God that they must live in order to obtain it.

And I feel that perhaps the most important thing that a speaker can do, if it is within his power to do so, is to build a house for his listeners in which they may take shelter in time of storm. By that, I mean to say that when persecutions come, or trials come our way, or when we find it difficult to keep the commandments of God, that we have some refuge into which we may retreat for security—for relief from the storm; and that refuge, I believe, is in an understanding of the principles that will actually save us.

I would like to read to you a parable of the Savior's, in the book of Matthew; the 7th chapter, verse 24. He says:

> Matthew 7:24-27
> **Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:**
>
> **And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.**
>
> **And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:**

> **And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.**

The Prophet Joseph Smith gave a very illustrative parable along these same lines, that may be found in his teachings; that I think will be of interest to read in connection with what the Savior has stated. It starts on page 51, of the Teachings of the Prophet Joseph Smith—for those who have it and would like to follow; it says:

> TPJS, page 51-53
> **As we previously remarked, we do not attempt to place the law of man on a parallel with the law of heaven; but we will bring forward another item, to further urge the propriety of yielding obedience to the law of heaven, after the fact is admitted, that the laws of man are binding upon man. Were a king to extend his dominion over the habitable earth, and send forth his laws which were the most perfect kind, and command his subjects one and all to yield obedience to the same, and add as a reward to those who obeyed them, that at a certain period they should be called to attend the marriage of his son, who in due time was to receive the kingdom, and they should be made equal with him in the same; and fix as a penalty for disobedience that every individual guilty of it should be cast out at the marriage feast, and have no part nor portion with his government, what rational mind could for a moment accuse the king with in justice for punishing such rebellious subjects? In the first place his laws were just, easy to be complied with, and perfect: nothing of a tyrannical nature was required of them; but the very construction of the laws was equity and beauty; and when obeyed would produce the happiest condition possible to all who adhered to them, beside the last great benefit of sitting down with a royal robe in the presence of the king at the great, grand marriage supper of his son, and be made equal with him in all the affairs of the kingdom.**

Now, Brothers and Sisters, I want to draw a very close parallel here, that undoubtedly, the Prophet Joseph Smith had in mind when he spoke this little parable. And that is: To what people has the King revealed His laws? Has the great King revealed His laws? What people did He reveal them to in the time of the Prophet Joseph Smith? It is about that people—about the people unto whom God reveals His laws in any age of the world, to which this parable pertains. With that in mind, let's go on.

> **When these royal laws were issued, and promulgated throughout the vast dominion, every subject, when interrogated whether he believed them to be from his sovereign or not, answered, Yes; I know they are. I am acquainted with the signature, for it is as usual. Thus saith the King!**

Undoubtedly, he meant to say: *"Thus saith the Lord,"* so that the people, if they were awake; if they had ears to hear, as the Lord Himself, frequently said, would understand what people to which He had reference.

> **This admitted, the subject is bound by every consideration of honor to his country, his king, and his own personal character, to observe in the strictest sense every requisition in the royal edict. Should any escape the search of the ambassadors of the king, and never hear these last laws, giving his subjects such exalted privileges, an excuse might be urged in their behalf, and they escape the censure of the king. But for those who had heard, who had admitted, and who had promised obedience to these just laws, no excuse could be urged, and when brought into the presence of the king certainly, justice would require that they should suffer a penalty. Could that king be just in admitting these rebellious individuals into the full enjoyment and privileges with his son, and those who had been obedient to his commandments? Certainly not. Because they disregarded the voice of their lawful king; they had no regard for his virtuous laws, for his dignity, nor for the honor of his name; neither for the honor of their country, nor their private virtue. They regarded not his authority enough to obey him, neither did they regard the immediate advantages and blessings arising from these laws if kept, so destitute were they of virtue and goodness; and above all, they regarded so little the joy and satisfaction of a legal seat in the presence of the king's only son, and to be made equal with him in all the blessings, honors, comforts, and felicities of his kingdom, that they turned away from a participation in them. . . .**

What could be more clear about the apostate condition of the Latter-day Saint people at this time? That they have actually done those very

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things. They were familiar with the signature at the beginning, *"Thus saith the King"*; they knew those laws came from God. And yet, what position do they find themselves in today?

> . . . and considered that they were beneath their present notice, though they had no doubt as to the real authenticity of the royal edict.

> **How could a government be conducted with harmony if its administrators were possessed with such different dispositions and different principles? Could it prosper? Could it flourish? Would harmony prevail? Would order be established, and could justice be executed in righteousness in all branches of its departments? No! In it were two classes of men as dissimilar as light and darkness, virtue and vice, justice and injustice, truth and falsehood, holiness and sin. One class were perfectly harmless and virtuous; they knew what virtue was for they had lived in the fullest enjoyment of it, and their fidelity to truth had been fairly tested by a series of years of faithful obedience to all its heavenly precepts. They knew what good order was, for they had been orderly and obedient to the laws imposed on them by their wise sovereign, and had experienced the benefits arising from a life spent in his government till he has now seen proper to make them equal with his son. Such individuals would indeed adorn any court where perfection was one of its main springs of action, and shine far more fair than the richest gem in the diadem of the prince.**

Brothers and Sisters, here is a marvelous parable, I think, to illustrate that in the Church of God (it does not matter what age of the world in which the Church of God exists) you are going to find two classes of people. And those two classes of people will categorize themselves by their obedience, or disobedience, to the gospel of Jesus Christ that has been delivered to them.

Now, to get back to this parable that was brought out by the Savior. Here, we have exemplified again, these two classes of people: one man who built his house upon a rock, and another man who built his house upon a pile of sand. What is it that distinguishes the man who builds his house upon a rock from the man who builds his house upon a pile of sand?

The Prophet Joseph Smith attempted to clarify the meaning of this term *"the rock"* in relation to another scripture which I am sure you are all familiar with. You recall that the Lord asked the Prophet Peter on one occasion, if he knew who He was? And he replied, yes, that he did; that He was truly the Son of God. And in relation to that, He said that it was upon that *"rock"* that He would build His Church.

The Prophet Joseph Smith, in commenting on that, said this:

> TPJS, page 274
> **And Jesus says, *"Upon this rock I will build my Church, and the gates of hell shall not prevail against it."* What rock? Revelation.**

Quite frequently, the Lord referred to Himself; if you will recall the 20th chapter of Luke—that the Lord was asked the question, *"By what authority do you do these things?"* And He made it a little puzzle for them, a little bit difficult for them to understand; and finally ended up by saying that He would not tell them by what authority He did those things [See Luke 20:8]. And continuing on—in referring to His own authority—He made the statement that He was a stone, a precious stone, a tried stone; that was the corner stone of Israel, that the builders had rejected; that whosoever would fall upon that stone, they would be broken in pieces; and upon whomsoever it should fall, would be crushed to powder. [See Luke 20:18]

What did it have reference to? It had reference to the power of that man who holds the office of Christ, or who holds the office of the Holy Priesthood, to obtain the mind and the will of God for the benefit of those people whom he leads. And upon that *"rock"* the Lord was going to build His Church—the *"rock of revelation"*; because against it, the gates of hell cannot prevail. As long as you have a man that can obtain the mind and the will of God, the gates of hell cannot prevail against you.

Now, quite frequently, in the scriptures, we have a double meaning in the parables: one is the meaning that pertains to the Church in general, and the other is the meaning that pertains to individuals. And the same principles that will bring salvation to the Church are those principles which will bring salvation to individuals. For example it is said in the scriptures that in the Church there are two Priesthoods [See D&C 107]. It goes on to exemplify those two Priesthoods. Men also, as individuals, attain to two Priesthoods. On the earth, the Church is governed by two offices. In the heavens, it is spoken of that the heavens are governed by two offices. And in drawing these comparisons between these two things, quite frequently, we can see the attempt that the Lord makes in His revelations, to bring out that the principles which will save a group of individuals will also save an individual.

The principle, Brothers and Sisters, that will save an individual—to classify himself, in other words, with that person who built himself upon the rock—is the same as that principle which will save the Church—which causes the Church to be built upon a rock; and that is, that individuals, as well as the Church, must be founded upon a *"rock of revelation."* They must—every person (I don't care who it is—man and woman)—they must be founded upon the same principles that the Church is founded upon; they must be built upon a rock; or they are going to be built upon the sand. If you are not built upon rocks, you are built upon sand; and if you are built upon sand, when the floods come, and the rains descend, you are going to go down. And if this Church—just like the Latter-day Saint Church—when they did not have that rock, what happened to it? A very clear example: What happened to the Christian Church when that rock was removed from them; when they rejected it? What happened to the Christian Church? The dirt went out from under it, and it fell! What happened to the Church in the days of Joseph Smith? The rock was under it for a while; they rejected it, and it fell!

By the same token, if you do not obtain a rock; if men do not obtain that same Priesthood for themselves; which is the Priesthood after the Order of Melchizedek; which is the Holy Priesthood; which is to have your calling and your election made sure, you cannot get the revelation—that *"rock,"* upon which you must be built, if you intend to stand. There is no other way!

I would like to refer to the Teachings of the Prophet Joseph Smith for a moment, page 149. This was a dissertation that was given by the Prophet Joseph Smith on various doctrines (it actually starts on page 148). He begins by talking about faith, and telling how it comes, and what the end results of faith are. And he goes on to the doctrine of the resurrection—the doctrine of election—how men are saved, and so on; and it touches a little bit on predestination, and so on. But in the middle of page 149, he goes on to talk about this subject that we are now speaking of; and he says:

> TPJS, page 149
> **This principle ought (in its proper place) to be taught, for God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know Him (who remain) from the least to the greatest.**

Without exception, *"all things"* may be made known—even to the least of the Saints, he says; just as they had been made known to the Prophets; so that eventually, the day will come when all men will say that they know the Lord.

What does he mean, specifically? To get specific about what Joseph Smith is saying here, what does he mean?

> **How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation.**

And he has, of course, just been speaking of that power which is sufficient to make men's calling and their election sure. And he goes on to refer to the Lord's statement in the book of John, relating to his personal appearance—the Lord's personal appearance to individuals

who have made themselves worthy of it. Now, you will recall that a peculiar characteristic regarding that man who holds the Priesthood of Melchizedek is, that by the authority of that Priesthood—or by virtue of that Priesthood, he is able to go into the presence of God to obtain His mind and will, face to face.

The Prophet Joseph Smith here, I think, brings out clearly in these next few paragraphs, that this same thing is possible to individuals; not concerning the welfare of the human family, but concerning their own welfare—concerning their own eternal salvation; and he says:

> **There are two Comforters spoken of. . . .**

Now, for your own enlightenment (although it is not on the subject), you will notice if you read over the 14th, 15th, 16th chapters of John—you will find that the Lord, when speaking of another Comforter, is speaking of the Holy Ghost. But when the Prophet Joseph Smith refers back to this again, he assumes that you are aware of the fact that the Lord was speaking of the Holy Ghost, and he says: What is the other Comforter that is spoken of here? And he means the Savior.

> **There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence** [and so on]. . . .

I am sure most of you are familiar with the effects of the Holy Ghost upon the individual.

He goes on to say:

> TPJS, page 150
> **The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness. . . .**

You have to hunger and thirst after righteousness, if you want what he is going to say in the next few words. You can't get it without that. You have got to hunger after it; thirst after it. Have you ever been really hungry, or really thirsty? Have you ever seen any writings that have been made by men who have been near dying of thirst? Do you know what it is like—lips cracking; tongues swollen; unable to close your mouth; bleeding—how terrible it is to really be thirsty? But you have to hunger and thirst after righteousness if you want these things:

> **. . . and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses. . . .**

> **Now, what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face. . . .**

That doesn't say that it has to come through the individual who holds the Melchizedek Priesthood, or the Holy Priesthood over the whole human family. Even though about that Priesthood, it says this man can *"speak with God face to face,"* that doesn't mean that because he can, that you can't. But here is the promise given by the Lord, Himself (that the Prophet Joseph Smith is explaining), that it is actually possible for every man to speak with God, face to face.

Now, Brothers and Sisters, do you think that that would be a rock? Do you think it would

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be very easy for your house to go down, if you had spoken with God face to face? It would be awfully hard. And as a matter of fact; and it is a fact; it is a truth—that the only way that it could go down, is if you said that you had not seen Him when you did; or that if, as you looked at the sun (as the Prophet Joseph Smith stated—and other prophets have said); and as it warmed your face and lighted your eyes, if you said it does not light my eyes, it does not warm my face, then that is a reserve made in the seals of the Priesthood and you could go down; but only that way.

I was thinking about this earlier, today, in reflecting back over my past life. The Prophet Joseph Smith made the statement that we should go forward and work out our eternal salvation with fear and trembling; and I often fear and tremble. I think to myself, *"Even with all the things I know, maybe I won't make it."* Have you ever thought that, yourself? I looked back over my past life and I thought to myself, *"Have I always really felt guilty when I did something wrong? Did I always really feel sorry?"* And I have, Brothers and Sisters. And it gave me encouragement, to know that whenever I knew something, if I went contrary to it, I felt bad—really bad. And I personally feel that that is an indication to me that I am not like that fellow who will say the sun doesn't shine, when he sees it shining; that even though he understands all those things, will go against it; because, as I reflect over my past life, I remember that I have always tried to be good. And this, if you reflect over your past lives, will give you an indication—if there is some indication that you may make it; and if you can look back on your past life, and say that, I think that there is a real good indication that you will.

But now, to go on with this, he says:

> **. . . he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn.**

The next paragraph is what is truly enlightening—the very first sentence:

> **The Spirit of Revelation is in connection with these blessings.**

The very spirit of revelation is in connection with those blessings that he is talking about. What was he just talking about? Having your calling and your election made sure. And he told you that as a result of that, you could enjoy a communion with our Heavenly Father, face to face.

The way that you begin to place that rock under your house is to grow into the spirit of revelation. If you cannot obtain the mind and the will of God, you haven't got the beginnings of a rock—you haven't got anything; and you have got to struggle for it by obedience until you can get it. And that applies to every individual. It is probably the most important subject regarding your own eternal salvation that anyone could ever talk on. It is the most important thing. The Lord said, upon that rock He was going to build His Church. And Brothers and Sisters, you are built upon the same thing. And you can be sure that if you don't learn to get it—get it for yourself—to know the mind and will of God; to have a personal testimony; that you will fail. It is a foregone conclusion; a self-evident fact; you will fail! Therefore, every effort that you make should be toward that end; to be one with your Heavenly Father; to obtain His mind and will; to be one in mind and in spirit with Him.

Now he says, here:

> **The Spirit of Revelation is in connection with these blessings. A person may profit by noticing the first intimation of the spirit of revelation;**

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What would the first intimation of the spirit of revelation indicate to you? It certainly would be a long ways from speaking with God, face to face. And if you were just beginning to get the first intimations of the spirit of revelation, there's an indication to you that you have done a few of the things that is necessary to make your calling and your election sure. That's how you know where you are. It's how you tell what your stage of progress is. Now, when you think of that, that's a pretty devastating rule, isn't it; to measure yourself by? It's a real devastating rule, to know that your progress may be determined to a very large extent, by your ability to get the mind and the will of God for yourself.

> **. . . for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i.e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus.**

Now, Brothers and Sisters, the Holy Spirit is the means by which revelation comes. And the Holy Spirit does not dwell in an unholy temple. I am sure you are all familiar with that scripture that states that. You must purify yourselves; you must sanctify yourselves, by obedience to the principles of the gospel of Jesus Christ, and thereby you will grow into the principle of revelation. And as you begin to notice the first intimations that you are beginning to receive some form of revelation for yourself, then you may know that you are doing some of those things, or that you are sanctifying yourself, or purifying yourself, to some extent, toward obtaining the fulness of those blessings about which the Prophet Joseph Smith spoke here; when he said those were the things that were received by Isaiah and Ezekiel and Daniel, and the other prophets, who were able to speak with God face to face; and that are available to all men when they have made their calling and their election sure.

Moses made the statement one time, that he wished all men could be prophets. I would go farther than that. You have got to be a prophet! Every man! There has got to be a nation of priests and kings! It has got to be a nation of men who have made their calling and their election sure. It has to be a nation of men—we have to be a nation of people who have sanctified ourselves, who have purified ourselves to the extent that God will shed in His fullness, from Heaven to us, the Holy Spirit upon us.

That is what Brother Tucker talked about last week, when he talked about being baptized with fire and with the Holy Ghost. . . .

BLESSINGS PREDICATED UPON FAITH AND OBEDIENCE

Speaker: J. Bruce Wakeham
General Conference
Date: 1968 (?)
Colonia LeBaron, Chihuahua

[Beginning of talk missing] . . . .

He gave them a law—a law of liberty; which if they kept, enabled them to enjoy the principles of liberty; enabled them to enjoy their rights and their privileges and their freedom; and that when they did not keep this law, they went into bondage. This has perpetually been the case in God's dealings with His children.

In relation to the book of Ezekiel from which we read [See Ezekiel 39:23-29] concerning the gathering of Israel, there is another prophecy in the book of Deuteronomy:

> Deuteronomy 30:1
> **And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee.**

Does it not call to mind that these events took place, when we reflect upon how we see the Jews scattered among all nations? And how they suffered just recently, in the Second World War? How they were beaten, and driven, and massacred? Does not this history bring to mind the truthfulness of the prophecy that is given here, by the mouth of Moses?

> Deuteronomy 30:2-4
> **And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul.**
>
> **That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.**
>
> **If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.**

Does this not go along with what was said to the prophet Ezekiel: [See Ezekiel 37:1-14] that he would bring this people from among the nations of the earth when hope was gone; when they were in despair; when they were as dead men, whose flesh had rotted off their bones—whose bones were rotting in the sun?

> Deuteronomy 30:5-8
> **And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.**
>
> **And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.**
>
> **And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.**
>
> **And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.**

Brothers and Sisters, does this sound like the law of Moses—referring to that portion of it which had reference to their liberty and their freedom—will be reinstated again? It certainly does to me! That after this people was to be gathered, in fulfillment of this great prophecy, they would again begin to put into practice the laws and the statutes that they had received anciently.

Deuteronomy 30:9
And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers.

Well, Brothers and Sisters, we have talked many times about the authority, and the power, by which this law will again be established in the earth. I would like to remind you of one scripture in relation to this, in the book of Abraham.

Speaking of the Priesthood, and the authority that was held by the Prophet Abraham, he said:

Pearl of Great Price
Abraham 1:3
It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the firstborn, on the first man, who is Adam, our first father, through the fathers unto me.

From the Teachings of the Prophet Joseph Smith, he goes on and makes further mention of this. He says:

TPJS, page 167
Commencing with Adam, who was the first man, who is spoken of in Daniel as being the "*Ancient of Days,*" or, in other words, the first and oldest of all, the great, grand progenitor of whom it is said in another place he is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings.

This authority was held in the days of Moses. He was the father of the human family in his day. In the days of the Prophet Joseph Smith, relating to the gathering of Israel, and relating to the period of time when these things would be taken again to the house of Israel, a statement was made in relation to a doctrine that has long been taught among the Mormon people; and it says this:

D&C 98:16-17
Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children; And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me.

This didn't just have reference, Brothers and Sisters, to the sealing of the living to the dead, as has often been taught—and is presently taught in the Mormon Church. It has reference to turning the hearts of the living to the living fathers; and the hearts of the living to the dead fathers; or the making known unto them the authority of the priesthood, by which the great promises that our Father-in-Heaven made through the fathers would be fulfilled. This is evident in the fact that he speaks of the Jews and the turning of their hearts to the prophets.

Well, in connection with this—when this was given by revelation to the Prophet Joseph Smith (it is also quoted in the 25th chapter of 3rd Nephi), there were other scriptures mentioned in connection with it; one of which I think will be extremely interesting, in view of the prophecies that we have read. It says:

3 Nephi 25:5-6
Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord;

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Preparatory to this he made another statement. The statement that he made was the means by which the hearts of the children were to be turned to the fathers; by which the hearts of the Jews were to be turned to the prophets . . . .

3 Nephi 25:4
Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Now, Brothers and Sisters, I think we could go on to great length and show by the scriptures that in this age of the world, the only real hope that the world has of salvation from the conditions that exist now, is in the authority of the Holy Priesthood; is in obedience to the law that came through that Priesthood. And if we are to get our blessings; if we are to be able to raise an Ensign in this place—in the land of Mexico, then it will be by obedience to the laws upon which that blessing is predicated. We cannot expect to raise an Ensign in Mexico, if we are not obedient to the commandments that God has given us. We cannot expect to enjoy the blessings that God promised to ancient Israel, if we do not live the laws upon which that blessing is predicated.

Do you remember, in the 130th section of the Doctrine and Covenants, that there is a scripture that says to us: that there was a law, irrevocably decreed from before the foundations of this earth, upon which all blessings are predicated; that if we receive any blessing from God, it is by obedience to that law upon which the blessing is predicated.

In the Teachings of the Prophet Joseph Smith, on page 324, in relation to the principle of obedience, the Prophet Joseph Smith said this:

TPJS, page 324
We are only capable of comprehending that certain things exist, which we may acquire by certain fixed principles. If men would acquire salvation, they have got to be subject, before they leave this world, to certain rules and principles, which were fixed by an unalterable decree before the world was.

Can a religion, Brothers and Sisters, which does not offer the opportunity to live the laws of God—to live all the laws of God, offer you the blessings—all of the blessings, that God has to offer? If we believe in the Prophet Joseph Smith; if we believe in simple reasoning and logic, then we can see that a religion that does not offer you the opportunity to live all the laws of God, can never save you in the Celestial Kingdom of God. If men attain to the Celestial Kingdom of God, they have got to get there by being in harmony—or by living in harmony with certain fixed principles upon which that blessing is predicated.

Why are we obedient; or why are we not obedient? There are three great principles involved in obedience. They are: reasoning; faith; and knowledge. They all act together, and they act independently. Your obedience is dependent upon how well you are able to put them into practice.

In the book of Doctrine and Covenants—in the 45th section of the Doctrine and Covenants, verse 10, the Lord says this:

D&C 45:10-12
Wherefore, come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning.

Wherefore, hearken ye together and let me show unto you even my wisdom—the wisdom of him whom ye say is the God of Enoch, and his brethren.

Who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—

The Lord reasons with men, and thereby, by force of reasoning, gets them to be obedient. The laws that He gave to Moses, and the laws that He has given to all the prophets, in all ages of the world, are reasonable laws. Men have not always known how to reason with them. Men have not always understood the great reasoning—or the great wisdom behind the laws, and consequently, they were required in some instances to operate on another principle; and that principle was faith.

DOC. 44

Now, the Prophet Joseph Smith made the statement, in relation to the Patriarch Abraham; he says:

> TPJS, page 322
> The sacrifice required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life, he must sacrifice all things.

Now, just let's go back for a moment, and think about what happened in the case of Abraham. All his life he had been taught that human sacrifice was wrong. This was one of the things that was entered into – one of the false principles that was entered into, by the corrupt and idolatrous nations that surrounded him. As a matter of fact, he had fled in his youth from a city – from a country, where they performed human sacrifices. Now, we have a strange situation. The Lord seems to by-pass the reasoning of Abraham, and He gives him a command that he is to offer a human sacrifice; that he is to offer his only begotten son (excuse me) – the only son he had, through whom these promises that he was given were to come. He was promised that through Isaac would come the fulfillment of the great blessings that he had received; and God commands him that he is to offer that son, Isaac, upon an altar of sacrifice – a human sacrifice – foreign to all his understanding of what is right and what is wrong.

Why did God do that? Why did God require that of Abraham? Why did Joseph Smith say that if we are to attain to the keys of an endless life, we must offer a sacrifice like Abraham made? What is the reason for it?

Well, Brothers and Sisters, the whole world can reason – the whole world is equipped with the ability to reason; but where can you find faith? Where in the world can you find the kind of faith that Abraham had? It is the purpose of a religious organization to build that faith. . . .

Well, what does perfect faith mean? We know what perfect knowledge is, but what does perfect faith mean? Perfect faith – or faith, can be measured by the amount of the sacrifice that you are willing to lay upon your belief. If you are willing to stake your house upon your belief that if you do certain things you will make some money, then that is the extent of your faith. In relation to that principle that you intend to follow, by which you expect to make money. Whatever you believe in, you have to stake something on it; and to the extent of whatever it is that you are willing to stake upon your faith, that is the extent of your faith – or of your belief. And if a man has perfect faith, it means he is willing to stake everything on it – even his own life – or whatever it is that may be dearest to him. . . .

The world is full of faithless men. It is only a few men and a few women who have the capacity to believe that which they see not. It is the purpose of God's religious organization to increase that faith among men, that they might go forward and by their faith, make this sacrifice like was made by Abraham – and thereby lay hold upon eternal life, through the perfection of their faith.

> Ether 12:6
> **And now, I, Moroni, would speak somewhat concerning these things; I would show unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith.**

God requires that men be willing to act according to what they verily believe, before He will grant unto them a knowledge of things as they are. If they are not willing to act according to what they verily believe, how can God have any assurance that they would act according to knowledge? Therefore, God places upon men individual responsibility – the responsibility to decide upon what they believe, and what they do not believe; and He requires that they act according to that belief, and after the trial of their faith, then they receive a witness of those things:

> Ether 12:7-12
> **For it was by faith that Christ showed himself unto our fathers, after he had risen from the dead, and he showed not himself unto them until after they had faith in him; wherefore, it must needs be that some had faith in him, for he showed himself not unto the world.**
>
> **But because of the faith of men he has shown himself unto the world, and glorified the name of the Father, and prepared a way that thereby others might be partakers of the heavenly gift, that they might hope for those things which they have not seen.**
>
> **Wherefore, ye may also have hope, and be partakers of the gift, if ye will but have faith.**
>
> **Behold it was by faith that they of old were called after the holy order of God.**
>
> **Wherefore, by faith was the law of Moses given. But in the gift of his Son hath God prepared a more excellent way; and it is by faith that it hath been fulfilled.**
>
> **For if there be no faith among the children of men, God can do no miracle among them; wherefore, he showed not himself until after their faith.**

It goes on to reiterate all of the many things that are found in history, where men have done great miracles. He says that all of these things have come by the faith that was in the men who performed them.

Now, when we find that the prophets of God in this organization will first reason with us, and then require us to do things by faith, is it not in harmony with what we find in the holy scriptures? Is it not in harmony with the plan of God, to elevate men along the ladder of progress to that point where they are willing, through the perfection of their faith, to offer the sacrifice of all things? This is one of the greatest testimonies of the divinity of this work. . . .

As I said, obedience is based upon three principles: our reasoning; our faith; and our knowledge. The greatest blessing that we can acquire, Brothers and Sisters, is the ability to cultivate the gift of the Holy Ghost. Knowledge is a sure anchor to your soul. It is the means by which you can prevent yourself from falling; from departing from the work of God. If you know something, it's pretty hard to get you to turn from it.

Think of how hard it is to turn men from their own reasoning. If men believe something, or if they have reasoned it out for themselves and come to certain conclusions, is it not difficult to get them to turn and believe something else? You have got to come up with something pretty strong, to change the mind of man. Now, if they absolutely know something from an unimpeachable witness: by the power and gift of the Holy Ghost, which is an experience to them as real as any physical experience that they have had in this life, then do they generally stick to what they know? They do! It is simply – very simply upon the principle of opening a channel to heaven for ourselves, that we are able to acquire that principle, which is the strongest principle that exists in the universe, in getting men to be obedient.

If you want to protect yourself against disobedience; against doing those things that are not pleasing to your Heavenly Father, then open that channel that goes to heaven. Get the spirit of God for yourself! Cultivate the gift of the Holy Ghost. Acquire the ability to get revelation. It is the privilege of every single, solitary person that receives the gift of the Holy Ghost, to receive the revelations of heaven for themselves. It is the only real check and balance that you have against unrighteous dominion.

Does it not say, in the 121st section of the Doctrine and Covenants, that the rights of the Priesthood are inseparably connected with the powers of heaven? That means, then, if you have the authority of the Priesthood conferred upon you, that you must have the gift of the Holy Ghost. Inasmuch as you are not able to enjoy that gift, you don't have any authority in the Priesthood – no power.

What can you do, without the revelations of heaven? You can do nothing! Brigham Young said that a man that was not a prophet, seer, and revelator could do nothing to build up the

Kingdom of God upon the earth. And it's true, Brothers and Sisters. You could stand up here at this pulpit, hour by hour, and speak according to the wisdom of man, and it would do but little to build up the Kingdom of God upon the earth. But you can stand up here and say five words by the power of the Holy Ghost, and it will work in the hearts of men to build up His Kingdom upon the earth. You should know that! You should feel it! when a man speaks by the power of the Holy Ghost—to know that that is the means by which the Lord intends to thrash the nations of the earth; that it is the means by which He intends to establish His Kingdom.

Now, if you will go forward and be obedient; if you will do like it says in the 121st section, there . . . It says the powers of heaven can only be controlled upon the principles of righteousness. That means the authority of the priesthood can be conferred upon you; that you can have no power in it without the gift of the Holy Ghost; but that the gift of the Holy Ghost is dependent upon your righteousness.

In the 50th section of the Doctrine and Covenants, the Lord gave the Prophet Joseph Smith some instructions, in relation to this.

> **D&C 50:26-30**
> **He that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is the least and the servant of all.**
>
> **Wherefore, he is possessor of all things; for all things are subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the power, sent forth by the will of the Father through Jesus Christ, his Son.**

This means that by the authority of the highest Priesthood upon the earth, he can—that man who holds it—do anything. Do anything! He stands as God! But does he stand as God, if he does not cultivate this one thing that we have just been talking about? Not according to the scriptures. Even the highest man does not have any power without developing that channel—or having that channel being open unto him.

> **Wherefore, he is possessor of all things; for all things are subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the power, sent forth by the will of the Father through Jesus Christ, his Son.**
>
> **But no man (no man—not even the head) is possessor of all things except he be purified and cleansed from all sin.**
>
> **And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done.**

What greater power could God give to man upon the earth, than the power to ask whatsoever he will, and have it be done? That is the promise, Brothers and Sisters. Not just to the man who stands at the head, but to every man. If you are purified and cleansed from all sin, you can have the power of God to be with you.

> **But know this, it shall be given you what you shall ask; and as ye are appointed to the head, the spirits shall be subject unto you.**

We should understand that as we cultivate this gift of the Holy Ghost, by purifying and cleansing ourselves from all sin, that we open a channel whereby we can know what we should do; whereby we can know what we should say, and how we should act; what we should reveal, and what we should not reveal; so that we can be effective in building up the Kingdom of God upon the earth.

And Sisters, this is just as applicable to you as it is to your husbands. You receive the gift of the Holy Ghost just as much as they do. You have the power, through opening that channel, to be a light to your children, and a glory to all those who come within your range of association. That privilege is deprived from no one. It is not held from anyone who will purify and cleanse themselves from all sin. Brothers and Sisters, if we want to raise an Ensign, that is the only principle by which we can raise it. We can plan, and we can organize, and we can develop schemes from now to eternity, and we will never erect the Ensign; we will never establish the Kingdom of God in its fulness unless we purify ourselves; unless we cleanse ourselves from all sin; unless we acquire the gift and the power of the Holy Ghost. If we do that, there is nothing that can stop us.

Now, Brothers and Sisters, I have an absolutely sure knowledge that this is the work of God. That these are His prophets who are directing this work. And I promise you that if you will do these things, that you will receive the blessings. There is no blessing that comes without obedience—without obedience to the principle upon which the blessing is predicated. That is a law, irrevocably decreed. And if you want the blessing; if you want the privilege of being a part of the Kingdom of God upon the earth, enjoying the glory that will come to His servants who have erected that Kingdom, then you must follow these principles. You must be obedient! I bear you that testimony, in the name of Jesus Christ. Amen.

THE REALITY OF GOD

Speaker: J. Bruce Wakefield
General Conference
October, 1969 (?)
Colonia LeBaron, Chihuahua

Dear Brothers and Sisters,

I would like to express my appreciation for the opportunity that has been granted to me to serve with these brethren in the capacity to which I have been called. I believe that the experience that we have all had up until now has been absolutely necessary to our success—to the progress of this work, and to the ultimate fulfillment of the prophecies in which we believe.

I should imagine that if we look back in history to the time of the Prophet Joseph Smith, to the time of the Savior, to the time of the children of Israel, when various afflictions have come upon God's people, that they must have doubted—or that they must have felt that they had reason to doubt that God was with them. Imagine how the people must have felt in Israel, after they had been in bondage for several hundred years, serving masters who were cruel task masters.

Imagine how they must have felt in the time of Christ, when such glorious things were made manifest under His hands, and He was able to stand up and by the power of his speech, command the wind and the waves and have them obey Him; and then, a short time later, those same people—those same men who witnessed those things, not understanding what was befalling them, watched that man whom they believed—had had revealed unto them—to be the Son of God, nailed upon a cross and die, as other men die.

Think how the people must have felt in the days of the Prophet Joseph Smith, when they were in Zion's Camp and they were dying like flies with cholera. Think how they must have felt when all the members of the Quorum of the Twelve had left the Church except two. For all practical purposes, it seemed as though Mormonism—as though the Church of Jesus Christ was disintegrating upon the earth. Think about how the Prophet Joseph Smith, himself, must have felt when he was cast into prison.

. . . .

Brothers and Sisters, as we reflect back upon the experiences of these great men who have lived in the past ages of the world; as we spend time here in this place, reflecting upon the experiences that we have had, surely we should realize that these experiences are for our good, for our benefit, and that they will aid us and benefit us in accomplishing the job that God has sent us here to do.

Ask yourself a question, or two: If you were God, how would you train a man to have faith? How would you train a man to receive revelation? How would you train a man to be diligent? How would you train a man to be understanding?

You horticulturists—those of you who have practiced animal husbandry: If you want a superior product; if you want a product—a plant that will survive in the desert without much water, under scorching heat, would you plant there a rose? Or would you pick something that can be worked with, that can be developed? Will you not cross those plants that endure the best? If you have animals in which you wish to develop special characteristics, do you not choose those animals who have those characteristics that you desire, and cross them, and continue to cause them to multiply in a way that will produce the type of animal that you desire to produce?

God has done exactly the same thing with us. He has done it with our ancestors; He has watched carefully over those who have preceded us; He has carefully selected men and women who have passed through trials and tribulations, as we now pass through. Don't think for a moment that we would be able to withstand what we have already withstood, if we did not have an ancestry that has brought us to the condition that makes this possible. We should be grateful for our heritage. We should be grateful to our God that He chooses to put us through the things that we experience.

It's all a question, Brothers and Sisters, of *"testimony."* And I have tried to analyze in the last little while, what *"testimony"* really is, and why men have difficulty in having it strong enough to withstand the things that we have been speaking of. And I have tried to boil it down to what I think might be described as *"reality."* The more *"real"* we can make the world that we do not see, the more difficult it is for Satan to overpower us.

Who can tell me what the wind looks like? Who can tell me what the light is? What does it look like? I don't mean a shiny spot on the earth, or a pond of water where the light shines; I mean the light. Who can tell me what light looks like? Who can see the wind? It is there. Does anyone doubt that it's there? It's all around us. The light is all around us. We walk through it; yet, who can describe it? We see the effects of the wind. It was blowing that curtain awhile ago. We look outside and it blows the trees. We blow on our hand and we can feel it; but we can't see it. Because we can't see it, does that mean that it does not exist? It most certainly does not. Everyone here will agree that there is wind, that there is air; that there is light.

Who can tell me what heat looks like? Or what cold looks like? You can't see heat; you can't see cold. You can see red metal when heat is present; and you can see ice and snow, which is the effect of cold upon water; but can you tell me what the cold is like—or what heat is like? These are only evidences that these things exist; and we believe that they exist because of the evidences we see.

Well, Brothers and Sisters, that's just what God is like. The evidence of His existence is all around us. The evidence of the requirements that He puts upon us, that we must obey to obtain certain blessings, is all a matter of history.

Do we doubt that the wind has blown a thousand years ago? Why, if you look at those mountains. . . . Have you ever been to Bryce Canyon, and seen how the wind and the sun and the heat and the cold have shaped the face of the earth? How there is a record of unseen things that have gone by in past ages, thousands and thousands of years ago? Do the most brilliant scientists even deny that the wind has blown, the sun has shown, that there has been light, that there has been heat? They don't! Because there is a record upon the face of the earth that these things do exist; that they are real. And nobody doubts it!

Why, then, should we doubt that God will not give blessings to man unless he keeps His commandments? In these books that we have been reading from, we can find recorded what has happened, time and time, again. As Brother Dan described to us earlier, when the law was given, if the people obeyed it, they were prospered; when they did not obey it they

were scattered. It's a matter of history – a matter of historical record, that men believe in the record, whether they believe in God or not.

These are the evidences of God's dealings with man. Why, then, do we doubt? We might bring forth as many evidences and as many indications of the truthfulness of this work, every bit as concrete and every bit as real as the evidence of the wind and the sun.

Brothers and Sisters, I believe that we should look upon ourselves kind of like a hothouse. It's all covered with mud and dirt on the outside, and inside that hothouse is planted the seeds of an everlasting life. The only way that you can make those seeds grow, is to scrape off the crud and corruption from off the hothouse – to let the sunlight in, to make those seeds grow. That's actually the way we are. The spirit that is possible to receive – the power of God that it is possible to receive, is just as real as the light that comes from the sun. We can receive it, and we can grow tremendously in a spiritual way, if we will only scrape from our exterior the corruption that prevents that light and that spirit from entering into our bodies.

I believe, Brothers and Sisters, that we often lose sight of the "*reality*" of God; just as we lose sight of the fact that air is around us. We are dependent upon it for life – to breathe; we do it automatically. We breathe the air which sustains our life, and yet we forget about it even being there. So it is with the Spirit of God. We must cultivate the ability in our lives to absorb the Spirit that comes from God, so that we might have the kind of testimony that will enable us to endure the things that lie ahead ....

I pray, Brothers and Sisters, that we may take these principles to heart; that we may prepare ourselves to do the job that we must do. And I ask it, in the name of Jesus Christ. Amen.

COTEJADO

PART VI

THE RIGHT OF THE FIRSTBORN

46

COTEJADO

Discourse by William P. Tucker
General Conference
April 3, 1966
Colonia LeBaron, Chihuahua

Dear Brothers and Sisters,

I truly appreciate the opportunity to say a few words here this afternoon. I appreciated the remarks that have been made by all the brethren.

I will just make one comment in regard to the remarks that have been made by those that were missionaries in the French Mission, and especially with regards to the remarks which Brother Tom Liddiard made, and the marvelous manner in which the Spirit of the Lord acted in our behalf. All of us have been truly grateful that that Spirit did act in our behalf. And I would like to add that it wasn't a momentary thing; it was also as a result of many, many years of preparation. And I would like to just mention one or two incidents to illustrate that to you.

As a very young boy, I grew up in the Methodist Church. And later on, due to the convenience of distance, I was, more or less, I guess, what you would consider a Lutheran. The Methodist Church was quite a number of miles away (my parents never attended church) and the Lutheran Church was just around the corner.

The interest that I had in understanding these things seemed to consume me. I can remember earning enough money to buy the lesson manuals for every class, and trying to study and understand the things that they were teaching. But due to what I consider the teachings of my own parents, and especially a very dear uncle of mine, I always had a searching mind and a desire to actually know what the truth was and not just accept what was said. So at about the age of eleven I was asked not to come back again, because I asked too many questions. [laughter]

I couldn't understand the idea of a God without body, parts, and passions—and all these problems that they had—and so I more or less pursued the course of studying into the sciences; until, when I was about fourteen years of age, I met a young man who gave me a copy of the Book of Mormon.

And I might remark that at this time I had become at least an agnostic—I won't say an atheist, really—but an agnostic; I was pretty certain there wasn't even such a thing as God. Because every church I had gone to (at least, as far as I was concerned)—if they were His representatives, I didn't want anything to do with Him: because I couldn't see anything but confusion, and change, and variability.

So when this young man gave me a Book of Mormon and told me to read it; and that if I would read it and ask the Lord about it, it would be manifested to me that it was true, I can remember laughing, and saying, *"Well, I really appreciate the book, but I really doubt that it's possible to know whether it's true or not."*

Well, I was shortly to be very surprised. Because as I began to read that book the Spirit of God began to move upon me, and ultimately, to manifest to me the truthfulness of that book; and ultimately, of the mission of the Prophet Joseph Smith, who was its translator. And it was upon this basis that at fifteen years of age I became a Latter-day Saint.

Having been raised in a Protestant background, and with parents that had (though they didn't go to church very often) very high moral ideals; and having been trained in these things; three months or so after my baptism, when I found out that Joseph Smith had more than one wife, I can't express to you the emptiness that came upon me. And I asked myself the question, *"What on earth had I gotten myself into?"*

Immediately, I went to see the bishop, and received no satisfaction. And I talked with people that I felt were men of knowledge and understanding—teachers in the classes—and all I could ever find out is why they did away with it [laughter]; and a few justifications, such as, *"Well, there were so many more women than men, they had to be taken care of."* And I remember remarking, *"But that doesn't make it moral! I don't care if there were ten women to one man, that does not make it moral!"* And I tried to find out how such a principle could possibly be moral, and could not find the answer from the various individuals that I contacted.

And I decided that I would go to Salt Lake to General Conference. And while I was there, why, roaming around the city alone, one day, I happened into Zion's Bookstore (I was sixteen now), and I found two old volumes of the Journal of Discourses. And for the first time, I could see and understand, and was convinced of the morality of that principle. But another problem was simultaneously created. Now, I wondered why they ever did away with it! [laughter] And so I went and began to ask that question, without satisfaction. And that was the first time I found out that it's better to keep your thoughts to yourself. [laughter]

Finally, I feel I was very blessed, in that a very old gentleman in the ward came to me one day, and told me that he understood that I had a few problems, and would like to talk to me. And we discussed some of these things, and he told me, *"Just don't you worry about it."* And he read to me, out of the 85th section, that a man would come and fix it all up.

And so with this hope—from the time I was sixteen, until, in France, at twenty-two years of age; in other words, some six years had passed—Brother David sent me this copy of Priesthood Expounded; sent me a copy of the revelation that had been given through Brother Joel, and published; and [sent] in writing some of the conversations that he had had with Brother Joel and Brother Ervil and others, when he came here [to the Colony] to visit.

He wrote me a letter [sometime earlier]—Brother David did—and he said, *"Brother Bill, I have just found out that there is a man down in Mexico that actually claims to hold the authority Moses held."* He said, *"The person who told me this said he was crazy, but I think I will go down to find out."* And he said, *"I am going down there on a certain day, and I would really appreciate it if your faith and your prayers were with me, and that you would fast with me"*; which we did. And I can't tell you how we waited for the next letter. And the next letter came, and he was Mission President in Canada for the Church of the Firstborn of the Fulness of Times. [laughter]

At any rate, why, it was very shortly after this that we were excommunicated. And I might say that most of the French missionaries that were excommunicated at that time, had not heard of the Church of the Firstborn of the Fulness of Times, and that was not the issue of our excommunication. We were excommunicated because we would not surrender our intellectual liberty.

In my discussion in Paris with Hugh B. Brown, he told me that I did not have the r[illegible] read the scriptures and ask God for m[illegible]

they meant. I told him, *"Now, here I am, a president of this mission, the one in particular who is to guide the missionaries; and we, as missionaries, go to this Catholic people and tell them not to accept every word spoken by the Pope, but to read the Bible and ask God for themselves—and I don't have the same right?"* *"Absolutely not!"* he said. *"You must follow me, blindly—as I blindly follow David O. McKay!"*

This was the principle upon which all of the missionaries were excommunicated—that they would not surrender their rights of investigation, their right to study, their right to ask their own Father for knowledge and instruction and guidance.

Of course, since that time, I believe they [the missionaries] have been accused of just about everything that you can imagine. I have had people tell me that they heard I had done everything—from becoming a drunkard, to having joined the Communist Party. So rumors have truly been circulated in this respect.

Now I would like to say that in the heavens, when the foundation of this earth was contemplated, and when the spirits of all men (including we, ourselves, who are here today) met and discussed, and were instructed, and heard the plan that was to be instituted, there was among us there in the heavens a perfect order of government. And the Savior had been placed as the head of this government; or in other words, as the head of the Church; because He had been given the honor and dignity of a position in our Father's house (in other words, our Father, who is God)—He had been given a place of distinction and honor in His house, or in His family—that of the Firstborn. And as the Firstborn, the Father had placed upon Him many great responsibilities, as far as His brothers and sisters—we who are here today, and others who have gone before us, and will come after us.

It tells us, in the Doctrine and Covenants, that the Savior was, indeed, the Firstborn. I [will] read from section 93, of the Doctrine and Covenants, beginning in verse 21. The Savior speaks, and says:

> D&C 93:21-22
> **And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn. . . .**

Here the Savior then, by His own witness, proclaims Himself to be the Firstborn.

> **And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn.**
>
> **And all those who are begotten through me are partakers of the glory of the same, and are the Church of the Firstborn.**

Here the Savior declares that He was in the beginning with the Father, and was the Firstborn; and that *"all those who are begotten through me are the Church of the Firstborn."* (This is section 93, of the Doctrine and Covenants; verses 21 and 22.)

In the beginning then, when the Lord placed His children upon the earth and established among them His government, that government was patterned perfectly after the government that was established in heaven.

I would like to read some remarks here from the Teachings of the Prophet Joseph Smith that were made in a funeral sermon. The Prophet Joseph Smith, in making these remarks, commented on the fact that in the beginning, things were established on the earth exactly as they are in heaven. He makes the statement here, on page 325, of his teachings—in the funeral sermon of James Adams, the Prophet states:

> TPJS, page 325
> **The organization of the spiritual and heavenly worlds. . . .**

In other words, the organization of His Church in heaven—

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The organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings, was agreeable to the most perfect order and harmony: their limits and bounds were fixed irrevocably, and voluntarily subscribed to in their heavenly estate by themselves.

In other words, we voluntarily subscribed to the limits and bounds that had been fixed irrevocably in the heavens. We voluntarily subscribed to the perfect order and harmony that had been established there – that is spoken of in the scriptures as being the Church of the Firstborn.

Then it says that not only did we voluntarily subscribe to these principles, and to these laws, and to this order – but the Prophet goes on and says:

> **. . . and were by our first parents subscribed to upon the earth.**

In other words, in the beginning, when God established among His children a government, that government had in it the same limits, the same bounds, the same law, the same order, the same harmony that existed in heaven. And as Heber C. Kimball, in a discourse given in Salt Lake City, Utah, stated, *"In the beginning, our Father established upon the earth the Church of the Firstborn"* – that was the pattern.

Now, in heaven, who was at the head of the Church of the Firstborn? It was the Firstborn, Himself – the Lord Jesus Christ. He stood in the position that the scriptures explain to us as *"representing His Father"*; in other words, as standing as a Father to the people – being a God to them. He did not have – or does not have, in that capacity, any counselors. He, in that capacity, cannot be discharged or released, or set aside by the vote of the congregation. I'm sure all of you realize that it is not going to be up to us to put Him off of the throne of heaven; that He does not hold that position by virtue of our vote.

I think all of us, if we studied very carefully and reasoned upon it in our minds, would realize that the Lord Jesus Christ, as the Firstborn, standing at the head of the Church in the eternal worlds, stands in a position of perfect theocracy – or in a perfect law of theocracy. In other words, He acts as one individual, without counselors, making His decision by the voice of God, and these decisions not being subject to change or alteration, or His authority being diminished and bound by the vote of the congregation.

When then, the Lord established on the earth a pattern of government, patterned exactly after the government in heaven – with the same laws, the same principles, the same officers – it would, of necessity, have required that a man be established at the head of that government who stood without counselors; who represented the Firstborn; or as the scriptures state, who held the Right of the Firstborn, and stood as God to give laws to the people.

The Prophet Joseph Smith makes a great many statements, referring to this particular authority (which I will not read this afternoon, in the interest of time); but I would like to mention that the man ordained to the office which represented the Firstborn, or the Savior, over this mortal branch of His Church, took upon him a Priesthood – or a priest's office – that was patterned after, or that was like unto, or that was after the order of, the Priesthood, or the Priest's office, held by the Son of God.

And I might state, for all of you that have received through your education a prejudiced meaning of the word Priesthood, that it literally means the hood of a priest. A hood is a garment; a hood is a mantle; and anciently, the priest was known by the particular mantle or garment which he wore.

Moses had a particular garment. The people would see Moses in this particular garment and would know that he held the office of the High Priest. Aaron, the second officer in that government, had another garment that represented his priestly office. This was the hood of his priest's office – or the mantle, or garment, of his priestly office.

And so, when we speak of the Priesthood, or the Priest's mantle, or the Priest's office, which was after the order of the Son of God, we speak of that authority which constituted one man to represent Christ – a perfect law of theocracy; in other words, holding this position by the voice of God, and not by the vote and the voice of the congregation – a man responsible to God only.

The Lord has not, in any age, made it possible for His children in a rebellious condition, by their vote, to bind His ability to call them to repentance. If the whole of the people of God were in an apostate condition, and God couldn't send a prophet to them to call them to repentance because they wouldn't vote on Him, it would be absolutely ridiculous. It would be completely severing the authority of a heavenly parent. And so, God has this authority [to call His children to repentance].

And there has been, in every generation, a man who has held this office; in other words, the Priesthood, or the Priest's Office, which was after the order of the Son of God; patterned after, like unto, the very authority which the Firstborn holds over the Church in the eternal worlds. And this power, and this authority, according to the teachings of the scriptures, has descended from the days of Father Adam to this present time, in regular succession.

This is the testimony of the Prophet Joseph [See TPJS.158]. He uses those very words – *"regular succession"* – meaning each man anointing and appointing and ordaining his successor. If it is not in this fashion, it is not *"regular succession."* And we can read in the scriptures the descent of this Priesthood through Adam, Abel, Enoch, Lamech, Noah, and Shem (who was called Melchizedek), to Abraham, to Esaias; on down through various men that are not mentioned in the scriptures of the Old Testament, but have been given in modern revelation through the Prophet Joseph Smith, and are found recorded in the 84th section of the Doctrine and Covenants – down to Moses. Ultimately, Moses, of course, placed this authority upon the Savior in His earthly ministry.

I might mention at this point, that some have felt that since the Savior held authority in the eternal worlds, it was not necessary that He receive further ordination on the earth. Again, let me read to you a quotation from the Teachings of the Prophet Joseph Smith, wherein we are told how it was that the Savior received the authority that He received at various times in His life.

We read here, in the Teachings of the Prophet Joseph Smith, on page 308; it says:

> **TPJS, page 308**
> **If a man gets a fullness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it. . . .**

Now if the Savior came into the earth and brought with Him His Priesthood from the other side of the veil, and did not need ordination in this life, then neither do we. Because it states here that if a man gets that fullness of the Priesthood, he must get it in the same way that Jesus Christ obtained it. In other words, the Savior was baptized; the Savior received all the ordinances. It goes on to state:

> **. . . [he must] get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.**

In other words, here is the testimony that the Savior obeyed all the commandments, and received all the ordinances of the house of the Lord.

The Savior was ordained by Moses. And we could go on and read in the scriptures, and find that Moses, after ordaining the Savior, appeared upon the Mount of Transfiguration and gave further instructions to Peter, James, and John, who were commissioned with the Holy Apostleship. (This was not the time that the

Savior was ordained. The Savior had been ordained by Moses some years previous to this.) The scriptures bear witness that the successor of the Savior in this authority was not Peter. Peter was not the successor of the Lord Jesus Christ, in the office of Priesthood after the order of the Son of God.

I might mention that the scriptures tell us (and I won't again read them)—but the scriptures tell us that the Savior had the authority over *all things*. For it states in the testimony of John, chapter one, that the Savior had the power to restore *all things*. The Savior then, having the power to restore *all things*—when He died, who had the power to restore *all things?* Peter didn't! Because some fifty days later—the day of the ascension (as recorded in the book of Acts, in the 6th verse of the first chapter), Peter comes to the Savior and says:

> Acts 1:6
> [not verbatim]
> **Savior, will you—or wilt thou at this time restore again the kingdom to Israel?**

Peter knew he didn't have the power to restore *all things*. He didn't have the power to restore the kingdom to Israel. He did not have the keys over the civil branch of government, or he would not have asked this question after the Savior's death.

The Savior, according to the testimony of the Doctrine and Covenants, committed the keys over *all things*—in other words, the office, or priesthood, or priest's mantle, which was after the order of the Son of God—to his beloved disciple, John the Revelator. What position did John hold in the ancient church? It's **revelator**—John the Revelator. And we are told that John conferred this authority upon the Prophet Joseph Smith in the Kirtland Temple, on the 3rd of April 1836.

This visit was not the conferral of the keys of some previous dispensation of the gospel, as many have thought; nor the keys of missionary work, which had already been taking place under the direction of the Twelve Apostles (and the Seventy Apostles had been ordained the year before). When John the Revelator restored this authority, and these keys, the Prophet Joseph held the authority over *all things*. He received, at that time, the Priest's mantle, or the office of a Priest, which is after the order of the Son of God. The Prophet Joseph Smith, in other words, then stood as God to the people.

And I would like to read an expression that has always been very dear to my heart, that the Prophet Joseph Smith made to a conference upon one occasion, in this particular respect. Here the Prophet Joseph Smith states to the congregation:

> TPJS, page 363
> **God made Aaron to be the mouthpiece for the children of Israel, and He. . . .**

The Prophet says "He," and it's a capital H here; in other words, "**and He, God. . . .**" Now listen carefully to these words that the Prophet Joseph gives to the congregation.

> **. . . and He (God) will make me (Joseph Smith) to be God to you in His stead. . . .**

In other words, the Prophet Joseph knew he held authority by which he stood as God to the people.

And then, again, to emphasize that this authority was not subject to the vote of the people, at the end of the sentence, he says:

> **. . . and if you don't like it, you must lump it.**

In other words, this particular authority, by which the Prophet Joseph stood as God to the people, was not perpetuated by the vote of the congregation—the Priest's office, which was after the order of the Son of God.

Brothers and Sisters, that Priest's office which is after the order of the Son of God, has continued from the days of the Prophet Joseph Smith to our own day.

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President Brigham Young, who was President of the quorum of the Twelve Apostles upon the martyrdom of the Prophet Joseph Smith, never in his lifetime claimed to stand as God to the people. He did not, in his lifetime, claim to hold the very same authority that the Prophet Joseph Smith held, as a Priest after the order of the Son of God, with authority to restore *all things*. Brother Brigham humbly stated that he was a good hand to keep the wolves out of the flock.

There is not one President of the LDS Church—Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, all of whom we uphold as having been legally constituted Presidents—that ever claimed to stand as God to the people; that ever claimed that they held all the authority that the Prophet Joseph held, and that they were that Priest who was after the order of the Son of God. All of them held authority that was subject to the vote of the people. None of them received their authority, as President of the Church, from their direct predecessor. When their predecessor died, there was no President of the Church, in a quorum of three Presidents, until a new President was instituted by higher authority.

Now, this Priesthood of Melchizedek—this Holy Priesthood, which is after the order of the Son of God—is essential to the life of the Church of God; and according to the scriptures, has continued in the Church of God in every generation. And, consequently, you cannot have the Church of God without a Priest after the order of the Son of God at its head.

Brother Bruce, in his discourse, made reference to what he considered one of the most important passages of scripture—a prophetic passage—in section 64, of the Doctrine and Covenants. And I would like to read the passage that he made reference to. He stated—and the Lord revealed:

> D&C 64:38-39D
> **For it shall come to pass. . . .**

The word of the Lord—

> **For it shall come to pass that the inhabitants of Zion. . . .**

In other words, the Mormon people. And when it says, *"the inhabitants,"* that doesn't mean the President of the Church; that means all the people, for themselves.

> **. . . that the inhabitants of Zion shall judge all things pertaining to Zion.**

What is it that they are **not** going to judge? Nothing! They are going to judge "all things." Does that mean that they are going to judge the very leaders of their Church, to see if they hold authority? The next verse tells us:

> **And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be made known.**

They were going to reveal, then—the inhabitants of Zion [would] actually prove them. And they would prove them by what is written in these books—that they are not apostles; that they are not prophets—as it is stated here.

> **. . . (the) liars and hypocrites shall be proved by them. . . .**

Now, the Prophet Joseph Smith, in his teachings, gives one grand key by which you can detect someone who is lying in this particular respect. On page 375, the Prophet Joseph Smith makes this statement:

> TPJS, page 375
> **All men are liars. . . .**

Notice that!

> **All men are liars who say they are of the true Church without the revelations of Jesus Christ and the Priesthood of Melchizedek, which is after the order of the Son of God.**

If they do not have this office—this priestly mantle, then, and declare that they are of the true Church; according to the Prophet Joseph, they are liars. And, as the prophecy states, the

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inhabitants of Zion would have to judge all these things. And the liars and hypocrites would be proven by them; and those who were not apostles and prophets would be made known.

The scriptures tell us, Brothers and Sisters, that this great test, this great proving, would come upon the Mormon people, in fulfillment of prophecy; that a man would come, as the scriptures state, from the darkest corner of Mormondom – from the most defamed – from the blackest family in Mormondom; the one whose reputation had been dragged through the mud; the one most feared and most hated. And a man from this family would present himself to the Mormon people, as the priest after the order of the Son of God, having the revelations of Jesus Christ to give them. And this would be their test. And if they would not receive the word of the Lord through this servant, who was *"marred more than any man"* – who was defamed and blackened in their eyes – they would be *"cut off"* from among the people of the covenant.

Brothers and Sisters, if Brother Joel is not that man, do you want someone that's even blacker? [laughter] Do you want someone that's harder to accept? Do you want someone about whom they have told more lies? Do you want someone who will test you more?

The scriptures make it very plain that this man would come *"marred,"* more than any other man – defamed; but that God would heal him, by showing through him the work, and His glory and His wisdom; in other words, that God would heal this man by showing that *"His wisdom was greater than the cunning of the devil,"* and would expose this refuge of lies, and would actually bring forth the light of the gospel; and that the righteous in the heart's core of the Mormon people would rise up in that day and take upon them the dignity, and great responsibility, which is the rightful heritage of the Mormon people; and go forth in that day and fulfill the mission that is the mission of the Mormon people.

And I testify to you, Brothers and Sisters, that Brother Joel F. LeBaron is that man; that he is a Priest after the order of Melchizedek, which was after the order of the Son of God; that he stands in this capacity to be the revelator to the people; that he received this authority in a *"regular succession"* from the Prophet Joseph, to Benjamin F. Johnson, to Alma Dayer LeBaron, his father; who conferred this authority upon [Joel] himself. And I wish that we had the time to investigate all the scriptures, and all the other very interesting testimonies that would prove these things to you.

I bear this witness; and pray, Brothers and Sisters, that we might go forward and bear the burden of the calling and responsibility that is upon us all, as the sons and daughters of Ephraim. And this I pray, in the name of the Lord Jesus Christ. Amen.

THE HOLY PRIESTHOOD AFTER THE ORDER OF THE SON OF GOD

Speaker: William F. Tucker

General Conference
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Brothers and Sisters,

I surely appreciate the opportunity to speak to you, in this first session of our conference. I have been very grateful for the words we have heard thus far, the impression I'm sure it has given us, and renewed determination to go forward; to rid our systems, as Brother Paisano just said, of *"every form of cowardice"*; be willing to lay all that we have upon the altar, that we might indeed accomplish those things that God has in store for us.

When we actually consider that we live in the day in which God was going to fulfill the covenant that He made with our fathers, Abraham, Isaac, and Jacob, we should be filled with great joy.

I think in terms of the time that Moses went up on the mount and received from the Lord some instructions; and he received, in connection with those instructions, certain covenants that God was going to make at that time with the house of Israel; a covenant whereby the children of Israel were going to be able to enter into His rest while they were in the wilderness, which was a fulness of His glory; a covenant by which they would enter into His presence, and live there – actually behold the face of God and live. And we know that they came to the foot of the mountain, and they saw the mountain trembling with fire and smoke and lightnings and thunders, and so forth; and they said, *"Now, Moses, you go see the Lord and talk with Him. We will wait down here."* . . . .

If we go and read in the scriptures, especially in the Inspired Version, where it is made very clear what happened on this particular occasion, it tells us that God – because His people (in other words, the children of Israel) would not receive the last law – would not actually keep their part of this covenant – that God was not going to actually establish that covenant in that day. Of course, we read the story of how it was, that Moses went on down and broke the tablet upon which the Lord had written. We read here, in the 10th chapter of the book of Deuteronomy – this is in the Inspired Version of the Bible, beginning with the first verse:

> Deuteronomy 10:1-2 [I.V.]
> **At that time the Lord said unto me, Hew thee two other tables of stone like unto the first. . . .**

This is after Moses, now, had broken the first tables; after he had come down off the Mount, and seen the children of Israel having fallen again into a state of wickedness. So he says – the Lord said unto him – this is Moses speaking:

> **Hew thee two other tables of stone like unto the first, and come up unto me upon the mount, and make thee an ark of wood.**

And I will write on the tables the words that were on the first tables. . . .

So here, he must take a second set of tables up onto the mount. And the Lord said He would write on that second set of tables, according to what He had written on the first tables:

—which thou breakest. . . .

Now, this is what he didn't write on the second set of tables.

save the words of the everlasting covenant of the holy priesthood, and thou shalt put them in the ark.

Well, in the second set of tables, then, that Moses took up onto the mount, and upon which were written laws and principles and covenants, the Lord omitted one thing: and that was the words of the everlasting covenant of the Holy Priesthood. And, of course, we can then read what happened in the Doctrine and Covenants; where it tells us:

D&C 84:23-25
Now this Moses plainly taught to the children of Israel in the wilderness, . . .

(This is section 84, beginning with verse 23):

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.

Therefore, he (the Lord) took Moses out of their midst, and the Holy Priesthood also;

Well here, we find that because of the wicked condition or fallen state of the children of Israel; because they would not receive the last law; because they were not willing to do those things that would sanctify them, whereby they might enter into the presence of God in the wilderness—the Lord, in giving them a new set of plates, omitted the words of the everlasting covenant of the Holy Priesthood, and took Moses and that Holy Priesthood out of the midst of the children of Israel.

Now, thus far, I think that all of us would be agreed that this is what happened. But when we begin to examine what was taken out of Israel, what this Holy Priesthood was, and what this covenant was that was not written upon the second set of tables; which was to be renewed with the house of Israel in the last times, according to the promise that God made with Abraham, Isaac, and Jacob—with Moses and others—even with the children of Israel; when we begin to examine of what this covenant consisted, and its fulfillment, and what this Priesthood was that was taken out of the midst of the children of Israel, then, we begin to enter into the differences that exist among the various groups of people, who believe, let's say, in the holy scriptures that have been revealed to us—and given to us through the Prophet Joseph Smith.

I feel that, for all of us, it might be worthwhile—refreshing—and renewing our understanding of the scriptures, in this regard, just to ask you what it was that Moses held, when it says he had the Holy Priesthood? Just exactly what was taken out of Israel, when this Holy Priesthood was taken out of Israel with Moses? And what continued in Israel? With what Priesthood were they left? What ordinances could they participate in? What laws could they carry out? What kind of blessings could they obtain? This, I think, is a subject of vital interest to all of us.

I might go on reading, concerning this covenant, for just a moment. The Prophet Joseph Smith made some statements concerning that covenant, that I think would be beneficial for us at this time, as well. On page 14 of his teachings, he makes the following declaration—down toward the bottom of page fourteen, he said:

TPJS, page 14-15
This covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or no covenant can be made.

Obviously, if the Prophet Joseph stated that that covenant had not been made with the house of Israel, or the house of Judah, why, I think we can understand that such was the case. That covenant had not, by the days of the Prophet Joseph Smith, actually been established. Yet we know that in the meridian of time, Jesus, the Christ came, holding the same Priesthood authority that Moses held; and yet, the covenant was not established in his day.

On the very bottom of page 14, the Prophet Joseph continues, saying:

Christ, in the days of His flesh. . . .

In other words, it's speaking of the Meridian of Time.

Christ, in the days of His flesh, proposed to make a covenant with them. . . .

He came with that intent desire to establish this covenant that Moses had attempted to establish, but which the children of Israel would not keep (which covenant the Lord did not write on the second set of tables, and that brought about the taking away of the Holy Priesthood with Moses)—the Savior came with this very same Priesthood.

Christ, in the days of His flesh proposed to make a covenant with them, but they rejected Him and His proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time.

So here we have a condition, let's say, in the days of the Savior that was parallel to the condition which existed in the days of Moses. That is, that both of these individuals attempted in their time, to institute the fulness of the everlasting covenant of the Holy Priesthood among the people. Of course, it says that they rejected the Savior and His proposals. And, of course, the children of Israel rejected Moses' proposals. They wanted Moses to go talk with the Lord. They were going to stay at the foot of the mount; they were not interested in entering into the presence of the Lord—enter into His rest; which is the fulness of His glory; while they were in the wilderness.

Well, the question arises, then, exactly what was this Priesthood that Moses held, by which he attempted to sanctify the people—the children of Israel, so that they might enter into the presence of God while they were in the wilderness? What was the Priesthood which the Savior held, by which he attempted to renew that covenant—or make again that covenant with the house of Israel—when both He and His proposals were rejected?

Of course, we can read of a future time when that covenant was actually going to be fulfilled; when another man was going to be raised up, holding the same Priesthood which Moses held—this Holy Priesthood—in fulfillment of the covenant which God made with Abraham, Isaac, and Jacob. And through the power of this Priesthood, this new servant, this Deliverer, would be able to bless the people, officially—to take away their sins, as it states in the scriptures, and bring them into the presence of God; in other words, as it is stated in other places, actually usher in the great millennium, that has been looked for by all the prophets since the world began.

Now, in investigating the subject of this Holy Priesthood, I think probably, the clearest declarations on the subject can be found in the Doctrine and Covenants. I would like to read just a few things in the Doctrine and Covenants for a moment, from section 107. It tells us, in verse 18, of the 107th section of the Doctrine and Covenants; it says:

D&C 107:18
The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church—

Well, this now, is defining the power and authority of the higher, or Melchizedek Priesthood. Let me state that the higher, or Melchizedek Priesthood, as spoken of here, is a Grand Head, or the First Grand Head. We can find that by looking back up at verse 6 of the very same section; which states:

D&C 107:6
[illegible] there are two divisions or grand heads

There are two Grand Heads of Priesthood. It says:

one is the Melchizedek Priesthood. . . .

The First Grand Head—the higher of these two Grand Heads is the Melchizedek. And this is the one that is here being described, in verse 18; at least, its power and its authority is being described.

Its power and authority, among other things, is to hold the keys of all the spiritual blessings of the church.

Now, which keys of the spiritual blessings of the church are not held, then, by the higher, or the Melchizedek Priesthood? Which ones are held by some lesser officers, but not by the higher one? . . . . When these keys of spiritual blessings are held, they are held by the higher, or Melchizedek Priesthood; because, the power and authority of that Priesthood is to hold the keys of all the spiritual blessings of the Church.

(Well, with that in mind, just a moment, we will . . . if you have your books and you are following, keep your hand there. We are going to go back to section 107 in just a moment. I would like to turn for just a moment, to section 132).

In verse 7, of section 132, there is an authority spoken of, there are keys that are spoken of—keys and authority to perform certain spiritual blessings. (I will not enter into at this time—into the discussion of just which spiritual blessings these are; there might be some disagreement, but I don't believe there is any disagreement over the fact that these are keys and authority to perform some spiritual blessings—whichever they are). Well in the middle of this particular verse, in brackets, we have the following words:

D&C 132:7
(and I have appointed unto my servant Joseph **to hold this power in the last days, and there is** never but one [AND THERE IS NEVER BUT ONE] on the earth at a time on whom this power **and the keys of this priesthood are conferred**),

Here, we have the keys of the Priesthood. We have some keys to perform spiritual blessings—that are conferred upon only one man on the earth at a time—certain keys of higher blessings that are conferred upon only one man on the earth at a time. And over in verse 18, back in section 107:

D&C 107:18
The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church—

If this Melchizedek Priesthood—this First Grand Head—or higher of the two Grand Heads; if it holds the keys of all the spiritual blessings, and there are certain spiritual blessings, the keys of which can only be conferred upon one man on the earth at a time—how many men do you believe can hold this Melchizedek Priesthood spoken of here, in the 18th verse of section 107? Surely, not 144,000 men. Surely, not even three could hold a Priesthood that contains keys of blessings that can only be conferred upon one man.

The Priesthood spoken of in section 107, the Melchizedek Priesthood—the First Grand Head, which holds the keys of all the spiritual blessings, holds those keys which only one man can hold; and only one man can be the Grand Head of Priesthood, and hold the Priesthood which was after the order of Melchizedek, which was after the order of the Son of God, in its fulness.

Now, let me here state, very quickly: There is authority that is to be conferred upon numbers of men, to go forth as agents of the Son of God—to go forth as agents and bless the people and do ordinances in His holy name; and that authority is properly called the Melchizedek Priesthood, because all Priesthood is Melchizedek. But remember, that the Prophet Joseph taught that there are different portions or degrees of that Priesthood. And all of it, the fulness of it, the entirety of that Priesthood, is an authority which only one man on the earth at a time can have conferred upon him, because, it contains within it the keys of all the spiritual blessings—plainly, as the scriptures state.

Well, of course, it contains other blessings—other powers; as it goes on to state, in verse 19:

D&C 107:19
To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.

Here, we get to this covenant again, that needs to be established—this covenant that Moses attempted to establish. This covenant must be, and can only be established through the medium of the Priesthood of Melchizedek in its fulness; in other words, through the medium of a servant holding the keys of power which Moses held; which Melchizedek held; which the Savior in the flesh held. This is the only power that can bring down the Ancient of Days, that can bring the people into that gathering, when the Ancient of Days will come into their midst. This is the very same condition that Moses and the Savior attempted to establish.

This is, then, the power through which this new covenant is to be established. We can read in a number of other places in the Doctrine and Covenants, where descriptions of this particular Priesthood are given. We might turn again to section 132—this time, verse 45. Here, again, speaking to the Prophet Joseph Smith, the Lord gives some more qualifications of this higher, of the two Grand Heads of Priesthood; in other words, of the Priesthood of Melchizedek, or the Priesthood which was after the order of the Son of God.

Surely, all of the various elders that believe that they hold the Melchizedek Priesthood, I'm sure, would not claim that they held the same authority which the Son of God holds; that their authority was purely theocratic; that their authority was not subject to the vote of the people, as far as its perpetuation and revealing the word of God.

In verse 45, of section 132, the Lord says, to the Prophet Joseph:

D&C 132:45
For I have conferred upon you the keys and power of the priesthood, wherein I restore all things. . . .

In other words, the Prophet Joseph had received the keys and power of the Priesthood, where *"all things"* were restored. Now, what things are left out of *"all things"*? I know it is very common for we, as mortal individuals, to use *all* and *never* and those kind of words quite loosely, when we really don't mean *all* and *never*.

I can say this one thing, that I never (and I use that word here) have found where the Lord used them loosely. I have never (again) found a revelation where the Lord said all or never, when He didn't mean all or never. Because, He is extremely careful about these kind of things. And whenever we think that He should have said something other than all or never, it is because we did not understand; not because He did not understand. If we would know the truth concerning the Holy Priesthood of God, we must stand upon the things which God has revealed. If we cannot stand upon them, why, we must make some change in our beliefs, our understandings, our doctrines, and our ways, so that we can stand upon them.

Well, here, the Prophet Joseph had conferred upon him the keys and power of the Priest-

This Priesthood held by the King of Salem.

In fact, that Priesthood is a perfect law of theocracy. . . .

Before we finish that sentence, let me comment on that much of it: *". . . a perfect law of theocracy."* I think we realize that in the origin of the word *"theocracy,"* that that literally means *"God's government,"* or *"government by God,"* wherein He alone administers as an independent agent, and it involves, absolutely, not one single element of democracy. If it involved one element of democracy, it would no longer be *"perfect theocracy"*; it would be a mixture of the two. But here, we have the Prophet Joseph describing it as a perfect law of theocracy. Therefore, could three men hold it? Could there be a presidency of three men holding this authority? Absolutely not! Because, in order for those three men to be agreed, there would have to be a vote among them, and that involves democracy. A perfect law of theocracy can be held by only one man on the earth at a time. And it goes on to state, in the Prophet Joseph's teachings:

In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam.

This Priesthood actually stands as God to the people—representing God: A man for whom God is responsible. We read in the scriptures that there is authority that God will never allow to lead the people astray. In other words, as Paul states in the book of Hebrews, there is authority which can actually be the surety of a better testament; in other words, can actually lead the people into the presence of God; and in which, let's say, at least in the revelations of which, the people can have complete confidence. This authority stands as God to the people to administer the laws, it says, and endless lives. Through this priesthood then, the laws are given to the people, and endless lives are ministered unto the sons and daughters of Adam, according to the Prophet Joseph's teachings. This Priesthood, the Priesthood which Melchizedek held, stands as God to the people.

The Prophet Joseph, as already stated, held this Priesthood. We read in section 132 where God had conferred upon him the authority wherein all things are restored. He had conferred upon him the keys and power of the Priesthood that can only be conferred upon one man; which, of course, is the Melchizedek Priesthood, or the Priesthood which is after the order of the Son of God, that holds all these keys. Joseph, then, must have stood as God to the people, and he stated so—as much. We might read here in his teachings—the Prophet Joseph makes this statement—(the bottom of page 363):

TPJS, page 363
God is not willing to let me gratify you; but I must teach the Elders, and they should teach you.

Then he says:

God made Aaron to be the mouthpiece for the children of Israel, and He . . . .

That's a capital "H" here. In other words, God, still.

. . . and He (God) will make me be god to you in His stead, and the Elders to be mouth for me;

In other words, Joseph was actually made a God to the people. He was to represent God to them. He held this Priesthood of Melchizedek, which was after the order of the Son of God; and therein stood, as it says, as God to the people, to administer laws unto them, and to administer endless lives to the sons and daughters of Adam. Here again a phrase that I like quite a bit (it ends up this particular sentence) shows that there were no elements of democracy involved. The Prophet says:

. . . and if you don't like it, you must lump it.

But here the Prophet mentions very clear, that the authority by which he stood as God to the people was not subject to their vote. He was

an authority that they either had to like or lump. Consequently, the Prophet was able, in his time, to begin to administer endless lives to the sons and daughters of Adam; and to reveal the laws—administer the laws to the people, and begin to set up the Kingdom of God in its various divisions and branches and departments of government, and accomplish a very great work.

But as he, himself, stated—that covenant that God had in store for the children of Israel was not made with the house of Israel, nor with the house of Judah. But he said (in page 14 of his teachings—I won't take the time to read it, now) that that covenant would be fulfilled when the times of the Gentiles were fulfilled; in other words, when the fulness of the Gentiles was brought in—that actually, the covenant would be fulfilled—when a Deliverer would be raised up, holding this same Holy Priesthood, who could stand as God to the people; in other words, represent God in the earth, holding theocratic authority to give the laws to the people and administer endless lives unto them, and actually bring a people into the presence of God—sanctify them in such a manner that they might enter into His presence.

This was the great desire of ancient prophets. They prophesied on the subject, spoke of the subject, and said that it would be fulfilled in the dispensation of the Fulness of Times. That's when *"all things"* would be gathered together in one—all these laws established, all these principles; everything that had existed in every former dispensation would be revealed and established in the last dispensation, that there might be a full restoration and restitution of all things. And, of course, that could only come through a man who had the authority through which *"all things"* are restored.

Well, I think there is ample evidence that Melchizedek held this authority; that Moses held this particular authority; that the Savior in the flesh held this particular authority; and He was actually—according to the Teachings of the Prophet Joseph Smith—ordained to this authority while He was in the flesh. Actually, He makes the statement in the book of Matthew:

Matthew 28:18
[not verbatim]
I was ordained . . . .

Says the Savior:

. . . to all power both in heaven and in the earth.

This particular statement is used by the Prophet, and by Brigham Young, and others, in the Prophet's time, to show that the Savior was ordained to the power and authority that He held while in the flesh. Of course, in the Prophet's teachings, page 308 (referring to some other blessings), it says that if certain individuals will receive this particular priesthood, they must receive it just as the Savior received it: that was by obeying all the laws and keeping all of the ordinances. In other words, the Savior actually received that authority in the very same way that Moses received it; the very same way that Melchizedek received it.

We might, for just a moment, find out just how it was that these particular individuals did receive that Priesthood. Sec. 84, we read earlier; where it stated that Moses and the Priesthood he held was taken out of their midst, describes a lineage through which this Priesthood descended; and it tells us, beginning with verse 6, that Moses held the Holy Priesthood, and that he received this Holy Priesthood:

D&C 84:6
. . . under the hand of his father-in-law, Jethro.

Jethro, the priest of Midian, actually held the authority that's conferred upon only one man on the earth at a time. We are told:

D&C 84:7-14
And Jethro received it under the hand of Caleb;

And Caleb received it under the hand of Elihu;

And Elihu under the hand of Jeremy;

And Jeremy under the hand of Gad;

And Gad under the hand of Esaias;

And Esaias received it under the hand of God.

Esaias also lived in the days of Abraham, and was blessed of him—

Which Abraham received the priesthood from Melchizedek. . . .

And we could read back in the teachings of the Prophet, where it's speaking of Melchizedek holding the First Priesthood and Abraham the Second; it then goes on to tell us that Melchizedek ordained Abraham to the First, and Abraham became Melchizedek's successor, as God to the people. After Melchizedek and his city were taken and joined to the city of Enoch, Abraham continued then to administer as God to the people; as giving the laws, and giving those great blessings of eternal life to the sons and daughters of Adam.

Well, from Abraham it did not go to Isaac. From Abraham, it went—as spoken of here in section 84 of the Doctrine and Covenants—to a man by the name of Esaias. Not the Isaiah that's spoken of in the Bible, in the Old Testament; a man by the name of Esaias became the heir of the Priesthood of Melchizedek—the keys and powers of which only one man on the earth at a time can hold. This authority did not go to Isaac. What Abraham gave to Isaac was the number two position; in other words, the Second Priesthood, which the Prophet Joseph said was Patriarchal authority, or Patriarchal power.

This was the authority which descended from father to son, and went from Abraham, to Isaac, to Jacob, to Ephraim, and descended down into Egypt with the house of Israel. This was the Priesthood that the house of Israel understood and knew while they were in bondage; but it was not the Priesthood of the Deliverer that they expected to come and release them from Egyptian bondage. Though they had among them a priest after the order of Joseph, and Jacob, and Isaac; though they had the Patriarchal authority, and the Second Priesthood, and great blessings, they still looked for a greater Priesthood to come and deliver them from Egyptian bondage. And of course, this they found in Moses.

Moses—an Israelite, born in Egypt, raised in Egypt, had to go to the deserts of Midian and obtain that Priesthood from the only other man—from the only man at that time on the earth who held that power, even his father-in-law, Jethro. Jethro, then, by continuing the lineage of this Holy Priesthood, conferred upon Moses the greater power; in other words, the power of the Melchizedek Priesthood, with the keys and power to perform all the spiritual blessings. And with this power Moses was then enabled to go into Egypt and lead the children of Israel out of bondage with great power, and lead them to the promised land.

Now, of course, in the last days, it speaks of a similar thing taking place; that there would be a man like Moses raised up to actually lead the people. This would be in fulfillment of the covenant that God made with our fathers—that in the very last times there would be a man like Moses raised up, a man holding this same Holy Priesthood; and this man should have some claim on that Priesthood through a lineage that had come from Adam down to the present time. Because we can read on here in section 84, that Melchizedek received the Priesthood, on back through Noah, to Enoch, and Abel—right back to Adam.

Now, I think you will find that this Priesthood lineage is quite different from the Priesthood lineage of the Patriarchal power (as found in section 107); wherein it speaks of a Priesthood going from Adam to Seth, here we find a Priesthood that went from Adam to Abel. Most people don't believe that Abel actually held this great office; that he actually stood at the head of the dispensation. By the way, it's the holding of this power, you might say, that constitutes the head of a dispensation; in other words, the power to actually dispense the gospel blessing. But we read here in the Teachings of the Prophet Joseph Smith something

rather interesting in that respect. The Prophet Joseph begins to describe the descent of the Priesthood; and he speaks here of Abel; and speaks of Abel actually revealing some very great things unto the Apostle Paul. It says here that—on page 169:

TPJS, 169
We read in Genesis 4:4, that Abel brought the firstlings of the flock. . . .

and so forth. And then there's a quotation here, from the 4th verse, of the 11th chapter of Hebrews, that I won't necessarily read at this time; but then the Prophet says.

How doth he (Abel) yet speak? Why he magnified the Priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation;

"Holding still the keys of his dispensation." In other words, actually, Abel held the keys of a dispensation. And you hear of the Adamic Dispensation; and then we even skip down to Enoch's dispensation; but Abel held one as well, because he held the Holy Priesthood. While the Patriarchal line descended through Seth and Enos, Cainan, Mahalaleel, and these others, this lineage descended down through Abel and Enoch, and Lamech, and Noah, and Melchizedek—a completely different lineage; wherever these two priesthoods—these two Grand Heads descended—the First and the Second—there are recorded in the scriptures the lineages, you might say, of these two Priesthoods, and their descent; whereby they can be easily traced down through modern times—and a description of their powers and of their authority.

But for just a moment, something that might be of interest to us, is to review a few of the scriptures that speak of the transition of that Priesthood from the meridian of time to the Prophet Joseph. Now, we know that the Prophet Joseph held this Priesthood. In section 132, it makes the statement that he had received the keys and power of the Priesthood wherein all things were restored. Well, we might go to section 77 of the Doctrine and Covenants for a moment and read a very important verse regarding this particular subject. Section 77, I'm sure all of you are aware, is a set of questions and answers regarding the book of Revelation and its interpretation—the revelation of John—the very last book found in the compilation of the Bible.

Well, in question 14, we have a rather interesting subject taken from the tenth chapter of John's revelation. It says:

D&C 77:14
Q. What are we to understand by the little book which was eaten by John, . . .

And I don't think there should be any question about which John this is—

as mentioned in the 10th chapter of Revelation?

We won't take the time to go into the 10th chapter of Revelation at this moment, but any of you who are confused as to which John this is, read the 10th chapter of the book of Revelation. Read the whole of the book of Revelation, and I think you will find that this is John the Revelator receiving this revelation. He was invited by an angel to take a certain book and to eat it.

Well, the question is, what are we to understand by that little book which was eaten by John? Notice, now, John ate this little book; not Noah; not Moses; not Abraham; not any other man but John. John ate this little book. And what are we to understand by this?

A. We are to understand that it was a mission, and an ordinance, for him. . . .

Not for Moses; not for Melchizedek, or any other, but it was a mission and an ordinance for John—John the beloved disciple—John the Revelator:

. . . to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things.

"Must come and restore all things." Who was the Elias that was to come and restore all things? According to the plain reading of the scripture, John the beloved disciple. This was the meaning of the little book which he ate. This was his mission; this was the ordinance which he was to perform, and that was to restore *"all things."* He was the Elias who was to come and restore *"all things."*

Well, this particular revelation—these questions and answers were given in 1832. Therefore, it says here, that this Elias was to come and restore *"all things."* Obviously, he had not yet come, and *"all things"* had not yet been restored. Or that power and authority of the Priesthood, wherein *"all things"* are restored—or, that is to say, the Priesthood of Melchizedek; which holds all the keys; which only one man on the earth at a time can have conferred upon him—that authority had not been restored in 1832. Yet there were elders and high priests in 1832—[There] weren't any Seventies yet, of course. They were going out and laying on hands and giving the gift of the Holy Ghost to people, confirming them members of the newly organized Church; baptizing, preaching repentance. We can even read that some brethren received even much higher blessings.

Still, this particular Priesthood, which Moses, Melchizedek, [and] the Savior in the flesh held, was not yet restored to the Prophet Joseph; but he was promised that it would yet be restored. And it was going to be restored by John the beloved disciple; who, of course, was the Savior's successor in that Priesthood. Maybe you have wondered why it was that he was translated, and what great mission it was that he had to continue in the earth. Well, this was part of it. Actually, he continued to administer for those who were heirs of salvation in the earth; he continued to preside over the dispensation of the gospel. John actually accomplished some extremely great things (that I won't go into at this time)—as far as actually preaching to people and organizing them according to the true pattern and true laws of God. We are in the habit of thinking that shortly after the death of the Savior that the Church of Christ actually fell to pieces. Such was not the case. Investigate! Study carefully the scriptures, and you will find that John actually ministered in various places, and that there actually were Saints for some time afterwards.

Well, this same John was to come in the last times, and restore this Priesthood—*"all things."* It says he was to restore *"all things,"* and he was to come and do this as an Elias. Now, this is one of the reasons that people have gotten confused on this Elias question. They read in the scriptures, and they read about these Eliases and they get all mixed up as to what the mission of Elias is. And the reason they do is because the scriptures speak very clearly of two kinds of Eliases—two separate types of Eliases.

In the Inspired Version of the Bible, in the first chapter of John, this distinction is made very clear; because it brings out that John the Baptist was an Elias, whose mission it was to prepare the way. But John the Baptist, in being questioned by the Pharisees and the Scribes, in this same chapter, says, however—

John 1:22 (I.V.)
I am not that Elias who was to restore all things
. . . .

making a very great distinction between those Eliases whose mission it is to prepare the way, to hold the Priesthood which Aaron held; which John the Baptist held, which is the Second Priesthood—the Patriarchal power—and those officers, or those servants who come as Eliases, with the power to restore *"all things."*

Well, this was the kind of Elias that the Savior was. He is called, in the first chapter of the book of John, an Elias, who came to restore *"all things."* It speaks in a number of places, of these Eliases, who came to restore *"all things."*

Well, what kind of an Elias was John the Revelator? It says, here:

D&C 77:14A
. . . behold, this is Elias, who, as it is written, must come and restore all things.

He wasn't the kind of Elias that John the Baptist was. He was the same kind of Elias that the Savior was—an Elias who had the power to restore *"all things"*; in other words, who held this highest Priesthood office, through which all laws are revealed, all departments of government established, and the channel through which all knowledge and power come unto the children of men. So we need to look for a time at which this particular John came, not as John the Beloved, but as Elias, and restored *"all things."*

Now, I might mention again here, so that we will understand this clearly; that is, that the authority over *"all things,"* the power to administer in all the blessings of the gospel, is the authority to preside over the dispensation of all the laws and blessings. And consequently, it actually constitutes a man the head of the dispensation; or, we might say, confers upon him a dispensation of the gospel, or the power to administer—to dispense it.

We are in the habit of thinking of a dispensation as a period of time, [but] a dispensation means to dispense, to give out, to bestow something; and in very early times, that was actually the name that they used to put on stores, and so forth. But a dispensation is different material, and in early English times, people came to be called by that name; such as the name of Spencer actually came from these people that operated stores, for they had to dispense things. It became a family name, finally, like Baker, and all these other things—Carpenter and whatever name you might want to figure out. Well, Spencer was the store keeper, because he gave out things—dispensed something. The heads of dispensations did the same.

Well, this Elias did come. And it's recorded here in the Doctrine and Covenants, in a set of heavenly manifestations and visitations that were received in the Kirtland Temple by the Prophet Joseph and Oliver Cowdery on the 3rd of April 1836. And we read in this particular section, 110, the 12th verse, about this visit of Elias. And I think this verse has probably caused more discussion and more consternation and misunderstanding and dispute, and probably caused more people to just throw up their hands and admit their ignorance to us; and that is this verse speaking of the visit of this Elias—it says in Sec.110, v. 12:

D&C 110:12
After this, Elias appeared, . . .

"Elias appeared." Now notice—some years before, Joseph was told that John the Revelator had eaten a book; and that that meant that he had an ordinance to perform; that this was Elias who was to come and restore *"all things."* And now, it tells us on the 3rd of April 1836, in the 12th verse of section 110:

After this, Elias appeared, . . .

"Elias appeared,"—after all these years—

Elias appeared, and committed the dispensation of the gospel. . . .

Now, what was it that this Elias committed? Let me read it all, and see what you think.

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

Now, some say that this was Abraham's dispensation of the gospel that was committed. But that is not what it says. It says—

the dispensation of the gospel of Abraham. . . .

It was the dispensation of Abraham's gospel that was committed, not Abraham's dispensation of the gospel. It was the dispensation of the gospel of Abraham. And what was Abraham's gospel? Well, if it was any other thing than the gospel of Jesus Christ, we had better be careful, if you believe in it.

Actually, if you study into the scriptures, there is only one gospel, and that is the gospel of our Lord and Savior, Jesus Christ. It's referred to in some places as the gospel of Enoch. I agree! It's referred to in other places as the gospel of Abraham. I agree! But I will tell you just as Paul did: if any man preach any other gospel than that one gospel, let him be cursed. There is only one gospel. And if this Elias came along committing some other gospel—the dispensation of some other gospel than the gospel of Jesus Christ, when he committed the dispensation of the gospel of Abraham, then he was an absolute imposter. I think that's far from our minds.

I think we realize that the Prophet Joseph was not imposed upon—that he was not deceived; that this messenger, when he said that he conferred the dispensation of the gospel of Abraham, that that was the dispensation of the same gospel that had been revealed in every age of the world.

But why did he particularly mention the gospel of Abraham? Because, in connection with the giving of this dispensing power, he gave to the Prophet Joseph the same blessing that was given to Abraham—that it would continue *"in his seed after him."* In other words, in connection with the power to dispense the blessings of the everlasting gospel to the human family, was given the promise that this power—that this right; which only one man on the earth at a time can have conferred upon him, would continue upon the head of his posterity after him.

In other words, Joseph's heir was none other than the man who stood at the head of his posterity. All we need to do, if we want to approach it from one point of view, is find [illegible] heir to his posterity.

Who was the man that stood at the head of the Prophet Joseph's posterity? When we know the answer to that, then we know who it was that was Joseph's heir to the Holy Priesthood.

Now, the Holy Priesthood wasn't taken out of the midst of the children of Israel just like it was in Moses' time, because what Joseph restored, he restored for the last time, though it was actually hidden from the people—hidden from the world—that his heirs might be protected; as he, himself, was martyred. Still, it remained upon the earth, and was placed upon the head of his posterity after him. Let me read a scripture on that subject, so that you will see that this is what God said about it. In section 124, verse 57:

> D&C 124:57-58
> **For this anointing have I put upon his head....**

Upon the Prophet Joseph's head—

> **that his blessing shall also be put upon the head of his posterity after him.**

> **And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in thy seed shall the kindred of the earth be blessed.**

Now, we won't go into a lengthy discussion of that particular blessing that was given unto Abraham; but if we study into the book of Abraham, where that blessing is recorded, there are brackets after *"in thee"*; and in those brackets it says: that is, in thy priesthood; making it very clear that the blessing here spoken of was the Holy Priesthood, which we now know Abraham received under the hand of Melchizedek.

THE RIGHT OF THE FIRSTBORN

Speaker: Joel F. LeBaron
[illegible] Conference
April 1, 1967
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

We have certainly heard some wonderful sermons. [They] brought tears to my eyes. I certainly hope that I can be worthy, to some proper degree, of the things that have been said of me—it makes me feel very humble. My only desire is that I will be able to go forth and do my duty before God, men, and angels, [and] fulfill a task that has been given me to do.

I want everyone here, to realize—and to understand—that I did not ask for this job. As in many cases that we find in the history of the world, there was a conflict among my father's children as to who would receive that which he had received from his grandfather; I heard of these things from my tender childhood; but never once did I ever, even so much as approach my father on these subjects. I heard what he had to say—when he saw fit to speak to me pertaining to these things—but never once did I so much as try to draw him out, pertaining to these things; much less try to use any influence with him, whatsoever, that he might give me that which he had received from his grandfather.

Now, some may wonder what it was that he received from his grandfather. In the scriptures, we have two self-perpetuating offices; in other words, I mean to say, by this, two offices that have the power—or the possessors of which have the power, by command of God [two offices] . . . to pass this authority, or this office to their successors. Now, I think it has been very well established, among the family and relatives of Benjamin F. Johnson, that he did have something—that he did have power to pass to a successor.

In this audience, there is a woman—I think you have read her testimony; of how one of the wives of Benjamin F. Johnson (who was my father's grandmother) told her that Benjamin F. Johnson gave to my father something that he did not give to anyone else. And we know, from the history of this event, that he didn't ask odds of any one else—that we have any record of.

Now, if he had the power to pass . . . a certain blessing—that he passed to no other person [but] to my father—it certainly must have been one of these self-perpetuating offices. This is the only logical conclusion that I can come to.

It certainly was not the office that came through Hyrum's line—we know the history of that; we know that that [office] was not given to Benjamin F. Johnson—it did not come through that line. So there is only one other thing that it could have been—if we can give credence to the honor and the dignity of this great man, by the name of Benjamin F. Johnson—that he had this self-perpetuating office; which could have been none other than

what is termed in the scriptures, the Right of the Firstborn; or in other words, the right to represent the Firstborn—being Christ.

Family government has a great place in the universe. And when the Right of the Firstborn is used in this sense, it's referring to the Firstborn, or the Only Begotten of the Father—or Christ; and when we speak here, of the Right of the Firstborn, it's referring to the right of the Melchizedek Priesthood, which came down from the days of Adam to the present time, upon those whom God has seen fit to have this authority conferred upon.

I don't think there is any other logical conclusion, in the face of the scriptures that we have at hand, to suppose that there is any other thing that Benjamin F. Johnson could have been passing on than the other self-perpetuating office, that did not come in Hyrum's line. In fact, this is what he definitely claimed that it was—that it was the blessing that was to come down, as spoken of in the 124th section of the Doctrine and Covenants. He claimed very definitely, to stand at the head of Joseph Smith's posterity, and to hold this right that would come on down, to bring about the *"restitution of all things,"* spoken of by the mouths of all the holy prophets since the world began.

How could anything bring about the *"restitution of all things,"* that did not have the authority over all things; pertaining to this earth, naturally—as far as the authority of God is concerned?

Joseph Smith held this authority. We read here, in the 132nd section of the Doctrine and Covenants, verse 45:

> **D&C 132:45**
> **For I have conferred upon you the keys and the power of the priesthood, wherein I restore all things, and make known unto you all things in due time.**

The 86th section of the Doctrine and Covenants uses, somewhat, the same terminology:

> **D&C 86:10-11**
> **Therefore, your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.**
>
> **Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood . . . .**

Which Priesthood? This Priesthood! The only Priesthood that could bring about the *"restitution of all things."* To me, anything else couldn't make sense. This Priesthood—that could bring about the *"restitution of all things"*—

> **. . . Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel.**

The fulfillment of the covenant would be carried out by this Priesthood that would remain, holding the authority to restore *"all things"*: until it would come forth and fulfill the covenant which the Father made to the house of Israel and *"restore all things,"* and establish justice in the civil field, in the economic field, in the spiritual field; because it would have the authority over all things, and by this authority, represent the Firstborn—even Christ.

We challenge the world to prove different! They can't prove different! Because this is the weight of the testimony of the scriptures—that Adam came to this world in the beginning, with this authority over all things. And He still holds it. Any man who has held it, from the days of Adam to the present time, has received it through a line of men who have held it from that time—from one to the other. Anything else cannot make sense. Anything else is a doctrine of confusion.

To suppose that any man would be raised up to save Israel, holding the authority that Moses held; holding the authority that Joseph Smith held, without properly being ordained by someone that held it before him, is certainly a doctrine of confusion.

As I said in the beginning, Brothers and Sisters: When my father saw that his time was drawing to a close upon this sphere, he called me (I didn't ask him to—I didn't tell him what to do)—he called me, and conferred this same self-perpetuating authority; the only other self-perpetuating authority that existed on the earth (that didn't come through Hyrum's line)—he conferred that upon me.

Now, I was formally designated, at the age of twenty-seven years, to go forth and be the one that would have to carry this responsibility. I would have to carry this load.

It is my humble prayer, Brothers and Sisters, that when I am called before the judgment seat of God, that I will be able to have my skirts free of the blood of this generation; that I will be able to say, and know that I have done my duty; [that] when I meet my Father on the other side, I will be able to know that I did the very best I could with what was placed upon me—is my prayer, in the name of Jesus Christ. Amen.

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A TRUE SERVANT OF GOD

Speaker – J. Bruce Wakeham
General Conference
August 8, 1971
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

It is a great pleasure for me to have the opportunity of speaking to you this afternoon. During the course of this conference, I haven't been able to help but feel considerable joy and sorrow, all at once; because of the progress that we have been able to make – joy; and because of the loss of some of my dear friends, and the pleasure of their association in God's service, sorrow.

I feel that it would be inappropriate for this conference to come to a close without my taking the opportunity of speaking a few words about my association with Brother Ervil, and about the doctrines that he is advocating at this time.

There is a scripture in the Doctrine and Covenants, which I hope will bring comfort to those of you who have been in confusion, relating to these subjects. It's in section 52, of the Doctrine and Covenants, verse 14; and it says:

D&C 52:14-15
And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations –

Wherefore he that prayeth, whose spirit is contrite, the same is accepted of me if he obey mine ordinances.

This is a testimony that we have from our Heavenly Father, that He will not unjustly leave us in a state of confusion, but that He will grant unto us a pattern in all things; particularly, in relation to the order of the priesthood; particularly, in relation to the ordinances of the house of God, in order that we might not be deceived.

Brother Ervil has a great talent, and that talent is the ability that he was born with; that he was raised up with; and that he cultivated carefully, all his life – the ability to persuade others [to] his point of view. The great danger that befalls all those men who have this great ability, and great talent, is that they be overcome with their own importance, and that they begin to take unto themselves powers and rights and privileges to which they are not legally authorized.

I met Brother Ervil about thirteen years ago – it will be thirteen years, this October; and during the course of that time, was as closely associated with him, I believe – as constantly in his association and companionship as two men can be; and consequently, have had the opportunity of listening carefully to his point of view; of weighing it often – deciding for myself whether it was true or not, and acting accordingly. I must admit that on occasion, in relation to certain doctrines – that I, myself, was influenced to believe what I later found to be contrary to the truth. In all of these associations and trials that I have been faced with, I have constantly, in my own way, sought an answer to the problems that arose. The way that I have sought, above all other things, is to obtain an answer from the Lord for myself, as to whether I was being led correctly or not.

The Lord has given to each of us a very precious gift – the gift of the Holy Ghost; which, if we cultivate, through obedience to His commandments, and through earnest prayer and request at the hands of the Lord, an answer to our problems – He will grant unto us through the gift and power of His Holy Spirit, *"knowledge"* concerning what we should do – and how our problems may be solved – and what is the correct course and path to pursue in life.

In fulfilling different offices in the Priesthood, on several occasions, the Lord revealed to me various things about the progress of this work that pertained to my particular office and calling. Unfortunately, I mentioned some of these things to Ervil on different occasions. Even more unfortunately, he has now taken the opportunity to use those things with his own private interpretation, in order to use whatever influence he thought I might have among the membership of this church, to sway those of you who would believe – to believe in what he is now proclaiming to be the truth.

I would like to publicly say at this time, that in relation to this very serious matter – as in relation to other things that have occurred in the past – I have earnestly sought out the Lord. He has granted unto me a knowledge that Brother Ervil is in error; that Brother Joel is right. With that as a base, I have sought to look in the scriptures to find the pattern of things, that I might explain to others, adequately, why the ideas that Ervil is advancing are incorrect.

Early in the work, in the time of the Prophet Joseph Smith, a revelation was given, which was known as section 2, of the Doctrine and Covenants. And it says this:

D&C 2:1-3
Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

If it were not so, the whole earth would be utterly wasted at his coming.

Subsequent to receiving this revelation, the Prophet Joseph Smith clarified it, by revealing that it had somewhat to do with the work that is done by the living in behalf of the dead, linking the children to their fathers and the fathers to the children, to form an eternal chain. In addition to that, for some more than a hundred years, most of the Mormon people – those who have studied these scriptures – have overlooked the fact that a large part of the work of turning the hearts of the fathers to the children is the work of establishing *"peace"* in the world.

We read in the 98th section of the Doctrine and Covenants, verses 16 and 17, that this is the case. It says:

D&C 98:16-17
Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children;

And again, the hearts of the Jews unto the prophets, and the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me.

In the book of Malachi, in the Old Testament – where this prophecy was originally given about the coming of the Prophet Elijah, who would turn the hearts of the fathers to the children and the children to the fathers – it is made mention of, in connection with a statement to the effect that we should *"remember the law of Moses"*; reminding us of the fact that it was the law of Moses – or the eternal law of liberty, by which *"peace"* would be created in the world; a great work which was to be done

by some individual, who could truly turn the hearts of the children to their fathers; who could clarify to the people the meaning of the ancient law that had been given, whereby liberty and peace could be established in the world.

Now, this prophecy concerning the coming of Elijah was in part, fulfilled, in the Kirtland Temple, on April 3, 1836; when the man named *"Elijah"* appeared to the Prophet Joseph Smith and Oliver Cowdery, and declared unto them the keys and the powers of the Priesthood that he held. After this time, on another occasion, as late as 1843 (August 13, 1843, to be exact—at the funeral of Judge Higbee), the Prophet Joseph Smith was giving a discourse on various subjects, and he made mention of this particular prophecy: and this is what he said (now, keep in mind that this was in 1843, a number of years after the appearance of Elijah, in the Kirtland Temple):

TPJS, page 321
The world is reserved unto burning in the last days. He shall send Elijah the prophet, and he shall reveal the covenants of the fathers in relation to the children, and the covenants of the children in relation to the fathers.

Here, the Prophet Joseph Smith refers to this event in the future tense. Therefore, he understood that there was still a mission, pertaining to this individual, who would be known as Elijah the prophet, that had yet to take place upon the earth.

On the next page, on page 323, he says, speaking of the Priesthood—speaking of the various orders and degrees of the Priesthood, but particularly the First and Second Grand Heads of Priesthood—he first of all clarifies the subject of the First Priesthood, and he says this:

TPJS, pages 322, 323
What was the power of Melchizedek? 'Twas not the Priesthood of Aaron which administers in outward ordinances, and the offering of sacrifices. Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam.

Abraham says to Melchizedek, I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent him away. Abraham rejoiced, saying, Now I have a priesthood.

Salvation could not come to the world without the mediation of Jesus Christ.

Now, this particular section is headed, *"The Mission of Elijah"*; and Joseph Smith goes on to say:

How shall God come to the rescue of this generation?

This is in 1843, August 27th—many years after the first appearance of Elijah in the Kirtland Temple.

How shall God come to the rescue of this generation? He will send Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation. Elijah shall reveal the covenants to seal the hearts of the fathers to the children, and the children to the fathers.

In other words, the law—and the holy covenant that was a part of that law—that was revealed unto Moses, will be revealed, according to the Prophet Joseph Smith, by a prophet Elijah, at some future time—after the time of 1843.

Now, we all understand, in the development of this work since the time of the Prophet Joseph Smith, that there was to be a man who was to begin the dispensation of the Fulness of Times. We know that he was the Prophet Joseph Smith. It was through him that the gospel was restored, and that the dispensation of the Fulness of Times was ushered in. It must needs be then, since the Prophet Joseph Smith is now passed on, that one should follow after him who should wind up the scene; one coming along in the same Priesthood that the Prophet Joseph Smith held, who would [illegible]

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the mission of winding up the dispensation of the Fulness of Times, and making all things ready, so that Christ might come and rule, and reign upon this earth in peace and glory for a thousand years.

Now, the Prophet Joseph Smith understood this. He understood that he was not to be the one who was to wind up the scene. He understood that there was a certain spirit in which he was to fulfill his mission and calling in the holy Priesthood. He understood the order of the Priesthood; that a man, when he received the Priesthood, was supposed to do exactly what God intended for him to do, in the particular time in which he lived.

Brother Castro read earlier today, on page 256, in the Teachings of the Prophet Joseph Smith, that the order of the house of God is—that whatsoever God requires of His children is right, no matter what it is; that the principle by which God conducts His Kingdom and His affairs upon the earth, is the principle of revelation; and that whatsoever power a man may receive in the order of the Priesthood, to represent God upon the earth, he shall act in that authority, and in that power, exactly as he is directed by his Heavenly Father. And if he begins to act differently from what God commands him to do, then he is out of order. The Prophet Joseph Smith understood this; and he understood his mission and calling. He gave a very fine discourse on it; which is located on page 335, of the Teachings of the Prophet Joseph Smith. This is entitled *"The Discourses of the Prophet,"* on the subjects of *"Elias, Elijah and Messiah."*

Now, I want you to understand, Brothers and Sisters, that these names, *"Elias, Elijah and Messiah,"* in this case, do not have reference to specific individuals. They are titles that pertain to men and callings in the Priesthood. They are used to indicate what will be characteristic of the mission of the men who fulfill these particular callings. The title of *"Elias"* is to indicate a forerunner, someone who goes before, someone who prepares the way. The [illegible] *"Elijah"* is to indicate a man who has power to bring down the power of God, in its fulness. Undoubtedly, this title *"Elijah"* was used because of the great power of God that was made manifest through the prophet Elijah, who lived and brought down fire from heaven, to the utter consumption and destruction of the sacrifice that he had placed upon the altar, before the people of the church in his day.

Now, the Prophet Joseph Smith says this:

TPJS, page 335-336
There is a difference between the spirit and office of Elias and Elijah. It is the spirit of Elias I wish first to speak of; and in order to come at the subject, I will bring some of the testimony from the Scripture and give my own.

He said:

The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world.

Now, you will recall that the man known as John the Baptist was ordained unto the Patriarchal office. He was the last in a long line of men who had held that office for some thirteen hundred years, among the people of the house of Israel; those men with whom this lesser Priesthood had continued, had been the ones who had directed the work, under the translated office of Moses, for thirteen hundred years, and who had stood before the people in great power and glory; who had ordained the kings, and who had anointed the priests and bishops, and carried on the rest of the administration of the Kingdom, under the direction of the First Grand Head of Priesthood—who was translated and directing the work.

Notwithstanding the fact that John the Baptist was a priest, ordained unto this power, the Prophet Joseph Smith tells us this:

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TPJS, page 336

John's mission was limited to preaching and baptizing; but what he did was legal; and when Jesus Christ came to any of John's disciples, He baptized them with fire and the Holy Ghost.

We find the Apostles endowed with greater power than John; their office was more under the spirit and power of Elijah than Elias.

Now, here we have a strange situation (as must have seemed strange to the Jewish people); where the quorum of the First Presidency was exercising more power and authority than this office which had supervised the work for thirteen hundred years; surely, that must have seemed strange to them. But in spite of the fact that John the Baptist wrested the keys, the Kingdom, the power and the glory from the Jewish Church, he was commanded that he should exercise no more the power of the Priesthood than that of a Levitical Priest. He was commanded that his mission should be limited to preaching, and baptizing by water for a remission of sins. He was not even allowed to give the gift of the Holy Ghost.

Here, we can see the order of heaven manifested, in that: In spite of the fact that a man had tremendous power and authority; was the Second Priesthood in the Kingdom of God, yet he was commanded that he should not exceed his bounds; that his bounds were limited to a very specific mission. On page 335, of the Teachings of the Prophet Joseph Smith, he makes further comment about this peculiar situation; and he says—relating to John the Baptist:

TPJS, page 335

He told the people that his mission was to preach repentance and baptize with water; but it was He that should come after him that should baptize with fire and the Holy Ghost.

If he had been an imposter, he might have gone to work beyond his bounds, and undertook to have performed ordinances which did not belong to that office and calling, under the spirit of Elias.

Even though John the Baptist held the Patriarchal office, and was the last in this long line of men who exercised such tremendous authority before the people, yet he was called upon to have his office limited to what is authorized under the spirit and calling of an *"Elias,"* and he was allowed only to preach repentance and baptize. Joseph Smith says that if he had sought to go beyond his bounds—that by that, we might know that he was an imposter.

Let's go on in this same discourse, now, where the Prophet Joseph Smith speaks of himself—in relating to his own mission, and the spirit that was supposed to characterize the mission that he was to perform. He says—referring to himself:

TPJS, pages 336, 337

This is the Elias spoken of in the last days, and here is the rock upon which many split, thinking the time was past in the days of John and Christ, and no more to be. But the spirit of Elias was revealed to me, and I know it is true; therefore I speak with boldness, for I know verily my doctrine is true.

He knew that he came as a forerunner; as a man to prepare the way; as the man to open the dispensation of the Fulness of Times; to begin the work when the scene would be wound up, and all things would be made ready for the coming of the Savior.

And then, he goes on to say, on page 340, of his teachings; he says—relating to these offices and callings under the spirit of *"Elias, Elijah and Messiah."*

TPJS, page 340

The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His Temple, which is last of all.

The Prophet Joseph Smith fully understood that there was to be one who was to come after who would come in the spirit and calling of

Elijah—in full fulfillment of this prophecy concerning the coming of Elijah, who was to reveal the Priesthood. It says that he was to reveal the Priesthood, and that he would turn the hearts of the fathers to the children and the hearts of the children to the fathers; that all the world might understand the principles of liberty that were revealed to Moses on Mount Horeb. And it says that he will place the seal of the living God upon the children of Israel.

Now, I would like to turn back to page 322, of the Teachings of the Prophet Joseph Smith, where he refers to the office and calling of the First Grand Head of Priesthood. And he says:

TPJS, page 322

What was the power of Melchizedek? 'Twas not the Priesthood of Aaron which administers in outward ordinances, and the offering of sacrifices. Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam.

This is the sealing power of the Priesthood. It is that Priesthood which makes all things ready, that we might enter back into the presence of God.

Now, it has been said by Brother Ervil that it is not characteristic of the First Grand Head of Priesthood that he should take an active part in preparing the people for the coming of Christ; that that function and that work is one that pertains to the Patriarchal office.

Well, I would like to read to you the order of the Priesthood, as it is explained in the 84th section of the Doctrine and Covenants, relating to the First Office. First of all, it gives the genealogy of this First Grand Head of Priesthood; and then it says that this priesthood:

D&C 84:17

Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

Now, I would just like to read to you one other thing, relating to this Priesthood of Melchizedek, that is the subject here. Joseph Smith said this about the Priesthood of Melchizedek (and I want you to think about Brother Ervil and exactly where he stands at this present time, in what we organization he may seek to effectuate):

TPJS, page 375

All men are liars who say they are of the true Church without the revelations of Jesus Christ and the Priesthood of Melchizedek, which is after the order of the Son of God.

There is no way, Brothers and Sisters, whereby the Priesthood—whereby the Church of the living God upon the earth, can be organized without the Priesthood of Melchizedek. Joseph Smith said that all men who suppose to organize a church, which is the true Church of God, without this Melchizedek Priesthood, are liars.

According to the 84th section of the Doctrine and Covenants, this Priesthood was intended to continue in the Church of God in all ages of the world. And he goes on to say; speaking of this priesthood:

D&C 84:19

And this greater priesthood administereth the gospel. . . .

Now, what does it mean, to *"administer the gospel"*? What does an administrator do? Does he not supervise, organize, tell you what to do, enunciate your duties, reprimand you, and function as an administrator? Most certainly, he does! If that is not what an administrator does, I don't understand anything about the meaning of the word *"administrator."*

D&C 84:19-23

And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

Therefore, in the ordinances thereof, the power of godliness is manifest.

And without the ordinances thereof, and the authority of the priesthood, (meaning this particular priesthood) the power of godliness is not manifest unto men in the flesh.

Now, what could be more clear than that?

For without this no man can see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God.

Now, according to Brother Ervil and what he has had me teach publicly is, that this officer had nothing to do outside of the veil.

According to what we read here, in the 84th section of the Doctrine and Covenants, this is not the order of the Priesthood. It is the function of this Priesthood – the First Grand Head of Priesthood – to administer the gospel; to seek diligently to bring the people to the point that they might be able to endure the presence of God.

Does that sound like he is going to take a backseat? Does that sound like he is going to do nothing? Not to my way of thinking, it doesn't!

There are many testimonies which might be brought to bear upon this subject. Let me read you one more thing, from the Teachings of the Prophet Joseph Smith – found on pages 166 and 167, of the teachings of the Prophet. This is a sermon – or a document that was carefully prepared by the Prophet Joseph Smith, relating to the functions and powers of Priesthood, which he himself held and understood; prepared and delivered at the Amherst Conference, October, of 1840. He says:

TPJS, pages 166, 167
There are two Priesthoods spoken of in the Scriptures, viz., the Melchizedek and the Aaronic or Levitical. Although there are two Priesthoods, yet the Melchizedek Priesthood comprehends the Aaronic or Levitical Priesthood, and is the grand head, and holds the highest authority which pertains to the priesthood, and the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth; and is the channel through which all knowledge, doctrine, the plan of salvation and every important matter is revealed from heaven.

Now, Brothers and Sisters, you can see the propriety of God saying on another occasion, and another place, that this particular Priesthood must continue in the Church of God in all ages of the world.

Why would it have to continue? Why would it have to be there to administer the gospel? Because it is through this Priesthood – and it is the order of heaven that it is through this Priesthood – that all knowledge, all doctrine and the plan of salvation has, and will ever be revealed to the children of men upon the earth.

TPJS, page 167
Its institution was prior to *"the foundation of this earth, or the morning stars sang together, or the Sons of God shouted for joy,"* and is the highest and holiest Priesthood, and is after the order of the Son of God, and all other Priesthoods are only parts, ramifications, powers and blessings belonging to the same, and are held, controlled, and directed by it.

There is no way to escape it, Brothers and Sisters. Every other office in the Church – in the Priesthood – is held, controlled and directed by that authority.

Now, there has been a history in different times, and periods, and ages of the world, when other offices have attempted to usurp authority that did not belong to their particular calling.

We remember that in the time of the Prophet Joseph Smith, Oliver Cowdery (who was anointed with him at the time – the same time that he was ordained to the Patriarchal office; and was destined to hold the Patriarchal office after him – was appointed the Second Elder) – we remember that Oliver Cowdery had a falling-out with the Prophet Joseph

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Smith over doctrine, and that there was a difference of opinion among them – or between them.

What was the history of what happened at that time? Is it not true that Oliver Cowdery wrote a pamphlet; issued it to the Church; stated in there his ideas – his claims, relating to wherein he thought the Prophet Joseph Smith was in error? He said that there was no High Priesthood; that there was no First Presidency; and that the Prophet Joseph Smith had erred in giving these things to the people. He also said that it had been revealed to him from heaven; that Christ, Himself, had appeared to him, and told him that the Prophet Joseph Smith was in error.

There is an interesting principle, in the Teachings of the Prophet Joseph Smith, that I would like to read to you. It's just one sentence on a page, but oh, how important it is.

TPJS, page 181
The moment we revolt at anything which comes from God, the devil takes power.

Now, who do you suppose it was that revealed to Oliver Cowdery that the Prophet Joseph Smith was out of the way? That he had erred in telling the people that there was a High Priesthood, a Patriarch, and a First Presidency? Who do you think it was that revealed that to him? Well, it was the opposite power, Brothers and Sisters. Oliver Cowdery missed, because of that, the opportunity of rendering service, in connection with the man with whom he had been jointly ordained, and in fulfilling a great and a mighty calling upon the earth. How sad! Nevertheless, we find that because he set out to set in order the Priesthood and authority that stood over him, that the devil began to take power over him, so that he was able to give him false revelations and make him believe that he was on the right path. Now, of course, Oliver Cowdery, later in his life, realized what he had done wrong and repented, and returned to this work.

Now, there was another occasion in the history of the work, that was done under the time of the Prophet Joseph Smith, which is notably of this same character. William, the Prophet's brother, was ordained to be a Patriarch; and because of his association with the Prophet Joseph Smith, undoubtedly was aware that the Patriarch had been recognized as a man of considerable authority over the rest of the brethren – over the Twelve. He thought that when he received the office of Patriarch, that it was this Patriarchal office which was the Second Priesthood, and he began to attempt to set in order the Quorum of the Twelve that had ordained him. Now, Brigham Young, and the others who were present at that time – Heber C. Kimball, John Taylor – spoke out on this subject, and they gave us the key that Paul had given, centuries before; Paul said:

Hebrews 7:7
[not verbatim]
Without all exception – without any exception, the less is blessed of the better.

In other words, the order of the Priesthood is – that all directions, all authority, all power extends down from above; and that it is not the prerogative of any man – or any officer in the authority of the Priesthood, to attempt to set in order his file leader.

It was explained in a pamphlet that was issued to the Church, by John Taylor, I believe – stating that, *"A stream cannot rise higher than its fountain"*; that this is the eternal order of heaven; that these things must come down from above. Now, we have read earlier in this conference, other statements from the Teachings of the Prophet Joseph Smith – which it would not be out of order to read again, in relation to this highest Priesthood office. On page 111, of his teachings, the Prophet Joseph Smith is found to have said this; the title of this is:

TPJS, page 111
How and By Whom Revelation Comes
President Joseph Smith, Jun., addressed the assembly and said, the Melchizedek High Priesthood was no other than the Priesthood of

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the Son of God; that there are certain ordinances which belong to the Priesthood, from which flow certain results; and the Presidents or Presidency are over the Church; and revelations of the mind and will of God to the Church, are to come through the Presidency.

Speaking of these different men who have held this office in different ages of the world.

This is the order of heaven, and the power and privilege of this Priesthood. It is also the privilege of any officer in this Church to obtain revelations, so far as relates to his particular calling and duty in the Church.

He goes on to speak of the *"right"* of the different offices in the Priesthood to direct their subordinate officers; and, as a matter of fact, it says in relation to the Twelve and their ministry; and the Seventy and their relationship; he says:

TPJS, page 112
They are subject to the direction and dictation of the Twelve, who have the keys of the ministry.

Then, he goes on down the line and explains the relationship of one officer to another, in this same capacity. We can read the same thing in the Doctrine and Covenants, section 107, verses 33 and 34, where it speaks of the Seventy and the Twelve. The Seventy was supposed to function under the direction of the Twelve. The Twelve was supposed to function under the direction of the Presidency. They did not have the right to go out and function independent of their presiding authorities, but they were to function in connection with them—under their direction. He says, at the conclusion of this paragraph that we were reading from, on page 112:

TPJS, page 112
Therefore, in viewing the Church as a whole, we may strictly denominate it one Priesthood.

In other words, all the authority—all the power that any member or any man may hold, to represent God upon the earth, is only a part of what is held in its fulness by one man. It's all Melchizedek Priesthood. Without the authority of the Melchizedek Priesthood be given, it is impossible to organize the Church of God upon the earth. That is the reason this Priesthood must be in the Church of God in every age of the world: because, without it, not even the gift of the Holy Ghost may be given.

We can read, on page 323, of the Teachings of the Prophet Joseph Smith, that this was to be God's ministry in all the Priesthoods that were appointed. In every part, every ramification, every power that belonged to the Priesthood, it was of no value without the gift of the Holy Ghost.

Now, this became an issue in our discussions with the Mormon people. We pointed out to them that the Church could not even have continued from the time that Moses was taken out of Israel, unless the Melchizedek Priesthood was there and functioning; unless there was a connection with the officers on earth to the officers in heaven. Because the gift of the Holy Ghost cannot be given except it be through a connection—and through the power of the Melchizedek Priesthood.

Now, the Prophet Joseph Smith says this about that Melchizedek Priesthood:

TPJS, page 243
We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' days; we believe that it (the gift of the Holy Ghost) is necessary to make and to organize the Priesthood, that no man can be called to fill any office in the ministry without it.

Now, then, where does that leave any Patriarch, any President, any officer that is severed from that Melchizedek Priesthood? How then, is he able to go out and begin to organize the people? There is no way under heaven that God will accept such an organization. There is no way that such an organization could be recognized as the true Church of God; because such an individual would not even have power to give the gift of the Holy Ghost, and begin the most trivial part of the organization of the Kingdom of God upon the earth.

Now, I submit to you, Brothers and Sisters, that this is substantial evidence to indicate that Brother Ervil has made a *"mistake."* Now, it does not prove that because he has made an error in doctrine—that he is a wicked man. Let us remember that! Let us seek with all of our heart, to encourage those people who have been deceived by the things that he has taught up until this time, to come back into the church: to understand exactly what the situation is, and to understand that they cannot receive their blessings from a man who has been cut off from the Melchizedek Priesthood.

I read to you, to begin with, section 52, verse 14, of the Doctrine and Covenants, where it said that God had given us a pattern in all things whereby we might not be deceived. I pray, Brothers and Sisters, that this may illustrate to you that there is a pattern in these things, and that we have it within our grasp to not be deceived, if we do not do this one thing—if we do not reject that which comes from God.

In Chapter 21, of 3rd Nephi, in the Book of Mormon, we read this; it says:

3 Nephi 21:9-10
For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

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

Does that say this man is going to fall away? Does that say that this man will not be successful? Does that say that God will abandon him and will not, through his wisdom, heal him before the nations of the earth? It says to the contrary! It says that God will uphold him; that in spite of the fact that he would be marred because of those who did not believe, that God would heal him in the eyes of the nations—that he would sprinkle many nations; in other words, that he would send the gospel after many people, and gather out many people from among the nations; and it says:

3 Nephi 21:11
Therefore it shall come to pass that whosoever...

This includes anybody, regardless of whatever office or calling they might have in the Priesthood.

Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.

Now, is this not what we see is happening?

There is further testimony, Brothers and Sisters. We could probably go on for a long time. I would just like to read you one more thing that was made a characteristic example of, in relation to the mission of Brother Joel; in relation to this work and what we would see in our time.

You recall that in the time of Moses, the people were travelling to and fro in the wilderness, and that because of this, they were required to pack up their things and carry them upon their shoulders from place to place—and pitch tents. The problem was that they also had to transport their holy things.

They had a chest, which in those days was referred to as an ark; and it was called the Ark of the Testament—or the Ark of the Covenant. In this ark—or in this chest were found their holy things, including the *"Covenant"* that God made with the people on Mount Horeb. There were certain individuals designated to fulfill certain functions. One of the functions that was to be fulfilled by a specific group of people—who, I believe, were the sons of Gershon and Merari—was that they were to bear

the vessels and the holy things; but that they were not to touch these things. They were limited in the authority that they received through this Melchizedek Priesthood, as to what they could do.

One time, while they were journeying through the wilderness, one of these individuals who had been so designated to bear the burdens—but prohibited from touching the *Ark of the Covenant* or any of these other holy things—saw that suddenly there had been a jarring, and the *Ark of the Covenant* appeared as though it were about to fall. Meaning well, he stepped forward and placed his hands on the side of the Ark to keep it from falling to the ground; and those of you who are familiar with the history know what happened. A bolt of lightning came from heaven and struck that man dead, because he had dared to do contrary to what God had told him to do; because he had dared to exceed the bounds and the limits that were placed upon him by God, and by and through the authority of the Holy Melchizedek Priesthood.

God intended that that should be an illustration to us forever, that He does not speak lightly; that when He gives us a command, He means exactly what He says; and if men are prohibited from exceeding the limits of their office, they must not exceed those bounds.

. . . .

In conclusion, I would just like to say to you one other thing: That in connection (and I would appreciate it if anyone here sees Brother Ervil, that he transmit this message to him)—that in connection with these things, I was praying to know exactly where I stood. I believed that Brother Joel was right; and I had a dream.

In this dream, I saw that I had in my hand a magnificent sword—a magnificent sword made of stainless steel, and that I was facing Brother Ervil as an opponent, and that Brother Ervil had great power to wield a similar sword; and from where I stood, it looked exactly like the one I held in my hand. And we did combat with these swords, and he was unable to prevail against me. And it came that in the course of our combat—that I, for a moment, picked up his sword and looked at it carefully; and when I took his sword in my hand and looked at it carefully, I saw that it was not stainless steel—that it was only a cheap imitation.

Now, Brothers and Sisters, this was a testimony to me—my own personal testimony, that Brother Ervil has made a mistake. And at the end of our combat, I threw the sword to the ground and put my arm around his shoulder, and said, *"I will not fight you, anymore. Please! Can you not see that it is within my power to prevail against you? Please! Don't fight us any more!"*

I bear you this testimony, Brothers and Sisters, that I know that this work is truly the work of God; that Brother Joel does hold the Holy Melchizedek Priesthood; that he is God's servant upon the earth to whom we must look for our blessings; and I do it, in the name of the Lord Jesus Christ. Amen.

PART VI (Cont'd)

THE MARRED SERVANT

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COTEJADO

THE MARRED SERVANT

Speaker: Joel F. LeBaron
General Conference
October 4, 1964
Colonia LeBaron, Chihuahua

[Beginning of talk missing]

. . . .

In 3rd Nephi, 21st chapter, there was a promise made there. It says:

> 3 Nephi 21:10-11
> **But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.**
>
> **Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the gentiles, and shall give unto him power that he shall bring them forth unto the gentiles. . . .**

Who would have supposed at the beginning of this work, that one of the LeBaron boys from Mexico (out here on these mesquite flats, a short period of eight or nine years) would become, more or less, notorious, both for good and for evil, all over Mormondom. I can assure you that when this work first started; when I first declared certain things. . . . As a natural consequence of the things that had happened before; and other things, that Brother Joseph Rostenburg has mentioned – among other things, I was told that I would be in the insane asylum within three months (by some of the leading brethren, that had been leaders before this time). I think that it was more or less the general attitude of the people; and even members of my own family – my own immediate family; my mother's own children; my father's own posterity, [that it was] *"one more case of insanity."*

But this prophecy [3 Nephi 21:10-11] has been fulfilled; the prophecy that the Savior, Himself, prophesied at this time. It says:

> 3 Nephi 21:11
> **Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him[1] to bring forth unto the Gentiles. . . .**

Now, these words have been brought forth unto the Gentiles, in fulfillment of this prophecy; not because I was smart; not because I got good marks in school (and a lot of people were kind of envious of me because I seemed to have pretty good intellect); but because power was given from on high to bring these few things forth unto the Gentiles – that great Gentile church. We have been given power to put these things before them; and it's been done in thunder-tone – in a way that they can't avoid it.

They may get up all kinds of stories; they may get up all kinds of substitutes, and lies (and maybe even some of it's true; I'm not professing to be perfect – I'm sure that none of my brothers are; and maybe we have made some

[1] Footnote: Referring to this servant, who would bring forth the words of Christ given to Moses at Horeb – or in other words, the ten commandments. *(See TPJS 276; 3 Nephi 15:5; Mat 9:18, 19 I.V; I Cor 10:1-4)*

mistakes—which I know, I have; I'm not trying to dodge the issue, or trying to make anyone think that I'm perfect. Maybe they have got some reason to hate us a little bit; maybe we got a little over-anxious and a little spiteful toward them, at times, and irritated them a little; which I don't doubt—I confess plainly, that I did); but this prophecy has been fulfilled. The message is before them; they cannot refute it.

It is the message that will stand the test of time—that God's truth has been placed before the Mormon people. And just as sure as it has taken place, one of the greatest miracles of all times has taken place; one of the greatest prophecies of all times has been fulfilled—that a man, whose *"visage is marred, more than any man, and his form more than the sons of men,"* has been given the power of God to get the message of truth (in the face of the persecution; in the face of the spirit of hatred and malice; in spite of the fact that, you might say, they detested us from the bottom of their heart, many of them)—we have been able, through the power of God; through the blessing of God, and through His help—to get this message before the Mormon people.

As I said before, they may get any kind of a story against us, but there is one thing that you can mark down: The time is going to come when the Mormon people are going to need these LeBaron boys—and they are going to need them bad. Because they are going to be the only ones on the face of the earth (with the help of those that have come to their aid) that can save the day—and save the situation.

I don't mean to say this in a boasting way. I only say this, because I know it to be the truth. We were given the keys that our father held before us. They were placed upon us; and with these keys, a great responsibility. And I think that we fully realize it. And I don't think it makes us proud—it makes us humble; we realize the greatness, and the importance of the work that our father left for us to do. He told us plainly—he said: *"The time is near at hand when you boys will have to step forth, and take the lead over everyone."*

He knew what the score was; he knew what he had prepared us for. And when the Mormon people see that they need us, we will be here.

No matter what they may say; no matter how much hatred they may show toward us, we are ready—we have our hand extended at any time, to help any one of them. And there is not the slightest bit of enmity, or hard feelings, or vengeance in my heart (and I think I can fully say that it's not in the heart of any of these LeBaron brothers that are here) against the Mormon people. We are only seeking, with all our hearts, their welfare. Yet just as sure as this message has gone before them, and that prophecy has been fulfilled, the rest of it will be fulfilled. It says:

> **3 Nephi 21:11**
> **. . . and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.**[2]

That places the Mormon people in a very peculiar circumstance. It's exactly the same circumstance that the Jews were put under, who rejected Christ. They either had to accept Christ, the man they considered the least, or they were cut off from among the people of the covenant at that time.

Now, the Mormon people are in a position where they must accept this message that has gone before them, or be cut off from among the people who are of the covenant. Who else could that refer to, except the Mormon people? We know that they are the people of the covenant; the people that represent, before the world today, what the Jews represented at the time of Christ. Yet it was prophesied—at a certain time—that a man would come forth among them, who would give them a message that they would have to accept, or cease to be numbered among the people of the covenant.

2 Footnote: Referring to the law given to Moses in Horeb, which would be renewed with the house of Israel in the latter days. *(See Mal 4:4; D&C 133:63)*

As it says:

> **3 Nephi 21:12**
> **And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.**

Isn't that an awful thing that awaits those people, if they don't heed the message? If they don't heed the Prophet? If they don't pay attention to what these books say? And just as sure as these books are true, this work is true! And these books testify of it, in a way that can't be refuted.

The prophecies are so abundant, pertaining to these things, that the Mormon people cannot reject this work, without denying the very books they profess to believe. And they may have things put before them, and they may have a great smoke screen thrown up; but things will happen, that will gather the righteous out from among them, and form that great nucleus that is necessary to usher in the millennium.

It is my humble prayer that we can do our part; that we can truly keep the spirit of God in our own hearts; that we can have true charity within ourselves—the true spirit of sacrifice; that we might truly, as I have said many times, free our skirts of the blood of this generation; because it's going to flow in great abundance. And let's do our part! When we stand before the judgment bar of God, let's have our skirts free of the blood of this generation; because as sure as we don't do our part, we will stand with shame at that day.

I really wish to commend those that have had the courage and the valor—enough of the spirit of sacrifice—that they have been willing to help thus far, in this work. I know that they will have their reward, if they stand faithful until the end. I trust that we will be able to do our part, use wisdom, do better in the future than we have in the past, take advantage of all the experience we have been able to acquire; and this year, push ahead the Kingdom of God during the coming year, far more than we have in the past. As I look back, I can see great strides of progress. And I'm sure that as time goes on, the rapidity of this progress will increase.

I pray that the Lord will be with us, that we can be blessed with every blessing necessary unto this end. And I do this, in the name of Jesus Christ. Amen.

In order that Joel doesn't appear presumptuous in referring to this passage, that "his visage was marred more than any man," we quote the following statement from a "Discussion with Joel F. LeBaron," pg. 495, 496 of this volume:

> *This is what the Lord goes on to say about it—That a man, a Deliverer, was to come forth, whose visage was "marred, more than any man, and his form more than the sons of men!"*
>
> *Just as Christ stepped forth; His visage was actually marred, more than any man in His time; and far more than the sons of men! He was the least one that the Jews gave any credence to, as having any reason for them to even look into His claims.*

COTEJADO

COTEJADO

BIND UP THE LAW AND SEAL UP THE TESTIMONY

Speaker: Joel F. LeBaron
General Conference
April 3, 1966
Colonia LeBaron, Chihuahua

[My Dear Brothers and Sisters,]

I don't know whether you can realize how I feel, after the words that were pronounced by Brother Tucker. [See *"The Office of the Firstborn,"* pg. 149] It makes me feel very humble. It makes me realize the burden that is upon my shoulders to say something to you at this time that will be a benefit to you; that will animate you; that will help you to go forth and be better men and women—understand more fully, your duties and obligations—[have] your testimony strengthened; that you might not fall by the way; that you might not faint; that you might be faithful; that you might be able to stand firm and go forth, until you are able to take hold—or partake of the fruit of the tree of life.

It is my great desire that I will not be a stumbling block to you. I know that I have weaknesses, and I hope that you will bear with me in them. My father placed this authority upon me—let's face it, Brothers and Sisters—he placed upon me one of the heaviest burdens; one of the greatest responsibilities that was ever placed upon any man in the history of the world. He told me plainly, that I would have to round up my shoulders and bear it, because there was no one else qualified.

Now, that made me feel to wonder (I felt my own littleness, at the time)—it made me wonder just what kind of men there was upon the earth, that my father would tell me—a boy, only twenty-seven years old, who had hardly known anything in my life but hatred and persecution from those people who I loved—from those people who I wanted to be a part of—that were blood of my blood, and bone of my bone—it was overwhelming to me. And I want to bear testimony, Brothers and Sisters, that if I have been able to do anything—if I have been able to shed any light upon the subject of controversy, it's not because I'm especially smarter than someone else (I could have no more figured these things out, or conjured them up in my own mind, than any other man); but it was only because God, through His infinite mercy, saw fit to reveal these things to me, that I might be an instrument in His hands in helping others to come to this same knowledge and understanding.

While I was at Brother Mauro's funeral, I had a very interesting talk with my cousin, Homer Babbitt. He had told me on a former occasion, how my father had said this to him, but I hadn't understood when it was; but when he told me the occasion that my father told him this, it took a stronger place in my mind, and I realized more fully what my father really understood—what he really knew. Because my father made this statement, according to my cousin Homer (he is here, and I'm sure he can testify this same thing to you), some eight or ten years before his death.

Among other things, while discussing the situation—the gospel—and the things that were to take place with my cousin, he said:

> Dayer LeBaron
> *"It is my boys that will go forth, and bind up the law and seal up the testimony."*

This is a staggering statement, Brothers and Sisters. Can you realize that this has never happened on consolidated basis, except only once, in the history of this world? And that was at the time of Noah. The Savior said:

> Matthew 24:37
> [not verbatim]
> **As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man.**

Noah, holding this Priesthood—that Brother Tucker so beautifully explained—went forth to his generation, and *"bound up the law and sealed up the testimony"*; and offered the last opportunity to the world, to come to the principles of peace and righteousness or go down in destruction.

Now, the Prophet Nephi said this; it says:

> 1 Nephi 14:7
> **For the time cometh, saith the Lamb of God....**

Speaking of the very time when the law would be bound up, and the testimony sealed, again—

> **For the time cometh, saith the Lamb of God, that I will work a great and marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and to the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken.**

Could the English language speak plainer, Brothers and Sisters? In other words, the time would come—as it was in the days of Noah.

Do you suppose that the law would be bound up and the testimony sealed again in the world, without there being a man holding what Noah held? I think the very proposition is absurd. And if it doesn't stand to reason—if you can't realize it by reason ..... The scriptures make it very clear (I don't want to go into these scriptures at this time; I think you know them)—but the scriptures make it very, very clear that the Lord would send a man, holding the authority and power and office Moses held, to *"bind up the law and seal up the testimony."*

When my father said, *"It is my boys that will go forth, and bind up the law and seal up the testimony,"* he certainly must have had some basis from which to speak. I knew he held this authority, and that he would pass it on to *"one of his boys,"* as he called it; and that it would fall our lot to go forth and perform this work.

(I don't want to speak too long, tonight; it's late—the time is short—there are other things that have to be taken care of.)

But when Elias came, April 3, 1836, in the Kirtland Temple, he said—I will read from the 110th section of the Doctrine and Covenants, verse 12:

> D&C 110:12
> **After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.**

There is an awful lot of meaning in that verse, Brothers and Sisters. Let me read it again.... This is at the dedication of the Kirtland Temple. The curtains were drawn; the Savior had come and accepted the temple; Moses had come and given the keys of the gathering; Joseph and Oliver Cowdery were there, receiving these manifestations and these keys; it says:

> **After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.**

What is the dispensation of the gospel? (I don't want to go to the scriptures to prove it, right now, but I will tell you what the scriptures teach; and I can prove it to you, personally, if you don't believe it.) The *"dispensation of the gospel"* refers to the full authority to go forth and dispense the gospel in its fulness, to the human family. It says, *"the gospel of Abraham,"* which means nothing more nor less than the gospel of Jesus Christ—or the true gospel.

That is where the dispensation of the gospel was given to the Prophet Joseph Smith. That is where this office—which has the power to dispense the fulness of the gospel to the human family—and the keys of the *"restitution of all things,"* was given to the Prophet Joseph Smith. And Oliver Cowdery, of course, then fully was placed in the second office.

And the testimony of this angel John, the beloved disciple, who is referred to here as Elias, said that through them and their seed—at the decree of the eternal God—that through them and their seed, all generations after them would be blessed. And might I also say, any limb that is cut off, no matter how great a part it is, from that trunk [not clear] from the human family. And anyone who has supposed, or is supposing at this time, that they are going to get the blessings of the gospel independent of those two offices, that were held by Joseph Smith and Oliver Cowdery at that time, are very much mistaken. And they will find out, sooner or later—though others may pretend to give them those blessings—they will find out that those blessings were not valid—that they are of no force. Because this is the decree, as I said before, of the eternal God:

> D&C 110:12
> **After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.**

Now, the Mormon people, and many of the other religions that we have talked with, because we call them to repentance, get the idea that we are fighting them; that we hate them; that we are trying to destroy them. But I want to bear you my testimony that I am not fighting to hurt them; I am not trying to destroy them; I don't hate them—but I love them. I love them more than I love my own life; and I would gladly give my life for them. All I am trying to do is to deter them in their headlong rush for destruction, and see if I can get them to turn about, accept the principles of truth, [and] come under the direction of these two Priesthoods, that they might receive the blessings that are theirs if they will return.

And bear this in mind, Brothers and Sisters. No one could return to some place that they hadn't already been. I am going to read here, several verses, so that you will get the impact of it:

> D&C 113:7-8
> **Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?**
>
> **He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; . . .**

Could anyone hold the power to bring again Zion and the redemption of Israel, outside of these two Priesthoods—through which all generations after Joseph Smith and Oliver Cowdery, were to receive their blessings? The very idea is absurd.

> **. . . and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return—**

Remember—to return

> **. . . to that power which she had lost.**

What power then was it, that she had lost—or the Mormon people had lost? This power to bring again Zion; this authority that Noah held; these two Priesthoods, through which all generations after them were to be blessed.

After the death of Joseph and Hyrum, very little was understood, or said about these two Priesthoods, among the Mormon people. They were hid, to come forth at a future time—after the *"little horn"* had made war with the Saints, and prevailed—that these things might be re-established. These keys of the *"restitution of all things"* were kept in a certain line, that when the time came, Zion could turn to the power which she had lost.

> D&C 113:9-10
> **What are we to understand by Zion loosing herself from the bands of her neck; 2d verse?**
>
> **We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the 6th, 7th, and 8th verses. The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.**

In conclusion, I would like to bring one more thing to your attention. Brother Tucker spoke somewhat on this subject, and I would like to develop it just a little bit further. I don't think there is any clearer prophecy in the scriptures than this prophecy, if it's looked at in the proper light. And I think any man among the Mormon people—or any woman—of average intelligence—should be able to see very clearly, that it does refer to the Mormon people. It says:

> 3 Nephi 20:41-46
> **And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.**
>
> **For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward.**
>
> **Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high. As many were astonished at thee—his visage was so marred, more than any man, and his form more than the sons of men—**
>
> **So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider.**
>
> **Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.**

Now, when is the time marked in all the scriptures—in all holy writ, for the fulfillment of this covenant? Just as it says here: the time of the return of the Jews to Jerusalem. It says:

> **. . . . Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.**

Now, Jerusalem is inhabited again with His people, isn't it? So couldn't we be getting really close to the fulfillment of this?

This is taken—this prophecy, as the Savior mentioned, is taken from what is recorded in the 52nd chapter of Isaiah; it's quoted almost word for word from there. And the Savior goes on, to comment on this same prophecy; and He said this:

> 3 Nephi 21:9-10
> **For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.**
>
> **But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.**

Now, this is the significant thing—this next verse; and I think everyone should understand it, and remember that these are the words of the Savior. . . . And He gave them especially,

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at that time, that we might understand them; because they were to be fulfilled at this very time—the time of the return of the Jews to Jerusalem. It says:

> 3 Nephi 21:11
> Therefore it shall come to pass that whosoever
> ....

Now, this word "whosoever" covers an awful lot of territory. Let me say this: It covers every man in Mormondom, from the President of the Mormon Church down to the last man, or this doesn't mean what it says. It says:

> **Therefore it shall come to pass that whosoever will not believe in my words,[1] who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.**

Now, who are the covenant people among the gentiles? We all know, I think, that it is the Mormon people. In other words, this is the testimony of the eternal God: That He would send a man to the covenant people among the gentiles—or the Mormon people (after they were the covenant people, and after the church was established, and of course, had been overcome by the *"little horn,"* or the United States)—He would send a man, whose visage was *"marred, more than any man, and his form more than the sons of men."*

And this is the test, Brothers and Sisters! Because it says, very plainly, here: *"Whosoever"* will not hear the words...[2] [See Extract]—the words that this man would bring to the Mormon people; *"whosoever"* in Mormondom—and eventually, if you want to be more specific, the rest of the world—would not hear the words of this man, whose visage is *"marred, more than any man, and his form more than the sons of men"*... will be cut off from among the people of the covenant.

And this is the last act that God will perform, before sending destruction upon the wicked who refuse to hear the words of this servant. It says:

> 3 Nephi 21:12
> And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

It goes on to speak of the terrible destruction that will come upon the gentiles, after this man performs his work; this man whose visage is *"marred, more than any man, and his form more than the sons of men"*; in other words, this man that came from the very least expected source in all Mormondom; just as Christ came from the very least expected source from among the Jews.

I don't think that this could be any plainer. The time has long passed! This is what my father had reference to, when he said, *"It is my boys that will go forth, and bind up the law and seal up the testimony."* He knew that his boys would come forth, and do that work.

Now, I want to bear testimony that this is the case; that this is the work that is prophesied would come forth, to prune the vineyard for the last time; to call the whole Mormon people to repentance and to rebaptism; to set the house of God in order—teach the truth, and prepare a people that might bring about the *"restitution of all things,"* and be prepared to receive the Savior when He comes to usher in the great millennial reign. And this is the testimony which I leave with you at the end of this conference, in the name of Jesus Christ. Amen.

1 Footnote: Referring to the law given to Moses in Horeb, which would be renewed with the house of Israel in the latter days. (See Mal 4:4; D&C 133:63)

2 Extract from paragraph:—Let me read it, so I will get it exact: **Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him**—This man, whose visage is *"marred more than any man, and his form more than the sons of men"*—

ZION'S DELIVERER—THE MARRED SERVANT

Speaker: Joel F. LeBaron
General Conference
October, 1968
Colonia LeBaron, Chihuahua

[My Dear Brothers and Sisters,]

We have all been touched very deeply by the events of this conference—by the things that we have heard, and I certainly don't want to do anything to take away from what has already taken place. At the same time, I do not want to prolong too much my words (I know that there are a lot of people here that are somewhat weary, and that there are other things that have to be taken care of), but I would like to say a few things upon this one subject.

If we go over the past history of the world, what do we find (at least, in the great majority of the cases, not in every case)—where has God gone to choose His servants? Let's suppose that none of us had ever heard of this work, yet we knew that the scriptures say that there had to be raised up the *"Root of Jesse";* as Brother Earl has mentioned [See *"The Ensign,"* p 12]—a Root of Jesse that would stand for an *ensign* to the people; who would set up an *ensign* for the nations, in fulfillment of the covenant which God made to our forefathers, and gather together the outcasts of Israel—the dispersed of Judah—from the four corners of the earth. Just where do you suppose that God would look for such a man, based on the things that we have seen, and the things that we have heard—what we know of past history?

Do you suppose that He would choose a man who was extremely popular; who was extremely wealthy; who had never made any sacrifices; maybe, say, because he was extremely brilliant—to do this work?

I think, just on the surface, it's more or less the nature of most people to suppose that this would probably be the case; that He would choose someone that would be an easy matter for His people to accept—and would go over with a big bang and really get the job done.

But what does the Lord say about it, Brothers and Sisters? What has He done in former ages of the world? We have the statement from one of the prophets, who said that Christ first *"descended below all things that He might rise above all things."* Now, if we really look at things from the point of view that this brings to our mind, what should we expect?

The Apostle Paul tells us, very clearly, the fulfillment of this covenant which God made (which has been referred to already, many times, at this conference). . . . God made a covenant that He would, at a certain time; which the Apostle Paul refers to as the time when the Gentiles—or the *"time of the Gentiles"* would be fulfilled; he says a Deliverer would come out of Zion and *"turn away ungodliness from Jacob."* Now, for a Deliverer to come out of Zion, it's a foregone conclusion that Zion would have to be established.

What do we understand as modern Zion? What had the prophets all taught? What was

the Zion in the meridian of time, that the Deliverer of that time come out of? It was the Jews, wasn't it? What is modern Zion? I think everyone in this congregation, that really have a background—at least, in the scriptures and the latter-day work—realize that this modern Zion is the Mormon people.

So this very prophet, himself, makes it very clear. He said Zion would be established before the time of the Gentiles was fulfilled; and that when the time of the Gentiles was fulfilled—or after the Gentiles had the time that was, more or less, allotted to them—a Deliverer would come out of Zion, or out from among the Mormon people; just as Christ came out from among the Jews. Just as Christ came out from among the Jews and took the gospel to the Gentiles—was instrumental in it—so this Deliverer was to come out from among the Gentiles (or at least [from among] the Mormon people, who are referred to as the believing Gentiles), and *"turn away ungodliness from Jacob"*—or turn away ungodliness from the house of Israel.

I think this has been cleared, to our minds, very definitely—I don't need to dwell upon it. But to *"turn away ungodliness from Jacob and take away their sins,"* means to cause these crimes to cease among the children of Israel; that they might become a clean people; and that the prophecy might be fulfilled, which was given by the Prophet Jeremiah, that: *He would put His law in their inward parts and write it in their hearts; and He would be their God and they would be His people.* [See Jer. 31:31]

That law would be there, just as Moses stated. By the application and the putting in force both the statutes and judgments of the law, crime would be put down. The accuser of the brethren would be put down. Righteousness and peace would be established in the earth, and this condition brought about where the blood of the Saints would be avenged. And they would no longer have need to cry from the dust for vengeance upon those who shed their blood, through the violation of their God-given basic civil rights.

Getting back to the subject: What did God say about this Deliverer that would come out of Zion; that would come out from among the Mormon people and fulfill the covenant which God made to the house of Israel? Brother Dan said this is one of the main things that all the prophets have looked forward to, and prophesied of—the very time when this covenant would be fulfilled; when Israel would again be brought into her own, and [be] given the laws that would bring peace to her—prosperity—and do away with the criminal activities and the injustices and the oppression that she has been under.

Now, this is what the Lord says about it. We have, in the 52nd chapter of Isaiah (if I remember correctly) and in the 21st chapter of 3rd Nephi—I would like to read it first, from Isaiah. He is prophesying of the latter days; and I will show you, very clearly, that he is prophesying of our time—or the time when the *"time of the Gentiles would be fulfilled,"* and this covenant would be consummated. It says:

> Isaiah 52:1-3
> **Awake, awake; put on thy strength, O Zion;**

Again, modern Zion—the Mormon people.

> **... put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.**

Referring to false ministers, and false preachers, etc.

> **Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.**
>
> **For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money.**

And it goes on—speaking of this great time when Zion would be redeemed. It says:

> Isaiah 52:7-15
> **How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!**
>
> **Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.**
>
> **Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.**
>
> **The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.**

Who would try to dispute—or deny—that this is referring to this grand occasion? Then, he goes on:

> **Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.**

Showing, very positively, that it's referring again—speaking to a people where the vessels of the Lord are; and that they would have to gather out—even from that place. It says:

> **For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rearward.**
>
> **Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.**
>
> **As many were astonished at thee....**

Now, this is the point. And this is what the Lord said, on the subject:

> **As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:**
>
> **So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.**

I would like to read this, maybe, with some of the comments that the Savior made, when he related this prophecy to the Nephites.

That's taken from the 52nd chapter of Isaiah. [In] 3rd Nephi, the 20th chapter, starting with verse 41, we have the same words of Isaiah quoted by the Savior, almost exactly as they are in the Bible.

> 3 Nephi 20:41-46
> **And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.**
>
> **For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward.**
>
> **Behold, my servant shall deal prudently: he shall be exalted and extolled and be very high.**
>
> **As many were astonished at thee....**

Why were they astonished? For the very reason that:

> **—his visage was so marred, more than any man, and his form more than the sons of men.**

Giving us to understand, both from the Bible, and from the Book of Mormon; by the very words that the Savior quoted, Himself, to the Nephites—where he goes on to say the very same things:

> **So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider.**

And then, He gives His personal comment on this—and says this ... the Savior is speaking, Himself, after making this quotation from Isaiah; it says:

> **Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.**

Now, who would care to deny, or try to gainsay that that is referring to our time? Brother Earl Jensen made it very clear; about Jerusalem

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being occupied, at a very recent date—being again inhabited by His people. What does it say here?

> Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me.

The testimony of God the Father, and His Son, Jesus Christ.

> **. . . . Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.**

In other words, I don't think we can find a clearer case in all holy writ, from prophecy, to demonstrate and show positively, that a man was going to come forth from among the Mormon people, whose *"visage was marred more than any man, and his form more than the sons of men,"* to perform this work and set up this *ensign.*

Now, why should that be? Isn't that a little bit unfair? Isn't that kind of a rough position to put a man into? To take a man, whose *"visage was marred more than any man, and his form more than the sons of men,"* and tell him, *"All right, you have got this job."* In other words, the most hated man in Mormondom—let's say (it couldn't mean anything else)—the most despised—the most despised family in Mormondom; the most ridiculed—the family of least prestige in all Mormondom—if you don't mind; to take a man from that family, and say, *"All right, the ball is yours."*

My father said:

> Priesthood Expounded 19:33
> When I die my mantle will fall upon you, even as the mantle of Elijah fell upon Elisha, and **even as the mantle of my grandfather fell upon me. And you will have to round up your shoulders and bear it, because there is no one else qualified. I have tried to qualify your older brothers, but I have only met with rebellion and opposition.**

—among many other things that he told me.

In other words, there is where the ball was thrown to me. The job was given to me, authoritatively. The Priesthood, which was brought by John, the beloved disciple, April 3, 1836, in the Kirtland Temple, was placed upon me—to become effective at his (my father's) death; the keys of the *"restitution of all things"* placed upon a man—a twenty-seven year old boy (from the most hated family in Mormondom—the family of least prestige) a man whose *"visage was marred more than any man, and his form more than the sons of men"* (in other words, that was the way that prophet had of expressing it)—and he was going to have to start from that point and do the job.

I think that we can understand what is meant, when the Lord said—I mean, the prophet, or Apostle, said—that Christ first had to *"descend below all things, that He might rise above all things."* And I think it's very fair and clear, under the circumstances. The Lord makes it clear that He would give the devil his full rope to black this man out, before he started his mission. Yet, the Savior goes on, and comments on this same prophecy:

> 3 Nephi 21:10-11
> **But behold, the life of my servant shall be in my hand; therefore, they shall not hurt him, although he shall be marred because of them. . . .**

Now, was the "mar" because he was a criminal? Were these criminal accusations that were made, really valid? Certainly not. But he was marred because of them; because of their scandal; because of their abuse and criminality. It says:

> . . . . Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

The cunning of the devil being the very clear, and pointed reason for this man being marred.

But the Lord goes on to say—I think we should, everyone, understand this and have it clear in our minds; that though a man was going to come out of Mormondom, from the very least expected source, still it says:

> **Therefore it shall come to pass. . . .**

These are the Savior's comments, on this same prophecy of Isaiah:

> Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles. . . .

Puts it right back to the Mormon people—the believing Gentiles.

> **. . . and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.**

Again, who will try to gainsay it? Who are the covenant-people of the Lord among the Gentiles, if it's not the Mormon people? After this covenant-people was established—I don't think anything could be clearer in the scriptures—that a man was going to come to them from the very least expected source. And they were going to have to hear the words of this man—according to the same testimony of God, the Father, and His Beloved Son—or be *"cut off from among the people of the covenant"*; just as the Jews were cut off from among the people of the covenant, when they refused to hear the words of the Savior; and all these terrible destructions and plagues would come upon them, that have been mentioned here this afternoon.

My Brothers and Sisters, I think these things are very clear in the scriptures. And it's only a matter of people being willing to open their hearts, and listen, and study these things out, and they will be able to understand the *"whys"* and the *"wherefores."* For God to take a man, you might say, from the very bottom, and bring him—or let him rise, step by step—go through all the phases—to the very top; at least, I think we can understand (besides many other purposes being fulfilled), that he will at least know his way around when he gets there.

And this is my testimony unto you this afternoon; and I leave it, in the name of Jesus Christ. Amen.

PART VII

THE RESTITUTION OF ALL THINGS

COTEJADO

COTEJADO

GOVERNMENT BY GOD

Speaker: William P. Tucker*

General Conference

April 3, 1966

Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

It gives me great joy to see all of you gathered to hear the word of God, and I pray that His Spirit may be with me so that I can share a few words that might be of value to you.

In the Bible, we can read that in the beginning, God, our Father, created heaven and earth, after which He established the various classes of living beings on earth; and finally, man, himself—God's children, whom we call *"the human family."*

Now, I ask you: Did God, our Father, leave His children without government, without advice, without instruction? What would you think of a father who would leave his family without advice, without instruction, without direction and without control? Well, he would surely be an irresponsible father. And you can all be sure that God, our Father, isn't an irresponsible Father. Once He established His children on earth He gave them laws, government, counsel and guidance. He established a perfect government.

As you all well know, a father of a family has the authority to punish his children; or, in other words, within his family he has a certain amount of *civil* authority. He is responsible for organizing the family's economy—for organizing his children, to provide for the family's needs and economic progress. So the father of a family has a certain *economic* authority. And, at the same time, he has the obligation and the responsibility to teach his children and to give them advice and instructions. He has a certain *educational* authority in his family. And as a father is to his family, so is our Heavenly Father to all of us.

At the very beginning, God established a government among His children, with an educational division, an economic division, and a civil division:

1. The first of these, the educational division, is for showing the way of eternal life to His children. In other words, to teach them the principles of life, the guiding principles that can give man peace, prosperity, happiness and all the other things that we are all searching for.

2. In the economic division, God gave His children a government and a system of laws so that every man—each one of His children, would have the opportunity to be independent—economically independent, through his own work, desires and struggles.

3. God established laws in the civil division to preserve man's inalienable rights—the natural rights and liberties that all men have.

Well, now, in order to enforce the laws and establish such a government, God established among His children—or rather He chose from among them, to head each of these divisions, brave men, men of honor, men willing to serve God.

* Translation from Spanish

God established the prophets, the patriarchs and the apostles in the *educational* division, to teach His children the principles of peace and justice. He chose and established the head of the *economic* division of His kingdom, again using brave, honorable and trustworthy men, capable of running the economic government; which establishes and enforces God's economic laws. And in much the same way, He established in the *civil* division of His kingdom, worthy men, to govern and exercise the principle of force, in order to stop infringements upon the rights of others.

So at the very beginning, God, our Father, established among His children a perfect government—a system of perfect laws, the only ones through which we may achieve a state, or condition, of peace and happiness.

All right, then, we can now study the holy scriptures, and we find that the Bible is the story of the human family—a history of the acts of the Father of that family. In other words, it is a history of the acts of God and of the deeds of His children; a history of the communication between God and His children; of His instructions and of their obedience; and of the times during which His children didn't want to obey Him. It's a story of happiness and misery, a story of justice and injustice. It's a history of all that has happened to the human family.

In the prophecies of every prophet since the days of father Adam; that's to say, ever since the very beginning, the holy prophets tell us that in the final days; that is to say, that in our times, God is once again going to establish in all its fullness that same perfect government, with its system of laws—the only ones that can bestow upon us, or give us peace, justice, prosperity and happiness.

Hence, by means of these prophecies, we learn that God, our Father, is going to establish in our times an *educational* department of government, headed by prophets—men able to receive the word of God; and in this manner, teach His children the way of righteousness, virtue, justice and peace.

And at the same time, God is going to establish among His children an *economic* department—an economic government, that will offer and give to the children of God the opportunity to once again come forth from their economic slavery, and establish themselves as economically independent individuals. And then, God is going to establish the *civil* department of His kingdom, in order to establish justice among His children, and protect the inalienable rights and the natural liberties of man.

We, who are members of the Church of the Firstborn of the Fulness of Times, are members of the only organization that has this connection with the heavens. Through the holy prophets who live today, we are able to receive a sure knowledge, a reliable knowledge, a perfect knowledge, of the laws and of the form of government that can free us from slavery, from misery, from poverty and from control; that is to say, from being under the control of our enemies.

These principles are taught by those who direct this church. And as children of God, we all have the responsibility of explaining them to our fellow man and offering to our neighbors the same opportunity to learn these principles; so that through the instructions and the knowledge that comes to us from the prophet of God, we all may unite ourselves for a just cause and again establish the Kingdom of God on earth.

I'm sure that almost all of you know the prayer Christ prayed to our Father-in-Heaven. In this prayer, Christians have been asking for two thousand years now, that God's kingdom come, and that His will be done on earth as it is in heaven.

And now, Brothers and Sisters, we begin to see the fulfillment of these prophecies—and of that prayer. And being able to hear and listen to these things gives us a certain responsibility. It obligates us to examine our lives and to repent of our infringements upon the rights of others; and from this day on, to put into practice in our lives and to enforce in our society these very same principles. . . .

WITH ADAM

WITH JOSEPH SMITH

WITH CHRIST, THE FIRSTBORN

WITH ENOCH

WITH 144,000 MORTAL MEN

WITH THE SAVIOR SPOKEN OF IN: D.C. 83, 86:11 93:5,6 124:57,58 1 Nephi 20:43,44,45 21:9,10,11 Isaiah 28 Romans 11:25-27

..... WHERE IS THE CHURCH OF THE FIRSTBORN ..... ?

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HEBER C. KIMBALL SAID:

" Let me explain what the Church of the Firstborn is. It is the first Church that ever was raised up upon this earth; that is, the firstborn Church. That is what I mean; and when God our Father organized that Church, He organized it just as His Father organized that Church on the earth where He dwelt; and that SAME ORDER IS ORGANIZED HERE IN THE CITY OF GREAT SALT LAKE; and it is that order that Joseph Smith organized in the beginning in KIRTLAND, OHIO. Brother Brigham Young, myself and others were present when that was done, and when those officers received their endowments they were together in one place. They were organized and received their endowments and blessings, and THOSE KEYS WERE PLACED UPON THEM, AND THAT KINGDOM WILL STAND FOREVER." (J.D. 5:129)

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THE LORD'S PRAYER

Our Father which art in Heaven,
Hallowed be Thy name.
Thy KINGDOM COME, Thy will be DONE,
On EARTH as it is in Heaven.

*****

All of the Holy Prophets, from Adam down to Joseph Smith, sought to qualify the people so that the Church of the Firstborn could be established among them upon the earth, just as it is in Heaven. They have all been trying to make the Lord's prayer become a reality; that is, that the KINGDOM OF GOD, might actually COME, AS it is in Heaven. Enoch succeeded, and his city was translated: " These are they who have come to an innumerable company of angels, to the general assembly and CHURCH OF ENOCH, AND OF THE FIRSTBORN." (D.C. 76:67)

" What are we to understand by sealing the 144,000? We are to understand that those who are sealed are High Priests, ordained unto the Holy Order of God, to administer the Everlasting Gospel; for they are they who are ordained out of every nation, kindred, tongue and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the CHURCH OF THE FIRSTBORN." (D.C. 77:11)

Joseph Smith organized the CHURCH OF THE FIRSTBORN in Kirtland, Ohio, long after the Church of Jesus Christ of Latter Day Saints was organized in New York. (J.D. 5:129) But the Mormon people hardened their hearts and would not receive it. Therefore, it was hidden from the world with Christ in God. (D.C. 86:7 to end)

Joseph Smith said, " God made Aaron to be the mouthpiece for the Children of Israel, and He will make me be God to you in His (God's) stead, ***and if you don't like it, you must lump it." (T.P.J.S., p. 363) This is the RIGHT OF THE FIRSTBORN, (P. of G.P., 1 Abr:1-4) the office Joseph held, which stands as God to the people, in the absence of God, and presides over the CHURCH OF THE FIRSTBORN ON EARTH.

D.C. 78:20-21 defines membership in the CHURCH OF THE FIRSTBORN: ***Wherefore, DO the things which I have COMMANDED you, saith your Redeemer, ***For ye are the CHURCH OF THE FIRSTBORN."

PUBLISHED FOR THE CHURCH OF THE FIRSTBORN OF THE FULNESS OF TIMES
APTDO # 5, BUENAVENTURA, CHIHUAHUA, MEXICO
Noel B. Pratt, Missionary * 165 A st., Apt # 4, Salt Lake City, Utah

Diagram of the theocratic officers and the three departments of government in the Kingdom of God. Duplicated from early Church publication, The Rolling Stone – 1959

NOW TAKING IT FOR GRANTED THAT THE SCRIPTURES SAY WHAT THEY MEAN, AND MEAN WHAT THEY SAY, WE HAVE SUFFICIENT GROUNDS TO GO ON AND PROVE FROM THE BIBLE THAT THE GOSPEL HAS ALWAYS BEEN THE SAME; THE ORDINANCES TO FULFILL ITS REQUIREMENTS, THE SAME; AND THE OFFICERS TO OFFICIATE, THE SAME.....(T.P.J.S., page 264)

*****

THE PATRIARCHAL OFFICE
which was instituted in the days of Adam. (D.C. 107:41)

ADAM
SETH
ENOS
CAINAN
MAHALALEEL
JARED
ENOCH
METHUSELAH
LAMECH
NOAH
ABRAHAM
ISAAC
JACOB
JOSEPH
EPHRAIM
AARON
ELEAZAR
ELIJAH
ELISHA
ZACHARIAS
JOHN THE BAPTIST
JOSEPH SMITH
OLIVER COWDERY
JOSEPH SMITH,SR.
HYRUM SMITH

QUORUMS OF THREE

Peter*James*John
Joseph*Sidney*Frederick G.
Brigham*Heber C.*Willard
David O.*Stephen L.*J. Rueben

THE RIGHT OF THE FIRSTBORN
which came down from before the foundations of the earth. (P. of G.P., Abr:1-4)

ADAM
ABEL
ENOCH
LAMECH
NOAH
MELCHIZEDEK
ABRAHAM
ESAIAS
GAD
JEREMY
ELIHU
CALEB
JETHRO
MOSES
CHRIST
JOHN THE REVELATOR
JOSEPH SMITH

AUTHORITY OVER ALL THINGS

The Right of the Firstborn

SPIRITUAL AUTHORITY — Presiding Patriarch — 12 — 70 — 144,000

ECONOMIC AUTHORITY — Presiding Bishop — ? .....

POLITICAL AUTHORITY — President of the Kingdom — ? .....

FUNCTIONS OF THE THREE DEPARTMENTS OF GOVERNMENT IN THE KINGDOM OF GOD.

"There are three grand divisions of power, authority and government which pertain to the Order of Enoch and the Church of the Firstborn. There are three grand offices which stand at the head of these three grand divisions of the Church and priesthood government. And there is one office which stands at the head of them all, and presides over "all things." This office constitutes what is termed the Right of the Firstborn; and without this office, the Church of the Firstborn, with all of its ramification of organization, as established under the authority of Adam and Enoch in their time, cannot exist upon the earth." (P.E. 11:23-26)

Right of the Firstborn

"The power of the Priesthood is in its organization." (TPJS)

Keys of Melchizedek

Spiritual Department
Presiding Patriarch

Temporal Department
Presiding Bishop

Civil Department
Civil President

Keys of Joseph

Keys of Levi

Keys of Judah

Priesthood Expounded, 11:27
1. "The man holding the office of Presiding Patriarch, held by Aaron and Hyrum, presides over all the spiritual blessings of the church in concert with the man holding the Right of the Firstborn, and has the authority to perform all the ordinances pertaining to the House of God."

The Restoration of All Things, 5 ENSIGN
The Church of God under the leadership of the First Quorum of Presidency, is the educational branch of the kingdom and is responsible for administering the spiritual affairs of the people.... The church is responsible for the education of the people concerning the laws and principles of all three of the branches of the Kingdom of God. The people must understand and accept the laws and principles of the economic and civil branches of government before these branches can be organized and function properly.

Priesthood Expounded, 11:28
2. "The man who stands as the third grand head of priestood, occupying the office of Presiding Bishop over the Kingdom of God upon the earth, ... has authority to transact all business pertaining to the temporal concerns of the kingdom of God, in concert with the man holding the office Moses held."

The Restoration of All Things, 5 ENSIGN
"The Economic Government under the direction of the Presiding Bishopric, directs the economic affairs of all the people under the jurisdiction of the Kingdom of God. They are to administer the law of consecration and stewardships and establish and maintain economic justice. This government must also provide the funds to sustain and finance the activities of the educational and civil branches of the kingdom."

Priesthood Expounded, 11:29
3. "The man occupying the office held by Joshua and Brigham Young,...has authority to transact all the business pertaining to the [civil] department of the Kingdom of God...in concert with the man holding the Right of the Firstborn, which has come down in regular succession from before the foundations of the earth."

The Restoration of All Things, 5 ENSIGN
"The civil government has the responsibility and jurisdiction of preventing men from infringing upon the rights of others, the punishing of those who transgress God's civil laws, and the protection of the people as a body from outside encroachment. This branch of government will protect all men in their God given rights and freedoms – not just members of the Church of God."

"While Moses was living he ruled over Israel politically as well as spiritually and temporally, and gave the laws by which the nation of Israel was to be governed. Thus he acted in a triple capacity. Before his departure, Joshua was appointed to preside over the political branch of government and to command the armies of Israel, for the Lord's people were at that time an independent nation. Joshua then, presided over the political kingdom as well as acting in the office of president of the Church. . . . Thus we see that Joshua was under Eleazar in spiritual things, yet over him in political government. He was also over the presiding Bishop in the political field, yet under him in temporal affairs." (P.E. 5:17,22)

THE RESTITUTION OF ALL THINGS

(Also, Explanation of the Kingdom Daniel Saw)

Speaker: Joel F. LeBaron
Sunday Service
November 19, 1965
Salt Lake City, Utah

Dear Brothers and Sisters,

It's quite a surprise to me to be here with you this morning. I really wasn't expecting it—I expected to be down in Baja today. But things happened that made it necessary for me to return to the city, so I was able to be with you today.

I would like to bring some things out, that have no doubt been brought out (at least, many of them) before, in these meetings. And I think that they are probably pretty well understood. But these things are so plain, if we really get down and understand them, that we can confound the world—I don't care where they come from—when they try to teach contrary to these things.

One point that was brought up, down in Brother John Adams' home, a few nights ago .... We had a little get-together there; and I suppose, at least, that the Church sent out one of their seminary teachers to see that I didn't put over any false doctrine to the people there—or to his family. But the last thing that he [the seminary teacher] was hanging on, by which to make a comeback (after we, more or less, put him down on everything that he brought up), was the second chapter of Daniel, verse 44. Now, he was holding that in reserve, to use against us—to confound us. Well, when I got the trend of his thought, I said, *"Well, you are referring to the second chapter of Daniel, verse 44, aren't you?"* And he said, *"Yes."* *"Well,"* I said, *"I will prove to you by that very chapter itself that you don't have anything to stand on—by that chapter, and by that verse."*

Now, here, in the second chapter of Daniel, verse 44, it says this:

> **Daniel 2:44**
> **And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.**

Now, I think that the Mormon Church has taught, almost from its inception—even some of their early leaders taught that that was referring to the Mormon Church. But I would like to ask.... In this chapter, there are six civil kingdoms referred to, or represented—or five represented, by this image; and the sixth one, of course, is the little stone that was *"cut out without hands."* Now, these five kingdoms—the one represented by the head, the other by the shoulders of the image, the other by the stomach, by the legs, and by the feet.... Now, speaking of the head of gold, it says:

> **Daniel 2:37-44**
> **Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.**
>
> **And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.**

Now, that was represented by the Babylonian government. But it was a civil government; not a church. It says:

> **And after thee shall arise another kingdom inferior to thee....**

Which refers to the Medes and the Persians. But it wasn't referring to a church. It says:

> **... and another third kingdom of brass, which shall bear rule over all the earth.**

Which was representative of the Grecian-Macedonian empire; which was headed by Alexander the Great.

Now, the fourth; which is represented [by] the legs of iron. It goes on to say:

> **And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.**
>
> **And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.**
>
> **And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.**

All right, then. We see the fourth kingdom was the Roman Empire; which is strong as iron; or the iron represents its strength, and so forth—its power. But it wasn't a church.

And, of course, the feet represent the United States. It wasn't strong, like the Roman government was, but it still, more or less, controlled the destinies of the world. It was part of iron and part of miry clay. It just didn't have that same strength to go out and rule the world with an iron rod—or with an iron hand. But it still wasn't a church.

Now, after it speaks of these kingdoms—five civil kingdoms—it says:

> **And in the days of these kings shall the God of heaven set up a kingdom....**

Now, if those other five were civil kingdoms, why wouldn't the next one be a civil kingdom? Does it sound reasonable that he would all of a sudden change the whole tenor of the revelation, or of the vision, and start referring to a church? And we can prove, positively, that it is not referring to churches. Because if it had been referring to a church, it would have mentioned the church Christ set up; which it makes no mention of, whatsoever.

Now, in the 134th section of the Doctrine and Covenants, we read this:

> **D&C 134:9-11**
> **We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.**
>
> **We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.**

Then, it goes on to say:

> **We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of**

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property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

Now, we are taught, very clearly, right in the Doctrine and Covenants, that there should be a definite separation of *"church"* and *"state."* So how can we suppose that when the prophet Daniel tells us of five states that would be set up, that all of a sudden he would change the subject to a church? And as I said, before—the fact that in this revelation, the Church Christ set up isn't mentioned, why would the Latter-day Saint Church be mentioned? It doesn't make sense.

But this kingdom that Daniel spoke of, that was to be set up; that would subdue all nations, and would govern the whole world, was to be a civil government—governed by the *"civil"* law of God. The church is to be governed by the *"spiritual"* law of God. But the civil government is to be governed by the *"civil"* law of God. The church has no right—through the authority of the church—to go forth and raise armies, and so forth. That's the authority of the civil government.

If you will follow through the Bible, in ancient Israel, we find that these three departments of government were given to three of Jacob's sons, and their descendants after them. They were given to Joseph, Levi, and Judah. Joseph was given the Patriarchal, or that which is over the *"spiritual"* branch; Levi was given the Bishopric, or that which is over the *"temporal"*; and Judah was given the *"civil"* kingdom. And these three departments of government were more or less, kept separate all down through ancient Israel. Sometimes, the officers were given dual positions—like Brigham Young was. Brigham Young was made President of the Church, but he was also given the *"keys of Judah"*—or the keys of the civil government. And the civil government was carried on here, in Utah (I think we are all aware of that); but it was a separate organization from that of the church.

Now we have the condition among the Mormon people—for they are claiming that David O. McKay holds all the keys. Now, if David O. McKay holds all the keys, he holds the keys of the civil government. Now, what is meant by the keys of the *"restitution of all things"*? It means that authority which holds the authority over all three departments. Now, how are we going to suppose that David O. McKay obtained the keys of the civil power—of the civil government, by being a member of the Quorum of the Twelve? (which is an office only in the spiritual branch) If he holds those keys—or if he held them, he would have to get them from some place besides that office in the Quorum of the Twelve; because that's strictly an office in the spiritual branch.

Now, this civil kingdom was carried on here in Utah for several decades, under the direction of those men that actually held the keys of Judah, or the keys of the civil government. But that part of the kingdom was blotted out. Does anyone know today, of any Council of Fifty—or anyone holding this authority over the civil branch among the Mormon Church—or any of the offshoots? [Response not clear]

Okay. If they don't even know what it means, how are they going to hold the keys of it? Yet those keys, according to these scriptures, have to be here. They have to have remained upon the earth. But what happened to these keys? What happened to that authority which stands over all three departments of government? If we can find that one thing, then we have got the key to the riddle: we know what we are doing—and what we are about.

The church was carried on, but when the United States government came in, the civil government was thwarted and put down. And as far as I have been able to find out, ALL CIVIL AUTHORITY was taken from the Mormon people—except that one man, who held the keys of the *"restitution of all things."*

Now, what is meant by the keys of the *"restitution of all things"*? We have here, in the 132nd section of the Doctrine and Covenants, verse 45—where it states, definitely, that Joseph Smith held the keys of the *"restitution of all things."* And if he held the keys of the restitution of all things, he held the keys to the restitution of the *"civil"* government, didn't he? Or he couldn't possibly have had the keys of the restitution of all things. So it says:

D&C 132:45
For I have conferred upon you the keys and power of the priesthood, wherein I restore all things. . . .

I don't think there is any man here, that will doubt, or argue that Joseph Smith actually held these keys—the authority over all three departments of government—all three departments come together in one man; or in other words, that man standing as a father—or in representation of the Father—and representation of the Firstborn.

Where did Joseph Smith get this? Did he get it from John the Baptist? Certainly not! Did he get it from the Quorum of Three—or Peter, James, and John? That was the quorum in the spiritual branch, which came to give the apostleship; which is also something pertaining to the spiritual branch. So if Peter, James, and John didn't bring the keys to the civil government—that which can only be held by one man—certainly, there wouldn't be three men come, to give that which can only be held by one man. Elijah didn't bring this. Moses didn't bring it. We have only one other place to look, and that's referred to in the 110th section of the Doctrine and Covenants, verse 12. It says:

D&C 110:12
After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

That's the only other place we have to look for this restoration—for the restoration of the keys of the *"restitution of all things."* And if we turn to the 77th section of the Doctrine and Covenants, we can probably get an idea of who that may have been. It says:

D&C 77:14
What are we to understand by the little book which was eaten by John as mentioned in the 10th chapter of Revelation?

It says:

We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things.

Now, if John the Revelator held the keys of the *"restitution of all things,"* he would certainly have been the man to have brought it, wouldn't he? And there, he is definitely called an Elias.

Who would bring this authority, if it wasn't the last man to hold it? And if John was the last man to hold it—or John, the beloved disciple—[if] he held the keys of the restitution of all things, that means, definitely, that he held the keys of all three departments of government. And when he committed the dispensation of the gospel, that's actually what he committed—or what he gave to the Prophet Joseph Smith. He was the Elias that came on this occasion, and gave these keys to the Prophet Joseph Smith. Up until that time, Joseph Smith did not have the keys of the restitution of all things. He had had part of the things restored to him, but not the keys of the restitution of all things; because they were held by John, the beloved disciple, and they weren't committed until on that occasion—April 3rd, 1836—in the Kirtland Temple.

Now, there was Oliver Cowdery and Joseph Smith there. . . . It was on this occasion. And it stated, very positively—just as Brother Crump read here, in the Teachings of the Prophet Joseph Smith—that when they had the restitution of all things, there would be another man holding what Moses held, and another man holding what Aaron held. Nothing but this could bring about the restitution of all things.

Now, that's what it had definite reference to here. When this Elias came, he gave this office Moses held—or committed the dispensation of the gospel, and gave Joseph Smith the keys of the restitution of all things. And Oliver Cowdery then, received what Aaron—or Hyrum held, later. So we have those two men holding what Moses and Aaron held. They were Joseph Smith and Oliver Cowdery. And all generations after them were to be blessed through them and their seed—or through the two men that hold those two offices. Now, when this is the decree of the eternal God, how can we suppose that we are going to receive our blessings independent of these two offices?

Now, how did this thing come about? How was it kept alive in the earth? I have said many times, and I will say here again, that the only occasion that we have any hint of—any record of—or any knowledge, whatsoever, of any man even making a profession to keep these keys alive on the earth and appoint a successor, was the case of Benjamin F. Johnson. I have challenged the Mormon people many times, to produce any other occasion—or even a hint of it—or any other man, who was close to the Prophet Joseph Smith (who has been close enough to him to have been able to receive these things), who made any profession to appoint a successor to this authority; or the authority that was given by John the Revelator, and kept [it] alive on the earth for eighteen hundred years . . . . He is the only man. And I have never heard of anyone that could bring up any other—even a hint.

It's made very clear in the history, that Brigham Young didn't appoint a successor. John Taylor didn't appoint a successor. Not one of these men appointed a successor. The only man, other than Hyrum's line (now, in Hyrum's line, they did appoint a successor, but not to what John the Revelator brought, or to Joseph's line; I have reference to Joseph's line)—the only man that you can find any record or hint of, in all the history of Mormondom, who actually on his deathbed, had enough knowledge, enough revelation, and enough authority to appoint a successor to Joseph's line, was Benjamin F. Johnson. Now, has anyone here, heard of any other occasion; or any other profession; or any other knowledge of anything of this nature? I don't think you have; because God is not an author of confusion. If Benjamin F. Johnson, being a faithful man—having the knowledge that he had—if he was the one who was appointed to keep this alive in the earth, then, certainly, no one else who was the servant of God would try to do that.

Now, Brothers and Sisters, that's the key to the whole thing. We have got to find the keys of the restitution of all things—or that authority which holds the keys of all three departments of government. Because that's the only thing that can perform this work and usher in the millennium; gather the righteous out from among the Mormon people; and control the destinies, and so forth, of this people in such a way, that they can do the job which God has given unto them.

The Mormon people are up against one thing, or the other. They have got to repent and perform the mission which God has placed upon them, as the sons of Ephraim; gather out from the Gentiles and establish the fulness of the gospel—establish the full organization, as was set up by Adam in the beginning; as set up by Enoch. They have got to come forth and take their place and do this work; or if they fail to do this, the Lord is absolutely through with them. It's either one thing, or the other—life or death—with them.

We have a great obligation upon our shoulders—a great responsibility to carry this word to them; gather the righteous out from among them, and establish them in places where they can be saved from the destructions that are to come. This is my prayer, in the name of Jesus Christ. Amen.

THE NECESSITY OF GOD'S RULE OVER THE THREE DEPARTMENTS OF GOVERNMENT

Speaker: William P. Tucker
General Conference
April 5, 1964
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

This is indeed a privilege to be able to speak again to you, during this conference. I have been greatly impressed with a number of things that have been said. One thing that I felt greatly impressed with last evening, in our Priesthood meeting—something I feel I would like to repeat, somewhat, and add a few things to it; in other words, enlarge upon it—some of the things that Brother Joel mentioned last night.

Brother Joel pointed out that during the Dark Ages, the only kind of government that was understood by at least western civilization, was the government of the Church. The Church ran all of the facets of men's lives. Finally, as the spirit of God began to move upon the nations; as men stood up that had real courage and determination, and made great sacrifices, they brought about a condition where there was a division between *Church* and *State*; and brought us to a new level of liberty—began to bring us out of those Dark Ages, in which men were fully subject to just an ecclesiastical organization that would dictate all phases of their lives.

The next great step in the liberation of the human family, as Brother Joel pointed out, was to divide *Church*, *State*, and *Economics*; that there actually must be those three divisions of government, in order to have a balanced society.

Brother Joel mentioned that the world is full of chaos, especially in the field of economics. I don't think any one of us would disagree with that. Everywhere we look in the world, the economic situation is chaotic, indeed. As Brother Joel mentioned, the only way to do away with chaos is to have government. Well, we might go a little bit farther and say the only way to do away with chaos, and at the same time, preserve the agency of men, and their rights, and their privileges, and their liberty, is to have a just government. The only way that we can possibly have a just government is to have God's government; and this is the Priesthood.

I hope that that very briefly will open our minds as to exactly what the Priesthood is. The Priesthood of God is the government of God; so that by having this just government under His direction and administration, the chaotic situation of the world can be relieved and still have the agency of man preserved. So I think we can all see very clearly, that without the Priesthood of God, it is absolutely an impossibility to alleviate the world situation. Without the Priesthood of God, it would be absolutely impossible to save the world from the impending destruction—from the misery and woe to which mankind is taking himself.

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We absolutely need to have the power of God, the intelligence of God, and the wisdom of God; His laws—His government in its fulness, in order to alleviate the present condition. There is not going to be any man; there is not going to be any set of men that is going to come forth, and of their own reasoning, be able to concoct the plan, and organize the form of government, and have the power in it that can alleviate the present condition of the world. Only by having the Priesthood of God, and having the revelations of God, and the wisdom of God can we do this.

Now, as far as the form of that government, there is something that I would like to read (I think you have all heard this a number of times, but I feel that it might do us good to recall it to our minds); in the Teachings of the Prophet Joseph Smith, on page 252. The Prophet Joseph made this statement:

> **TPJS, page 252**
> **When the children of Israel were chosen with Moses at their head, they were to be a peculiar people, among whom God should place His name; their motto was: *"The Lord is our lawgiver; the Lord is our Judge; the Lord is our King; and He shall reign over us."* While in this state they might truly say, *"Happy is that people, whose God is the Lord."* Their government was a theocracy; they had God to make their laws, and men chosen by Him to administer them;**

Well, these men chosen by God to administer [the laws] in all of these various departments of government, that are necessary for a balanced society, constitute His Priesthood and its organization.

> He was their God, and they were His people. Moses received the word of the Lord from God Himself; he was the mouth of God to Aaron, and Aaron taught the people, in both civil and ecclesiastical affairs; they were both one, there was no distinction;

Then, the Prophet Joseph prophesies. . . . After having described very briefly the kind of government that existed in ancient Israel—a theocratic government; with a man, Moses, at the head, who received the word of God—who was the mouth of God to Aaron; and with a man, Aaron, who taught the people in civil affairs, and ecclesiastical affairs, and economic affairs; then the Prophet Joseph prophesies, and says:

> . . . so will it be when the purposes of God shall be accomplished.

In other words, in the great winding up scene, when the purposes of God are to be accomplished, those followers of the Prophet Joseph Smith could expect to see again, the government of God established, with two men at the head: one like unto Moses, that received the word of God—that was the mouth of God; and one who stood as Aaron, who taught the people in civil affairs, ecclesiastical affairs, economic affairs, and so forth.

I think that any of us who have had any experience with the various churches that existed in Europe; with the various organizations of an ecclesiastical nature, will realize that there is not another organization on the face of the earth that has this same organization that existed in the time of Moses; and which the Prophet Joseph Smith said would again exist when the purposes of God would be accomplished.

Now, perhaps we don't think it's so important that this organization be exactly as the scriptures describe. Perhaps we don't think it's necessary that there needs to be these two men; that they need to hold these exact positions; and that there is any need to have this kind of Priesthood in existence.

When we begin to understand that the chaotic situation in Europe could only be remedied by the establishment of a just government in each of these different fields; the religious chaos could only be done away by establishing a religious government that is just; if it's going to be a just religious government, it must be God's religious government; and if it is, then it is part of His Priesthood.

Likewise, in the field of economics—if we are to have a just economic government, [it] must be His—God's economic government; it must then be His Priesthood. Priesthood, in other words, is His organized government.

Now we understand that the great issue of the day is the establishment of economic government. The great issue of the day is the remedial measures that are necessary for the solving of the economic problems of the world—the doing away with the chaotic world economic situation. Therefore, we need to establish an economic government. That is the great issue—the establishment of economic government; more than that, the establishment of a just economic government; in other words, the establishment of God's economic government.

Therefore, we need to have His Holy Priesthood. Because God's government, His economic government cannot be established, with its proper laws, and its proper balance between theocracy and democracy—and between the different powers, and so forth, that's in that government, without His Priesthood and His revelations.

That means, then, that there are actually two great issues: the issue of Priesthood, and the issue of economic government. These are the two great issues of the day. If we read in the scriptures, that describe the coming forth of a Mighty and Strong One—the 85th Section of the Doctrine and Covenants, the Prophet Joseph records:

> D&C 85:6-7
> **Yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake. . . .**

I really want to emphasize that; that this spirit made his bones quake—

> **. . . while it maketh manifest, saying:**

Now, there's a number of people that will try to tell you that this next verse, if it's going to be fulfilled at all, is going to be fulfilled in a very natural way, and that no one is going to be disturbed. Well, the Prophet Joseph—when he was made to understand this, it absolutely made his bones quake, because he could see what it involved. He could see that it was going to be a revolution; and in this case we'll say an ecclesiastical revolution, so that we won't go beyond ourselves here.

> And it shall come to pass. . . .

This is what that still small voice made manifest when it made his bones to quake:

> **And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, . . .**

This, then, is the beginning of God's government—the beginning of His government upon the earth; in that He sent a man—one that was mighty and strong—that held the scepter of power in his hand.

I think we all understand what a scepter of power is. It's the emblem of the right to rule. Since this is a man sent of God to rule, we might well understand that this is the man whom God placed to preside over and direct His government, or His Holy Priesthood. Not only was this man, that God was to send to be entrusted with the Holy Priesthood, the scepter of power, but he was to be

> **. . . clothed with light for a covering. . . .**

Now, a lot of us have thought that because he was going to be clothed with light, that this had reference to a resurrected being, and he was going to glow like a light bulb.

I think if we were to talk in terms of the spiritual light which lightens our minds, that this is, indeed, the case. But as far as the light that we see from the sun that touches our natural eyes, it is not the case; because, it says God would send a *"man."* And when it said that he would be clothed with light for a covering, it means that he would come with truth

and knowledge. It says that this truth and knowledge would be for two very specific purposes.

> . . . whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, [1st] to set in order the house of God, and [2nd] to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God. . . .

In other words, we find this servant coming forth with knowledge of the government of God—the Priesthood organization by which he was to set in order the house of God.

Now, Paul, in the scriptures, in writing to Timothy, states that the house of God is the Church of the living God. What he was to set in order was the government of God. In other words, this man, sent of God, was to come and organize God's house, His government, His Priesthood. For what purpose? To alleviate and do away with the chaotic situation that exists in the earth; particularly, he was to organize an economic government, as follows; it states that he was:

> . . . to arrange by lot the inheritances of the saints. . . .

Right here, then, we see the two great issues that this Mighty and Strong One, sent of God, was to present before the people: one issue was that of government—of Priesthood—the setting in order of the house of God; the other great issue was that of economic government—the establishing of the Saints upon [their inheritances].

Brother George here, was telling me that he was in a discussion with some fellow in San Francisco, who was trying to ridicule him—make fun of him, and so forth, in a meeting; and the fellow ended up by saying: *"All that Church of the Firstborn is, is Priesthood and economic government. They don't know anything about anything else, but Priesthood and economic government!"* I guess he used the words, *"law of consecration,"* or something of that nature.

Well, is that not what we should know about? If we absolutely have this man in our midst; if this man, sent of God, with the scepter of power, is at our head, should these not be the issues that we preach, and that we stand behind?

And we don't need, as Paul stated in the book of Hebrews, to do away with faith and repentance, baptism and the doctrine of judgments, and all these various things. But we need to go forward and build upon that foundation, and absolutely carry out the great issues of the day; to [give] all of our support to this man that God has sent, as His representative in the earth, to organize His government—to set in order the house of God, and establish a sound economy. And I pray that we will do this with all of our heart, might, mind, and strength, in the name of Jesus Christ. Amen.

THE GOAL OF THE ORGANIZATION OF THE KINGDOM OF GOD
(The Balance of Power)

Speaker: J. Bruce Wakeham
General Conference (Excerpts)
October 12, 1962
Colonia LeBaron, Chihuahua

Dear Brothers and Sisters,

It is always a great pleasure to be able to attend one of these conferences. Last year, at this time, I was in circumstances which did not allow me to be here, and I have regretted it ever since. I want to express to my Father-in-Heaven my appreciation for being able to be here at this time; to be able to listen to the wonderful words of appreciation that the brethren who have spoken have given to us; and I would also like to express my love for them, and my love for you. There is nothing upon the face of this earth that gives me more pleasure, and more joy, than to associate with the true Saints of God.

. . .

I have also been impressed with the manner in which the Lord takes to call His people to repentance in each one of these conferences, and to instruct them in those things that are truly their duty. There is a scripture in 3rd Nephi, that I would like to read to you in relation to this, that has been seriously impressed upon my mind during the last little while. It says this:

> 3 Nephi 25:1-4
> [Compare Malachi 4:1-4]
> For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.
>
> But unto you that fear my name, shall the Son of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves in the stall.
>
> And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts.
>
> Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

One of the very first things that we are going to have to do, as a people, is to learn to shake the dust from off our feet from the place where we have been; to shake from our hearts and from our minds those false traditions that have kept us in bondage for many years—that have kept the Latter-day Saints in bondage for many years. We have got to learn to strike out and set a new foot forward, and to begin to live those principles that were outlined in the simplest and lowest standard of morality that God will tolerate by His people upon the earth: and that is the law of carnal commandments that were given to Moses on the Mount. We have got to, as a people, learn how to at least put in practice in our lives those principles by which we can escape the judgments

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that are about to come upon the nations to the north. Coming here to this place will be of no avail, if we do not put into practice in our lives, those principles that will save us.

There are many powers in the world that man can take advantage of. And in all the governments that men have devised upon the face of the earth, they have never been able to devise that kind of a government that will sufficiently handle all the requirements of every facet of the life of man, to preserve his liberty—and to preserve justice for all men. This is the goal of the organization of the Kingdom of God. If we can just begin to expand our minds just a little bit, there are great things to comprehend about the work of God upon this earth, and about what it will accomplish.

....

I think it was Oliver Wendell Holmes who once said:

> Oliver Wendell Holmes
> [not verbatim]
> **Man's mind, expanded to a new idea, never goes back to its original dimension.**

Well, Brothers and Sisters, I would like to expand your minds for just a moment, to get you to think a little bit bigger than just a narrow little church that you may have been familiar with in the past. I would like to expand your minds to include the whole of the government of man; the whole of his liberties; the whole of his rights and privileges, as sons and daughters of God.

God has put His prophets upon the earth, to give the word of the Lord to the people; not just in spiritual affairs, but in civil [affairs], in ecclestical affairs, and in economic affairs. And not only has He appointed prophets on the earth to take care of that—in relation to giving the word of God to the people for that purpose, but He has also established a government whereby men's lives can be preserved in each one of those fields. And if you will just think for a moment, about the organization that actually does exist—those of you who understand it—you will see that the Lord has preserved in that eternal organization, a manner by which all of men's rights may be conserved.

In order for the rights of men to be preserved from generation to generation, there has to be a system established, a "*balance of power*" that will prevent men who have power from usurping other powers; to actually assume a dictatorial control over the "*minds,*" and over the economic affairs, and over the civil affairs, of God's people.

In order to make that balance, the Lord has established theocratic principles and democratic principles, allowing the people to have a voice in their government; and at the same time, to learn the will of God concerning them, through the theocratic portion of His government on the earth. That balance of power, enabling the people to not necessarily be governed by a government to which they do not want to pay allegiance, is found in the establishment of officers that are established by God, and the officers that are more or less established by the voice of the people.

As has been brought out earlier in the meeting today, those officers that are subject to the voice of the people are, to a certain extent, restricted in their ability to serve the people. Those officers who are instituted by God are not restricted in that same manner; and, consequently, God reserves a plan, or a manner in which He may call His people to repentance—even should the officers who are placed in power by the people, fall out of line.

Do you see how that maintains a constancy in the ability of God to maintain His people on the right track? If men should get into power who are incapable of furthering the work of God in the way that it should be done; or incapable of rendering justice to their fellowmen—or proper decisions—decisions that are made in righteousness—then God still has reserved to Himself a balance of power by which He can call His people to repentance; by which He can institute new officers.

At the same time, there exists a similar balance of power between the various governments that exist. But in order to understand that balance of power between these various governments, it's necessary to understand the power that is employed by each one of the governments that have to do with the whole of the Kingdom of God.

Educational power is mainly the duty and responsibility of the spiritual branch of God's government upon the earth; that branch that we commonly refer to as the Church of God. Economic power falls under the direction of those men who are called upon to preside in economic affairs—or the Bishopric. In times past, we have so associated the Bishopric with the organization of the church, that we have been unable to see that there is a tremendous power in the economic field that, if placed under the direction of the spiritual power, allows one set of officers to gain so much control over the minds and lives of men, that were they to get out of hand, it would be almost impossible for God to straighten them out again except by destroying them off the earth.

This is the main principle that has been exercised by civil government in various nations on the earth. Take, for example, Soviet communism. The communist country has taken civil authority—or a civil organization, which controls the people by force, and [has] put under the direction of the civil authority, the economic affairs; so that the laws of force have gone over into another field and begun to use the powers that belong to economic things, centralizing the power under one set of men. And when this set of men get out of hand, then the people, naturally, are oppressed and dominated in a tyrannical manner.

The Latter-day Saint Church has done approximately the same thing. The only thing is, that they have taken the powers that belong to the bishopric and made them subject to the spiritual authorities; so that you have the same kind of oppression—the same kind of tyranny, in the name of religion, that you have under Soviet communism, in the name of civil government. Using economic power and educational power, the Latter-day Saint Church has used that influence to gain social power; they begin to put social pressures upon people, and use their influence by social power to get civil power. And with all these powers, then, under their control, they are able to really oppress the people of God.

And that's the bondage that's spoken of in the scriptures, that say that the people must be freed from, by the man like Moses. The bondage that they are under, is under a set of leaders who have control of all the powers. Well, Brothers and Sisters, we have an understanding of how to break that power.

To perhaps explain just a little bit more, about how this has been done in the Latter-day Saint Church, we might take for a minute, an opportunity to look at the organization of the spiritual government—in the way that they have it organized.

First of all, as you know, they have completely done away with an understanding of the first two highest offices of government. That is, they no longer even recognize their existence. Consequently, they have, first of all, eliminated the balance of power that God maintains between theocratic authority and democratic authority.

Then, the Quorum of the Twelve has usurped the authority of the Quorum of the Seventy. You know there should be a balance of power between the Quorum of the First Presidency, the Quorum of Twelve, and the Quorum of Seventy—each one having jurisdiction in their various fields. The First Quorum of Seventy, having been entirely done away with in the Latter-day Saint Church, it gives the balance of power in making decisions all to the Twelve.

The Twelve, then, having done away with the Quorum of Seventy, have assumed the right to make all the decisions in relation to the missionary work.

At the same time, they have also done away with the Standing Quorum of Twelve. The Standing Quorum of Twelve, having been done away with; whose duty was to judge in relation to economic things, and other things that would come up in question, where the rights of men could be maintained—they [the church], having taken that authority away, have assumed dictatorial power over the people. Then, by having placed the bishopric under the direction of the First Presidency, they have assumed full economic authority. Consequently, there is no means by which the people have a manner of arbitrating their will.

In additon to all this, the Quorum of the Twelve has now assumed the right to appoint those officers who are to preside over the church, which is the Quorum of the First Presidency; and are able thus to institute men who will be, more or less, subject to their will. Consequently, one body—or one quorum in the Latter-day Saint Church, has assumed all of the power and authority of the Kingdom of God; and they have used that influence that they have obtained, to oppress the children of men.

One thing that they have done, as you know, is to use their economic power and their educational power to obtain social power; to influence the government to bring oppression upon those people who wanted to live the fullness of the gospel, right there in Salt Lake City. For years, we have heard about the persecution of the Fundamentalist people who have tried to live plural marriage. Well, they have simply used all these powers that they have combined together, to oppress the people that are actually trying to live and do those things that are the will of God.

Brothers and Sisters, that kind of power is not right. It never has been the plan of God to put that much power in the hands of any one group of men. Just simple logic, simple reasoning, can show you that the organization of the Church of Jesus Christ of Latter-day Saints today is corrupt from the crown of the head to the soles of the feet. And the only way that we will have to actually be able to institute the proper kind of rights, and preserve the privileges of mankind, is to establish that government whereby all the checks and balances are in force. And that is exactly what we intend to do.

Perhaps some of you have wondered in the last little while about an experience that has come up, that most people are aware of—that the Latter-day Saint Church has used their influence here in Mexico, to try and have us put out of the country. Well, that little episode backfired. The way in which it backfired, first of all, was that the same people that the Latter-day Saints went to, to try and have us kicked out, said, *"No. Instead of them getting out, you get out!"* And why do you think they said that? Because the Mexican government has been able to observe, over a period of many years—since the Mormons have come into Mexico—that they are not actually carrying out the principles of the Mexican Revolution.

Maybe some of you don't know it, but the principles of the Mexican Revolution are almost identical with the Joseph Smith principles. At the very time that the Latter-day Saint people were rejecting the fullness of the gospel in the United States—at that same time, the Mexican people were laying down their lives to establish the Joseph Smith principles in the form of the Mexican Constitution. And it is for that reason that we are able to preserve ourselves in this land. Because we are actually telling the people to do those things that are stated in their laws; we are actually preserving the liberty of this land. And the manner by which we are actually going to be able to rise to great influence among the Latin-American republics, is by exercising our educational power among the Latin-American peoples.

Now, maybe some of you didn't realize also, that Mexico is actually the intellectual leader of all of Latin America. Well, if we were able to convert Mexico to the Joseph Smith principles and get them to practice it, all of Latin America will follow, just as a natural principle. And that's exactly what's going to happen.

The Catholic power in Mexico is vying with those others who are in power, for the reigns of the government. They are not going to be able to succeed. Because there is another church in Mexico that has educational power; that knows how to explain those principles that are incorporated in the Mexican Constitution and that are part of the Mexican Revolution; and that is us. And when we begin to proclaim these principles throughout all of Mexico, the government will naturally give us the support that is necessary to our preservation in this land. And if the nations to the north do not repent, they will naturally fall under the destructive power of the nations to the south.

I am very grateful, Brothers and Sisters, to have the opportunity of talking to you just these few minutes. And you will excuse me, please, if I take a few minutes to say a few words in Spanish.

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STANDARDS OF GOVERNMENT

Spencer J. Bruce Wakeham

General Conference
August 12, 1973
Colonia LeBaron, Chihuahua

Dear Brothers and Sisters,

I have been very impressed with many things that have been said in this conference; but the thing that I am impressed with most, at the moment, is how tired I am. I suppose that's probably about how you feel. I will try and not make my remarks too long, and I pray that the Lord will bless me, that what I have to say may be uplifting to you as well as to me.

I would like to speak about some of the fundamental principles and standards of government. I probably had a few things to say, during Brother Joel's lifetime, that were negative about the type of government that he offered. During the last little while, I have had a tendency to repent, and to appreciate more fully the fact that he knew what he was doing. During the last year or so of the period of time that we as a Presidency had of serving under him, we frequently asked him questions—we asked him advice and counsel; and he continually told us, *"That's you brethren's responsibility."* And I can see now, that it was of tremendous value to us in preparing us to assume the burdens and the responsibility that this job we have has given to us.

For the benefit of you who have not been associated with this work since the beginning, the burdens of the life of a reformer are very great; particularly, the burdens that are associated with the fullness of the gospel of Jesus Christ. Perhaps the greatest description that you could give of the life and mission of Brother Joel, was that it was his job to begin to set in order the house of God. The setting in order of the house of God does not merely mean revealing a doctrine that has not been revealed before; it means the challenging of all of the mistakes of former governments in civil and religious affairs. If you have any idea of the numerous number of laws; of the confusion that exists in the world, in civil and religious affairs, I think that you can appreciate the greatness of the task of setting the house of God in order.

....

Therefore, Brothers and Sisters, I put before you this proposition: That you should not make us bear the full burden of the responsibility of making all things right. I put before you the proposition that God has given to each one of you the very same gift—the very same right that He has given to me; that He has given to Brother Verlan, that He has given to Brother Siegfried, and to Brother Ossmen, and to Brother Alma, and to the other authorities of this Church; and that right, and that blessing—that power is the gift of the Holy Ghost, that was confirmed upon you when you were made members of this Church.

The Prophet Joseph Smith, in his teachings, referred to this gift of the Holy Ghost; and he said this:

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TPJS, page 149
This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is the literal seed of Abraham.

Now, most of those people who sit in this room are the literal seed of Abraham; therefore, the only effect of the gift of the Holy Ghost upon you is that of the communication of pure intelligence to your minds.

....

You remember when the hands were laid upon your head and that blessing was confirmed upon you? The words were: *"Receive ye the gift of the Holy Ghost."* The statement was not made, *"We give you the Holy Ghost,"* but *"Receive ye the gift of the Holy Ghost"*; meaning that there is something that must be done on your part, if you wish to enjoy that blessing of pure intelligence that comes from God.

....

Brothers and Sisters, we bear many burdens; and it is our obligation, as brothers and sisters, to relieve one another of those burdens, to help with the everyday problems that come upon us—to stop putting forth our finger in scorn and pointing at him, or pointing at her, and saying, *"They have done thus and so."* It is to stop speaking vanity, to speak of those things that are dignified and important and uplifting, and have a tendency to exalt and encourage us in the road that we should go.

Isaiah 58:10-12
And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

Brothers and Sisters, this prediction of Isaiah was speaking about this people. What is the reason that we do not enjoy more of the pure intelligence that flows from our Father-in-Heaven? What is the reason that we, as a people, do not understand more about what is right and what is wrong, about what laws we should be governed by, and about what we should not do? The reason is that we do not do the things that are specified here, that we must do if we are to enjoy the first gift, the first blessing, that God gave to us when we became members of this Church.

In the sixty-fourth section of the Doctrine and Covenants, it says:

D&C 64:37-38
Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a hill, or in a high place, to judge the nations.

For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion.

What balance of power, what guarantee has God given to this people that they will not be led astray? Surely, if God is a just God, He will provide the way that we may not be deceived; surely, He will provide the way that we might not be led astray by our leaders. The way that He has provided, Brothers and Sisters, is to establish in this document, in this book, in these scriptures, the principle that: *"The inhabitants of Zion shall judge all things pertaining to Zion."*

D&C 64:39-43
And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships shall be condemned, and others shall be planted in their stead.

For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her—

And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven.

And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen.

Now, what do you suppose it will be that makes us terrible in the eyes of the nations of this earth? Will it be simply because of our worldly wealth? Or will it be because of some special personality trait that we have developed?

Brothers and Sisters, it will be because we are armed with righteousness. And we will not be an Ensign; we will not *"restore the paths,"* as it spoke of in the book of Isaiah; we will not *"repair the breach"*; we will not be able to do those things, until we arm ourselves with the principles of righteousness and call down upon our head, through our acts, and through our obedience, the power of God to know what to do, and instill within our hearts an understanding of the laws that we must put into practice in order to be an Ensign to the nations.

It has been quoted several times in this conference, that for every blessing there is a law that we must be obedient to if we are to get that blessing.

What is the basic purpose of government, Brothers and Sisters? We understand, from what Brother Joel taught us, that there are two basic divisions of government. One of those divisions is to govern our civil affairs, and the other division is to govern our religious affairs.

What would you think of the officers of civil government, if they failed to enforce the law? Would you feel it was your responsibility, as a responsible citizen, to not vote for that individual again, and to institute an officer who would enforce the law? I think you would. I think it's self-evident that this is one of the responsibilities of citizenship.

What does it mean; what happens to you; how does it affect your life, when your governmental representatives fail to institute and enforce laws which protect your God-given rights? Brothers and Sisters, it means a loss of freedom. It means a change in the quality of your life; it means unhappiness for you. And I think you can see that it is definitely in your interest to push your legal representatives for laws, and for the enforcement of laws, which will protect your rights.

If this is a correct principle in relation to civil government; if there are certain standards that must be maintained on a civil level in order to have a tolerable state of happiness in the world, then, Brothers and Sisters, it is also a correct principle in religion. Religion is a government.

On a civil level, we institute laws, and we appoint officers to administrate those laws, and the purpose of those officers and those laws is to maintain certain standards which are tolerable. Anything less than those standards is intolerable; and it is extremely important that those standards be maintained. Sorrow and unhappiness and poverty; disease and death and war and pestilence are the results of not having laws, and officers to enforce those laws, that protect the rights and the interests of the people.

What is the purpose of government then, on a religious level? I say to you, Brothers and Sisters, that there is just as important a government to administrate the laws of *"love"* as the civil government is important to you; that is, that there is a certain standard that must be maintained on a religious level. God has given certain laws to protect the people, to see that they receive the blessings of obedience to the laws of love. Now, what if we have a Church, and we appoint representatives in that Church, and those representatives fail to

maintain the standards of our religious government—what happens to the blessings that come from obedience to the laws of love? They are non-existent; just as freedom is non-existent if the laws that protect our individual rights are not instituted and enforced.

It is absolutely essential to our individual and collective blessings that we have officers who understand what those laws are, and what is in our best interest; and that those officers be required by the people they serve, to see that those standards are maintained within their organization. You would abolish them if they didn't uphold the standards of civil government—you would abolish their civil officers. Then, I say to you—that it is your responsibility to see that the laws of *"love"* are maintained within this organization.

God has established a principle within this Church by which we will obtain all blessings; by which we will become an Ensign to the nations; by which we will become terrible in the eyes of other nations, and that principle is—that the inhabitants of Zion be individually responsible for the success or failure of this organization.

You cannot succeed in placing the whole burden of responsibility upon your officers. You must go to God in prayer and beg him for success. You must go to God in your closets, and in your fields, and in every opportunity that presents itself to you—before your families, and at home, and in your hearts, and out loud; you must pray to Him that we will be successful in establishing the standards of this Church.

What do you suppose it was, Brothers and Sisters, that Christ was hung on the cross for? Do you think that it was in relation to establishing standards? Do you remember the Sermon on the Mount? What did Christ say in the Sermon on the Mount—the most famous of all His sermons? One of the first and most important things He said was:

Matthew 5:17
Think not that I am come to destroy the law....

In no sense, in other words, did He come to do away with the rights and liberties that were guaranteed to them on a civil level? Why do you suppose He prefaced His remarks with the comment, *"Think not that I am come to destroy the law"?* Because, undoubtedly, He knew that by the very nature of what He was about to tell them, they were going to think that He was doing away with that law. And that was the reason that He made that statement—that not *"one jot or one tittle"*—not even a comma or a period would be taken away from that law until it was all fulfilled.

He had no intention of doing away with punishment for crime just because He taught the principle of mercy. What did He say? He said:

Matthew 5:21-22
[not verbatim]
Thou hast heard it said, thou shalt not kill.

But I say unto thee, that whosoever is angry with his neighbor is in danger of hell fire.

He said:

Matthew 5:27-28
[not verbatim]
Thou hast heard it said, thou shalt not commit adultery.

But I say unto you, he that looketh upon a woman to lust after her hath already committed adultery with her in his heart.

He was trying, during His whole mission, to establish the difference between a civil standard and a gospel standard. And who did He regale? Who did He become the accuser of, in seeking to establish a religious standard? He became the accuser of those whom He called *"vipers and hyprocrites"*; those who were like whited sepulchers on the outside but inside were full of dead men's bones. And who was He referring to; who did He attack on this level? He attacked, Brothers and Sisters, the religious leaders of His day. And what was one of the principal things that He said to them? He said they were under condemnation because they did not teach the law, because they

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did not establish the standards that would bless the people.

I would like to say to you, Brothers and Sisters, that there is a continual warfare going on in the world, a warfare between good and evil, and we cannot escape it. It is going on in this Church just as much as it is going on outside of the Church. It goes on in every religious organization.

What is the result of this warfare? What does the warfare consist of? The warfare consists of the challenge of error against truth; of wicked men against good men; of wicked women against good women; of ignorance against knowledge. Now, one or the other is going to win. We aren't going to be able, in a war-like situation, to continue for long and nobody win—nothing happen, one way or the other. Sooner or later, someone is going to win.

What is the result if evil wins? The result, Brothers and Sisters, is the institution of a false religion. And the religion that is false, and that is instituted, is instituted by whom? Brothers and Sisters, it is instituted by the people; because they are the ones who put pressure upon their representatives to preach a doctrine, to teach a law, to establish a standard that they are willing to live by. And if they are not willing to measure up to the gospel standard, then they pressure their leaders to institute something less; in other words, they create a religion which is false, to the same extent that they are unwilling to be obedient to true laws. To the same extent they do that, to the same extent that they institute false religion, to that very same extent they experience a loss of blessings—immediate blessings and eternal blessings.

Now, there are all kinds of false religions in the world. There are some real bad ones, and there are some others that are not so bad. . . .

Now, up until this time in the Church, we have not established all of the gospel standards. You can look back into the history of the Mormon Church—in the history of true religion, and find that in every age of the world all of the standards have not been established, that one leader or another agreed to let down the standards to a certain extent. You can read it right in the scriptures, right in those books that we rely upon as the foundation of our religion.

Now, I would like to put before you this proposition, also, that as the constitution of a government guarantees to the people the rights that they should enjoy, and their liberties—that prescribes the duties for officers and the limitations of their power—so these scriptures are our religious constitution. They set down the limits of authority, the duties of officers, the responsibilities of the people; and it should be regarded as our constitution. And if you see, at any time, an officer rise up in this Church and begin to function in a way which is not in harmony with those scriptures, you may know that that is an individual that, if he does not repent, it is your obligation to put out of office.

. . . .

Let me read to you what God said to Joseph Smith; whom I consider, and whom I'm sure you consider, to be one of the greatest and best men that ever lived. These very Doctrine and Covenants say that no man ever did more for the salvation of the human family save Jesus Christ, Himself. Now, unto that man, let us read what God said:

> D&C 3:5-6
> **Behold, you have been entrusted with these things, but how strict were your commandments; and remember also the promises which were made to you, if you did not transgress them.**
>
> And behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men.

Now, when there is a conflict between what you know God requires of you and what other men try to persuade you to do, which do you believe you should follow?

> D&C 3:7-9
> **For, behold, you should not have feared man more than God. Although men set at naught the counsels of God, and despise his words—**
>
> Yet you should have been faithful; and he would have extended his arm and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.
>
> Behold, thou art Joseph, and thou wast chosen **to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall.**

Now, Brothers and Sisters, do you think that if that was applicable to the Prophet Joseph Smith, that it is also applicable to you? Do you think that you should give in to the persuasions of men? Do you think that we would be justified before God if we, as a Presidency, would give in to your persuasions to not establish the standards that should characterize the true Church of God upon the earth? Absolutely not! And, Brothers and Sisters, I am going to tell you that I am ready to die tomorrow, rather than give in to any man—to you, or to my brethren—in establishing a standard which is less than what God wants for His people. And I do not believe that I am the only individual who feels that way.

Upon our shoulders is placed the charge and the responsibility of establishing freedom in the world; upon our shoulders is placed the charge and the responsibility of being an *Ensign* to all nations, of becoming a terrible arm, a terrible weapon in the hand of the Lord, and establishing the truth. And how will we succeed in doing something which will benefit mankind for a thousand years? How will we succeed at that, Brothers and Sisters?

I want to read something, in conclusion, to you, that was often quoted by the Prophet Joel. He read:

> Revelation 12:10-11
> And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.
>
> **And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.**

Now, Brother Joel was a characteristic example of that scripture; and, undoubtedly, that is why he quoted it so often. What do you think it means: that *"they loved not their lives unto the death"?* Does it simply mean that they would be willing to lay down their life? To die a violent death? It does not just mean that, Brothers and Sisters. It means they loved not their lives until their death, or unto death; in other words, they put something else first. . . . I would not be doing what I am doing if I loved my life more than I love God; neither would these other brethren—principally, these who sit behind me. It's a work, Brothers and Sisters, it's a labor, to establish standards. It's every bit as much a labor, and every bit as much a burden, to establish the gospel standards—the standards of righteousness—as it is to establish those standards which will guarantee our freedom.

And just let me say, in conclusion, Brothers and Sisters, that the responsibility—ultimately, the responsibility for our success in establishing these standards, rests upon YOU, THE PEOPLE. And I bear you that testimony in the name of Jesus Christ. Amen.

PART VIII

THE CONSPIRACY

Since the days of Adam there stood men like Cain and [he] drew up a fist in the face of the Lord and said, "Why should I follow you? Why should I be my brother's keeper?" Not only that, but they went into covenants to break down the word of the Lord; to break down, to hinder, to do everything to stop that which the Lord had designed for happiness, and for the growth and for the advancement of His children here on the earth. . . .

The promise is, that this conspiracy will come to an end—this conspiracy against God and all the good that comes from Him—a conspiracy against the Father; who has a great big family which we are part of; who made an earth for that family to live on; who gave—in giving us this earth—the means to grow, to develop, to find light and knowledge, to find a body of flesh and bone, a temple for that spirit which had been born before; to come into a fuller measure of the creation for which we were made; to be able to have children of our own—[to] experience the love and care of a father, and of a mother for their own; to experience the difficulty and the exertion providing for them, as a labor of love; to hear the word of the Lord repeated to us through the prophets on this earth, ringing a familiar bell in our ears and in our souls, because we heard it [in the pre-existence] before, on the other side of that veil that was drawn; to find out how much we loved those truths—this program of life, and of progress, and of light and love and knowledge. . . .

That's why He called Jacob "Israel" [meaning] "God fought"—fought for what? for His world; to bring about the salvation and the mortal life of man, His children whom He loves, like a true father with all His heart. We are told that the measure of their creation is Godhood, to become like Him, to come to the point where they will be able to become heirs—joint heirs with Jesus Christ, to everything the Lord has.

[Excerpts taken from "*Duties of the Offspring of Israel,*" August 11, 1973, and "*To Establish Peace Upon the Earth,*" April 7, 1984, by Siegfried J. Widmar]

COTESTAMENTO

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Speaker: William P. Tucker

Missionary Class – (Excerpts)
Latter part of 1966
Los Angeles, California

I figured that maybe we could digress from the subject that we were covering last time, and go on to just a little different aspect of history; that we can find some, we might say – some patches here and there, in the last 6000 years, that might throw some light on the subject in this little film we will see this evening, so we will better understand some of the basic aspects of the problem.

What we might do is start, first of all, in the Pearl of Great Price – in the book of Moses. Let's begin in the 5th chapter of the book of Moses, in the Pearl of Great Price, starting with verse 13:

Pearl of Great Price
Moses 5:13-21
And Satan came among them saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish.

And the Lord God called upon men by the Holy Ghost everywhere and commanded them that they should repent.

And as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

So here, we might say, we begin to see this struggle between the forces that were organized under the direction of God, and these forces that were organized under the direction of Satan.

And Adam and Eve, his wife, ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare Caln, and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain hearkened not, saying: Who is the Lord that I should know him?

And she again conceived and bare his brother Abel. . . .

Now, up to this point, it is mentioned that there were sons and daughters, and so forth, but the two prominent sons were Cain and Abel. They were not the only two sons. I can remember on a quiz program one time they asked, *"What man, by one blow, slew one quarter of the world?"* And the answer was, *"Cain, when he killed Abel."* But, such was not the case. There were more than four people in existence. There were lots of sons and daughters even by this time.

. . . Abel hearkened unto the voice of the Lord. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And Cain loved Satan more than God....

THE CONSPIRACY – I

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And Cain loved Satan more than God....

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Notice that! Cain loved Satan more than God!

. . . And Satan commanded him, saying: Make an offering unto the Lord.

And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord.

And Abel he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering;

But unto Cain, and to his offering, he had not respect. Now Satan knew this, and it pleased him. And Cain was very wroth, and his countenance fell.

Now, many people have wondered why it was that God had respect for the offering that Abel offered, and He did not have respect for the offering that Cain offered. The reason was that Cain could not offer his offering in faith, because it was not according to the ordinance that had been revealed from heaven. In other words, it wasn't the fact that he offered the fruits of the ground, rather than a sheep without blemish; but it was in the fact that by doing that; in other words, going according to an incorrect form of the ordinance, he could not act in faith; any more than we, knowing that remission of sins comes by baptism, that we could go and expect the remission of sins by doing some other act—like standing on our hands, or having someone sprinkle water on our head, or some other different kind of thing.

If we knew that it required baptism by immersion, to receive a remission of sins; how could we have faith that we were obtaining remission of sins by pursuing any other course? If you knew that you could only find out that you were well pleasing in the sight of God by offering up a certain kind of offering, and you went and offered some other kind of offering, could you offer it in faith? And anything that is done without faith, without belief, and so forth, of course, is actually, you might say, sacrilegious to a great extent. And this was the problem that Cain had. The offering that he offered could not be done in faith, because it was not according to the ordinances that God had revealed. Cain knew this.

Pearl of Great Price
Moses 5:23-24
If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire. And thou shalt rule over him;

For from this time forth thou shalt be the father of his lies; thou shalt be called Perdition;

Notice the next part.

for thou wast also before the world.

Actually, before he was even born, the Lord knew that Cain actually had this nature of Perdition. Nevertheless, he took a course, apparently, in the pre-existence, to keep from being cast out with Satan and his followers; but still he had this nature, that he was going to become Perdition himself, and become the father of his lies.

Question: How could he become a son of Perdition?

Bill: Well, obviously, he is speaking with the Lord here, isn't he? The evidences are then that he actually had his calling and election made sure and was here enjoying, you might say, the Second Comforter to that extent, where he actually had regular communion with the heavens and so forth.

Comment: It says in one of the verses:

Moses 5:12
And Adam and Eve blessed the name of God and they made all things known unto their sons and their daughters.

But I was wondering inasmuch as he had this character and these intentions, as an individual, that he would actually fulfill those things required of him as being a son of Perdition as we know it, or was it because of the fact that he actually knew God as such?

Bill: Well, the qualifications to become a son of Perdition, after man has been born into mortality, are actually laid out in scripture; therefore, if we go on the basis that the gospel has always been the same—and the ordinances—and all these other things, we can be certain that Cain received great blessings before he finally got to this point of rejecting light, you might say. Certainly, he loved Satan more than God.

Prior to this time, remember, we read that apparently a lot of the sons and daughters of Adam had become influenced by the devil and become carnal, sensual and devilish, and so forth. But Cain was apparently the first one of them that was capable of getting himself into a condition of being actually beyond the pale of salvation, you might say. Even though wickedness was already in existence, and man was in a fallen state, and people were actually guilty of great abominations, Cain was the first one that went through enough ordinances to have become, you might say, a fallen individual. That's undoubtedly why Eve made the statement here:

Pearl of Great Price
Moses 5:16
. . . I have gotten a man from the Lord.

There is a feeling that Cain was going to be the fulfillment of all their hopes and expectations of righteousness. And then, he turns the other way and becomes a traitor, as far as heaven was concerned in these things; and actually lost any possible hope of salvation, and became *"Perdition"* himself—being the very first one. And everyone after him, everyone subsequent to this, becomes a *"son of Perdition."* As we will read here in a minute, all these things from the beginning were had from Cain—this whole system.

Any other comments, or questions, or ideas? All right—going on; verse 25:

Pearl of Great Price
Moses 5:25-29
And it shall be said in time to come—that these abominations were had from Cain. . . .

Notice that he was actually the originator of this whole thing in mortal existence. Consequently, every single person, from his time forward, that became a fallen individual, in other words, put himself outside the pale of salvation, is called a *"son of Perdition"*; which, in other words, like we have mentioned, is a son of Cain, in that sense.

. . . that these abominations were had from Cain; for he rejected the greater counsel which was had from God; and this is a cursing which I will put upon thee, except thou repent.

And Cain was wroth, and listened not any more to the voice of the Lord, neither to Abel, his brother, who walked in holiness before the Lord.

And Adam and his wife mourned before the Lord, because of Cain and his brethren.

Now, notice, he's got some brethren with him already, see?

And it came to pass that Cain took one of his brother's daughters to wife, and they loved Satan more than God.

And Satan said unto Cain: Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

So, this begins what we might consider the initiation of the conspiracy of evil, you might say, with Cain and his brethren. Not only was he, Cain, directly in conspiracy by an oath with the devil in a very direct way, as one person to another, but he, Cain, then, was commanded that he was to put his brethren under this same kind of an oath; in other words, at the price of their heads, if they betrayed the secret; and that it would be on the basis of this type of secret combination, you might say, that they would be able to perpetrate iniquity to get gain; that they could build themselves up through all kinds of murderings, thievings and robberies and that type of thing as we will find as we go through here.

Pearl of Great Price
Moses 5:30-32
And Satan sware unto Cain that he would do according to his commands. And all these things were done in secret.

And Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan, and he gloried in his wickedness.

And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him.

Remember, at this time, Abel was officiating as the First Grand Head of Priesthood. He had actually been anointed by his father, Adam, according to the 84th Section of the Doctrine and Covenants, to officiate as the First Grand Head of Priesthood; the man that actually stood in the stead of God.

Who was the man, then, that Cain picked, by the direction of Satan, to rise up and slay? Here we have the martyrdom of the man who stands in the stead of God. In other words, it was not just a question of a man going to kill his brother, or killing an ordinary individual, which is bad enough; but in this case, it was a conspiracy against righteousness, and the organization of righteousness. In other words, this conspiracy was to kill the very head man and the very leader of all organized righteousness that then existed on the face of the earth; the source of all light; the source of all truth and righteousness.

If we traced it back, you would find that everything that is good, everything that is moral in any government, any vestiges of it that you find in a government or in a philosophy, or in any religion; any vestiges of truth, or light that you can find anywhere, will ultimately, someplace, trace their tradition and their ancestry back to these First Grand Heads of Priesthood that lived down through the ages; that the truth actually somehow diffused down through them to these false religions, to these false governments, and different things; and the vestiges of truth that they have, were initially revealed through those men that stood as the representatives of God—the mouthpiece of God to the people.

Consequently, when we begin to understand some of those things, and we see the position that Cain held as Master Mahan; in other words, the very head of the Satanic Conspiracy; [and] Abel, the very head of the righteous government of God, we have a real thing involved here that greatly transcends a brother relationship, or a relationship of just two men. But actually this is the beginning of the struggle between the powers of righteousness and the powers of evil that has actually gone on for the last six thousand years, right down to the present time.

What I thought might be interesting, was to briefly trace some of the most important flare-ups in history where this thing is dramatized; what we might consider the war between these two organized powers. We don't need to think that it isn't really organized, because it is.

Pearl of Great Price
Moses 5:33-41
And Cain gloried in that which he had done, saying: I am free. . . .

Notice that! What did he think had made him free? Just killing one of his many brothers? Or killing the man that stood as God, that was the head of the government? He well understood this. That's what he thought made him free. In other words, that he had ended organized righteousness. This was the thing that he was aiming to do.

. . . surely the flocks of my brother falleth into my hands.

And the Lord said unto Cain: Where is Abel, thy brother? And he said: I know not. Am I my brother's keeper?

And the Lord said: What hast thou done? The voice of thy brother's blood cries unto me from the ground.

And now thou shalt be cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand.

When thou tillest the ground it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the Lord: Satan tempted me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine; my punishment is greater than I can bear.

We can see in this, that he understood what the real situation was. It wasn't a question of acting in ignorance on these subjects—that he didn't know if it was right or wrong, or anything; but he actually knew what he was doing.

Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that he that findeth me will slay me, because of mine iniquities, for these things are not hid from the Lord.

And I the Lord said unto him: Whosoever slayeth thee, vengeance shall be taken on him sevenfold. And I the Lord set a mark upon Cain, lest any finding him should kill him.

And Cain was shut out from the presence of the Lord, and with his wife and many of his brethren dwelt in the land of Nod, on the east of Eden.

Well, now, Eden consisted of the Americas, you might say, and the garden was planted eastward in Eden; and the garden was in the state of Missouri. This gives you some idea then that the land that was called Eden was what constitutes the Americas today, or more particularly, called the North American continent.

Adam dwelt in the plains of Olaha Shinehah, which was the land of Kirtland; in other words, all the Ohio valley area was called the land of Olaha Shinehah. You know where Adam-ondi-Ahman is—in the state of Missouri itself; so Eden apparently extended probably clear over into the Appalachian Mountains. But the Appalachian Mountains were apparently the division between the land of Eden and the land of Nod, which was to the other side of it.

If you study in the revelations in the Doctrine and Covenants, you will find that New York is referred to, in its primitive tongue, as Cainhannock. In other words, the other side of the Appalachian Mountains, you actually begin to get into the settlements that were populated by Cain and his following. If you go back in that early time and put the continents back together again like they were, taking out the Atlantic Ocean, you will find that New York was right into North Africa; and that that actually became the original habitat of the Canaanite peoples, or his descendants, you might say, even before the flood or the separation of the lands or anything.

The separation actually was to take the Americas, which is the choice land above all other lands, and separate them from the continents that belonged to those cursed races. We might put it that way—you see what I mean? —their inheritances. That's why I feel that that eastern border was actually the border that separated the righteous land of Eden, or the Americas, or Zion—which was the choice land above all other lands—from those other lands, in which the peoples lived that were under these curses, because of these secret combinations and so forth.

Comment: Well, if Adam was cast out of Eden . . . .

Bill: Out of the garden; not out of Eden.

Comment: Oh, I see. Eden was more than just the garden.

Bill: The garden was just a little spot in Eden. Notice it says there, *"and eastward in Eden, he planted a garden."*

You see, in other words, this garden was just one small part of Eden. Eden was the whole land of Zion, you might say—all of the Amer-

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icas; and east, over this mountain then, we get into these other lands, and so forth.

Well Cain now—he flees over into Eden. In the Doctrine and Covenants, 104th section, verse 81 it says:

D&C 104:81
Therefore write speedily to Cainhannoch (New York) and write according. . . .

So you can see that apparently that eastern seaboard was at one time the very edge of the land of Nod; in other words, the land in which Cain and his people dwelt.

Pearl of Great Price
Moses 5:42
And Cain knew his wife, and she conceived and bare Enoch, and he also begat many sons and daughters. And he builded a city, and he called the name of the city after the name of his son, Enoch.

So the very first city ever built was the city of Enoch; and that wasn't the one we're thinking of, when we talk about the one that was translated. This was the city that became the center of, we might say, the conspiracy and the whole secret combination; whose design it was to subject the whole world to tyranny and dictatorship, under the leadership of Cain and his heirs.

Later, we are going to see Lamech; and on down, we will find a little later, after we go through the flood, Nimrod and others, which we will find here, who had these plans of actually subjecting the whole world population to their tyrannical government. They used the secret combinations that had come down from Cain, and all these things, to implement their control.

Going on rapidly here:

Pearl of Great Price
Moses 5:43-49
And unto Enoch was born Irad, and other sons and daughters. And Irad begat Mahujael, and other sons and daughters. And Mahujael begat Methusael, and other sons and daughters. And Methusael begat Lamech.

And Lamech took unto himself two wives; the name of one being Adah, and the name of the other, Zillah.

And Adah bare Jabal; he was the father of such as dwell in tents, and they were keepers of cattle; and his brother's name was Jubal, who was the father of all such as handle the harp and organ.

And Zillah, she also bare Tubal Cain, an instructor of every artificer in brass and iron. And the sister of Tubal Cain was called Naamah.

This Tubal Cain becomes of interest to us a little bit later, when we discuss another aspect of it here. I think we have probably got time to go that far.

And Lamech said unto his wives, Adah and Zillah: Hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt.

If Cain shall be avenged sevenfold, surely Lamech shall be seventy and seven fold.

For Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan. . . .

So Lamech now, becomes the second chief conspirator in this whole program to establish a reign of tyranny.

It goes on to say:

. . . master of that great secret which was administered unto Cain by Satan; and Irad, the son of Enoch, (his grandfather) having known their secret, began to reveal it unto the sons of Adam.

Okay! One of the sons now, he finds out the inner secrets, you might say, of the secret combination and so forth that they had organized, and he began to reveal it to the sons of Adam.

Pearl of Great Price
Moses 5:50
Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the oath's sake.

Notice, they actually got to the point now, just to protect the oath, so that this thing wouldn't be revealed; so that the sons of men wouldn't know that there was such a thing as an oath between Satan and this chief conspirator whose design it was to get gain; in other words, they actually set themselves up as the dictators over the world and acting in their world dominion and have things under their control.

So what's one of the next great ear marks that we see of this Satanic conspiracy? Not to let the people know that there is such a thing. That's one of the big parts of it. In other words, if anyone starts talking about it, that there is even such a thing, and they actually know something, they are the ones you have got to get rid of right now. The main thing is, not to let the world know that there is even any kind of pact, or agreement between Satan and these individuals.

So it should be very obvious that whoever these individuals are, their great desire is that they not allow the world to find out who they are, and that they have made any kind of pact, and that they have any kind of designs, as they did in this case, where they killed individuals to get gain and dominion and satisfy their lust for power, and so forth.

Pearl of Great Price
Moses 5:51
For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother.

Notice the words here: *"For, from the days of Cain, there was a secret combination."*

. . .

Pearl of Great Price
Moses 5:52-59
Wherefore the Lord cursed Lamech, and his house, and all them that had covenanted with Satan. . . .

"And all them that had covenanted with Satan."

. . . for they kept not the commandments of God, and it displeased God, and he ministered not unto them, and their works were abominations, and began to spread among all the sons of men.

It was quite a deal, wasn't it? It wasn't just some simple thing to be passed off lightly. This was actually a determined Satanic secret combination, as it says here in verse 51, *"and their works were in the dark,"* and notice, *"they knew every man his brother."*

In other words, all of these who were involved in these things had covenants and oaths and so forth whereby they knew who each other was, but the world didn't know who they were. They didn't want the world to find out who they were. If anyone found out anything about them, and began to reveal some of their secrets, why the first thing they did was plant this man six feet under, and this was part of the program—was to keep the very existence of this conspiracy itself a secret.

And it was among the sons of men, and among the daughters of men these things were not spoken, because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion.

Finally, he told his wives about it and they rebelled against him, and they started telling all the rest of the people about it; so when they began to find out, Lamech, as we will find here, was cast out.

Wherefore Lamech was despised, and cast out, and came not among the sons of men, lest he should die.

And thus the works of darkness began to prevail among all the sons of men.

And God cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made;

For they would not hearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should come in the meridian of time, who was prepared from before the foundation of the world.

And thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost.

And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus it was. Amen.

So, actually now we have the gospel, or the organized forces of righteousness, opposing the secret works of Satan—these secret combinations that were in the dark, that did everything in their power to keep this hidden from the rest of the sons of men; now we have this struggle on a regular and a constant basis. We won't belabor the point here, but actually you can find that this thing came right on down through.

The next part that's of real striking interest is really with Nimrod. So let's go to the Bible here; chapter 10, of the book of Genesis; in verse 6, in the King James Version:

Genesis 10:6
And the sons of Ham. . . .

Now, who was Ham?

The son of Noah. The third son of Noah. The one that married Egyptus who was a direct descendant of Cain and Lamech and it was actually through Cain. . . .

Question: How did she do that—she was one of the members of Noah's family?

Bill: Right. She was one of the eight that was in the ark. And actually it was through Ham and Egyptus that the negroid race, you might say, was carried; where they couldn't have the priesthood, and so forth, and where these secret combinations continued.

Comment: She must have known the secret combinations.

Bill: How much she knew and how much Ham himself may have known and been involved in is real difficult to say. But, Ham, himself, was cursed before the flood by his own father. You want to remember that. And remember he jeered at his father's Priesthood and all kinds of things that lead you to believe that even though he was apparently good enough to get through the flood—which probably meant nothing more than that he kept a civil standard of morality of some kind, and consequently was not subject to the death sentence—the fact that he lived through the flood, is absolutely no indication at all that he kept the gospel. The fact that he was cursed before the flood; the fact that he treated his father's Priesthood so lightly, and all these other things, is real evidence that he didn't. He did at least maintain some morality; at least the civil standard of morality, whereby he was permitted to survive and come through the flood. Undoubtedly it was through this course that a lot of these mysteries, and everything, were perpetuated.

Comment: It was very likely, also, that it was just in the Lord's designs that this be carried over.

Bill: Oh, absolutely! There is no question about it. The scriptures bring out, definitely, that he was spared for this purpose. But they also indicate that Ham and his first son and grandson, may have been thoroughly decent individuals. It was the first Pharaoh, who was a grandson of Ham, tried to perpetuate some kind of patriarchal priesthood; even though they knew they didn't have any priesthood; which, of course, was a usurpation of authority again.

. . . It wasn't very long before they were back fully under the Satanic conspiracy. How much this involved again—direct communication, let's say, with Satan and these men, to re-establish Master Mahan, and all this kind of thing—is something else. This is not revealed fully here.

Question: Would you say then, up to the time of Noah, that the conspiracy continued through those people who were the descendants of Cain primarily, and his followers? Now, it points out that Cain was cursed with a mark. Were those of his followers cursed with the same mark? Or [is] there any background information on this?

Bill: Well, in studying into it, there's evidence that—if we speak of the negroid peoples—that there is blackness as far as the mark and some other things in their posterity. Whether this was all of them or part of them, or what Cain's original mark itself consisted of, is difficult to discern. One thing is certain, that Ham was not a negro, at least not fully negro, and consequently out of his marriage with Egyptus . . . .

Comment: He couldn't have been negro at all.

Bill: There are some people, think that Noah married a wife; in fact, they think he married this very Naamah that we read of, who was the sister of Tubal Cain (and they get it from the Book of Jasher); and that she was the mother of Ham; whereas Shem and Japheth were born from a woman who was from a righteous seed. Now, whether or not that's true, I don't profess to absolutely know that there is evidence. So there is a possibility that Ham, himself, may have had a certain amount of the blood of Cain. You can see there the reason for his involvement perhaps in these practices and everything. At any rate, he wasn't totally of that blood.

Consequently, it's very definite that from the very beginning of the peopling of the earth after the flood, that those that partook of the curse, were not necessarily all black. Even those who were black weren't necessarily all real black—I mean there could have been all shades. There may have been actual individuals in existence that were pure white, that could have partaken of the curse; if you see what I mean—on a purely genetic basis. So we have to be real careful in thinking that only the ones that may carry a certain mark, that that's it, and nothing else.

Comment:

Genesis 9:22
And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

And so on. Then, it says:

Genesis 9:24-25
And Noah awoke from his wine, and knew what his younger son had done unto him.

And he said, Cursed be Canaan. . . .

It was my understanding that Ham's seed was cursed through Egyptus.

Bill: And also from Ham.

. . . .

Comment: All right. But apparently Canaan was already born at that time.

Bill: Who do you mean by Canaan? The seed of Ham, you mean?

Comment: Yes. Here it says *"Cursed be Canaan; a servant of servants shall he be unto his brethren."*

Bill: Right. This Canaan wasn't yet born.

Comment: He cursed him before he was born.

Bill: Which constituted the cursing of Ham's posterity.

. . . .

Question: He was cursed before he was born?

Bill: Right. That constitutes Canaan—Ham's posterity—the Canaanites, in that sense, that word in the Old Testament constitutes the descendants of Ham and the term Canaan is also used, not as the name of just their father, but of the whole posterity.

. . . .

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I want to read one thing here first of all. This is the Teachings of the Prophet Joseph Smith, page 269. It's under the heading, Status of the Negro – middle of the page. It says:

> TPJS, page 269
> At five went to Mr. Sollars' with Elders Hyde and Richards. Elder Hyde inquired the situation of the negro. I replied, they came into the world slaves, mentally and physically. Change their situation with the whites, and they would **be like them. They have souls, and are subjects of salvation. . . .**

If they are actually subjects of salvation, why that's saying quite a bit in their regard, as far as which resurrection they would come forth in. If they are subjects of salvation, why the gospel could be preached to them in the spirit world. Do you see what I mean? He goes on to say:

> **Go into Cincinnati or any city, and find an educated negro, who rides in his carriage, and you will see a man who has risen by the powers of his own mind to his exalted state of respectability. The slaves in Washington are more refined than many in high places, and the black boys will take the shine off many of those they brush and wait on. Elder Hyde remarked, *"Put them on the level, and they will rise above me."* I replied, if I raised you to be my equal, and then attempted to oppress you, would you not be indignant and try to rise above me, as did Oliver Cowdery, Peter Whitmer, and many others, who said I was a fallen Prophet, and they were capable of leading the people, although I never attempted to oppress them, but had always been lifting them up? Had I anything to do with the negro, I would confine them by strict law to their own species, and put them on a national equalization.**

Which means that ultimately – and as we go on to the millennium and so forth, the negro peoples will receive the land of their inheritances, which is in Africa. They will actually be confined to their species in the sense that miscegenation will not be permitted. They will be on national equalization, in the sense that they will enjoy the God-given rights of the constitution, just like any other nation, but in the land of their inheritance. Because, actually, they don't have a right to inherit the land of Shem, or the land of Joseph, which this land is. And we don't have the right to inherit the land of Ham; because each man has the right to the land of his fathers.

Consequently, they will be separated on that basis; that each man will live in the land of his own inheritance, the land that their fathers had before them, not being able to take each other's territory. Consequently, geographically, there will be segregation; and intermarriage, or miscegenation, will not be permitted. As far as rights and liberties, and so forth, they will enjoy the God-given rights that were bestowed by God. They will enjoy them just as much as anyone else.

Comment: We are to help them, to educate them, and everything else, and to have respect for them, but not to mingle with them. And that's one of the immediate laws of being put to death, is to marry into that race.

Bill: Miscegenation is pretty strongly frowned upon in the scriptures. There's no question about it.

Question: Why would Noah do it?

Bill: Well, this is the question that has always been raised in my mind. That's why I question whether he did or not.

Comment: Or Moses.

Bill: Well, I won't say Moses did at all. The fact that Moses married the Egyptian proves nothing, because by that time Egypt had been overrun by the Hyksos Kings, who are the descendants of Shem.

Comment: According to the Book of Jasher, he never had any relations with her anyway.

Comment: There may be another thing that may be interesting. It doesn't talk about the negro race. It talks about the people with the pug nose and kinky hair. It doesn't mention, in most cases, talking about the negro race at all; that they are negroes.

Bill: Canaanites; and all these things. Actually, negro is a modern term that just means *"black."* That's what it means; negro in Spanish, and noir in French, and so forth, means black.

Bill: At any rate, the 10th chapter of the book of Genesis – here again, going on with this genealogy:

> **Genesis 10:6-11**
> **And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.**
>
> **And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.**
>
> **And Cush begat Nimrod: he began to be a mighty one in the earth.**
>
> **He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.**
>
> **And the beginning of his kingdom was Babel, (or Babylon) and Erech, and Accad, and Calneh, in the land of Shinar.**
>
> **Out of that land went forth Asshur, and builded Nineveh, [and so forth]. . . .**

Okay. Keeping that in mind, let's turn the page, over here to chapter 11.[1] [See Extract]

> Genesis 11:1-2
> And the whole earth was of one language, and of one speech.
>
> And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar. . . .

Shinar was the beginning of who's kingdom?

Nimrod's kingdom and Babel was built there – Babylon.

> **Genesis 11:2-4**
> **. . . and they dwelt there.**
>
> **And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.**
>
> **And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name. . . .**

Remember that! The land of Shinar. That was the beginning of his kingdom. [Nimrod's] *"Let us make us a name."*

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1 Extract: Question: Where do you get Babylon out of Babel?

Bill: Babel and Babylon mean the same thing. Do you have a footnote reference there by any chance?

Comment: Yes, but it says "persuade."

Bill: For Babel?

Comment: Oh, no. I take it back. Yeah. You're right. I was looking in Chapter 9.

Bill: See, Babylon and Babel – you have got the problems here of these language translations. Like it says in yellow "Gr." by Babylon there – that means Greek, see? So, some manuscripts in the Hebrew and some in the Chaldeans, some in the Greek; put them all together, why, they don't know whether to put Babylon in there or Babel in there, or what. Egypt is the Greek form, for the land of Egypt. In Hebrew, it's actually called Mizraim. In the Chaldean language that Joseph Smith translated the Pearl of Great Price from, it was called the land of Zept. He changed it in his second publication to "Egypt," so people would know what he was talking about.

Egyptus – her name was Zepta – the woman that married Ham was Zepta; but Joseph Smith changed her name to Egyptus so people would know that it was the same name that Egypt was named after; and that was the name that was current among the people, but that wasn't really it. So you have got all these problems of names to be resolved here.

In the demotic Egyptian language, the name of Egypt is Chem (C-H-E-M). Who do you think that is? Ham himself. It's just very obvious that all these things relate right there. These problems with these languages really get involved; and that's all because of what we're going to read about here, right now.

Notice that! You can see here, what their ends were. I mean, this was again a plot for world dominion.

Genesis 11:4-9

. . . lest we be scattered abroad upon the face of the whole earth.

And the Lord came down to see the city and the tower, which the children of men builded.

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do.

Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon (all) the face of all the earth: and they left off to build the city.

Therefore is the name of it called Babel; (or Babylon, which by interpretation means confusion) because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

All right. Who had the beginning of his kingdom in Babel—in Shinar?

Nimrod. So who was the head of this city building, and the building of this tower to reach unto heaven, and all that kind of thing? Who was the man that was over this whole operation? Nimrod. He was the man who organized it. He was the tyrant that wanted to make a name for himself, you might say, as it's put here in the Old Testament.

You needn't think that he tried to do it on any other basis than being Master Mahan; in other words, the master of the great secret. Being the master of the secret combinations that had been had from Cain, he was the head man at that time of this Satanic conspiracy, whose desire it was to subject all mankind.

Who were a few of the righteous individuals that lived under his dominion, in whose behalf God intervened and actually confounded the tongues, and by the confusion of these tongues broke up his tyrannic powers? Jared and Mahonri Moriancumer and their families. They were led out of the city and into the deserts, across into this nation, and built a great population, you might say. [The Jaredites]

. . . .

Now, we have some real interesting things in this connection and I will try to make it clear, I want to jump for a minute, clear down to the last book in the Bible.

In chapter two of the book of Revelation, we have some letters being written here. Now, these letters are being written by John the Revelator.[2] [See Extract]

. . . .

But here we have John writing these letters by command of the Lord Jesus Christ. Notice, in the first verse of chapter two—

Revelation 2:1

Unto the angel of the church of Ephesus write

. . . .

In the Inspired Version, what is it?

. . . .

Bill: Unto the servant. The servant over the church in each of these places—what office do you think he held?

2 Extract: Bill: What position did John the Revelator hold?

Answer: First Grand Head.

Bill: First Grand Head. He was the revelator then to the whole church, wasn't he, at this time? This revelation was received somewhere around 96 A.D. In other words, the Savior had been crucified. By this time, it would be sixty-three years previous to this. So sixty-three years had gone by. Twenty-six years previous to this, what had happened to Jerusalem? Absolutely laid to the ground, assaulted, and plowed under, you might say; and the scattered in every nation, and so forth.

Comment: Patriarch.

Bill: Right. Presiding evangelical minister. Now John was writing letters directly to these men. To me, at any rate, it's very strong evidence that everything that should have come in between; such as a priest after the order of Aaron, we know didn't exist, because John the Baptist died with it. To me, it's inconceivable that there could have been a first quorum of presidency, or a first quorum of Twelve, if John was writing the letters directly to these servants. So this, to me, represents the Church in real sad shape, having suffered at the hands of Roman persecution; and about all that was left as a general authority was John.

What they had in the way of missionaries is very difficult to determine. They had a few patriarchs, and not all of them were faithful—if you read through all these seven letters to each of the servants. In this first one written to Ephesus, it goes down here to about verse 5.

So what was left of the church for John to write to? Only these scattered branches, right? You see why he wasn't writing to anything in Palestine? There wasn't anything left to write to but what was left of the real Christian church, that was under his dominion, or under his government, consisting mainly of seven large branches.

Question: How do you determine that that was the period in which this was written? Is it shown in the scriptures that it was this late that he wrote these epistles, or these letters?

Bill: This has mainly been established from an historical point of view, because this speech here, in the very beginning—(where is it, here?) . . . . See, he received this vision while he was in exile on the isle of Patmos and, according to history, that was in the year 96. That's what I use to date it. There's a verse here which says that exactly.

Comment: I didn't mean to hold you up here.

Bill: That's all right. Oh, verse 9:

Revelation 1:9-10

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's day, and heard *(and beheld)* . . . .

In other words, this vision actually was given to him while he was in exile on the isle of Patmos. It happens that in the Roman records, it's recorded when John was exiled to the isle of Patmos, and it was in the year 96. This is what I used to date this. Now, it could have been in 97. I know, he could have been there a year [when he wrote it] because he was actually there for about a year. So, let's say 96 and 97, so it fits in there. Actually, this was written when he was quite an old man, I think, as you can see, because he was with the Savior in His ministry. Who knows but what he hadn't already been translated—I don't know. But it's very obvious that John lived for a long, long, long time after the other apostles were martyred and dead.

Peter, James—all those men were killed clear back in the 60's—about 63 and 64 as I remember. They were stoned to death and one shot through with an arrow. Peter was crucified upside-down in Rome, and all kinds of things were supposed to have happened. By this time, John was the only one of the original Twelve that was left, but actually officiating as the revelator to the human family.

Undoubtedly the church organization had, by this time, crumbled to practically nothing. We haven't got enough evidence to know what state it was in.

Well, let's read it clear through so we get the real picture.

Revelation 2:1-2

Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars.

There were men evidently in this—let's call this an apologetic stage—where people are trying to (undoubtedly, from right within the church) compromise with Rome; compromise with every kind of wicked government, or any persecuting clan, or group, or anything. There was every kind of appeasement and compromise with the enemies of all righteousness going on, on every hand, right from within the

church; men apparently claiming they were even apostles, trying to do all this stuff, when actually they were nothing but liars, according to what is revealed here.

Revelation 2:3
And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

Nevertheless I have somewhat against thee, because thou hast left thy first love.

Remember therefore from whence thou art fallen . . . .

This did not mean his first wife; his first love here has reference to Christ. He became, himself, a little bit weary in well-doing, I guess, and was not serving, with full purpose of heart, the cause of God; as is brought out in this next verse—verse 5.

Revelation 2:5-7
Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

But this thou hast. . . .

One thing in his favor.

. . . that thou hatest the deeds of the Nicolaitanes, which I also hate.

He that hath an ear, let him hear what the Spirit saith unto the churches. . . .

Notice that that was one thing that this patriarch, or evangelical minister over the branch at Ephesus, had in his favor; and that was, that he hated the deeds of the Nicolaitanes, which thing the Lord also hated.

Let's go on now, with these letters to these churches; over here, in verse 12, the letter written to Pergamos. . . .

Revelation 2:12-13
And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges;

I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

Now, in other words, the seat of Satan was where? Where did Satan dwell? In Pergamos! Notice that! So, let's get down to it here; read the real crux of it.

Revelation 2:14-16
But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Well, here we find now, in these various accusations against these churches, two mentions of the Nicolaitanes; and in connection with them the ones that held to the doctrine of Balaam. The doctrines of Balaam were the doctrines of Baal worship in the Old Testament.

Look back up in verse 9 to the church at Smyrna:

Revelation 2:9
I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

In other words, converts had come into the church professing to be Jews. But were they? They were of the synagogue of Satan. What does that mean? That's Old Testament or New Testament language; which is saying that they belong to the church of the devil, in other words. And yet they had infiltrated the true Christian church, and were actually bringing about apostasy from within. Well, all of these

are part of the same group. Over here in verse 20, the church at Thyatira:

Revelation 2:20
Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

Now, what were the accusations down here in verse 14, against the worshippers of Balaam? Sacrifice unto idols and committing what? Fornication. Isn't that the very same thing Jezebel is up here teaching? Claiming to be a prophetess? Was not Jezebel the head priestess of the worshippers of Baal? The daughter of Ethbaal that married Ahab, that was condemned by Elijah?

You can see all through all these branches then, this Satanic conspiracy moving in, to bring about the apostasy of the Christian church. All along the line, you can see the Lord—that's the one thing He hates—this blasphemy, this abomination that was being suffered to creep into the church of God. Well, this involved the same thing that had been had from Cain, and from Nimrod. The Greek form of the name Nimrod is Nicholas. The worshippers of Nimrod were the worshippers of Nicholas; who, by the way, was born on the 25th of December, if there is any connection. This is where St. Nick, Santa Claus—Claus is just a shortening of Nicholas—Santa Claus, or St. Nicholas, whatever you want to call it. . . .

[For further reading, see *"The Segregation of Israel"* by Ogden Kraut.]

The following quotation shows the conspiracy which continued on down here, in the land of the Americas.

Ether 8:18, 22-25
And it came to pass that they formed a secret combination, even as they of old; which combination is most abominable and wicked above all, in the sight of God;

And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed; . . . .

Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain— . . . .

Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who built it up.

For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil. . . .

We are now seeing the development and growth of this great conspiracy to organize a one-world government under the ancient Babylonian system. The Bible prophesies concerning the fall of that great Babylonian system in the latter days and the rise to power of the Kingdom of God to rule the world. [See Revelation ch. 18, 19]

This is the battle line of the conspiracy. This is the great division between the righteous and the wicked. Whose right is it to rule and govern this earth—God's or Satan's?

THE CONSPIRACY – II

Speaker: William P. Tucker
Branch Meeting
Latter part of 1966
Los Angeles, California

Brothers and Sisters,

I surely appreciate the privilege of having been here this afternoon, and to have seen this organization; which I feel very strongly is going to benefit the missionary work in this area greatly.

I think there is no question but what the thing that concerns each one of us most is the thing that is happening to us at this moment, and that will happen to us tomorrow and the next day; in other words, the events that are affecting our lives – that are affecting our economic affairs, that are affecting the enjoyment of our God-given rights and liberties, that are affecting the social aspects of our lives and the educational aspects of our lives. In other words, we need to know what is going on, so to speak, behind the scenes, and we need to know what is going to happen in the very near future just ahead of us.

I thought I might say just a few words in this particular regard, so that we, as a people, might give some evidence that we truly have a living prophet; in other words, an individual who can receive the word of God in relation to the future, by showing that we understand something about the future; and secondly, that we will know how to prepare for these events and how to meet the challenge that is pressing upon us at the present time.

In order to understand this and investigate it, I would like to take just a few minutes, kind of in parenthesis, you might say, off to the side, and point up the basis of the controversy that is presently going on. Once we understand that, then we can understand the prophecies.

In this connection, I would like to just state that God, from the very beginning – even from His first dealings, let's say with Adam, had a prophet, or a servant, or a mouthpiece, a man who would represent Him on the earth. This is the man that Brother Harold was talking about – a man that could bring the word of God to the people. Moses was such a man. It tells us in the book of Exodus that Moses stood as God to the people, or that he was in the stead of God. Now, let me just state this much explanation. This does not mean that Moses was perfect. This does not mean that Moses didn't have the same foibles and failings and weaknesses that every one of us has, or that he was not subject to the same temptation.

You can go back and read the Old Testament and you will find that Moses made a few mistakes. The Lord chastised him for them. You will find that he wasn't even permitted to enter into the promised land because he made some mistakes. However, Moses was able to speak with God face to face; and when the Lord would say: *"Moses, thus saith the Lord, such and such, and such and such"* well, that particular group of words that the Lord spoke to him, Moses could then give to the people as a revelation – as the word of God.

This is quite a different thing than what we understand in most religious organizations, and yet it's all through the Bible. These prophets had this particular power, this Priesthood that Brother Harold described; in other words, they could speak with God face to face. They represented the Lord. They could organize other men in the Kingdom of God, or God's government, or His church, and attempt to carry out His program.

But in the very beginning something else happened. There was another force – a force headed by an individual who is represented variously in the scriptures. In some versions he is called the dragon. In other versions, he is called the serpent. In some places, he is called Satan. In some places he is called the devil; he is called all kinds of things. He set up a kingdom, in direct opposition to the Kingdom of God. He set up a priesthood in direct opposition to the Priesthood of God, and he gave his revelation.

The first prophet of this Satanic conspiracy, which is recorded in the scriptures, is a man by the name of Cain. I'm sure you are all familiar with Cain. He spoke with Satan face to face, so to speak, and obtained the will of Satan. He became master of the great deceit or, as it says in the scriptures, Master Mahan. He set up his organization in opposition to the Kingdom of God. This was in the very beginning. And these two opposing powers have been the basis for the controversy that began with the beginning of time, and is going on at the present time. It's the basis for understanding the present controversy in the middle of which we suddenly find ourselves, not only as members of the Church of the Firstborn of the Fulness of Times, but as American citizens. We're going to find out why in just a minute. We will go over one or two of the very most important and pertinent prophecies, which speak of this very day in which we live.

As these conspiracies come down through the ages, we can trace the descent of the Priesthood of God, as Brother Harold did, through Adam, Abel, and down to Enoch; finally through Enoch to Lamech, to Noah, to Melchizedek, through a long chain of men that are little heard of, down to Moses, ultimately to Christ, who was the Son of God. This is the thing that made Him distinct from all other men – the fact that He was the Son of God.

This is a role, an activity, that no other man has ever filled, nor could have filled. We understand that His life, and so forth, was of a very special nature. However, in the Church organization on the earth, as Brother Harold explained, He held this very same prophetic office. He spoke with God face to face. He delivered the word of God to the people. From there, this order of Priesthood came on down, as Brother Harold has explained. We won't need to say any more on that.

Now this other line of priesthood – the Satanic priesthood, let's say, descended on down from Cain. By the way, Cain, at the head of this conspiracy – the first thing off the bat, killed somebody, and this particular individual was his brother Abel. And it says in the scriptures that he did so *to get gain. Very important.*

This is one of the reasons that the conspiracy has been organized. And one of the reasons this conspiracy murders, and plunders, and tortures, and robs and so forth, is *to get gain.* One other reason, we are going to see here in just a minute – that the conspiracy might enter into these activities, and that was that this priesthood descended and came through a man, a descendant of Cain, by the name of Lamech. And Lamech, if you follow the story, ended up having to commit murder *to protect the secret.* In other words, the secret of this conspiracy or this combination was in danger of leaking out, because one of his own relatives had found out what that secret was, and was beginning to spread it abroad in the land in order to reveal this Satanic conspiracy to the

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populace. And immediately Lamech executed—killed this man, to protect the secrecy of the Satanic conspiracy.

So there are two reasons, you will find through history, that the Satanic conspiracy kills, and plunders, and creates wars, and rises up armies, and does all this type of thing: one is to get gain and the other is to hide the fact that there even is such a thing as a conspiracy.

You can come down to the time of Nimrod, the mighty hunter, who tried to establish world dominion; [to] bring the whole world under his political power and establish himself as the one king, the one priest, even as far as claiming to be God. The legends of this man have descended to our time. He is worshipped in various and sundry ways; and as the Sun god, and any number of other things. If you are not familiar with this, his name by the way in Greek, is Nicholas. He is worshipped as St. Nicholas. We won't go into that at this particular point; but you have heard when something goes wrong, *"Well old Nick has been working, you know."* Well, this is who this *"old Nick"* is. This is Nicholas. This is Nimrod.

He was married to a woman by the name of Ashtoreth, who was also one of the Baalic gods, or the gods of the Satanic conspiracy, or the gods of this faith. And Ashtoreth, or *"Ishtar"* as she was called—that's pronounced in English today as *"Easter,"* but this is not on the subject, so I won't pursue that any further.[1]

But this man actually built a cult around him. People began to worship him and the traditions descended, and they even believed that he was resurrected. The reason that Christmas comes at the time of year that it does, is because this particular man's death and resurrection and so forth, was supposed to have taken place around the 25th of December. The reason for this was that he was the god of the sun. The people believed the sun was dying until they got to the shortest day of the year; so they started these big festivals and resurrecting and bringing back to life, and then the sun started getting bigger again. I think you can see all these things tie in with it, so we won't go any further.

The Satanic conspiracy has definitely built these rituals and worship, and established all kinds of forms, and so forth, which have come down and become the accepted thing. The fact that these things had their origin in some kind of a conspiracy is one of the things that is hidden: the fact that these various forms and rituals, and so forth, have as their main aim, *to get gain.* I think that the real works of the conspiracy are not apparent to most people.

Let's bring it on down to our time. Brother Harold said something about the organization of God's government on the earth, about His prophet, the man who receives His word and tries to direct the people. There also has to be some Satanic conspirator somewhere, some kind of a Satanic conspiracy going on. We should be able to find its manifestations. If we will begin to study the prophecies that deal with our day, we will begin to understand the workings of that conspiracy.

Now, the prophecy I wanted to cover, is a prophecy given by the Prophet Joseph Smith. I just asked Bruce if he had it in his book, and it's there in two parts. So I would like to follow through a prophecy given by the Prophet Joseph Smith, in the presence of Levi Hancock (who was one of the Seven Presidents of Seventy)—and Levi Hancock's son, Mosiah Hancock.

The Prophet Joseph Smith came to their home, one day, and began a discussion of the future; especially, the future as it related to the Mormon people; and gave them some very interesting outlines. [See *"The Mosiah Hancock Journal,"* page 19]

Mosiah Hancock now writes in his diary, and says:

> **The next day, the Prophet came to our home and stopped in our carpenter shop and stood by the turning lathe.**

1 Footnote: Found on page 256.

When he referred to the Prophet here—of course, it was the Prophet Joseph Smith—so you can understand, now, here's the Prophet; he comes to the home of Mosiah Hancock and Levi Hancock. He visits with them, awhile, then he stops in the carpenter shop. He's standing there by the turning lathe, in the carpenter shop. He ordered Levi Hancock (asked him, at least) to go and obtain a map for him; and Levi Hancock records, here:

> **I went and got my map for him.**

Now, I want all of you to visualize a map as it would have been—let's say a map of the United States, back in 1844, west of the Mississippi—what would have been on the map? Well, Mexico. The Louisiana Purchase was a few territories—then Mexico—out here in the west. All of California, Arizona, Utah, New Mexico, Texas, and so forth, was all part of Mexico. These states were not all outlined. In other words, if you were going to try to pinpoint something there in the future, it would be a rather difficult thing.

Well, the Prophet then began to explain, with this map, the future of the Mormon people. The Mormon people at this time were in the state of Illinois, in the town or city of Nauvoo, which was on the Mississippi River, just across from what was then the Iowa territory. The Prophet Joseph Smith then began to indicate on this map the future of the Mormon people.

> *"Now,"* **he said,** *"I will show you the travels of this people."*

The travels of the Mormon people.

> **He then showed our travels through Iowa—**

So here is the Prophet, on this map now, with his finger marking from Nauvoo, Illinois, across Iowa territory. As he is going across Iowa territory, he put his finger on a particular point there, that—by the way—later came to be known as Winter Quarters.

> **He then showed our travels through Iowa, and said,** *"Here you will make a place for the winter";*

Now, he was indicating Winter Quarters to them. Then, he went on across the map until he came to the Salt Lake Valley—the Great Basin area; and placing his finger near that great lake on the map (no states now, of course, were in existence in this area)—

> *"And here, you will travel West until you come to the valley of the Great Salt Lake! You will build cities to the North and to the South, and to the East and to the West"—*

Which has literally been fulfilled.

Joseph Smith was prophesying this just before his death—his martyrdom, in Nauvoo, Illinois—speaking of this westward journey of the Mormon people; how they would establish a winter headquarters in Iowa; how they would ultimately settle near the Great Salt Lake; and how, from there, they would spread into the north, into Idaho, which they did; how they would spread to the west into Nevada and California, which they did; how they would go into the south into Arizona, which they did; and into the east into Wyoming and Colorado and other areas, which they did. In other words, this whole west—the north, east, south, and west, from Salt Lake City, was colonized by the Mormon people. Joseph Smith prophesied this decades before it happened.

> *"And you will become a great and wealthy people in that land. But* **(he said),** *the United States will not receive you with the laws which God desires you to live—*

I think those of us that have seen the subsequent aspects of Mormon history, and have studied it, realize that there were a series of compromises over many decades, wherein the Mormon people—in particular, the LDS church—continually made concessions to the United States government, in relation to its religion, or its religious practice. In other words, it surrendered these particular principles, that the United States was not willing to allow them to practice; culminating, of course, with the most famous *concession,* made in 1890, on the subject of the plurality of wives, or polygamy.

"But, the United States will not receive you with the laws which God desires you to live, and you will have to go to where the Nephites lost their power."

Now, the question is: Where did the Nephites lose their power? This might be a subject of argument, except that Joseph Smith pointed to it again, on the map. We will go on here – he's going to help us out. [Break in tape] from Illinois, across the plains, into Salt Lake City. Here, they were not going to travel the shape of the horseshoe. In other words, they were not going to return to the land that they held up to be a sacred land – the land of Zion; in other words, the regions around about Jackson County, Missouri, where they had attempted to build a temple. At this point, Salt Lake City was not the place from which they were to return to Jackson County. In other words, in Salt Lake City they would not travel the shape of the horseshoe.

He said, *"We will not travel the shape of the horseshoe for there we will await the action of the government."*

Which they did. The action was contrary to their religious convictions, to their ideals, to their hopes, their aspirations. Their political institutions crumbled. In 1858 Brigham Young, the Governor – the legal Governor – was deposed by the President of the United States; and what might be referred to as a carpetbag governor, was established in his place. The Nauvoo Legion, which was the legitimate military institution, was disfranchised. In other words, the Saints were left helpless to defend themselves against the influx of carpetbaggers from the east; and so they were subjected to one thing after another. Economically their sufferings were very great. Many of their lands were confiscated. This went on, all the way from 1858 down to 1890, when they made their last concession. Finally in the 1890's Utah became a state, when there was nothing left of original Mormonism.

So we can see through this history of concession, you might say – the war. . . . In fact, an army was actually sent to Utah to put the Mormon people down, under a southern gentleman; who in the middle of the war took off to the south to join the Confederacy. And that's the only thing, I think, that saved the Mormon people.

But, nevertheless, this army was sent there, to actually subject them. And this was not because of any illegalities of their own maneuverings. But in particular – through direct reports that were given to the government – in other words, the government is not fully to blame for this. This was brought about to a great extent by southerners, who themselves wanted to stir up trouble, to sort of pull the Union army out into the western areas; so that they could then proceed to the Union. There were a lot of politics from every side involved in it; but the Saints became the scapegoats, so they didn't make the horseshoe.

The next thing the Prophet did was place his finger on the map. And now to the south; the Nephites obviously did lose their power in the south. The Book of Mormon history takes place in Mexico and Central America and South America. So if they were going to have to go where the Nephites lost their power, they were going to have to return [back to Jackson County], leading [first] to a southern area down through Mexico and Central America.

Another thing to remember – that any place that they were going to move to, for the sake of their religion, would obviously have to be outside of the confines of that particular government, that was, let's say, persecuting them, or prohibiting them, at least, from the free exercise of their religion. So there's going to be a statement here, and this will be important, as far as our consideration – a statement made by Mosiah Hancock. He, speaking of the Prophet Joseph Smith, then said:

Placing his finger on the map –

Again, the Prophet Joseph Smith put his finger on the map. And now, Mosiah Hancock, back in those days, without any states on the map,

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doesn't know precisely where that finger was put. It gives us two alternatives. He said:

I should think about where Snowflake, Arizona, is situated, or it could have been Mexico.

So here this man, when he put his finger on the map – the Prophet Joseph put it somewhere around Snowflake, Arizona, or northern Mexico. In this particular instance, exactly where it fell on the map, Mosiah Hancock was not able later to determine.

Now, obviously, if the problem was that the United States would not receive them with the laws which God designed them to live, I think Snowflake, Arizona, isn't a very good choice. I think you can see that Mexico would be the logical possibility; especially in the light of other prophecies which the Prophet Joseph Smith gave, in which he definitely stated Mexico.

So here we have the Prophet then, putting his finger on the map in northern Mexico:

"The government will not receive you with the laws that God designed you to live, and those who are desirous to live the laws of God" –

Note that! A certain group in the heart's core of the Mormon people; not all of the Mormon people, mind you – a certain group – a certain faction, so to speak, or segment of the Mormon community. He said:

"Those who are desirous to live the laws of God will have to go South."

And those who don't really care, can stay.

But you can see that there is a definite distinction, there. You can see how this fits with other prophecies – that out of the heart's core of the Mormon people, would come that people which is talked so much about.

Well, after they go to the south, some interesting things begin to happen. And before we go on to those other items, let's see where we [illegible] the fulfillment of this prophecy.

First of all, I think you can see that the migration has taken place. Winter Quarters was established. The Mormon people came into the Salt Lake Valley. They have already built the cities to the north, to the south, to the east and the west. They have already become a mighty, and a wealthy people in that land. The United States showed them that they were not willing to receive them, with the laws that God desired them to live; so these other compromises occurred. Then, the very last thing was the statement, that those who desired to live the laws of God would have to go south. He put his finger on the map in northern Mexico.

This is the point in the prophecy, in which we are in the very act of fulfilling. This is the aspect of this prophecy that is commencing with this work, and with this group of people (speaking of you who live here, those that are in other areas, and those that have already gone into Mexico) – of the Church of the Firstborn of the Fulness of Times; and also ultimately, of course, of many others from various religions, who have various beliefs, who will ultimately come there. Not because they want to join the Church of the Firstborn of the Fulness of Times; not because they want to be one with us; not because they want to embrace what they might consider all of our peculiar doctrine, but because they are not going to be willing to be robbed of their God-given rights and liberties; and because they will eventually see that that is the only place that they can go and enjoy the guarantees of the God-given Constitution of the United States, as it was originally given. They will be welcome in our midst, insomuch as they will be willing to respect the God-given rights of others. Whatever their religious beliefs may be, this will be their own business.

Well, I would like to go on with the prophecy, and tell you what's going to happen just around the corner in this nation, so that the Saints can be prepared to meet it; so that we can be prepared to tell our loved ones about it and our friends throughout this nation; because this is part of the great message that we need to bring to this nation. Now, remember, he is

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speaking of the time in which the Saints, or the Mormon people who would desire to live the laws of God, would be moving south, into northern Mexico; the Prophet continues:

"There will be two great political parties in this country—

In the United States of America.

"One will be called (says the Prophet) the Republican, and the other, the Democrat party—

Now, the Prophet Joseph Smith hit this pretty close, I would say—speaking from 123 years ago right down to the very names of these political parties. And the Prophet foresaw a condition, that I think all of you can see being created:

> *"There will be two great political parties in this country. One will be called the Republican, and the other, the Democrat party. These two parties will go to war; and out of these parties will spring another party, which will be the Independent American Party.*

Now, there have been lots of third parties, but this one hasn't yet come; and there hasn't been one, I don't think, spring out of a real war between these two parties. But I think all of you can see, that as the Republican Party and the Democratic Party—as far as their platforms are concerned—as they become more and more similar; in other words, when there really isn't a choice of principle, there is only a choice, let's say, of personality; that we will see that this war will become greater between the parties. And in both parties those elements that believe in liberty; that believe in the God-given rights that were originally guaranteed by the Constitution of this nation—as it was inspired by our Father-in-Heaven—those individuals will see that their voice in either party is completely inert. Their only hope of doing anything for the preservation of liberty in this nation, will be to collect their forces into an Independent American Party; a party that is for an independent America, and made up of individuals who are independent Americans; men and women who have the integrity of their convictions; who will stand for principle—for right—for liberty, and that will not be swept away by emotion every time; men and women who will be able to see through all of the campaigning, and understand what truly is at stake.

Well, I don't think they are going to win the election, but at any rate, it's going to give a chance for the servants of God to truly teach the doctrine of liberty; to truly teach what these God-given rights are. The Declaration of Independence says these rights were given to us by our Creator.

If we are the representatives of that Creator; if we are His ministers, then we should understand what these rights are that He gave to His children; we should be able to delineate them. And we, above all people, should be willing to lay down our lives in their defense, as did our forefathers.

Elijah, the Prophet came out and told the kings wherein they would make errors, as far as their tyranny over the people. It is the duty of the servants of God to outline these God-given rights. Let's go on with the prophecy.

The next one, I think, is one of the saddest parts of this prophecy, and yet is one of the truths. And this is where we begin to involve the Satanic conspiracy:

> *"The United States will spend her strength and means warring in foreign lands.*

I think that you can see, Brothers and Sisters, that this prophecy is also in the throes of literal fulfillment. You see this nation fighting wars that it cannot win; not because it doesn't have the strength, or the means to win them, but because of this Satanic conspiracy; one arm of which, at least, might be more specifically called the Communist conspiracy, has so infiltrated our government—our own government. And through executive orders and creeds, our own constitution has been so bound and trodden under foot, that we get in a position that this nation has become, to a great extent, the puppet of an international government—a world government.

The United Nations is no longer truly sovereign. Whatever the United Nations' decision is on this foreign war, in this particular place, or that particular place, or some other, we need to put our means into it; we need to put our men into it, in a police action. We can't win. We have to just sort of fight along and lose these lives, the blood of the nation, the healthiest young men, the most fit in many instances—have them go and be slaughtered; have the burden of the arms and weaponry fall upon the people of this nation. And the nations that make these decisions in counselling the United Nations, even their obligations; we have to loan them the money to even pay back.

Brothers and sisters, I don't have time, this afternoon, to elaborate; but the Satanic conspiracy has established that United Nations for that very purpose, to bleed this nation of its strength, to bleed this nation of its means, of the lives of its young men in wars that they are not allowed to win. In fulfillment of prophecy, the United States is truly wasting its strength, being worn out in these wars, and as much as we may think that we can go on this way forever, we cannot.

If you are a strong and a healthy person, you might be able to give a pint of blood; maybe under special circumstances, you could give a quart of blood; but if they keep taking that blood out of you, Brothers and Sisters, ultimately, you will have no blood left in you; and you all know what that means—death. And that's precisely what this conspiracy is counting on for this nation, and we will crumble [not clear] and they will be able to take over without any great loss on their side. Thank heaven this prophecy indicates that there is something this Satanic conspiracy isn't counting on. So I would like to go on with this prophecy.

"The United States will spend her strength and means warring in foreign lands until other nations will say—

And these other nations that are going to say this, are going to be sitting in a big, black building in New York City. I think that you know what these other nations constitute. They are going to say:

"Let's go divide up the lands of the United States."

Those are the words that they are going to say at the United Nations' Council, and it's in quotation marks here. They are going to say, *"Let's divide up the lands of the United States."*

If you are not aware of it, there is a plan that has been invented, or established, by this Satanic conspiracy. And if you want the evidences of it, after meeting, I suggest maybe you contact Brother Gene, here. I think he's got some information that might help you on the subject.

They actually have plans of dividing this nation up into sectors. In other words, the nation will completely lose its sovereignty. This nation will be divided up, I think, in about four parts—isn't that right? Isn't this the plan?—and have these four parts policed by the armies of other nations, so that the American people can never be united again, never build any strength, never rebel, never be able to defend their God-given liberties, and their beloved constitution.

So these nations are going to say; after the United States has wasted its strength warring in foreign lands, wasted its man-power, wasted its means; these nations are going to say: *"Let's go divide up the lands of the United States."* In other words, they will try to carry out then, this program—these United Nations—to divide the United States up into four quadrants, and have them policed by foreign troops.

Now, this isn't something that's just a figment of my imagination, by any means. That's why I suggest that if you are skeptical, that you contact Brother Gene and get some of this information he has; and I think you will see it will be very convincing. It's right here, in the prophecy, that that is what's going to happen.

Then it says:

"Then the people of the United States" . . . .

But when it gets right down to that point, of actually having their land divided, and these foreign troops move in—and Brothers and Sisters, that isn't tomorrow, it's a few years from now—we are going to see more of our liberties taken from us; we are going to see tyranny become so strong that we did not ever even believe that such a thing could happen in this nation. Before it gets to that point, we are going to see more of the blood and the strength and the wealth of this nation bled—taken from us—until the whole nation will appear as though it were exhausted.

This is going to affect every one of you, Brothers and Sisters, in your lives. It's going to affect your pocketbook. It's going to affect your family, if you have young men. It's going to affect you, in a great many ways. We are going to see it in the newspapers, tomorrow—next week—a month from now—a year from now. We are going to see this very thing fulfilled daily, as one creepy form of tyranny follows another, and one international conflict follows another—whatever it takes to bring the United States to what they consider being on its knees, or broken. And then this group of nations will say—these nations will say:

"Let's divide up the lands of the United States"—

But just as they issue the decree, so to speak, to divide up the land and to send troops to police it, from these other nations.

"Then the people of the United States will unite and swear by the blood of their forefathers, that the land shall not be divided."

When it gets right down to that last thing; we might say, the straw that's going to break the camel's back, the ultimate step, the final goal, the ultimate conquest of this Satanic conspiracy—and it's aiming at this land because this was a land which was conceived in liberty, in which the gospel could be established in its fullness, in which a prophet could be raised up and teach religion as was taught by Abraham and Paul and Jesus Christ—this one nation has to go, as far as the conspiracy is concerned! And that's why all of its efforts are directed to this end. And so the American people will:

". . . swear by the blood of their forefathers that the land shall not be divided.

"Then the country will go to war, and they will fight until one half of the U. S. army will give up. . . ."

One half of the United States army will surrender. One of the reasons that they are going to have such a battle, Brothers and Sisters, is because their strength—their means, will have been wasted, because of government decisions; their own arms will have been, you might say, done away. We will have been disarmed to the extent that we are going to have to struggle with everything that is in us, to even keep alive and survive and hold off the invasion.

In another prophecy that Joseph Smith gave—it is known as the *"White Horse Prophecy"*—it tells us that the heathen Chinese (mind you, he said this in 1844)—that the heathen Chinese would come upon this West coast. You needn't think that Joseph Smith did not know exactly what he was talking about; that he did not see these things in vision. He spoke of the heathen Chinese coming upon this West coast.

Back in Illinois, he said there is a land beyond the Rocky Mountains (that's this land, that we are now in)—he said that it would be into that land, that the heathen Chinese would come. *"We're going to go to war,"* he said, with these elements that are going to attempt to divide up the land of the United States. The struggle will be so bitter, and so severe, that ultimately one-half of the army will surrender, and the other half [not clear]. . . .

". . . and the rest will continue to struggle. They will keep on until they are very ragged and discouraged, and almost ready to give up—"

Then, something is going to happen, that to me, is the crowning feature of our program—the thing that we are striving to do:

". . . when the boys from the mountains will rush forth in time to save the American army from defeat and ruin."

This, Brothers and Sisters, is why we are building a mountain stronghold. The revelations of God—not just Joseph Smith, but in the Bible, in the Old Testament, in the New Testament—speak of the last days, and speak of the Kingdom of God being established in the tops of the mountains.

It is for this reason, Brothers and Sisters, that we are colonizing our people in the mountain regions to the south. The Colony is seven and eight thousand feet elevation, through this rugged mountain region. And at a time of great distress upon this nation, there will be a people; a courageous people; a God-fearing people; a people with the revelations of Jesus Christ; a people with God at their head, backed by the Lamanite people to the south, who will be able to come forth and join with the army and give them what they lack. And that's stated in the next line, what it will be—what their great asset will be:

"And they will say,"

In other words, the American army will say:

"Brethren, we are glad you have come; give us men, henceforth, who can talk with God."

Speaking of the righteous Saints in Mexico at that time, that have come forth to their aid; that can speak with God; that by the revelations of God, will be able to help cast the invaders out of the land:

"Then you will have friends, . . ."

It will be until then, Brothers and Sisters, that we must consider that we will have to go friendless, because of our religious convictions—until that time. It has been the lot of the Saints in every age of the world—as it was in the days of Christ; as it was in every other age, the Mormon people were driven, murdered, plundered, and raped; they lost their rights and liberties, and they came west—as we have been forced to flee the nation that we love so much.

"Then you will have friends, but you will save the country when its liberty hangs by a hair, as it were."

So we can see, Brothers and Sisters, that there is a great future; there are some very, very thrilling events. But I think you can see that it's going to take men and women of courage; men and women of integrity; pardon the expression, but men and women who have got some *"guts"*; because it's going to take that, to face what's coming—and it isn't just talk. It's happened in every age of the world; we have seen these kinds of conflict.

It is my prayer, Brothers and Sisters, that we will go forward; that we will be diligent in learning our duty, and in doing it; in dedicating ourselves, our lives, our fortunes, our honor, whatever it takes, as our forefathers did, for the establishment of true liberty—true freedom—and the Kingdom of God upon the earth; and from this nation—after these great destructions—into every nation; until every nation, kindred, tongue, and people have heard the gospel of the Kingdom.

It states, in the 14th verse, of the 24th chapter of Matthew; where Christ is prophesying His second coming—He states that when all nations have heard the gospel of the Kingdom, and it has been preached to them as a witness (it says) then shall the end come; which will be followed by His glorious second coming, to reign as the King of Kings, and the Lord of Lords, for one thousand years of peace.

Brothers and Sisters, that we may live ten, twenty, thirty years, whatever it takes to enjoy these things, I pray, in the name of the Lord Jesus Christ. Amen.

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1 Footnote from page 248: "Religion of the Canaanites"

Baal was their principal god; Ashtoreth, Baal's wife, their principal goddess. She was the personification of the reproductive principle in nature. Ishtar was her Babylonian name; Astarte her Greek and Roman name. Baalim, the plural of Baal, were images of Baal. Ashtaroth, the plural of Ashtoreth. Ashera was a sacred pole, cone of stone, or a tree trunk, representing the goddess.

Temples of Baal and Ashtoreth were usually together. Priestesses were temple prostitutes. Sodomites were male temple prostitutes. The worship of Baal, Ashtoreth, and other Canaanite gods consisted in the most extravagant orgies; their temples were centers of vice.

Archaeological Notes: Canaanite Religion. God's express command to Israel was to destroy or drive out the Canaanites. Deut. 7:2,3. And Joshua went at the task in dead earnest, God himself helping with mighty miracles. In reality, GOD DID IT.

In excavations at Gezer, Macalister, of the Palestine Exploration Fund, 1904-09, found, in the Canaanite stratum, which had preceded Israelite occupation, of about 1500 B.C., the ruins of a "High Place," which had been a temple in which they worshipped their god Baal and their goddess Ashtoreth (Astarte).

It was an enclosure 150 by 120 ft. surrounded by a wall, open to the sky, where the inhabitants held their religious festivals. Within the walls were 10 rude stone pillars, 5 to 11 ft. high, before which the sacrifices were offered.

Under the debris, in this "High Place," Macalister found great numbers of jars containing the remains of children who had been sacrificed to Baal. The whole area proved to be a cemetery for new-born babes.

Another horrible practice was that they called "foundation sacrifices." When a house was to be built, a child would be sacrificed, and its body built into the wall, to bring good luck to the rest of the family. Many of these were found in Gezer. They have been found also at Megiddo, Jericho, and other places. About child sacrifice, see further page 189.

Also, in this "High Place," under the rubbish, Macalister found enormous quantities of images and plaques of Ashtoreth with rudely exaggerated sex organs, designed to foster sensual feelings.

So, Canaanites worshipped, by immoral indulgence, as a religious rite, in the presence of their gods; and then, by murdering their first-born children, as a sacrifice to these same gods.

It seems that, in large measure, the land of Canaan had become a sort of Sodom and Gomorrah on a national scale.

Do we wonder any longer why God commanded Israel to exterminate the Canaanites? Did a civilization of such abominable filth and brutality have any right longer to exist? It is one of history's examples of the Wrath of God against the Wickedness of Nations.

Archaeologists who dig in the ruins of Canaanite cities wonder that God did not destroy them sooner than he did.

God's object, in the command to exterminate the Canaanites, besides being a Judgment on the Canaanites, was to keep Israel from IDOLATRY and its shameful practices. [*The Segregation of Israel* by Ogden Kraut]

PART IX

GENTILES AND LAMANITES

OUR DUTY TO THE WORLD – GENTILES AND LAMANITES

Speaker: Joel F. LeBaron
General Conference
Early 1960's
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

It's truly a pleasure to have been able to be with you during these sessions of conference. I have been very much impressed, and I think everyone here has been impressed, of the strength of this work.

Somewhat of the history of the past years has come to my mind during these sessions, of the time when we first came over here – when we first came to this place. At that time, of course, I didn't have much of a knowledge of what was to take place. I knew that I would probably have to play some important part in establishing the Kingdom of God upon the earth – and the carrying of the gospel to the Lamanites; because of the things that my father taught me. I certainly didn't have any idea that I would have to take the lead of the work, myself.

We came here, and we struggled; we cleared this land of mesquites. We had discouraging times. One of those discouraging times, I began to probably complain a little to my father. He told me not to be discouraged; he said that:

Dayer LeBaron
"The two most important works that are taking place – [the] two most important events, as far the establishing of the Kingdom of God upon the earth:

"One, of course, is in the return of the Jews to Jerusalem;

He said:

"The other is taking place right here on this ranch; the preparatory steps of gathering the righteous out of the United States, before these terrible destructions come upon it."

It gave me encouragement; I went on – that was enough. I had faith that my father knew what he was talking about. He had seen a vision of a hundred years of the future of this nation; he told me of it – [of] these things, and I went on.

I might say that the past twenty-odd years of my life have been, more or less, sacrificed in the preparatory work; in trying to carry those things out that I was led to believe was necessary; that I knew was necessary, to bring what we see before us today. From the time that I started this work, I have known that we would have to triumph. In spite of anything that came up, or anything that happened, I knew that we would have to go ahead. I knew that this was what the Lord had, and what He was depending on; that He would bring us out triumphant – and that we would triumph over our enemies.

I'm sure that it was quite a ridiculous thing in the eyes of the people, when another LeBaron stepped up and started making claims. I can

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imagine just what a lot of people thought. I can imagine what my own relatives thought, right here at the ranch—what my own mother thought. But the time has come, Brothers and Sisters, that the work has to be done, to save this planet from total destruction. A people must be prepared, that will establish the principles of peace and righteousness, and good will toward men upon the earth—diffuse these principles and this spirit, that at least, the righteous of the world might be saved; that this world might not meet with complete and total destruction.

I told our Lamanite brethren—those who speak Spanish—that if the doctrines that have been taught from this pulpit during these sessions of conference, cannot be refuted, then this work cannot be stopped. If there is any power under heaven, on this earth, that can refute the doctrines that have been taught here during this conference, then our whole ambition is vain. And I know, Brothers and Sisters, the doctrines that have been taught from this stand during this conference, cannot be refuted. There is a gospel truth—there is a truth that will go forward and triumph against error, through the sacrifices of those who are willing to join hands in this work, and carry these principles and these doctrines and this knowledge to the world.

Now, Brothers and Sisters, if they can't refute our doctrines, how are they going to stop us? They cannot do it! We will go ahead—and we will go ahead; and more people will see these things—and more people will see them; until the whole world will understand them—the whole world will understand the principles upon which a righteous government can be set up. They will accept these principles, one people after another, one person after another; until finally, one nation after another will accept these principles, until the knowledge of these things will cover the earth as the waters cover the sea. It's only through this knowledge and these things going forth, that we can push the powers of the adversary back—take the territory and establish a righteous reign of peace.

And that's going to take a lot of sacrifice on our part, Brothers and Sisters. We have seen a lot of sacrifice; we have seen a lot of exertion; but that's the starter—that's the starting point of the whole thing. I might say that some of the hardest things—some of the most trying times are probably already past. It was no small thing to get these ideas before the public. I remember how hard Ervil and I had to struggle; how we had to leave our temporal labors to get Priesthood Expounded before the public. I know how Theron, his father [Wilford], and others—after reading some of the material that went into it—went through it with me, [and] put up the necessary means to have it published.

But it was prophesied that God would give us power to take these things to the Gentiles. And now, Brothers and Sisters, I feel that we really have power. We really have men that are prepared; that have been educated; that have been trained; that have gone through the fire to such an extent—refined their minds to such an extent, that we are ready to really carry a battle to the enemies of truth and righteousness; to the enemies of these things that are taught in these scriptures—the enemies of the doctrines that have been taught from this pulpit.

I don't think anyone here, can deny the power of the reasoning that has come from this pulpit during this conference. As Brother Ray told me, a day or two ago; he said, *"This is sure a lot different than what was going on here about five years ago, isn't it?"* I will tell you, Brothers and Sisters, a lot of these brethren have certainly grown, and are sure a lot different than they were five or six years ago. As it was stated, direct from the Teachings of the Prophet Joseph Smith—that these things will not be brought about by the great multitude, so to speak, but a few of those who have been tried, chosen, and elected.

It was prophesied that the time would come when *"two would put their tens of thousands to flight,"* and so forth. And I think that we are in

a very good position to do it—at least, in the doctrinal field for now. And I think that's enough for now. If we can do it in the doctrinal field, well, I think that we will soon have enough on our side so that we can carry the day; because it is the principles of truth and righteousness that must carry the day.

There is no other thing that can clarify the situation in the world; that can put a stop to the bickering—to the conflict. There is nothing else that can put a stop to the going forth of false 'isms; there is nothing else that will satisfy the people of the world but the truth. They have been able to get along in their backward condition, to a certain extent, with 'isms, and with a lot of false ideas, and with a lot of false concepts; but the time has come—and is near at hand, when they are not going to be able to get along with these things; when they are either going to have to accept the truth or they are going to have to take the side of error, and, eventually, either repent or be put down—destroyed off from the face of the earth and go down, to lay in the grave for a thousand years with the wicked.

Now, Brothers and Sisters, as far as I'm concerned, that's not a very inviting thought. And it is only my desire, Brothers and Sisters, that we can use our talents; that we can use our knowledge; that we can use this reasoning that God has given us—this knowledge—to carry this message to the world; gather out the righteous from the wicked, and save each and every one whom we possibly can, from the ruin—from the destruction that must come upon those who will continue to hate the truth and the principles of peace and righteousness that will be declared; which are being declared; which will go forth to the world.

Now, I want to really encourage everyone. We are going forward on all fronts, so to speak; our temporal condition is becoming better every day. The Lord is opening up the way before us. And we must remember that it is just as necessary to go forward in temporal things as it is in spiritual things. We must liberate the world economically, as well as socially and educationally; we must carry on these principles. And, as Ossmen said, I want to call upon you to exert your energies—to labor—to help—cooperate as much as you can within reason, in our financial endeavors.

I have heard a lot of complaints about the past—about the mistakes that have been made. And I'm not trying to say that we haven't been making mistakes; and I'm not saying that we're not going to make mistakes, because we are. But I would like to ask each and every one here, if they think that any other five men could do as much as the five LeBaron brothers have done, with as little as they have had to do with. I don't think that there is anyone else that could have done it; and I don't want to say this in the way of boasting, but I don't think there is anyone that can do as much in the future.

And if it seems that we can't go as fast as we would like to, why, still remember, Brothers and Sisters, that we have got to go ahead. We have got to exert our energies; we must put these things into practice; we must liberate this people. And it must be done through sacrifice; to grow up laboring together—[do] those things we can, together; and as fast as we can, with the best wisdom that we can, get together, establish a sound economy, and prepare the way; that each man can have a means of livelihood and a stewardship; that we will be able to furnish these things, through our efforts, to all those who come in our midst and are willing to accept these principles—that we will be able to help them to help themselves.

Now, Brothers and Sisters, that's what we must do. It's prophesied that God would take of the riches of those who accepted the gospel among the Gentiles, and consecrate them to the uplifting of the poor of the house of Israel.

Now, Brothers and Sisters, we can do these things without hurting ourselves. We can do these things and still have everything that we need. So why be selfish? Let's go ahead and carry out this plan. The foundation is laid—the plan is there to do it. Don't doubt, because it will be done. And the faster that we go ahead

and do it, the quicker we will see the results and the blessings. After all, if we have everything that we need—the clothes that we need to wear, the food we need to eat—why do we need to worry about some great fortune? After all, it's absolutely unchristian. Christ taught against it. It's unreasonable. So, Brothers and Sisters, let's consecrate of our goods, and let's get together with our bishop; and let's work out the plan the best we can, to use our economy where it will do the most good; because that's the way we will get ahead the fastest.

Now, Brothers and Sisters, I appreciate each and every one of you, and I want you to know that when any one of you is in a condition where there is reason to feel bad, and I hear about it, it makes me feel bad; and I would do anything I reasonably could to alleviate any situation, economically or spiritually—or in any other way—of any person here.

That's my feeling, Brothers and Sisters, and it always has been, even from my tender childhood; and that should be the feeling of each and every one of us. That should be the spirit of unity that exists among us. And we should try to use our intelligence, try to get together with the Priesthood of God, and work out those things which will make this work go forward; which will cause *"Jacob to flourish in the wilderness and the Lamanites to blossom as the rose"*; because that's our mission.

And I humbly pray that we will be able to go forward and fulfill it to its utmost; that when we are called before the judgment bar of God, we will know that each and every one of us did our very best to carry out these things; that we might be free of the blood of this generation, and that we might enjoy the blessings that God has promised to his faithful children. And I pray these things, most humbly, in the name of Jesus Christ. Amen.

THE GOSPEL TO BE TAKEN FROM THE GENTILES TO THE COVENANT-PEOPLE

Speaker: Joel F. LeBaron
General Conference
October 12, 1962
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

It's certainly a pleasure to me to be able to be here to our first session this morning. And it's really quite a surprise to be called on to be the first speaker. I kind of feel that I have been out on the ranch work so much that I'm really not very tuned up to it, maybe; but I certainly hope that we can get what we should out of this conference; that we will be able to have our testimonies confirmed of this work—those that may not have received them [up] to this time. It seems that in our conferences in the past, it has been a time when many who have been doubting have had their faith confirmed, and have been able to take the step and go forward, and join the march toward the goal that we have set.

My Brothers and Sisters, I would like to bear my testimony—at least a little this morning—to the benefit of those (there are many faces here that I haven't had the privilege of meeting yet; I hope to be able to, soon)—but I want to bear my testimony to you that things are going forward; that the prophecies are being fulfilled; that it actually rests upon the shoulders of this people to gather out the nucleus; to usher in the millennium; to form the—you might say, the heart's core of the preparatory work, of preparing this world to receive the Savior and the city of Enoch; as Brother Bruce mentioned in his prayer.

Now, it may be a very hard thing for some people to realize that something that could have such a humble beginning should have such a great destiny; but if we will look back over the past ages, to the history of our dealings with God with His people, we find that in almost every case His work has had a humble beginning.

Who could think of a more humble beginning than the work of the Savior? He stepped forward alone, so to speak, and performed the greatest mission that has ever been performed by any man in the history of the world. He laid the foundation for what has taken place so far, and what will take place in the future. The Prophet Joseph Smith again, from a very humble beginning, built on that foundation; gave us work; gave us literature; gave us a foundation (together with what was already had before his time); that we might have those things necessary to go forward, put the capstone on, wind up the scene, and prepare a people for the millennium—for the ushering in of the reign of peace.

We have these scriptures—the four standard works of the Church. And I think that there are many here who can bear testimony with me, that if the people are going to reject this work, they must reject the words that are in these scriptures; they must reject the work of our latter-day prophets. I think I am safe in saying

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(I'm sure that I am) that we have enough in these scriptures to satisfy the mind of any intelligent person, who is truly seeking after truth, of the truthfulness of this work; that this has to be what is foreshadowed; because the time is past for this work to have begun, and there is no other place in the world to look for it.

The Savior, Himself, said that the fulness of the gospel had to be taken out from the gentiles and brought to the house of Israel. Certainly, that meant it had to be brought south of the American border, to the Lamanite people—to the remnant of Jacob that are on this land. There is no other movement in the world that I know of, that is even making any reasonable profession to take the fulness of the gospel from the Gentiles and carry it to the Lamanites, [and] become one with them in the establishment of the covenant which God made to our forefathers, that He was to fulfill to their posterity in the latter days.

I think that the scriptures are full of these things—I don't want to take the time right now, to cite these many scriptures. There are many, many of them that bear witness of the great latter-day work; first, among the Gentiles; and then, it would have to go from the Gentiles to the Lamanites. There would have to be a union brought about among the true people, a *"standard"* set up and a *"nucleus"* formed, to carry the principles of the Kingdom of God; the principles of the reign of peace; the principles that the Angel referred to, when he said, *"Peace on earth and good will toward men."* That condition must be brought about. But it can't be brought about any faster than the people will prepare themselves to have this condition exist among the people.

We needn't suppose that Satan is going to give up one inch of territory, until he is actually pushed back and has to release that territory. And the only way that we can push him back is by spreading forth the principles of the Kingdom of God; spreading forth the light of the gospel and the Spirit of God; infiltrating it in the hearts of our fellowman, and actually teaching them the principles upon which *"peace"* can exist in the world—*"brotherhood"* can exist among the children of men here upon the earth.

As we come to see, we must realize that we, of ourselves, cannot do it. We must have the help of our Father-in-Heaven in these things—we must look to Him. We must realize that there is only one right way, that it must be done in that way; because, as the Savior tells us in the Doctrine and Covenants, 105th section:

D&C 105:5
[not verbatim]
Zion cannot be built up save it be upon the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

Any pretense that any people, or anyone might make, to establish these things on any other basis, could not help but be a failure—a complete failure.

There are many ideas going forth in the world, which tend to prepare the people for these things. But there must be a society established that can carry out these principles; that can put them in practice; that can sanctify themselves before the Lord; that can set up a *"standard"* that all nations will look to. Because, as I have said before, the foundation is laid.

We have the word of the Lord in these scriptures. We have many doctrines that have been revealed, that clarify these things; and especially, with the Latter-day Saint people—the Mormon people. The time is now at hand when they must take a choice; when the fulfilling of the prophecy spoken of here, by our Savior, in the 21st chapter of 3rd Nephi:

3 Nephi 21:9-11
For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

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

Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.

as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.

Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots.

That's especially referring to the people of the covenant—the Mormon people; the Mormon people who, themselves, and their forefathers, have gone into holy places and taken covenants to serve the Lord—who have entered the waters of baptism. It's referring directly to the Mormon people.

There must be a division right among the Mormon people. And all those who will not hear these words—these words that these missionaries are carrying forth, will be cut off from among the people who are of the covenant.

In other words, the Lord, to a certain extent, still recognizes those people as His people. And He is going to give them a full and complete opportunity to either accept what is in these scriptures, in all plainness, or be *"cut off from among the people who are of the covenant,"* and have no more part with the people of God. And not only that; but it says here:

3 Nephi 21:12-14
And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them

It goes on to describe the destructions that will come upon the Gentiles, after they have had a chance—a proper opportunity to hear this work—to accept it or reject it.

Of course, the great plan is—that those who accept these things, together with their loved ones and their posterity (as much as it is possible to gather them out), will be gathered out from the nations of the gentiles and numbered among the house of Israel; and receive the greatest blessings which God has promised to any of His children, through the history—you might say—of all ages.

That's a glorious thing to look forward to: to think that we, as a people, can take part in that work, if we will only listen and hear the voice of the Master; pay attention to what is written by the holy prophets; listen to that still, small voice, which can reveal to us the truth of all things; follow the teachings of our Master—and take part in this great revolution, so to speak.

I am going to ask you to excuse me—I want to say a few words in Spanish.

THE PARTING OF THE COVENANT-PEOPLE FROM BABYLON

Speaker: Joel F. LeBaron
General Conference
April 3, 1967
Colonia LeBaron, Chihuahua

My Dearly Beloved Brothers and Sisters,

This has been a conference of great feeling for me, because I realize, as I said in Spanish, that the time has come for the parting of the way. Great events have led up to this point. Many people have tried—great men, and faithful men, and brave men have laid their lives on the altar—sacrificed their fortune, to try to bring about a condition where the people could obtain economic freedom and liberty; for a condition to be established in the world that Israel might be redeemed—that the covenant which the Father made to the house of Israel might be fulfilled. These things have all helped to prepare for this time, and to prepare a people to take this step: to separate ourselves from the world—from the worldly system—to truly separate ourselves from Babylon.

And as I read here, in the 133rd section of the Doctrine and Covenants:

> **D&C 133:57**
> **And for this cause....**

Now, this is what the whole thing was for.

> **And for this cause, that men might be made partakers of the glories which were to be revealed....**

That is why the Prophet Joseph Smith was sent. That is why this fulness of the gospel was taught to the world:

> **... that men might be made partakers of the glories which were to be revealed....**

They were not revealed at that time.

> **... the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—**

For this cause—that we might partake of those glories which come to us through obedience to celestial law; that we might live the laws whereby we might conquer this world and separate ourselves from it; and prepare a people to escape the terrible judgments which are coming upon the earth; and to partake of these glories, and to receive the city of Enoch—for this reason, this fulness of the gospel was given to us; and the prophets of God have been teaching the people, and leading them, and pleading with them, and gradually bringing them a step further, and a step further; and since this work began, we have pled with the people, we have taught them, we have gone ahead, *"line upon line, precept upon precept, here a little and there a little"*—gradually preparing ourselves for that time spoken of in 1st Nephi 14:7.

> **1 Nephi 14:7**
> **For the time cometh, saith the Lamb of God....**

Now, if the Lamb of God said that time would come, it certainly had to come.

> **For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—**

Now, this is the parting of the way. We are either going on [the] one hand, or we are going on the other; and it is up to us to decide. As for myself, I am determined, no matter what the cost may be to myself, to my family, to my loved ones, to my fortune, to my character—whatever may come, I am determined—God being my witness—to go forth and establish righteousness; establish that people that will be on the hand—on the side that will receive the great blessings. And it's probably the greatest blessings that God has ever promised to any of his children because it says here *"... either on the one hand or on the other."* I am determined to the utmost degree, to establish the laws which will bring about that condition of felicity spoken of here:

> **... either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken.**

Now, it is up to this congregation, and this people—wherever they be—that understand these things, to make their decisions; which course they want to pursue: whether they want to receive the blessings of happiness, and receive all these glories for them and their posterity after them; or whether they want to take the opposite course and go down to destruction, both temporally and spiritually, according to the captivity of the devil, as spoken here.

The time had to come when this parting of the way would take place. And I testify that it is here, and that we must go from this conference and establish these laws; that the covenant might be fulfilled; that these prophecies might be fulfilled; that the house of Israel might receive those blessings which have been promised to them: that they might attain economic liberty; that they might attain the blessings of the gospel that were promised them by their forefathers.

I would like to read the passage here, in Mormon, [chapter] eight—a very beautiful passage:

> **Mormon 8:20-23**
> **Behold what the scripture says—man shall not smite, neither shall he judge; for judgement is mine, saith the Lord and vengeance is mine also, and I will repay.**
>
> **And he that shall breathe out wrath and strifes against the work of the Lord, and against the covenant people of the Lord who are the house of Israel, and shall say: We will destroy the work of the Lord, and the Lord will not remember his covenant which he hath made unto the house of Israel—the same is in danger to be hewn down and cast into the fire;**
>
> **For the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.**
>
> **Search the prophecies of Isaiah. Behold, I cannot write them. Yea, behold I say unto you, that those saints who have gone before me, who have possessed this land, shall cry, yea, even from the dust will they cry unto the Lord; and as the Lord liveth he will remember the covenant which he hath made with them.**

I think we could scarcely think of a more serious matter—and a more serious time. And I hope and pray that each and every one here will take these things seriously, put their utmost effort into making this break, which seems to be so difficult, [and] establish these laws; that righteousness might cover the earth as the waters cover the seas; that the knowledge of the gospel might go forth; that we might set up an **Ensign** which will be an example—and a worthy one—to this generation, and all generations to come; that we might prepare a banner that will be as fair as the sun and clear as the moon; that we will go forth in

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the spirit that we have manifested here, in the twelfth chapter of Revelation:

> **Revelation 12:10-11**
> And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Now, this is the key, Brothers and Sisters:

> **And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.**

Is it not worth it, Brothers and Sisters? Do we not owe it to our country to go forth, inasmuch as we have this knowledge—though it may cost us our lives; that the accuser of the brethren might be bound and cast out, and these laws might be established?

Let's go forth, Brothers and Sisters, and do our duty, and not count the cost; carry forth the program of the Lord; separate ourselves from the bondage, that we might come out of Babylon; that we might not be partakers of her sins and receive of her plagues; because certainly, if we do not obey the commandments of God, we will be partakers of her sins and receive of her plagues.

I hope and pray at this time, that God will pour out His most choice blessings upon this people; that He will help us as never before, with the task that we have at hand; because I know that we will need His overruling providence—His guiding hand. And I pray that we will be able to go forth and take this responsibility upon ourselves, individually and collectively, and truly be able to fulfill the purposes of God from this day forth, I pray, in the name of Jesus Christ. Amen.

RAISING THE STANDARD TO THE LAMANITES

Speaker: William R. Tooker
General Conference
Early 1960's
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

I truly appreciate this conference, and the words that we have heard; especially in this afternoon session—the first one that I have been present at. I appreciated the determination that was expressed by the various brethren—their willingness to give everything that they have in a temporal way, including their lives, for the advancement of God's cause, for the advancement of His Kingdom.

One thing that has been very pronounced in my mind is, that we have a number of men that are truly determined and willing to serve God at all hazards; to lay down their lives—to do whatever is necessary. I cannot possibly conceive of another organization on the face of the earth that has individuals with that same determination in such quantity; where there would be any number of men that could be called upon to stand up and defend their religion with that same zeal—that same determination. Almost everywhere that you go, you find that the majority of individuals are a little more interested in preserving what they have—especially, their lives and their comforts and that type of thing, than they are in advancing God's cause in the earth.

Now we have to have this kind of determination if we are going to accomplish God's will; because it is His will that His government be established upon the earth.

It is His will that His Church and Kingdom be established; in other words, that the education in the way of life and salvation be promulgated under His servants upon all the face of the earth.

It is His will that His Economic Government be established, whereby the way can be opened for individuals to receive the blessings that are predicated upon the laws of the gospel in a temporal way.

And it is His will that His Civil Law be established upon all the face of the earth, in order that the rights and privileges of mankind might be upheld.

I think we can all realize that in every nation upon the face of the earth; in every land, among every people, these three branches of government—these three divisions of the organization of God's Kingdom are naturally going to face a great deal of opposition.

The thing for human nature to want to do is to follow the course of least resistance—to give in and submit to oppression; to give in and submit to what is popular; to submit to the will of man, to those things—the kind of retribution and the kind of persecution that they feel are immediate; to forsake the law of God, because they don't think that His blessings are swift enough for them, and they don't see His hand moving to accomplish His purposes fast

enough; and consequently, they are, in general, willing to give up in regard to the law of God.

The Lord has made a number of statements. One of them comes to my mind at this moment, that I would like to read from the Doctrine and Covenants, found in section 98; where the Lord makes the following statement—it begins in verse 4; he says:

> D&C 98:4
> **And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.**

This then, places God's people under the absolute obligation to do whatsoever He commands them.

Whatever might be placed in their way by men; whatever might be done by the enemies of truth to hedge up the way, in what might be considered among the various nations of the earth, legal means—or what might even be considered illegal means; whatever the enemies of truth and the enemies of God might attempt, to thwart the observance of whatsoever God has commanded His people, must be contended with by the servants of God. And as Brother Crump said, this has got to be righted. We have got to take the offensive and move against it with all determination.

Now this is much broader than just purely the laws that we might think of in terms of any one particular nation. This actually has reference to the entire earth, to any nation, any place wherein the commands of God have been prohibited by man, in his attempts to thwart God's holy purposes. Consequently, we as a people, must be determined, and we must be organized and united; to observe the things that God has commanded us. And in this way we can truly become His people; and we can become the Saints that are spoken of in the scriptures that will accomplish the great events; that will fulfill the great prophecies; that will bring about the establishment of peace.

Now I cannot conceive of the possibility of God coming out of His hiding place and revealing His power, and of making bare His arm in the eyes of all nations, to defend people who have not the determination; who have not the intestinal fortitude and courage and valor to stand up and defend God, Himself, and the laws that He has revealed. We read here, in the Doctrine and Covenants, in section 35, in relation to these things; beginning in verse 13, the Lord says:

> D&C 35:13-14
> **Wherefore, I call upon the weak things of the world, those who are unlearned and despised, to thrash the nations by the power of my Spirit.**

Now that sounds like an offensive to me. These particular *"weak and unlearned"* were going to go forth and thrash the nations by the power of the Lord's Spirit. And it says:

> **And their arm shall be my arm, and I will be their shield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them.**

Now as far as I can understand, this great blessing—that our enemies shall be under our feet; that God will let fall the sword in our behalf, and that He will preserve us by the fire of His indignation—is predicated upon us fighting *"manfully"* for Him. And we cannot possibly hope to enjoy these blessings; we cannot possibly hope to have God defend us, even to the extent of having the fire of His indignation preserving us, if we are not willing to pay the price, or obey the law upon which that blessing is predicated. And that law is, to gird ourselves up with the armor of the Lord and fight *"manfully"* for Him.

Those of us that are willing to do this, can be assured that we will have this great blessing—that our lives will be in the hands of God. If He is determined that we live, He will preserve us by the fire of His indignation. And if He is determined that we should lose our lives, as a witness against the wicked in this generation,

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then we will die in Him. With this kind of assurance, I think we can all feel great determination, and great courage, and great valor in pushing forth this particular work.

[The Need of Faith and Valor:]
Now, naturally, in order for us to do this, we are going to have to be people of faith; because it also says—beginning in verse 11:

> D&C 35:11
> **But without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication.**

We then, as a people, need to increase in faith. Only a people that has the spirit of God, and has faith, can possibly fight *"manfully"* for the Lord. If people are lacking in faith—they are lacking in the spirit of faith and the spirit of truth, they are not in a position to fight *"manfully."* This is one of the things that also will give the servants of God a great advantage; because, in the defense of truth—when men go forward to defend truth with the determination to lay down their lives, they will be backed up by that spirit. And, consequently, it would be, as it says in the Mormon Proclamation, that the very weakest would fight like the angel of the Lord, and the strongest among them would fight like God, Himself.

So we can see that by the backing of that spirit—by the backing of the spirit of God in the defense of truth, in the systems of men and women whose determination is that God's will be carried out, that His commands in all things be observed, we can absolutely win and conquer. It is said that, ultimately, there will be a full end made of all nations; God's government will eventually be established, and the Saints be protected in their rights to enjoy the blessings of the everlasting gospel.

[The Need of Economic Equality:]
Now among the great laws—among the principles that we, as a people, must go forward and carry out, are those principles which relate to the temporal welfare of mankind; those principles that will establish economic equality among the inhabitants of the earth. And all of us are aware that God has ordained, in this particular time, that these principles, and that this government—that is, His Economic Government—be established in this nation, among this people.

There are untold reasons for this. We might spend a great amount of time in just discussing why it is that this particular place was ordained of God to carry them out—that is, the land of Mexico—for the beginning and the establishment of God's Economic Government. It all boils down to the fact that for centuries, God has prepared this place—God has prepared the Lamanite people; God has prepared this government; all things have been working together, to culminate for this place to be the place that He will establish His government—His Economic Government.

[The Need of Civil Protection:]
All the natural resources, all the human resources, are here. We have a people that have been downtrodden, that have been oppressed, that have been afflicted. We have a people that love liberty, and that love justice—a people that are humble, a people that have the spirit of serving each other's interests, to a great extent. We have a people who are very anxious to defend the underdog, the person whose rights have been trodden down, who are quick to help others that are brought into the same conditions that they are in.

They are quick to take care of others whose temporal necessities have been taken from them. They have suffered so long and so harshly, for centuries, that they are not willing to see others suffer these same things—the same kind of oppression and harsh tribulation, needlessly.

When they begin to behold this people—that is to say, the Saints that have come into this land to fulfill the prophecies, and to become *"nursing fathers and mothers"* unto them—when they begin to see this people oppressed; when they begin to see their rights taken away; when they begin to see their lives jeopardized;

when they begin to see their properties desecrated by the enemies of justice, they will not be content to stand by and watch this happen.

Now, naturally, this great blessing of having the Lamanite peoples come to our defense—having them rise up in a future day and defend our rights and our liberties will, of course, amount to defending the Kingdom of God and the establishment of God's plan and His government, with it's privileges and liberties, in the earth.

[Nursing Fathers and Mothers:]

This blessing also is predicated upon obedience to one of God's commands. That command is—as I just briefly alluded to—is that we, as a people, come into this nation and become *"nursing fathers and mothers"* unto the Lamanite people.

Now the scriptures tell us that this prophecy: that the kings and queens of the Gentiles would become *"nursing fathers and mothers"* to the Lamanite people—was speaking temporally. In other words, it has reference to our coming into this land and helping them in a very real, temporal, tangible way; not coming here and teaching them a couple of spiritual principles—baptizing them and then making them pay ten percent of their income, and leaving them in their downtrodden condition, uneducated, without the blessings of the gospel. This is not what is meant by becoming *"nursing fathers and mothers"* unto the Lamanite people in a temporal way.

We might read that, in the Book of Mormon. It's found in 1st Nephi, Chapter 22, beginning in verse 8, it says:

1 Nephi 22:8

And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders.

So this is where it indicates that this great work is likened unto the Gentiles. It says nourishing the Lamanite peoples, carrying them *"in their arms and upon their shoulders."* And in another place, in this very chapter—verse 6—it speaks of the rightfulness of this particular prophecy:

1 Nephi 13:6

Nevertheless, after they shall be nursed by the Gentiles, and the Lord has lifted up his hand upon the Gentiles and set them up for a standard, and their children have been carried in their arms, and their daughters have been carried upon their shoulders, behold these things of which are spoken are temporal; for thus are the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the house of Israel.

So here, the Prophet Nephi says that these things that are spoken of are temporal. In other words we, the Gentile peoples from the north—as the Gentile peoples who have the Book of Mormon—who believe in the commandments of God—must come into this nation; and, ultimately, farther south, into other of the latin American republics, and dedicate ourselves wholly to the accomplishment of these prophecies—to becoming *"nursing fathers and mothers"* unto the Lamanite people. If we do not keep that command of God, we will not have a right to the blessing—that they will rise up and defend our rights and liberties and see that we are not oppressed.

It says, in another place in the Book of Mormon here—in 3rd Nephi, in Chapter 16—where it speaks of some very common things here, that we have all read a number of times; the rejection of the gospel by the Gentile people; verse 11 says:

3 Nephi 16:11-13

And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my Gospel unto them.

And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my Gospel.

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But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.

Here, we can see then, the absolute promise made to the house of Israel: in particular, the house of Israel upon this continent, and in general, to all the house of Israel; the house of Israel upon this continent, of course, having reference especially to the Lamanite people. It says that, *"I will show unto thee . . ."* The God of Heaven said that He will show unto the Lamanite peoples that the Gentiles shall not have power over them. In relation to that, it goes on to say that if any of the Gentiles will repent, they will have to be numbered among the house of Israel. And in this condition, of being numbered among the house of Israel, they will become heirs to this same promise—to this same blessing: that the Gentiles will not have power over them.

Now if any of you fear the enemy—if any of you fear the oppression of the Gentiles; because the Gentile nations to the north appear to be mighty, and appear to be powerful; because they appear to have all kinds of wealth and civil power, and because they appear to have all of the other things that would be necessary to oppress us, as a people, even though we are in another land—remember that if we will come and be numbered among this people, and if we will do our part to bring to them, as it is stated, the fulness of the gospel of the Lord Jesus Christ; in other words, if we will become, in a temporal way, *"nursing fathers and mothers"* unto them, then we have this promise that the Gentiles will not have power over us. The Gentiles absolutely will not have power over this people, if we will go forward and unite with the aboriginal inhabitants of this land—the children of the forest—the Lamanite peoples, and become *"nursing fathers and mothers"* unto them.

Now the fulness of the gospel of Jesus Christ that needs to be brought to them—that is to be brought to them by the Gentiles—includes this Economic Government; and includes the establishment of these peoples upon inheritances, and upon stewardships, and of giving them the necessary temporal blessings. This is part of the fulness of the gospel of Jesus Christ. Without this, we will not have brought the fulness of the gospel; and without this, no other people will have brought the fulness of the gospel.

Now I'm sure that we all desire these blessings: that we all want to come to this land. We all want to be protected in our rights, we all want to be sure that the Gentiles don't have any power over us; we all want to be sure that God is going to preserve us, even if He has to do so by sending down the fire of His indignation. Well, those blessings are predicated upon obedience to God's commands. And those commands are set forth very clearly, in the scriptures we have just read: that we become *"nursing fathers and mothers"* unto this people.

Now we understand, I'm sure, to a great extent, what it means to be a father and a mother. It means to watch over and to give the necessary sustenance, the necessary education and help and assistance to your children that will be for their best growth and development—for their best advantage. We need to do these things in behalf of this people. If we do this, this people will have the same respect for us that we would naturally have for our own fathers and mothers that have done these things for us, and they will not allow us to suffer the vengeance of the Gentiles to the north. Consequently, we might say that our only hope lies in the Lamanite people; and that in every sense of the word, without them, there is no hope. Our only hope is in them, and in thus doing what God has commanded in reference to them.

A statement was made last evening, by Brother Bonkie, and I have heard from others that he made the statement more than once—that he would be willing to come down here and live in a tent, if that were necessary; that his wife said she would be willing to do the same: if he could live in a tent, she could. And I'm reminded that Brigham Young once said that it would be better that we come and live in

tents among the Lamanites, than to stay and be corrupted by the pleasures and the lusts of Babylon. Though the conditions here are not what we would all desire in a temporal way; though we can't have all the comforts of life that we would perhaps like to have, and that we think we should have, we should prepare our minds, at least, to come here and live in tents if it were necessary. Because our only hope is to come into this nation and to become one with this people. We have got to become one with them temporally, as well as one with them spiritually. And we cannot become one with them spiritually until we have first become one with them temporally—according to the Doctrine and Covenants; it says:

> D&C 70:14
> [not verbatim]
> **If ye are not one in temporal things, you cannot be one in spiritual things. If you are not one in temporal things, there cannot be an equality or an abundance of the manifestations of the spirit.**

The spiritual union . . . . The ultimate great joys and blessings and emotions and sacred feelings that will come from this spiritual union of peoples, cannot be enjoyed until a people have first had a temporal union—have established some kind of temporal equality. And if this means that we have to live in tents, or if we have to live in very humble abodes, and if we have to go without a great many temporal luxuries, then this is exactly what we must do. We must not set up any stakes. We must not drive in a stake, and say, *"This far I will go; and any farther, I will not go!"* Because as sure as we do this, the God of heaven will require us to go a little farther. The only thing that we can do, as a people, is to prepare ourselves for whatever it is that God requires of us.

We are not coming here to build for ourselves a great empire, and live in great luxury, and become great money barons in this land; have all kinds of luxuries and have all of this people enslaved to us, as so many have done before in this land, and in other lands. We have come here with a work to do. It is not going to be done just in this place, but it's going to be done in many places. It's going to be done all through Mexico, from north to south; it's going to be done through Central America and into South America. And, according to the holy word of God, it's going to be done by a *"few"* people.

This means that most of us must plan that we are going to be moving. We are not going to be able to set our hearts on this place, or that place—or this home, or this piece of land. The time hasn't come for us to plant the vineyard that we want to live in forever; the time hasn't come for us to build the home that we want to enjoy in the Celestial Kingdom.

The time has come for us to build only what is necessary—to expend our labors in becoming fathers and mothers to this people, and moving, as is necessary, from one place to another; until, as a wee bit of leaven, we have leavened them all, and brought about some kind of strength and some kind of economic equality among these various Latin American republics; and established a government that has great strength in a temporal way—that can back up God's government and see that it can fight its battles.

Now people are here under great sacrifice to fight a war that's an actual political war, I believe, in . . . . For instance, this skirmish that's going on in Vietnam, why, I don't remember how much is going in there, daily—it seems like it was well over a million dollars, as I last heard—just spent there a day just to keep the army going; just to keep that kind of war going. Well, when you realize that we are going to have to fight intellectual battles; economic battles; social battles, and a lot of these same other kind that are even going on in Vietnam, it's going to take economic strength and power.

This is what has to be built; this is what is now being started, is the establishment of that kind of Economic Government that will be the strength behind the establishment of peace in the earth. Without that kind of strength, we won't be able to go forth and fight the battles

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without fainting. We are going to have to have a supply-line continued; there is going to have to be economic strength, to do everything that is necessary to establish the Kingdom of God in all the earth.

Now, naturally, this is going to require great sacrifices of us. We just as well find out that we have taken upon ourselves the role of God's servants—both men and women; we have come here, supposedly, with the intent to do His will. His will is that we come here and serve Him and accomplish His purposes, and unite, and become one with this people and establish His government among them; that we must move among them from place to place, as He sees fit, and help in every way that we can—as fathers and mothers should.

So let's begin to set our hearts upon this work. Let's begin to dedicate our minds to this work—to being fathers and mothers to the Lamanite people, and don't set our heart or our mind upon any other thing; because this is the work that God has for us to do. There isn't anything else of immediate concern that you can find in the scriptures for His servants to carry out, other than to raise up the Lamanite people; to establish these great standards; to gather this *"nucleus"* from among the Mormon people and prepare the way for a greater thing.

Now, naturally, we realize that as time goes on, as the government of God gathers strength; that there are going to be servants sent among every nation, kindred, tongue and people to gather out the righteous—we realize that God's government is going to increase in this dominion. But for our very immediate purposes that government is located in this spot, and its establishment must be continued in this land; and it is this people with whom God now wishes us to work and unite. So let's begin to dedicate ourselves, our hearts and our minds to this work; let's take our joy in accomplishing these purposes, and not in any other thing that is less.

Well, in the Doctrine and Covenants, there is another scripture that weighs heavily on my mind, in relation to these things. This is a scripture that we discussed here at the branch, not too long ago. It's found in the 49th section of the Doctrine and Covenants, verses 23 and 24. It says:

> D&C 49:23-24
> **Wherefore, be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and to reel to and fro as a drunken man, and for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth—and all this when the angel shall sound his trumpet.**
>
> **But before the great day of the Lord shall come**
> . . . .

Before these great things are going to occur, in other words.

> **. . . before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose.**

In other words, before the great day of the Lord shall come, we will have seen these prophecies of the Book of Mormon, concerning the Lamanite peoples, fulfilled. They will, as is stated, blossom as the rose.

Now this blossoming as a rose is dependent, to a very great extent, upon Jacob's flourishing in the wilderness; in other words, upon modern Israel, or the Mormon people—the repentant of the Mormon people—coming into this nation; into the wilderness; into the deserts; into the mountains; into a backward condition, and using all of the culture, all of the intelligence, all of the industry, knowledge, and all of the wealth that God has blessed them with, to bless this people and cause them to blossom as the rose.

Now these two things must fit, as a hand would fit in a glove; in other words, Jacob's flourishing in the wilderness will bring about the Lamanites' blossoming as the rose. And as we have said before, if, when Jacob comes to flourish in the wilderness; if their desire is not to cause the Lamanites to blossom as the rose,

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their flourishing will be short-lived; but if their desire is to come and cause the Lamanite peoples to blossom as the rose, then their flourishing will continue. Because these two things must go together—and work together; must be as two peoples working as a single unit, accomplishing God's holy purposes.

Now I don't know whether anyone has read to you, in this conference, from the Mormon Proclamation that was given in 1845; but if they have why so much the better. I don't have one with me; if anyone has one, I would really appreciate reading from it; but if you don't, why I will try to quote a few paragraphs as best as I can remember them:

The Mormon Proclamation—or the Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, To all the presidents, governors and rulers and kings and potentates, and so forth, of all the nations of the earth—and of the United States—and so forth—as it was originally entitled. I can't remember the exact title, but it was addressed to all kinds of characters; and this was published by direction of the Prophet Joseph. However, it was not published, and the work was not completed, until after the Prophet's death. In the year 1845, about a year after his death, the Proclamation was finally finished and sent forth.

But in this particular Proclamation, it states, very clearly . . . .

[Break in tape]

Mormon Proclamation
Page 5 [not verbatim]
[The sons and daughters of Zion will soon be required to devote a portion of their time] in instructing the children of the forest in the various arts of civil life, in industry, in cleanliness, in music, in arts and all of the sciences and all of the various things that will be necessary for the founding of a new civilization, for the establishment of a new culture, of a greater nation than presently exists in the earth.

This was going to be the duty of the sons and daughters of Zion. With this kind of a task before us—just a few servants, that is spoken of in the scriptures. . . . But it says that this servant went forth (Brother Joel, in other words, went forth)—and it says he called other servants to help him, and it says, "and they were *few*", with a few servants—with a little bit of leaven to leaven the whole lump—with just a few to be spread throughout these nations, to bring about these purposes.

To begin with, when I think that the Mormon Proclamation says that we are going to have to devote a *"portion"* of our time, it seems to me that that *"portion"* is going to have to include about everything but when we are sleeping; and that would be the only *"portion"* that might not be dedicated to that particular purpose. In other words, we are going to have to set a vow, with all our heart, might, mind and strength that we can muster, to begin to serve God's purposes in this nation, and in the other nations to the south.

It goes on to state that as the sons and daughters of Zion begin to do this; and as the Economic Government of God begins to spread abroad and is established among the Lamanite people; and, as it were, *"a nation born in a day,"* that then these Lamanite peoples, the children of the forest—it said that their disguise would be shed. In other words, this people, that are considered in holy writ as a benighted people, since the days of Laman and Lemuel's rejection of the gospel—it said that they would drop their disguise; that they would step forward as the sons and daughters of Joseph, as heirs to the great promises, and as heirs to the great blessings; and that we would assist them to build the New Jerusalem.

In other words, we can see in the Mormon Proclamation, the work that is outlined for us. We can see in the Book of Mormon the work that is outlined for us. We can see in the Doctrine and Covenants the work that is outlined for us. In every book of scripture, God has revealed this very work—that is, the Gentiles coming into this nation and becoming fathers and mothers to the Lamanite people in a temporal way; and of, more or less, *"a nation being born in a day."*

Now something comes to my mind. I am going to repeat it again. I mentioned this last Sunday, in our branch meeting (those of you who were here why please excuse me for saying it again); but this, again, is another part of the Mormon Proclamation that I think fits so well, and is so clear. In the Mormon Proclamation, the Apostles quoted from the book of Micah, and showed its application to the latter day, and I would like to quote that:

[End of Tape]

The Mormon Proclamation
Pages 8-9
The Lord will make her that halted a remnant, and gather her that was driven out and afflicted; and make her who was cast afar off a strong nation; and will reign over *them* in Mount Zion from that time forth and for ever.

Or, in other words, He will assemble the natives, the remnants of Joseph in America, and make of them a great, and strong, and powerful nation; and he will civilize and enlighten them, and will establish a holy city, and temple, and seat of government among them, which shall be called Zion.

And there shall be his tabernacle, his sanctuary, his throne, and seat of government for the whole continent of North and South America for ever; in short, it will be to the western hemisphere what Jerusalem will be to the eastern.

And there the Messiah will visit them in person; and the old Saints, who will then have been raised from the dead, will be with him; and he will establish his kingdom and laws over all the land.

MEXICO AND THE LAMANITES

Speaker: Stephen M. Silver
General Conference (Excerpts)
October 14, 1962
Colonia LeBaron, Chihuahua

[Beginning of talk missing]

. . . .

This nation is hungry for education. I have hardly seen a nation more hungry for education in all my experience. One of their slogans that they have, so to speak, is that anyone who knows how to read, has the responsibility and the privilege of teaching others who do not know how to read.

They have gone forth, from the year about 1910 (when their revolution was), until the present time. In 1910, their illiteracy rate was alarming. I should say it was probably up in the eighty percent, perhaps even more, I'm not sure; hardly any money was spent at all for education. They have gone from that time, fifty years hence, to a time where education has been stressed so strongly that their illiteracy is very low, in comparison with the other Latin American countries. They have made great strides forward.

We have been placed in a country that is progressive in nature, Brothers and Sisters; we have been placed in a country that has been prepared. Let us not suppose for a minute, that in the accomplishment of all of these great prophecies that we have heard throughout this conference—let us not suppose that the Lord has not prepared the way; because He has, in every detail—the way has been prepared.

Those men have been raised up that can, and will be able to carry the work forward. The people have been raised up that will be able to act as a bridge between our people from the north and the people of the south. I'm sure, if any of you have had any experience going over to [Nuevo] Casas Grandes, and a few places, you will probably see the importance of having that bridge between our people and the people of this country. You will be able to understand, as you go along, that it would be utterly impossible for people of the north to come down here without any preparation—without having had any experience in this country, or with this people—to carry out any work, whatsoever.

We know by the prophecies that the work has to take place here. It has to take place in a wilderness, so to speak. It has to take place in a country that is not a Gentile nation. Where else is there a nation in this hemisphere, if it's not south of the United States? It's certainly not north of the United States. It must needs be south of the border of the United States.

We have ample testimony in the Book of Mormon, and in other places, that the Gentile nation would be chastised, and that the true Saints would have to gather out into the wilderness, so to speak, and carry out their work. We have much testimony that it would take place in Mexico. We have the testi[illegible] Benjamin F. Johnson (referring to the

ings of the Prophet Joseph Smith), when he said that Joseph Smith had taught him, and other people, that the day would come when they would go out to the Rocky Mountains and build a great empire there; and then, continuing on even farther, they would go south. After a great empire had been built in the Rocky Mountains, west of Nauvoo, they would still have to go south; and a great work would go on south, before the Saints would even go back to Jackson County, Missouri.

There are many other testimonies. Jacob Hamblin and some of the other men, who were most concerned with this great work amongst the Lamanite people (the work in Arizona, and that area, and also in the northern part of Mexico) had strong feelings and many prophecies were made. Prophecies were made by Joseph F. Smith, concerning this place, and the great role it would play. Temple sites were dedicated in this particular place; and there are prophecies in many of the books, and all the places we can turn to, to show that the work will take place.

I don't think there would be probably an honest member of those who might be considered Fundamentalists, or those who are not completely in accordance with the acts of the Mormon leaders, that would not admit that they were looking forward to some work taking place in the south at some future date. As far as I can understand, that was common knowledge amongst the people, although it's denied by many people at this present time. There was such a great feeling amongst the people, for many years, that a great work would take place in the south; to the extent that some people even came down here to try to do such a work; but not having the proper preparation—not having the proper background, they failed in it and were not able to bring it about.

Brothers and Sisters, I know that the work must take place in this country. I know this land has been prepared—I can give you a hundred instances where it has been prepared. By studying its history, and studying the history of the Mormon people in relationship with this country; studying that which has taken place in the last hundred years, I can say without a shadow of a doubt, that this place has been absolutely prepared to bring about this work of God here at this particular time.

I know that the LeBaron family was sent down here on a particular mission, that the sons and daughters of Dayer LeBaron might grow up in this land—that they might receive a knowledge of the language; that they might receive a knowledge of this people and their customs and their government; that they might be able to stand at the head of this work and bear it off.

It was no chance, Brothers and Sisters, that it was brought about this way. There was no chance involved at all. This was the definite work of the Lord in preparing that this work might take place. We can certainly be grateful for the sacrifices of that man, and the sacrifices of his family, in that which they established here. If any of us don't feel to be extremely grateful, then let's consider in our own minds just exactly how we would feel about coming down into a land of wilderness that didn't have highways in those days. It was cut off from the rest of the world. We have to be grateful to their efforts and the sacrifices that have been made before us, that we might be able to do something here.

Well those sacrifices have been made, Brothers and Sisters. I might say, to bring out another point—that more sacrifices than that have been made in this place. Sacrifices have been made by the Mexican people in behalf of their own liberty, in behalf of their own nation, that most of us are not aware of.

I know that when I was going to school, we learned a little bit about the discovery of America: We learned about Columbus; we learned about Cortez; we learned about Pizarro; we learned about Desoto, and Coronado, and some of these other great *"conquistadores,"* and we got to the point where Mexico and South America were conquered, and then nothing more. That's all I learned in school. I don't know about you.

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I hardly remember any books available at all on the history of Mexico, after the conquest of Mexico; after the conquest of these other countries. And I tell you, that that was just the beginning. It was from that time on, and especially from the time of their independence in the beginning of the 19th century, when things really got exciting. I have never read in my whole life a history more vibrant, more thrilling than the history of Mexico, from the beginning of the 19th century on. I have never been thrilled more in my entire life, in all my studies of history (and that's been one of my passions, as far as studying is concerned)—I have never been more thrilled and more uplifted than by studying the history of this country.

I tell you, Brothers and Sisters, more sacrifices have been made in the name of liberty in this country than were ever made in the country to the north of us. Though we may be proud of our forefathers in establishing the constitution, I'll tell you that more sacrifices—far more sacrifices were made in this country, to bring about the liberty and the guarantees of justice which we have now here in this country. This has become one of my favorite subjects. I would rather expound on the history of Mexico (the little bit I know), and some of the men who have gone before from this country, than any other subject I can think of.

Let's consider for an instant, the life of Benito Juarez. Benito Juarez was born a full-blooded Indian up in the mountains. He was an orphan. He had hardly any opportunities at all for schooling. When just a young boy, he ran away from home, after being treated rather cruelly by his relations, and was more or less adopted by the family for which his sister was working. And [he] began to show such a great interest and such a great ardor for learning, that he immediately won the attention of that family; and went forth and studied and learned until he became one of the greatest scholars of law in Mexico.

He became one of the experts, I might say, on the Spanish language—though he was born without a knowledge at all, of the Spanish language; went through many years of his life without even learning Spanish. But he studied and made so many sacrifices in behalf of education, that he actually came to the point where he became one of the experts of his day on the Spanish language. His writings are beautiful. His talks are beautiful—they are thrilling.

This man went forth, and he went forth as courageously as any prophet that I have ever heard of, that's recorded of in the Holy Scriptures. He almost lost his life several times. He was exiled from his country. He roamed about for a good part of his life, an outcast, so to speak, not only in exile but having no means, whatsoever, hardly to keep himself alive. He was going forth from day to day; but that man was firm and strong, and he never ever wavered from the path that he set about to accomplish. That man went forth and accomplished more for the history of Mexico, perhaps, than any other man. After having fought all his life, for instance, to bring about a great reform in the laws of Mexico and help bring forth the great Constitution of 1857; and after having spent a great many years in exile in New Orleans and in Cuba and other places, he finally came to the position where he was recognized as one of the leaders of the people.

He was appointed to be President of the Supreme Court of Justice, after many, many years of great struggle, and great hardship. Finally, after obtaining this position, the opposition was still so great that the government, of which he was a part, fell—was overthrown by coup d'etat. According to the constitution which he had helped, somewhat, to bring about through his labors, and because the President of the country defected, he actually became, in rights—according to the rights of the constitution—President of the country.

The French nation, and other nations, England and Spain, at this time, were beginning to oppress Mexico. The United States, in the time being, was in the Civil War and couldn't enact the Monroe Doctrine. And these countries of Europe began to send powerful notes and ultimatums to Mexico, and eventually sent armies over to Mexico, to try to bring Mexico to its knees, and bring Mexico under their power—to establish European dominion in this country.

Benito Juarez, who was President of the country, was forced to flee. He was forced to leave the Capital. He was forced to come up to the north here, and he spent a good deal of the time up here in this particular area, right up here; the whole time without hardly any sustenance at all, going from place to place, fleeing all the time from the French armies that were sent to pursue him and put him to death.

Maximilian and the Frenchmen that were in charge of the army knew the value of that man. They knew the hold he had on the hearts of the common people, and knew that he had made such a stand for liberty that they tried with everything they had to bring that man on their side. And they said, *"We will make you Prime Minister—we will make you the head of the government underneath the Emperor, if you will only come and join our side."* But that man, after having been offered riches and honor, and all that sort of thing, did not give in, but he continued straight in his path and said, *"No, I have been elected to lead this nation by rights of the constitution. By virtue of the law I am the legal head of this nation, and as long as I'm alive, I will continue on leading this nation, whether it has to be in exile, or wherever it has to be."*

With the same courage that any of these prophets, I should say, showed, this man continued forth until finally their side was victorious; until finally he was restored to the rightful place; until finally he was again restored as the President of Mexico.

You might think it a little bit singular that we have so much history at a spiritual meeting. But I did feel impressed to give you a little bit of an understanding, Brothers and Sisters, of this country; because I am sure that you, as well as myself, have misconceptions of this country. I'm sure that you, as well as myself, have not recognized the value of this country—have not recognized the great struggle that has been carried on in this place.

Though it might be called, in our terminology, "secular history," as far as I'm concerned, this fight for liberty is just as much a part of the Kingdom of God as any other thing. Certainly, the putting over and the bringing forth of the Constitution of the United States made possible the restoration of the gospel of Jesus Christ in the days of Joseph Smith. It was a part of the gospel; it was part of the preparations that the Lord has made to bring forth His Kingdom and His glory.

By the same token, the preparations that have been made in this country are part of the Kingdom of God. They are part of the preparations that have been made to bring forth the glory of God and His Kingdom, in its glory and in its power.

I could talk long on the subject, but I would like to say this to you: I hope that you will have the opportunity in your own studies to acquaint your minds with the history of this country, that you might truly begin to appreciate this people; that you might be able to see that this country, instead of being an unstable country, as you may have heard a lot of people say: *"All these countries—they are always having revolutions; they are not stable; they don't know what they want. . . ."*

These people know what they want, Brothers and Sisters. They have known what they wanted since the beginning of the 19th century, and before that time. They have always known what they wanted. They wanted liberty, and they wanted freedom. They fought, and they bled, and they died for their political freedom. They gained their political freedom, but they did not gain their economic freedom; they did not gain their social freedom.

They had to fight again in 1910. After having fought during the whole century—the whole 19th century—after having fought one fight

after the other during that entire century, they had to fight again in a major revolution, that they might begin to obtain a little bit of social freedom; a little bit of economic freedom.

We have reason to be proud of this people, Brothers and Sisters. We have reason to be proud of the fight they have carried on here. We have reason to be proud of the spirit which they have carried with them. We can declare, and I can declare, unto you, without any doubt at all, that these people are of the house of Israel; these people are of the house of Israel, and they have received promises as glorious as any promises that were ever given to any people upon the face of the earth. They have been given the promise that they would—if they would repent, and through their repentance, be saved—that they would *"blossom as a rose,"* so to speak; and as it says in the Mormon Proclamation, that they would drop their disguise; they would drop their disguise, and they will step forth and say, even as Joseph said:

> Genesis 45:3
> [not verbatim]
> **I am Joseph; is my father still living?**

I have always been very touched by those words.

What could be more beautiful than to consider a people that has been driven, chased and scattered; in utter slavery and degradation, Brothers and Sisters?—for them to reach the point where they can drop their disguise, and stand up straight and tall, and say, *"I am Joseph; is my father still alive?"* And then, the Lord will step forth and say, *"Thou art my people";* and the people will say, *"Thou art our God."*

We, Brothers and Sisters, have been given a responsibility and a calling to help bring about this enlightenment and this *"blossoming as a rose,"* so to speak. We have been given the promise that if we will repent; if we will cleanse ourselves of the iniquities of that country from which we have come; if we will observe all of the commandments of God and stand forth in utter righteousness, straight and tall, that we will be able to be a light unto this country and to this people, and we will be as *"nursing fathers and mothers"* to this people; that we will be able to carry them in our arms, so to speak, that these prophecies might be accomplished and these promises come to pass.

Now what could be a more noble work? What could be a work that would thrill your soul any more than this work, Brothers and Sisters? What could be a cause more noble than this cause? As Brother Earl said, *"If the cause isn't worth dying for, it's not worth fighting for."*

I notice myself, always trying to do something in my life—I have worked for a great many causes that weren't worth dying for. And I have come to see now, how shallow they were, and that, in truth, they weren't worth fighting for. But I longed—I can see right now, that I have longed in my heart (though I didn't know what it was) almost all my life, to be able to stand up and do something worthwhile, and I'm sure you have had the same feeling.

How many of you, who have read the scriptures and the Book of Mormon; who have read about the early Christians and how they were martyred, and torn to pieces by wild beasts, and would not deny their faith; and also, reading about the pioneers—how they came across the plains and made all those sacrifices—how many of you said to yourself, *"Oh, if I could only have lived in those days! If I only could have lived in those thrilling times—and been a part of those great times!"*

I can tell you, Brothers and Sisters, after being on my mission for a short time—the mission in the LDS Church—I began to despair at ever being able to accomplish anything of worth in this life. Before I even went forth on that mission, I had promised myself (because I had doubts, and because I hadn't been able to live all the commandments of God that I had even been taught in the Mormon Church; because I wasn't dissatisfied, but it seemed so petty to me, sometimes)—I decided before I even

went to France, that I would be as good a Mormon as I possibly could. I would do everything that Mormons do, and work as hard as I could, and give it a chance like I had never given it a chance before. I can say, after about a year and a half there; after working as hard as I could in some things, at least I got on the *"Four Hundred a Month Club"* a couple of times. That means four hundred cottage meetings a month. That means about twenty-five or thirty a day. It's ridiculous! [laughter] What could you say, if you had thirty meetings a day? I don't think, too much. But at any rate I can say, Brothers and Sisters, that I tried as hard as I could to be a good Mormon, to do everything that I could see, in a lot of ways, to do what was being done by those people up there.

After about a year and a half there—I remember it was in January, of 1958—I began to think to myself, *"Well, what will I do when I get home? Sure, I will finish this mission, but what will I do when I get home?"* I figured, *"Well, I guess I will continue on in this Church for a couple of years; and I guess I will always be a Mormon; but how can I be active? How can being a ward teacher, how can planning banquets and all that sort of thing—how can that really satisfy me?"* I knew very well it couldn't. I knew very well that I had found a great deal more satisfaction in school; I had found a whole lot more satisfaction in other things I had done, than working as hard as I could in the Mormon Church.

It was at that time, Brothers and Sisters, that I had an open vision, so to speak. I'm not prone to have many of those. It wasn't what you really call a vision. I had been really enthusiastic about the missionary plan over there, and I had been encouraging the idea that we needed more central organization and we needed more power in the mission field. I saw myself in a train with another Elder... and I had been preaching all the time, that we ought to have some traveling Elders go around (we didn't have them in the French mission at the time), encouraging the Elders, telling them things, and giving them knowledge and understanding—teaching the plan more faithfully. I had been preaching that sort of thing; I had been hoping that it would come about.... Now I saw myself on a train with another Elder. I knew immediately that I would be called to that position; that I would be traveling around the mission, helping the missionaries understand more fully their responsibility.

My companion was called to Paris at that same time. As he went on the train, I said, *"I'll see you there in a week."* I waited, and I got everything all ready—I had all my shirts cleaned [laughter]—and I had waited a whole week; and I was wondering what was going to take place. Finally, I got a call. I had been called to serve as companion to the second counselor, who had just been appointed—Brother William Tucker.

Brother Tucker has told me since, that he prayed to find out who should be his companion, and that he was inspired that it should be me. He had never met me before; and I had never met him before. I can bear testimony to you, Brothers and Sisters, that I know the hand of the Lord was in that. How could it be otherwise? I had heard a great deal about Brother Tucker. He was quite famous in the mission for good and for evil—I had heard both sides. [laughter] I was expecting to see a giant of a man, like all the rest of you were. And imagine my surprise, when up on the third floor of the mission home I finally saw Elder Tucker, who is shorter than myself. [laughter]

You know, the very first day we were together—we were in the subway in France, and I remember I was harping on the missionary plan, or something like that; but we came to an understanding—to a mutual understanding that France was a great country, and that there was a great deal of the blood of Israel there. You know, I had never found hardly another missionary in the whole mission that really believed that.

I had a great love for France. My father had gone to France on a mission, and I had studied French history for a long time; and I really had a love for the country; and I felt that that was a great country. Most of the other missionaries

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that I ever talked to figured, *"Well, there is hardly any blood of Israel in this country at all—we'll just go about tracting and knocking on doors"*; because they didn't have any faith in that people—or that country. The very first day I was with Brother Tucker, I found out that he too had a love of that people. I can say from that day forth—coming together in a mutual love and understanding of that people—that we were to go forth and understand a great many things; and he taught me a great deal—until I became completely deluded and wanted to leave the Mormon Church. [laughter]....

[Break in Tape]

I would like to leave unto you my testimony of this work. I'm proud to be a member of it. I'm proud to work with the men that are in this work. I only hope that you who have become baptized, will be able to go forth, that you will have the courage and the strength to make the sacrifices necessary that may be asked of you; that you might be able to enjoy the association—eternal association of the Saints of God in all ages of the world. I know, and I can say unto you right now, that it won't be easy. You will come across all manner of temptation, and you will have all kinds of trials. But I will tell you that the blessings received from the sacrifices far outweigh, Brothers and Sisters, the sacrifices that might have been made. Oh, there is no comparison. If you ever feel tempted to not go forward, let me tell you that those small sacrifices don't mean anything compared with the blessings that the Lord will give unto you. We will be rewarded a hundredfold if we endure to the end.

What a joy it is to be in this work. What a joy it is to be here. What a joy it is to have been able to work with you whom I have worked with; and what a pleasure it is to see you who have just been baptized. We welcome you, and hope that you will be able to carry on your work, and this testimony I leave you, in the name of Jesus Christ. Amen.

THE PROTECTING WING OF THE REPUBLIC OF MEXICO

Speaker: Fernando Castro C.*

General Conference

October 15, 1966

Colonia LeBaron, Chihuahua

Brothers and Sisters,

It is a pleasure for me on this occasion, to speak a few words. I hope especially that those of you who speak Spanish will lend your faith and prayers, that I might help you comprehend a few important points in relation to the work of the church at this time.

In section 103 of the Doctrine and Covenants, starting with verse 15, it says:

> **D&C 103:15-17**
> **Behold, I say unto you, the redemption of Zion must needs come by power;**
>
> **Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.**
>
> **For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm.**

Here we have a promise that God is giving to a people—a people in the days of the Prophet Joseph Smith who were of the house of Israel. It states here that they would be redeemed by power, and that for this cause a man would have to be raised up to fulfill this purpose—to carry out the liberation of this people.

It is of this people, of whom it clearly states here, *"Ye must needs be led out of bondage"*; meaning that this people *"Israel,"* who were the descendants of Abraham, that were raised up by the Prophet Joseph Smith—in some future time, after this revelation was given—would fall into bondage.

It was once clearly stated by Heber C. Kimball, in a letter he wrote, that the city of Salt Lake would become one of the corrupt cities of the world, and because of the thousands and thousands of Gentiles who came, the result would be economic bondage.

God could foretell what would befall this people—the Mormon people—the Church of Jesus Christ of Latter-day Saints. This is the people of whom section 103 is referring to. This is the people who would fall into bondage and servitude [to the Babylonian system]. For this reason, God gave His promise that He would liberate modern Israel, through a man who would deliver them from the bondage and oppression into which they would fall.

As we know, Brothers and Sisters, when the Mormon people established themselves in the Rocky Mountains, they began to progress and prosper in such a manner that the Gentiles came by the thousands, and they established their precepts, their traditions, and their customs. Then the Mormon people became contaminated with the customs of the Gentiles. They began to fall little by little into the oppression and bondage of the Gentile system. Then it became necessary, at a given time, that

* Revised translation from Spanish

God should raise a prophet; in other words, a prophet that would fulfill the promise given in section 103—that He would raise up a man to redeem Zion, and to lead this people out of bondage.

Now we read in the revelation given to Rulon C. Allred, through Brother Joel; it states:

> **Revelation to Rulon C. Allred**
> **Thus saith the Lord to my servant Rulon C. Allred, I have called my servant Joel F. LeBaron out of the land of Mexico, even as I called my servant Moses, that through him I might deliver my people from bondage.**

Now we see that this revelation was given the first of October, 1955. And on this occasion, God was manifesting the fulfillment of His promise that He had made to His people upon that occasion. The time had arrived at last when a man like unto Moses was raised up to go to that land, to lead that people out of bondage.

We have no need to attend schools where we can study for years, in order to comprehend the fulfillment of this promise. By getting close to God, and through the spirit of prophecy, we can come to understand these things. By this revelation, we can see that God is confirming the calling of Brother Joel, as the man like unto Moses to lead His people. . . .

I would like to briefly mention that the Mormon people fell into bondage, or deception, in the educational field; their teachings were mixed with the precepts of men and with Gentile doctrines.

Also, their economic liberties were gradually taken away, and precepts were established which were not according to the economic principles God has established.

. . . .

Also, the principles of civil liberty were lost—those sacred standards that have to do with the defense of human rights and the establishment of the *"respect for the rights of others."* One of the rights that the Mormon people lost was the right to live plural marriage, which is one of the sacred principles that has to do with human relations—the civil right that men and women have to procreate and elevate their own species. . . .

These conditions are absolutely contrary to the will of our Father-in-Heaven. It was in this manner that the people fell into bondage, and it was necessary that this prophecy be fulfilled; in other words, this promise that God had made to the Prophet Joseph Smith—to raise a man that would lead that people out of bondage, and reveal to them the principles that are calculated to free a people; to teach educational principles in their place—social, economic and civil principles, and in this way make it possible to raise a people in justice, that they might be a standard for all nations.

This time is now in our hands. The day has at last come. We now have among us that man, just as the revelation says: *"I have called my servant Joel F. LeBaron out of the land of Mexico"*—a man like Moses, in fulfillment of God's promise to Joseph Smith, that He would lead out of bondage that people who had fallen into iniquity.

Now, Brothers and Sisters, it would be well for us to know what means should best be used to establish the liberty of this people. We should also think and meditate where this will take place. Two things are important for us to know: What measures will be taken in the liberation of this people; and in what place.

. . . .

This country of Mexico is the place in which those people from the United States, and Salt Lake City, that have fallen into bondage, must come to find liberty—here with the people of Mexico, in the land from which comes the *"man like unto Moses."*

This is in similitude of the events that took place in Egypt. Though Moses lived in Egypt, nonetheless, he was taken from the land—or

deserts of Midian, and was brought to lead the nation of Israel that was in captivity under the power of the Egyptians. He led them out and took them to a new place where they were prepared, and where they began to understand the principles of liberty. So now it is necessary that this prophet do the same thing, in similitude of the events of those times.

According to a prophecy given by the Prophet Joseph Smith, Mexico is the land where the Latter-day Saints are to be protected from the hands of their oppressors. In his last great sermon, Jacob Hamblin said:

> **The Peacemaker, Corbett, p. 416**
> **The Prophet Joseph said more than 40 years ago, that the Latter-day Saints would yet be under the protecting wing of the Republic of Mexico; . . .**

By this, Brothers and Sisters—speaking more especially to the Lamanite brethren—we can see that we should comply with this prophecy. We should open our arms and receive that people who come seeking liberty and freedom. We should open our arms and make them welcome, with all the love that we have within our hearts. We should do away with our false tradition, that sentiment which is in the heart that is called *"racial sentiment,"* and take into consideration that the work of God that is being accomplished by this Prophet is no more nor less than the liberation of those people.

We should not be so hard. A few hundred years ago we, the Lamanites, were also oppressed—we fell into slavery for over three hundred years. We should be thankful for men like Miguel Hidalgo, and others, who were of a mixed race, who came forward to proclaim and defend our liberty. . . . God has great promises for us, the Lamanites, in reward for our hospitality—for the refuge that we shall give to this people.

These people, raised up in this land of Mexico as an Ensign, will be our teachers and our guides. They also have the mission of fulfilling the covenant which was made with our father Abraham. They will have to carry us upon their shoulders. They will have to teach us their knowledge, their principles, their industries and all those things that are calculated to bring us up to the standard of this Ensign.

Many things like this have been promised us. It is for this reason that we should be kind to these, our brethren, and take into consideration that their mission, apart from coming here to establish their own liberty—apart from coming to this place to raise a people of God to a standard of justice, they also are to come and help in the things that are necessary to refine, educate, cleanse and teach us in all the arts of which we are ignorant. [See *"Proclamation of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints,"* published by Wilford Woodruff, April 6, 1845, Liverpool, England] [Quoted in part in DPJL, p. 276, 277]

For this reason, Brothers and Sisters [who are natives of this land], I hope you will spread the message—and that it will be read wherever you are found—that those people are here with us for no other reason than to benefit the people of our land.

There are some of our Lamanite people who do not understand this work. Some believe that these men who come here are going to enslave us. This is not true, but is one of the sentiments that exists in their hearts. I would like to briefly explain why they believe this way.

We have suffered much. We have suffered oppression. We are descendants of a downtrodden people. Because of our iniquities, God allowed us to become enslaved. Because of this, I believe there is reason in the hearts of our brethren to think that when strangers come among us, they have come to enslave us.

But I say, Lamanite brethren, the constitution of Mexico—the constitution that was dictated by our government totally prohibits slavery. By this, we can understand that in Mexico, slavery cannot be established except by deceit. At the

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same time, the constitution states that all strangers who are under oppression, by the simple act of entering the nation of Mexico, are free. If we, or anyone among us, have feelings against those people, we not only trod upon the precepts of our God, but trample under our feet the constitution of Mexico as well.

Why not then guarantee to them these great privileges? Why should we oppose these principles of freedom? Why should we operate contrary to our own constitution?

Brothers and Sisters, I wish we would take into consideration these things. I wish that all of us here listening on this occasion, would take this message and establish it in the hearts of all those who do not understand these things—that we would establish harmony; that we would establish these glorious principles written in the constitution of Mexico, for which the Revolution was fought.

The president of the Republic of Mexico, Adolfo Lopez Mateo, toured through all the countries of the world, establishing union in the spirit of peace, with open arms, so that all of those who desire might have the doors open in our nation. Why not, then, take this message comprehended in the constitution of Mexico, to all those who do not understand it in accordance with the example set by our government?

Benito Juarez, "the benefactor of the Americas," established an eternal principle here in Mexico. This should be our standard among all of the Lamanites. He said:

> *Respect for the rights of others is peace and the conservation of all nations.*

If we analyze this doctrine—or this saying, we come to the conclusion that it is a doctrine that had its origin directly from heaven; and that by inspiration it was put in the mind of Benito Juarez. If we do not respect the rights of others, there can not be peace, or the conservation of nations. If there is no conservation of nations, destruction will be sure to come. Immediately, we can appreciate the penalty that exists.

When these principles of the *"respect for the rights of others"* are gone, we are putting ourselves on the road to destruction. In accordance with the covenants and the precepts of heaven, these people—the Latter-day Saints—have the right to enjoy the freedom established by the liberators of this country. We should secure those rights to them and not trample on them in any way.

Our father Lehi said:

> 2 Nephi 1:7
> **Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them. . . .**

All of those who are coming here to this land, come with a disposition in their hearts to keep the commandments of God, and have covenanted from the waters of baptism that they are willing to obey the commandments of God [the believing Gentiles]. For that reason, this land should be to them a land of liberty. So if we establish negative principles and plant tares in our hearts towards them; if we are not messengers to those who do not understand these things, we, too, would be trampling under foot these sacred principles mentioned in the Book of Mormon.

These precepts came from the mouths of the prophets. They said that this land should be a land of liberty for all whom God might lead to this place. So, if this is where the work of liberation is to start, Brothers and Sisters, then this is a blessed land, a land of liberty. What great blessings for Mexico—to have God's favor among us, and for our people to be classified in this land as a free people.

Brothers and Sisters, I ask you with all my heart that each one of you here present, who are natives of this land, take into consideration

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the great blessings that we have as a people; because where there is a prophet, a just man to whom God gives his oracles, there is the Kingdom of God. We should have in our hearts what our ancient fathers felt; and we should take into consideration that God has greatly blessed us, when He established His work here in this place.

This is to our direct benefit and blessing towards our education, and progress, as also it is for our liberation; because we are barely starting to raise ourselves up as a people. According to the precepts and covenants which God made with our forefather Abraham, we have to be raised through the efforts and help of the Gentiles. This is the way that we will raise ourselves and come out of the condition in which we, too, are found.

I have another incident I would like to relate pertaining to this subject. This is my own interpretation. I don't wish for you to take it as doctrine, but I will endeavor to give you my opinions.

When the Aztecs, or the Nahuatlacas, came from the north to the south to establish the great city of Mexico—they came guided by a man whom they believed to be a priest. This priest told them that he must establish his people in a place where they would find an eagle devouring a serpent. They continued their journey from the north towards the south, camping in different places, and when they came to the lake of Texcoco, they established themselves there. Fortunately, they were passing by a lake where there were many reeds. Suddenly, they came upon an eagle perched upon a cactus devouring a serpent, and they ran immediately to tell their leader. Their leader came to confirm what they had seen, and said to them: *"Here we shall establish our people."*

Brothers and Sisters, in my opinion, this representation has great significance. The eagle represents the power—the power under which the people of God had to be protected, exactly as it was stated by Joseph Smith: *"that the Latter-day Saints would yet be under the protecting wing of the Republic of Mexico."*

Also, it has been stated by John the Beloved:

> Revelation 12:14
> And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

To me, it is the power under which the Kingdom of God would be protected here in this place.

The rock which the cactus was on, represents that rock which the Church of God should be established upon here, in Mexico—the rock of revelation—the cornerstone of Zion.

The serpent, I believe, is the evil power that would pursue the Church of God—that would pursue the Saints of God—the representation of the dragon, the devil, that old serpent that always follows to persecute the children of God. But here in Mexico he will be devoured, and will be destroyed, exactly as it is represented by the eagle destroying that evil power.

I, for this reason, believe that Mexico was established upon these basic and fundamental principles; because Mexico should be an asylum—the place where the groundwork would be laid for the liberation of the house of Israel; where the initial work of establishing the Kingdom of God would begin; where a people must be established to go forward and destroy all evil that exists in the world.

Our work is totally universal, Brothers and Sisters. We must understand all those principles that are calculated to establish the happiness of all the world. All of humanity, while not living in accordance with the principles established by Benito Juarez, await only destruction. And if we, as the people of God, are not going to establish these principles and teach what is necessary to establish the *"respect for the rights of others,"* we will be responsible for the blood of this generation.

It is for this reason that each one of us should study this doctrine -- the doctrine that was established by that man, that humble shepherd, native of our race; who established a fundamental doctrine for the liberation and establishment of peace in the world.

Now, Brothers and Sisters, I ask God to bless us, that we will comply with our mission. I hope that not one of us will forget that we should be messengers, to establish in those who do not understand these principles, this message of peace; and cause our people also to open their arms and to receive those people who come seeking liberty, through the direction and leadership of this Prophet, Brother Joel F. LeBaron.

God bless you, Brothers and Sisters. These are my humble words, in the name of Jesus Christ. Amen.

PART X

ESTABLISHING THE ENSIGN

CONFERIDO

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OUR DUTY TO TEACH AND ESTABLISH THE CIVIL LAW OF GOD

Speaker: Earl L. Jensen
General Conference
Date:1968 (?)
Colonia LeBaron, Chihuahua

With the number of speakers still to be heard and the shortness of time, this is an unexpected pleasure, my Brothers and Sisters, to speak a few words to you.

As most of you know, the last two or three years, the church has been torn apart by disunity, question, lack of confidence and trust; and it was very gratifying to me yesterday morning, in a Priesthood meeting, to hear the brethren there one-hundred percent unanimously support two propositions that Brother Joel called for in support. On these two principles then we have common, neutral ground on which to travel and to accomplish the mission that we, who understand this work in these particular days, have to accomplish.

I'm sure some of you have heard me quote these statistics before. They had actually slipped my mind until I heard them quoted by Garner Ted Armstrong over the radio the other day. He must have read the same statistics that I did some time ago and applied them, but it was in relationship to knowledge, particularly technology – that the world today from the year 1 until 1750 had one level of attainment in knowledge. That amount of knowledge was doubled in the next 150 years, or 1900. That amount of knowledge in that 150 years was again doubled in the next 50 years, until 1950, and that amount of knowledge was again doubled in the next 10 years, until 1960. I don't know where they got their statistics, or how accurate they are, but it was reputedly accurate and the projection was that by 1972 knowledge would again be doubling every three months. It's almost incredible, isn't it?

Do you really realize how much it is when something is doubled? I remember when I was a kid they used to come up with a question, *"Would you rather have a million dollars or would you rather start with a penny today and have that doubled for the next thirty days – each time doubling every day?"* Most all the kids would say, *"I'll take the million dollars!"* You would come out on the short end of it, if you did, because the person that would take a penny one day and have that doubled the second day, which was doubled the third day, which was doubled the fourth day – by the end of thirty days, he would have in excess of ten million dollars. This is how much knowledge there is in the world today. How rapidly it's growing!

Contrast that now with these statistics – that in the United States today there are over 400 felonious crimes committed every hour – twenty-four hours a day. Do you know what a felonious crime is? That's considered in this area – other than homicide – they are considered the most serious crimes committed by

man. There are more murders committed every year in the United States than there are deaths suffered in the war in Vietnam per year. Quite a contrast, isn't it, to the modern technology—the power that there is in the world in the field of knowledge—and yet how far the pendulum swings in the other direction toward crime.

So, Brothers and Sisters, what is our job? I think the whole aura has been touched upon here today, that we, in this field of knowledge—in a particular area of knowledge that can combat the lack of law and order in the United States—we have that knowledge. Where did it come from? It isn't something new. It's been in the scriptures since they were first written. The house of Israel knew them, as Dan very aptly brought out in his discourse.

This knowledge has been, you might say, hidden in the scriptures, until this particular period of time for it to come forth and combat the lawlessness, the lack of order throughout the world—commencing in the United States. This is because the United States is one of the first nations to feel the wrath of God for violating the covenants that have been made.

Now, how are we going to go about disseminating this knowledge? This, too, has been touched upon. This has been touched upon through our abilities as ambassadors of the Lord Jesus Christ, in crying repentance. But it isn't quite that easy, because you don't find in the world today very many people who have open hearts and minds to receive this message. And we actually don't have very many men who can go out and teach it.

Brothers and Sisters, the men that we do have, what do you see in them? I'm sure you see in them exactly what I see in them, and that is self-confidence—purpose in life. And they have as their motive a pure love of humanity, of wanting to be of service to their fellowman. Now this has also been called having a positive mental attitude, in this people.

I equate that with the principle of faith, that anytime anyone has that much self-esteem, that much positive mental outlook, he has faith—faith in himself, faith in the organization that he represents, and more particularly faith in the principles that he's about to teach. This is powerful! This kind of force and power with just a handful of men, as the scriptures termed it—few can literally turn tens of thousands to flight—because they know where they are going. They know the power of what they have to teach. You know, it's an interesting thing that happens when you have a person or a people with this kind of an attitude.

There is another law that very seldom people understand that comes into play, and it's as eternal as all the other eternal laws that have been given. It's sometimes been referred to as the law of compensation. It is epitomized in the scriptures by the great philosophers of all times that:

> D&C 6:33
> **That which ye sow, that shall ye also reap.**

It will come back to you. It will come back to you in any number of ways. But more particularly, it will give a real source of joy and happiness to those individuals, because they are cleansing their skirts from the blood and sins of this generation. They will receive joy, great joy, knowing that they have been instrumental in bringing about an understanding of the eternal laws that relate to the perfect *"law of liberty"* whereby all men might live in freedom and not have their basic human rights violated. This is a wonderful promise. There is nothing more satisfying to the individual than to know that he has been of service, and to feel wherein that satisfaction comes—via this type of an attitude.

I appreciate the opportunity of saying these few words. Actually, I have taken more time than I . . . [not clear]. I appreciate you, as members of the church, for that which you have contributed in my life to help me grow. I particularly want to express the feeling

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of supporting this work—the testimony I have of the calling that Brother Joel has accomplished and pledge my support to putting over the work in whatever small way I might be able to do.

I pray that the Lord's choicest blessings will be upon all of us and that we might go away from this conference with renewed vigor, energy, with direction and purpose, knowing that we've got the greatest value in the world; the greatest ability to communicate this principle whereby a millennial reign might come about. May the Lord bless us to this end I pray in His name. Amen.

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PICK UP THE GAUNTLET

Speaker: Earl L. Jensen
General Conference
August, 1974
Colonia LeBaron, Chihuahua

[Beginning of talk missing]

. . . .

Earlier, the reference was made to the event when the Declaration of Independence was signed, and how every one of those signatures on that declaration were, in effect, putting their signatures on a death warrant. Also, it was referred to, of the hardship that Washington went through at Valley Forge.

I think this points up the sacrifice that was entered into by the framers of the constitution, who brought about a land of freedom—of liberty, where the seeds of the gospel would have fertile ground to grow in. But do you think they did it all by themselves? Certainly not! Because, as I recall, in some history regarding the Revolutionary War. . . . I would like to relate some of it to you, to show you that people, in and of themselves, hardly are capable of doing what is necessary to be done, in order to institute a program that God has forecordained.

I'm sure all of you recall the difference between the British armies and the American armies. Now, the British were well-trained, well-uniformed, well-garrisoned—had plenty of food. They had some of the finest experience of their leaders in warfare that any leaders of a nation could have had, having gone through the previous wars they had been through, especially with France. Picture this kind of an army—this kind of a force pitted against a bunch of frontiersmen; frontiersmen who had no uniform, who had barely enough to eat while they were at home, let alone when they were garrisoned; who knew nothing at all about the principle of discipline, other than what they were having hammered into them, and yet, some miraculous things happened.

The thing that impressed me most, in this whole period of history, was the surrender of the British general—the commander-in-chief—a man named Cornwallis, at Yorktown. The Americans, as they were called, did not have one single victory up to that time; they had been taking some real shellackings; they were beat on every turn.

They had practically nowhere to turn. They had experienced three great movements of mutiny among armies within their groups. Washington was just about at his wit's end. They had no navy; and the British navy had the harbor at New York completely cordoned off; there was no way of getting out of there, and yet, Cornwallis was down, right on the Pennsylvania border, in the town called Yorktown; he had all of his troops there.

The Americans were less than five thousand in strength. The French had more troops there than the Americans did. The French had, as a gratuity, said, *"We will let you use our fleet* (whatever there was of it) *for two weeks, and two weeks only."* If you can picture the desperation that Washington must have felt; knowing that he had two weeks for the French fleet; knowing that two of his armies at that very moment—the army from Virginia, and one from West Virginia—were in mutiny . . . and had it not been for the fact that they had a firm hand in the commanders of those troops—that they were able to successfully squash the mutiny (they did it, very simply! A lot of people would call it brutality today, but the leaders of the mutiny were simply apprehended, taken out in front of the whole army, and shot. It had a very salutary effect on the rest of the mutineers—a very deterrent factor).

Had it not been—and this is my point: had it not been for the inspiration of God, in directing the affairs of that particular war—with all of the odds against the Americans. . . . For some strange reason, the Americans, with the few French they had, went against an English foe that was double its size, and bottled them up in Yorktown, and then laid the town to siege, and they were so successful in laying that town to siege, that Cornwallis sent out a white flag, saying, *"Let's talk about surrender!"* And Washington says, *"You have got two hours to talk about it!"* At the end of two hours, Cornwallis accepted an unconditional surrender. That was the first victory that the American army had.

I believe very strongly that the only way that this Kingdom that we have been talking about; that we have been reading about—the only way this is going to come about, is in the hands of a dedicated people; a people who love liberty and freedom to the same degree—to the same extent that those patriots in the days of Washington believed in liberty; so that a man, Patrick Henry, could cry, *"Give me liberty or give me death!"*

These are the kind of people we need, today—dedicated, liberty-loving people; and then, to make it a majority, we must have the Lord on our side. And we will have the Lord on our side when we obey His commandments; when we seek after, and obtain His spirit—and obey His commandments. Then, and only then, will we become successful in doing the job that we have to do.

How is this going to come about? As I said before, if we were to set up a kingdom anywhere, unless we could own another little island by ourselves, and say, "This is ours," there isn't a government upon the face of the earth, that's going to let us come in there and set up our little kingdom.

So the wicked are going to destroy the wicked! The wicked will slay the wicked, and we will have a—so to say—clean place with which to establish the palladium-of-liberty that was spoken of in ancient times. Then, and only then, will those individuals who understand God's law—the Elders of Israel, if you please—step forward, and be able to establish a government that will be a government of liberty; one with a common denominator for all people who want to hold free of tyranny—who want to hold true to the principles of freedom and liberty.

This is the future that we have! It's going to be a struggle—a fight, and it's going to be a fight with the line of demarcation on the principle of liberty, and all those who can support liberty and freedom, regardless of what their religious belief is, are going to have to join together. They are going to have to unite, in order to put down the oppression and the tyranny of those who are the hosts of hell—and of Satan.

The last point that I would like to leave with you is simply a question. Are you going to be active in this fight—or passive? Are you going to wait for somebody else to pick up the gauntlet and do the job, or are you going to be a part of it?

Now, when the Savior was speaking about this gospel of the Kingdom, He was not speaking to a particular group of people such as His

disciples. This was a generalized statement; one in which He was speaking to a group of people—a generation that was going to be living in a period of time when the prophecies of all the prophets were about to be fulfilled—a very generalized statement.

And when this gospel of the Kingdom is to be preached, are we going to be active, or are we going to be passive?

May the Lord bless us to make the right choice, I pray in the name of Jesus Christ. Amen.

THE POLITICAL KINGDOM OF GOD

Speaker: Siegfried J. Widmar
(Convention of the Latin American Foundation for Human Rights and World Peace)
November 12, 1983
Nuevo Casas Grandes, Chihuahua

Ladies and Gentlemen, Brothers and Sisters,

I feel it a privilege to be invited to this convention. I believe that another platform is about to be created, to talk about the things which are so very important—most important, I believe, to most of us.

. . . .

Yesterday, I had occasion to listen to a few stories of Ossmen Jones', regarding this history [of the Mormon colonies], and I found out that when the first Mormons fled the United States, the U. S. Marshal, armed with warrants, hunted them down because of their particular belief and practice of what they considered a religious nature, and they arrived here in this very place—this area of [Nuevo] Casas Grandes. They found it necessary to send a messenger on horse to Mexico City, to talk to the Federal Government about the fact that they sought a refuge here under rather dire circumstances. It took the messenger about a month, Ossmen told us, to make the trip, but he came back with a document of the President of Mexico, assuring them of asylum in this land. Now this is a tremendous story to be remembered.

I mean to look back over the history a little bit, of the so-called Saints in the United States; and let's compare and let's recall this story I just recounted.

A Mormon historian, writing a book, I believe a year ago or so, called these places here an *"Uncertain Sanctuary"* for those who came from the north—originally, because of their practices, which were no longer to be tolerated in the United States of America. This is very interesting history. It is like all history of the Saints, as far back as we go.

It is a history that is based on the conviction that there is a God in heaven who has, for reasons of His own, created this earth. On that basis, [He] owns this earth and all that's in it, and has created us as His family—the so-called human family; this earth, being made for the express purpose (according to our beliefs) to give us a prepared environment, to go through a certain part of our creation, by His plans, unmolested, on the basis of agency—free agency, for all men; in order to work out for ourselves, to know for ourselves—for our neighbors to know—for God to know—what we really would like to have in the hereafter.

The plan which this God, which we call Father-in-Heaven, had in mind, has been severely hampered. It is being fought toe and nail, day and night, by a very determined and definite opposition. The opposition has all kinds of names. It has all kinds of organizations. It has a tremendous amount of wealth accumulated—power of economic and military and

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intellectual nature. And as our teacher and friend Joel LeBaron told us, it just about has dominated every inch of this earth at this time. And as he told us, if we will try to regain any of the territory, it will be in the manner of war, because the opposition is not about to concede one inch voluntarily.

Since the days of Adam—since the murder of righteous Abel by his brother, the opposition has organized and has determinedly plotted and fought and connived to put what we call the liberty of man; what we call the rights of the individual; what we call peace, to the ground. Therefore, these occasions naturally, like this one here today, are very important.

There are many interests, I believe, stirring in the United States (many are afoot, many are well organized and financed); and I would say, probably in the rest of the free world, interested in these matters, and trying to solve the problem of diminishing human rights—of diminishing peace.

The subject is very dear to my heart (if I may be personal for a minute) for a number of reasons, which I would say, have formed my life; experiences not sought for, but still experienced.

When I was six years old, Adolph Hitler was coming into power in Germany. I believe it was in 1935 that I went Sunday morning with my father to the church meeting of the Mormon branch in Stuttgart, Germany. We had to go on the train. [As] we got off the train and walked up Main Street, the Jewish synagogue was smoking. It had been burned that night, from Saturday to Sunday. We found out that all the synagogues all over Germany had been burned down that night. The big store windows of the Jewish merchants up that Main Street had all of their windows smashed in, and the merchandise had been thrown out on the sidewalk and on the streets.

That was the beginning of the Nazi outright persecution of the Jews in Germany. A little later, we saw the Jews walking around our town, wearing a yellow star on their outer garment, which they had to do by law, and the writing there was, *"I'm a Jew."* They were prohibited from using public transportation. There were two stores in a big city like Stuttgart where they could buy their daily necessities. They had to walk for miles and miles to get to the store, and when they got there, there was little or nothing for them to buy. Then they started to gather them up and put them in concentration camps. And then, because they were Jews, Hitler finally hit on what he called the *"final solution,"* and exterminated as many of them as he could.

I had turned fifteen, and I was a young fifteen year old German soldier in Czechoslovakia, in 1945. In January, the Russian army was advancing hard from the east. My captain asked me, on a Saturday afternoon, with the snow sitting there, a few feet [deep]—freezing, eastern winter—to please go some eighty miles and find his wife and a five year old boy, and secure some kind of transportation, and get them away from the Russian advance; and he said all he could give me was a bicycle and some provisions.

It was a memorable trip. But on that trip—first in the night, in a blizzard—I caught up with about 300 prisoners; which were moved from the Auschwitz extermination camp, away from the Russians—mostly Jews. When I caught up with the group, I saw the fire on the ground from a rifle. And when I caught up, it was an SS Sergeant who had just shot one of those prisoners. When he saw me, he was surprised. And he told me that he had a Hitler order, and that they couldn't give them more than fifty feet, after they fall behind, then they had to kill them.

The next day I had to go back over that road, and I walked with my bike the other direction—those prisoners coming by the thousands the other direction. And the day was worse than the night, because I tried to look in their eyes, and I couldn't see one pair of eyes that recognized—the human kind of recognition. The SS Sergeant told me that they were

for five days out in the open—without food, of course—with a cotton prison uniform, with a potato sack over their head, and with burlap on their feet.

That night and that day I made up my mind to leave Germany, *no matter what.* It took me a number of years till it was possible. I would have crawled out on my belly from that country, if I could have at that time.

I related this story to Joel LeBaron one night, when he asked me to drive him to Chihuahua from here. And he related a few stories to me about certain happenings in these colonies among the Mormons; where a certain kind of persecution was put on a few people because of their particular religious beliefs and practices—to the point where two teen-agers, because of this persecution, were finally broken in their minds—mentally, to be broken for life.

Joel LeBaron took those two events—those two happenings (what I told him about the persecution of the Jews, and what he told me about the persecution of some people right here in this sanctuary)—on the same level. And then after a pause, he said, *"Siegfried, do you think we have to do something about all this?"* I was kind of bewildered, and I looked at him and I said, *"Yes, of course, Joel. That is why I joined you and came to Mexico."* After which Joel said, *"Can we shake on this?"* And we did!

It is this cause! It is a very personal, a very sacred, and a very close one to myself, and I'm sure to most of us.

The Prophet Joseph Smith was jailed, I believe, thirty-nine times in his life. The reasons were always insufficient, and I would say unlawful. On one occasion, he was taken before the judge, and was accused of treason. The prosecutor tried to make his case that Joseph Smith was preaching and teaching, I believe, what you call sedition. Right? Joseph established before the judge that all he had done was repeat what had been said in prophecy by the Lord, through one of His prophets in the Old Testament; namely, by Daniel, in the 2nd and in the 7th chapters. So the judge looked at the case and had the good sense to decide and throw the case out; because as he said, *"We might as well accuse the Bible of treason!"*

What did Joseph refer to? He referred to the second chapter of Daniel, in which an exile Israelite, having been raised with a few other fellow teen-agers in the Babylonian palace of the King, . . . The King was a smart cookie. He knew what to look for to help him in government. So these Israelitish boys—they were very bright, and Daniel rose to a very high position and so did his fellows. The King, whose name was Nebuchadnezzar, had a dream. And he was very, very impressed with the dream, but he couldn't remember the dream. So he called all his advisers, and secretaries, and ministers [and] what have you—the wise men of the day, and he charged them to tell him what the dream was, in the first place, and then what the interpretation was; which they weren't able to do. So Daniel was shown by the Lord, being a prophet, not only what the dream was but what the interpretation was.

What the man had seen was a statue that was made of different metals representing, as it was explained in the interpretation, the different kingdoms of this world. The head was from gold, etc., etc., etc. The feet, finally, were composed of iron and clay—two things which don't mix. In the dream, the King saw that a stone was cut out from a mountain without hands, which hit the statue in the feet. The feet going out from under the statue, it came down; it became dust and powder; and to make sure, a great wind rose and blew the residue away. These were the kingdoms of this world in prophecy—the governments of the nations of this earth, seen in prophecy many years ago. The stone cut from the mountain was the work of the Lord—the Kingdom of God—what we call the Political Kingdom of God.

There is an interpretation of the feet in the Teachings of the Prophet Joseph Smith, where he says very simply that the feet represent the

government of the United States of America. This is a true vision—a true prophecy; then you and I can expect a spectacle bigger than anything we have seen on television, probably, in our lifetime. But one thing is for sure, even the theory of the United States going out from under the system of an economic and of a political nature of this world—it certainly would destroy the superstructure in short order.

Well, let's look at the 7th chapter of Daniel. In that case, Daniel wrote down something for us to read and hopefully to understand. That was a prophecy directly given by the Lord in vision to him. To make it short, he saw in vision, and he was much troubled—became sick a few times, I believe, as the record goes—he saw four beasts rising out of the sea. The fourth one being a beast, he did not liken it to a lion and leopard and bear, as the former one; but he describes it as a beast that was very powerful, that had ten horns in his head, and that had teeth that devoured everything that came in its way.

Then he saw a peculiar thing; namely, among the horns, another one growing and uprooting three of those ten horns. Then he saw that little horn being quite different than the others, having a mouth and eyes and speaking great things, and changing the laws of God. Then the little horn took it upon itself (and this is the language of Daniel) to persecute the Saints, and in war be able to overcome them. And then he was told that the Lord, after that, would establish a kingdom that was to be given to the Saints to possess it forever and ever.

The dream and the vision is [of] very little use, except—Joseph Smith tells us, we have an interpretation, an explanation. Daniel was given one. He asked questions of one that stood by, who told him—he was told that the four beasts represented kingdoms; political entities on this earth. By now, I guess, a great many people are agreed whom these four beasts were. The first one, of course, was Babylon, the very nation at that time dominating the then world of which Daniel was one of the governors. The next one was Persia; overcome by Greece, Alexander the Great; and that finally [was] all pushed away by the great power of the Roman empire. The Roman empire, of course, in time—that beast with the ten horns—devouring everything in sight—all of Europe, Asia Minor, part of Great Britain, northern Africa—was that Roman empire—was that Pilate, and his Roman soldiers in Jerusalem, at the time of our Savior's mission ....

Our interpretation of the rest of the vision is, that (as plentifully prophesied in places like the Book of Mormon, etc.) there was a man raised, I believe born in Italy, but outfitted with three old ships by the Spanish Queen, looking for a new trade route to India, discovering the Americas—Columbus (who brought the Spaniards, the soldiers, the merchants, and the priests to this continent). And again, as prophesied, they subdued the people they found here, scattered them plentifully, and put them in slavery and bondage. It was these three nations, three of the ten horns that came out of that Roman Empire, that dominated this continent; namely, Spain, France and England. It was the dominating powers in North America.

But a few things had happened in Europe. That church, once all powerful in spiritual, economic and political fields, had been severely challenged. There had been, what we call historically, the reformation going on for some 300 years—people questioning this absolute power of one church; questioning the inquisition of that church; questioning the corrupt practices of a church being engaged in the political and economic field. And hundreds of thousands of those questioners had been executed, burned at the stake, and killed in all kinds of ways.

Finally, over the case of indulgences being sold in part of Germany, a man with the name of Martin Luther, who was a priest in that church, stood up and made a case against this

sort of corruption. And what he didn't have in mind happened. The reformation actually didn't become a reformation of that one church, but it became a split in that one dominating church and religion; and it became a split in the western world. The reformation finally succeeded. The blood of all those martyrs was finally acknowledged by God and His angels. And a situation was created where the case was made to stay. That much liberty had been established, that much of a standard or platform of liberty had been established in Europe. Many of those reformers and their sons came to live in those thirteen colonies in the eastern United States. They were Protestants. On that much basis of liberty, the little horn was finally coming forth.

We hung out here in the hall yesterday (if you choose to look on one of those arches or panels) a copy of the Declaration of Independence. A slogan, I believe, was coined at the time—*"No taxation without representation."* There was a people which had no right, and no way to represent themselves to the people they pay taxes to. And finally, over this issue (I believe it's the central point) they made their case. And they said, *"We're going to cut ourselves off from a King that has never seen us and never seen this continent, and taxes us, and will not—like his other subjects—give us the right to represent ourselves in his government."* So a number of very courageous men took it upon themselves to pledge their fortunes and their lives and everything they had. They signed the Declaration of Independence.

I believe when Adams came home, I heard or read, that he told his wife what they had done. She said, *"Don't you think that this is a very precarious thing you went into? Don't you think that you could get killed for it?"* And he said, *"If that's the case, what a glorious company to go in."* That was the spirit of these men. How important it was—what they did that day, among other things—was to fulfill prophecy.

The little horn grew among three powers which it expelled from the area which became eventually the United States of America. It was that little horn, though, which established the basis of liberty, human rights, basis for peace, the respect for the basic inalienable rights of men; on which basis it was possible for the Lord to move through a very young man, and as Mormons believe, bring about the restoration of the fulness of the gospel; and those people called themselves, and are still called *"the Saints."*

Joseph Smith cherished the constitution of the United States. He said that it was an inspired instrument. He said it was like a great tree that would give shade to all those who come from other parts of the world; and it does. But Joseph Smith also had to experience that that constitution, as inspired and as great as it was—as good as it did—was not good enough. It wasn't good enough for Joseph Smith, himself. When that constitution was violated by the neighbors of the Saints; when they were driven from one county to the next, and then from one state to the next, Joseph Smith finally did the obvious; he went to the President of the United States. And he was received in the White House, and he stated the case of the calamities of the Saints. He appealed to the President to please uphold his oath of office and defend the Saints, according to the constitution.

Now, the President swears, at his inauguration, that he will defend and uphold the constitution. Why should he be the chief executive of the country? Why should he be the most exposed figure, if he wouldn't uphold the constitution, and the law upon which the liberty of the country—the freedom of the people, is based?

After the case was made, the President replied, *"Gentlemen, your cause is just, but I can do nothing for you."* And what is seldom said, or quoted—he said, *"If I would take up with your cause, I would lose the vote of Missouri."* This man was an expediency politician, to say it nicely. He turned the Saints down. He betrayed the oath of his office in doing so. So,

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Joseph Smith finally concluded that the constitution was an inspired document, but it was not covering the whole ground it should cover. One in point: It does not and did not require, according to Joseph's words, that a President, or any government official, who betrays the oath of his office and commits treason, (because that's what treason is) should have to pay with his life; in other words, capital punishment should be on this most serious of crimes.

Joseph Smith was killed. So was his brother. So were some 300 Saints. And the *"Saints,"* as seen by Daniel in vision, were persecuted by the *"little horn."* They left, as we know, under Brigham Young, to the Salt Lake valley – the bulk of them; the persecutions didn't cease, and finally they were overcome.

In the newer publications of the Doctrine and Covenants, you will find (after the so-called *"manifesto"*) excerpts of three addresses of the President of the LDS Church, Wilford Woodruff, regarding the *"manifesto."* The other day, one of my LDS friends told me that, as President Woodruff says there, the Saints would have lost – the church would have lost money, incorporations, the temples, the property, the whole bit, if the *"manifesto"* wouldn't have been published and acknowledged by the church. A lot could be said about that. But what I would like to say is, that all these excerpts prove is, that the Saints literally were overcome by the *"little horn."* Of anything ever published in the Doctrine and Covenants, that is the proof that that prophecy was fulfilled.

When the Saints came, it was the territory of Mexico, when they landed there; later, it became Utah. They first lost their civil rights, then they lost their economic rights, and finally they lost their religious rights, in that order. These are the facts of history, no matter how we try to interpret them.

But Daniel's vision wasn't over with, the war that was waged on the Saints in which they were overcome; because Daniel prophesied that the Lord of Heaven would establish a kingdom that would be given to the Saints, to possess it forever and ever. . . .

There is a kingdom to be established in the name of the Lord that will be given to the Saints; whoever the Saints are – wherever they are going to be; and they will possess it forever and ever. In my humble opinion, this is what it is all about. According to our understanding and our research, there was great knowledge about that among Mormon people. Let me read from a publication. I'm sorry I don't have the source. I should have, but we could find it easily at home. The author is Robert Flanders. I believe it was *"Sunstone"* published in Salt Lake about a year ago.

He talks about the time after the martyrdom of Joseph.

> **One reaction was descent from the doctrines of the political kingdom. Some Mormons gradually began to reject the notion of a literal Political Kingdom of God.**
>
> **The Reorganized Church was the first large scale expression of that rejection but the descendants of Brigham Young's followers also abandoned the Political Kingdom idea around the turn of the century. Finally, all surviving Mormons accepted some version of standard American denominational settlement between church and state, which includes the understanding that churches abstain from politics.**
>
> **The common acceptance of this settlement by church managers and members alike is what tends to make American churches traditionally conservative in politics as well as in the social and economic sphere.**
>
> **The restoration movement, which began by rebelling against that settlement, finally joined it for Latter-day Saints. Apocalyptic politics changed to survival politics, which meant in effect, the politics of accommodation. It is ironic that Latter-day Saints have not only rejected the Political Kingdom of God, but, by successive acts of group forgetfulness, have erased the matter from the traditions that they understand to be their history. Most Latter-day Saints know little or nothing of the political kingdom idea and have not even heard of the Council of Fifty.**

Now, there are very common policies among Christians in general. The biggest and the most problematic is that a theory has been established – a doctrine (a lie according to my understanding) – and perpetuated. You can hear it on the radio and TV, and read it in books; namely, that what Moses did – what the Lord did through Moses on Mount Horeb with the Israelites, came to an end in the ministry of Christ, 2000 years ago. But what did He say? Jesus Christ says:

> **Matthew 5:17-19**
> **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.**
>
> **For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**
>
> **Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.**

We usually ask (if this subject is approached – if the law has been done away with – that law of an inferior nature, given to Moses and the Israelites – by the mission of Christ) – we ask the question, *"Was adultery a crime in the time of Christ?"* Yes, it was. *"Is it still?"* Yes, it is – even in California. It should be.

What was given to Moses and the Israelites, in the hearing of every man, woman and child on Mount Horeb, three months after the exodus out of Egypt?[1]

. . . .

Three months after the liberation, the Lord appeared on Mount Sinai (and all the people heard His voice) and said. *I am the Lord, your God. I am the one who got you out of bondage. I delivered you; I liberated you; I freed you; now, listen to me; and I [will] give you ten commandments which will keep you free.* This is the Constitution of the Political Kingdom of God.

Then, in due process, He gave them, through Moses, the statutes and the judgments; which are the constitutional law (the statutes – the laws; and the punishments – the judgments) to make them a political entity of themselves, the Kingdom of God on this earth; and to assure their performance, according to this law – the statutes and the judgments – that that liberty would be kept inviolable. They made covenants on an altar of sacrifice. The blood was sprinkled on the congregation. The sacrifice was daily – the renewal of the covenant was daily. It lasted for close to 600 years.

That is what the Apostle James calls *"the law of liberty;* he calls it *"the perfect law of liberty."* Why is it better than the law of the United States? Or Germany? Because that law was

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1 Extract: After 400 years' stay in Egypt which became very precarious, which became oppressive, which became murderous because those Israelites, having come there as very favored guests, because of Joseph's intervention – saving the lives of all Egypt and many, many other people – they were given the best part of the land when Jacob came down; Goshen [was the] most fruitful part of Egypt.

But they lived a very peculiar law. They were polygamists like Abraham had been, and Isaac. They had more than one wife. They had corresponding amount of children. There was a population explosion right in the middle of Egypt. And Egypt finally – having the government changed, and no obligations towards the favors Joseph did – had a political emergency on its hands. They figured that if this goes on, those Israelites will take over by sheer numbers. So, they put pressure on them. And when the midwives didn't do, and let the new males die at birth, they put various pressures on them, until finally they resorted to straight murder. They sent the army in and searched the homes of the Israelites, and if they found a newborn male, it was killed.

That's why Moses had to be hidden and raised in secret, so to speak. That's what also got him into the palace, into Pharoah's family and made him a very important man in the army, but when he took up with his brother's plight, and killed one of those slave-drivers, he had to run for his life. Then he came back, many years later, and it took him about two years, and it took the Lord and all His miracles to get them out.

Three months after that, after this liberation which the Israelites prayed for, for hundreds of years, and tried some unsuccessful attempts to break out of – they weren't just sitting there . . . .

spoken by the mouth of God, and written with His finger. That is the eternal civil law governing the universe. That is the kingdom we should pray for on a daily basis, according to that model prayer of Jesus Christ.

> Matthew 6:10
> **Thy kingdom come. Thy will be done in earth, as it is in heaven.**

There is civil law in heaven. There is a set of rights established from long ago, which governs the creations of God—or the Gods. That is the pattern. That is the model which we should pray for to come. Joseph Smith knew this; Brigham Young knew this; George Q. Cannon knew this; John Taylor knew it; all the early Mormon prophets knew it.

. . . .

Now, why is this law more perfect? Why is that constitution covering the whole ground; while the United States constitution didn't do so, even in the days of Joseph Smith? Let me give you two scriptures, and then I will sit down. Micah, the 4th chapter.

> Micah 4:1-5
> **But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.**

I personally believe that it's going to be Jackson County, Missouri; and those 24 temples you find described by Joseph Smith in Church History—temples which are not only religious temples, but political and economic ones. [See HC 1:359-62; JD 24:24-25] That's the government—the millennium.

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

Now, let's count three things—the next three verses, please:

> Verse 3
> **And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.**

That's the protection—national liberty in the millennium. And it is also the protection of individual liberty; the right to life of a nation and of an individual.

Number one: Protect their life. This saying here, means: [Referring to slogan on wall behind him] *"The respect for the rights of others is peace."* The president—the Abraham Lincoln of Mexico—Benito Juarez—said so. But the full saying is: *"Among nations, as among individuals, the respect for the rights of others is peace."* Protection of life.

> Verse 4
> **But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.**

Number two. That is what we call economic liberty, or the right to sustain our lives. What good is the life of a man if he can't feed himself, and clothe himself, and house himself properly, and his wife and his children? It can be awful miserable. The right to life; the right to sustain life.

> Verse 5
> **For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.**

It certainly couldn't be said better. Religious liberty. Three things.

Now, let's look at Joseph Smith. Let's make a big jump in years. Section 134 of the Doctrine and Covenants. What does he say? Second verse.

> D&C 134:2
> **We believe that no government can exist in peace. . . .**

No government. It doesn't matter if it's Mexico or the United States, or Canada, or Germany—or the government of God. No government.

> **We believe that no government can exist in peace, except such laws are framed and held inviolate. . . .**

They must be on the books—those laws—and there must be a punishment sufficient to keep them on the books.

> **We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.**

The only thing different here, is that it comes in a different sequence. Micah says the protection of life; control of property—the right to it; and the free exercise of conscience; which is more actually but includes, certainly, religious liberty.

The law of God is the only thing I know of—the civil law of God—the Ten Commandments, with the statutes and the judgments—that sufficiently define the rights of men and of God, our Creator; the only thing that will finally make us free—and then keep us free.

I hope that we, you and I, will be in the company of the so-called *"Saints"*; those who will qualify, according to God's civil law, to be members of that Kingdom which He will establish to give to His Saints.

I hope that this organization, this new endeavor, will do a good part, in an honorable and unselfish manner, to foster these ideals; to teach them; to proclaim them; and to be another organization that will, as Joel told us, become messengers of peace and of liberty—and foremost and first, hopefully, throughout the United States of America.

And again, I appreciate the time and the efforts which are made in connection with this convention. Thank you very much.

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LIBERTY VS. ENSLAVEMENT

Speaker: T. Ossmen Jones
(Convention of the Latin-American Foundation for Human Rights and World Peace)
November 12, 1983
Nuevo Casas Grandes, Chihuahua

[Ladies and Gentlemen,]

We have just finished singing the National Anthems of two great nations—Mexico and the United States. The constitution of each of these great nations was divinely inspired and was to be for the protection of each citizen in his God-given, inalienable rights to life, liberty and the pursuit of happiness. The people of these two great nations have enjoyed for many years much liberty and financial prosperity.

Their patriots, our forefathers, had to fight revolutions and great wars at the expense of much blood and loss of life. We, today, are still reaping the benefits of their efforts and sacrifices while their dead bodies lie silently in their graves. Can we present here today be any less patriotic than they in the defense of our liberties and civil rights? Can we leave for our posterity and loved ones the same liberties and benefits which we have enjoyed as the result of their efforts and sacrifices? Our forefathers were determined and courageously lived, having great hopes in us, their future posterity.

How can we stand idly by and not be stirred to the very depths of our souls as we observe our liberties vanishing daily before our eyes? Have we become so influenced and involved with the easy and soft way of life—television, sports, pleasure-seeking, our churches, etc. that we are so ensnared that many of us are not aware of a world-wide conspiracy designed to take away our liberties and by force subject us to a universal communistic dictatorship?

We do have a cause, a great ideal and a definite purpose in our lives as citizens, but we have become negligent and too involved in mundane things, either not realizing or not being much concerned with the great counterplot to our ideal of love, liberty and happiness.

Communism is the enemy to the great cause of liberty and truth. It seems that communists are much more devoted to their cause than we and they are making more headway because of their great devotion and regimentation. That we might better understand the communist's position and what they teach, I quote from a letter:

> **We communists have a philosophy of life which no amount of money could buy. We have a cause to fight for, a definite purpose in life. We subordinate our petty, personal selves into a great movement of humanity. And if our personal lives seem hard or our egos appear to suffer through subordination to the Party, then we are adequately compensated by the fact that each of us in his small way is contributing to something new and true and better for mankind. The Communist cause is my life, my business, my religion, my hobby, my sweetheart, my wife and mistress, my bread and meat. I work at it in the daytime and dream of it at night. Its hold on me grows, not lessens, as time goes on. Therefore, I cannot carry on a friendship, a love affair, or even a conversation without relating it to this force which both guides and drives my life. I evaluate people, books, ideas and actions according to how they affect the Communist cause and by their attitude toward it. I've already been in jail because of my ideas, and if necessary, I'm ready to go before a firing squad.**

Without a conflict there can be no victory; without a victory there can be no crown. There was in the beginning a great conflict and battle fought in the war in heaven. One-third of the heavenly hosts stood with Christ and His plan of agency, truth and freedom. One-third stood with Satan and his plan of deceit, force and enslavement. There was still another third of the spirits who remained neutral and chose neither side.

It will be in the end as it was in the beginning. Another great battle will be fought here on this earth upon which you and I live. [The Battle of Armageddon] this final and last battle will divide the earth's population into two parts. The difference in this battle and the one fought in heaven is that there will be no neutrals. One part will stand with Christ and His plan of liberty, peace and plenty for a thousand years; while the other part will stand with Lucifer and his plan of force, enslavement and shortage. In the final and last battle, Lucifer and those who stand with him will be defeated and swept from the face of the earth by God and His besom of destruction; thus making room, and preparing for a millennium of peace upon this earth to be enjoyed by those who have proven themselves faithful to God and have respected the rights of their fellowmen.

It is the desire of the *Latin American Foundation for Human Rights and World Peace* to teach the principles upon which the ancient liberator, Moses, led the children of Israel from abject slavery under the Egyptians to a condition of peace, liberty and plenty, establishing them as an independent nation. The ten commandments which God had so recently delivered unto Moses on Mount Horeb became the charter and constitutional law of Israel.

Such a demonstration of God's great power has never been seen or heard upon this earth since that time. It is our desire to promote truth, liberty and peace with everything that lies within our power, preparing souls for this great future and final battle that they might not be deceived. Our purpose is to better prepare people, hoping that they will choose to join the Christian army and fight intensely to overthrow the powers of darkness. Today, as at no other time, these powers threaten the whole of humanity.

It is not the intention of the *Latin American Foundation For Human Rights And World Peace* to promote religion. It should be understood that a man's religion is of no concern to the Foundation. It is our sincere conviction that civil issues should not be confused with religion. We feel that men should be allowed the privilege to worship how, where and what they may. We believe that all religion is good when its principles and practice seek the betterment of mankind, as long as the God-given rights to life, liberty and the pursuit of happiness are vigorously protected and not allowed to be infringed upon.

The upward spiral of crime, race riots, violence of every sort, immorality, disease and starvation, make it our solemn duty to warn the world that the Eternal God of Heaven will not be mocked.

Humanity is hopelessly caught in a trap because of its own rebellion, with no way to extract itself except it be willing to heed the warning of both ancient and modern prophets. We feel very devoted to the cause of humanity and have a strong desire to teach the world that there is a living God of love, mercy and compassion. In His wisdom and justice, with real intent and supreme power, He will very soon intervene and prevent humanity from self-destruction.

God will soon establish upon His wonderful world a condition of law and order through which He will bring peace, plenty and happiness. Joy will soon shine forth upon this latter

day generation in which Christ might truly say, *"Come unto me and I will give you peace that surpasseth all understanding."*

As sponsors of the *Latin American Foundation For Human Rights and World Peace*, we sincerely pray that God will help us to be among those searching the prophecies and watching world events as they transpire and fulfill prophecy. May we be accounted worthy to escape the terrible destructions that will soon come without measure upon the wicked and ungodly, and stand without shame before Christ at His coming; when He shall rule this world as King of Kings in all nations and reign as Lord of Lords in every man's heart.

SECTION TWO

THE PROPHET JOEL

Any church that won't uphold at least the moral standard of the civil law of God, couldn't possibly be the true church of God.

Joel

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PART XI

FURTHER TESTIMONIES

He was a humble man. This was his most outstanding quality—the humble life, the manner in which he denied himself the honors of men he so richly deserved. The great core of his teaching . . . was that men should not consider themselves to be better than their neighbors . . . .

Among the Mexican people he portrayed depths of feeling for those who suffered poverty. . . . Rarely could you find a man who could aspire to the greatness he aspired to and yet retain in his heart the humility that he portrayed in his relations with his fellowmen. He taught that the road to economic liberty was economic independence, to have land and water with which to produce. . . .

There will be those who will mock what he did. One day all mockery and all persecution will stop. The work he started in this place will go forward. God did not go to all the trouble to put him and his family and associates through all they have suffered without making provision for the continuation of His work, any more than He let the Prophet Joseph Smith and Hyrum die in vain over a century ago. I would like to testify, having sat in councils with Joel, that he made every preparation necessary for this work to go forward and bring peace in the world and bring in the millennial reign.

[Excerpts taken from a talk by J. Bruce Wakeham, in "The LeBaron Story," pg. 222, by Verlan M. LeBaron.]

TESTIMONY OF J. BRUCE WAKEHAM

Speaker: J. Bruce Wakeham
(Excerpts from "Cottage Meeting")
May 21, 1961
Salt Lake City, Utah

Now, Brothers and Sisters, I have tried to point out to you this evening, from the revelations of God, what this authority that I have been speaking of is—what this Priesthood office is that holds the authority over the Kingdom of God—the keys to the Kingdom of God in all ages of the world. And I can testify to you that I know that that authority does preside over the Kingdom of God, and that it has come down in an eternal chain of authority, even from before the foundations of this world, through the various men that have held it even until the present time, upon the head of Joel F. LeBaron who holds it now.

I have tried to explain to you by reasoning in simplicity from the scriptures, that these things are true. However, I have a testimony of those things for myself. And I would like to talk to you just a few minutes, about my own personal testimony of those things, and how that came to me. I think this will be of personal interest to you who were members of the French mission at one time, and for that reason I bring it up. . . .

In the French mission, as you know, there are lots of fine people. You people are some of them. Those missionaries who were over there at the time that we were all in France, had a very sincere desire in their hearts to do what was right. They tried to apply the spirit in their lives sufficiently to be able to know by revelations of God to them, who they should preach the gospel to, what they should say to them, and how they should speak to be able to influence them towards righteousness, and to being able to accept those doctrines and commandments that are necessary for their eternal lives and salvation.

. . . .

If you will recall: Those of you who were in the mission field at the time that President Christensen first came there; when great outpourings of the spirit were being given to the missionaries, and there were certain prophesyings and revelations being given to the missionaries all over the mission field, that President Christensen was one hundred percent behind them. On one particular occasion in Nice or Cainne—I can't remember which city it was—I believe it was Cainne—there was a missionary conference. President Christensen was present, and on that occasion there were a great number of prophecies that were made about things that pertained to the future. President Christensen, on hearing those prophecies, stood up at that time and before those missionaries, declared and prophesied himself, that he knew by revelation of God that those things were true, that those things were given by the spirit of God, and he had them entered in the missionary records. He had them entered in the records of that mission as true and authentic prophecies.

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A short time later, because of the tremendous outpouring of the spirit, the missionaries began to find out things that caused questions to arise in their minds. Consequently, they began writing home to their parents, to their friends, to the general authorities, asking questions about—well,

"Why is this not being done?

"Why are we not following what I have seemed to find out in the scriptures to be true today?

"Why are we not doing those things?

"Why are there conflicting things going on?"

And as a result, the general authorities wrote back and said, *"What's going on over there? What's happening?"* And they began to put pressure on President Christensen. Not having a sufficient amount of knowledge to definitely know whether everything that was coming from God was actually correct or not, he had to—under the conditions that he was placed under—put the brakes to it. And that's exactly what he did. And so he sent out a special letter to all the missionaries with special instructions in it regarding certain things. One thing that I recall was in regard to prophesying. He said that we weren't to prophesy anymore; that the prophesyings were to come through the general authorities of the Church.

Now, those missionaries who are acquainted with the New Testament, know that Paul said that prophecy was one of the greatest of the gifts of the spirit, and it would come to those who had the gift of the Holy Ghost, and we were to covet that above all gifts. And they knew that that particular admonition then of President Christensen's didn't seem to be in harmony with those things. And as a result, some of them who didn't know that, were willing to go along with what President Christensen said; so some were taken to one side. And those who knew of these other things—they knew that it was man's God-given right to have all the blessings of the spirit, went on the other side. And there was an immediate division in the mission field—some on one hand and some on the other; some because of ignorance, some because of rejection of the thing that they had known. In any event, those missionaries who did know certain things, that were sufficient enough for them to cause them to do what they did, were those missionaries who were excommunicated in France. I was one of them, and I would like to tell you what was revealed to me in the mission field in regard to these things.

Personally, before I ever heard of the Church of the Firstborn—before I ever heard of Joel LeBaron, I had made it my business to be a good missionary. I had done everything that I could to learn what the truth was about the gospel—to learn what the true principles of missionary work was. I had studied the scriptures with all my heart, might, mind and strength, and because of it, I had found out the truth of a lot of different doctrines. I kept my mouth shut about those things; I didn't try to preach them to other people. When the time came that I learned about Joel F. LeBaron, and the time came that I learned about the Church of the Firstborn, I found that all of those things that I had previously learned to be true by my own searchings from the scriptures, was exactly what he was preaching. I learned also, that the Church of the Firstborn was putting out those same doctrines that I knew to be true, by personal revelations to me from God—[they] were exactly the same doctrines and revelations that Joel F. LeBaron was putting out; and yet I knew they were in contradiction to what the general authorities of the Church were saying at that time.

On one particular occasion, in regard to this particular Priesthood office that I have been speaking to you about here tonight, one of the reasons—or the ways in which God told me that Joel F. LeBaron is actually the man who holds that Priesthood authority, of which I have been speaking to you this evening, was that He showed me that man—He showed him to me in vision, so that I saw his face; I was familiar with his character; I knew what he was like. He was introduced to me as the *"First Grand Head of Priesthood."* And I was shown the course over which I would have to follow, in order to stay up with that man—to follow him and do the things that I would have to do. And when I went to Mexico, I knew where I was going; I knew what I was going to do; and I knew that he had the authority that he claimed to hold. And when I got there, that was the man that was shown to me on that particular occasion in France.

Brothers and Sisters, I know these things are true. And I know that in connection with them, every Latter-day Saint has got to apply himself to exercise every bit of the spirit that he is able to acquire in his life, to be able to determine, actually, what is right and what is wrong. And that spirit that he is able to receive, which will testify to him of the truthfulness of all things must—according to the Teachings of the Prophet Joseph Smith—coincide with those things that I have read to you tonight, that are in the four standard works of the church and in the Teachings of the Prophet Joseph Smith. Otherwise, if it conflicts with those things, you can be sure that it is not a testimony that comes from God. And that's why I don't offer my testimony to you as proof of the things that I say. But I say: take your testimony and compare it with the scriptures—with the Teachings of the Prophet Joseph Smith, and if it will hold up under those things; if it will hold up in comparison with those revelations—with the Old Testament, the New Testament, the Doctrine and Covenants, the Pearl of Great Price, the Teachings of the Prophet Joseph Smith, you can be sure that your testimony is of God.

Now, I bear you witness of these things, in the name of Jesus Christ, that I verily know that they are true. And I pray that you will have enough openness of mind to be able to consider them and find out for yourselves whether they be true or not; and I do that, as I say, in the name of Jesus Christ. Amen.

TESTIMONY OF WILLIAM P. TUCKER

(Also: An Account of the Patriarchal Priesthood)

Speaker: William P. Tucker
General Conference
October 10, 1965
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

I surely have appreciated these two brethren and their words. I would like at this time, to just take a very few moments to repeat a testimony that their father [Charles W. Kingston] gave in my presence on about three or four occasions. And I was so impressed with it on the first occasion, that every other time I saw him I asked him to repeat it, because I wanted the people who were with me to hear it. And I surely hope I can remember it as nearly as possible like he related it.

His testimony impressed me. Because in the very beginning, in joining with this work, we understood the doctrine of the Second Grand Head of Priesthood, and its descent—the Patriarchal office—as Brother Joel had been teaching us; and of how this particular office had descended from the family of Hyrum Smith, through a man by the name of John Wickerson Woolley; that at one time this man was in possession of this Patriarchal power, and it, from there on, came on down as we have knowledge. But it's very difficult to find too many documented references to this effect; and, consequently, the testimony of Brother Charles W. Kingston impressed me so much.

But he told me that upon one occasion, he went to the home of this Brother John W. Woolley. And as I remember the testimony that he gave, he said that hanging on the wall in the room (I believe it was the living room), that a Patriarchal blessing was there; and he took notice of this Patriarchal blessing. It was a Patriarchal blessing given to Brother Woolley—Brother John W. Woolley, and signed by the Prophet Joseph Smith and the Patriarch Hyrum Smith. And in the very closing lines, as I remember, of this particular Patriarchal blessing, Brother Charles Kingston said that it made some statement to the effect that Brother John W. Woolley would one day hold the *"keys."* And Brother Kingston took it upon himself to begin to question Brother Woolley about this Patriarchal blessing. Surely, Joseph and Hyrum were inspired men; and what does this mean—that *"someday you will hold the keys,"* and so forth? And as I remember, it seems that Brother Woolley replied to Brother Kingston that he couldn't divulge all that he understood about this—or all about it—but that he would tell him a story that would explain, somewhat, this particular blessing.

The story that he told was concerning Hyrum G. Smith, who was the Patriarch of the Church of Jesus Christ of Latter-day Saints during that time; of how he, Brother John W. Woolley, had invited Hyrum G. Smith to his home, and he sat right there in that chair. And

Woolley said, *"I told Brother Smith that his father had conferred upon me the Patriarchal keys—the keys of the Patriarchal power—to confer upon one of his posterity when they would qualify; and that what was required to qualify was to maintain the Patriarchal order of marriage."* And it seems to me that he gave him a certain amount of time to qualify; and, as I remember, it was rather short—about two or three weeks, or something like that; at any rate, apparently, Brother Hyrum G. Smith never did comply with the Patriarchal law of marriage and consequently lost the privilege of being heir to his father's Priesthood—that of John Smith, the son of Hyrum. And, consequently, it became necessary for Brother John W. Woolley to continue until his death, acting in that capacity. And then that office and that authority passed on to others who held it in trust.

That testimony impressed me very greatly, because of our doctrine on that subject. And to have a man tell me, on a number of occasions, that he was a first-hand witness of Brother Woolley's testimony concerning himself being a possessor of that authority—and how he came to be a possessor of it—and what he was to do with it; it just fit so perfect, and impressed me very much.

I don't know how many of you here have ever had the privilege of hearing him tell that story, but he is a very able speaker and said it much better than I have told it—and gave more details; and gave it, of course, with the conviction of an eye witness.

A number of other of his testimonies concerning the early years of the Fundamentalist movement, and so forth, also have been very important. As we understand, it was that period of history [that] the principles of the gospel—those principles that have been referred by the Fundamentalist people as the fullness of the gospel, and so forth—had been defended and upheld and maintained as a part of the Church organization; or at least, been administered by men who were Church authorities. They were administered under the direction of such men as President John Taylor and his successors, Wilford Woodruff, and Lorenzo Snow, and Joseph F. Smith. Of course, in the background and presiding over these things was Patriarch John Smith, the son of Hyrum. And later, his own brother, Joseph F. Smith, for an interim, presided in this Patriarchal capacity.

And during this period of time—during this history—where we at present have heard from a number of groups that Fundamentalism had already become separate from the Church, such actually was not the case. It was the very leaders of the Church that continued to propagate these laws and maintain them, and uphold them. It was actually in this century, with the death of such men as Patriarch John Smith, the son of Hyrum, and President Joseph F. Smith, who, as I said, also officiated in the Patriarchal capacity, that it became necessary to separate the maintenance of these principles of truth and righteousness from the activities of the main body of Church membership. And actually it was then you might say, that these movements that we call Fundamentalism, as being somewhat separate movements from the Church, were born.

And I am sure, from studying back in history, and hearing the testimonies of men like Brother Charles Kingston, and others who lived during that time, that it was not the intent of men like Brother John W. Woolley and others—that it was not their intent to organize, to establish a new order, to consider themselves as ones *"Mighty and Strong"* to set the house of God in order; but they lived to maintain the truth, and to open the way for truth-seekers to practice the principles of the gospel and receive these blessings—hoping, waiting, and praying for that time that God would send a man.

And I can remember myself, though being a very young boy fifteen years of age, being converted, by reading the Book of Mormon—to the mission of the Prophet Joseph Smith, and the truthfulness of that book, and joining the Church of Jesus Christ of Latter-day Saints on

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that basis. I didn't even know they had a Quorum of Twelve Apostles. I was about as ignorant a convert, I guess, [as] you could be. The only thing they told me was that I couldn't smoke or drink, and I had to pay them ten percent of everything I earned. And that's all I knew about Mormonism, other than that I had this testimony of the Prophet Joseph and the Book of Mormon.

Well, I came from a Protestant background. I had been to a number of churches—started out in the Methodist, and then went to the Lutheran, and at about eleven years old they kicked me out for asking too many questions. So for a number of years I just kind of studied science, and all kinds of things—I didn't really believe much in God, or anything, until I got a hold of that Book of Mormon. A friend of mine told me to read it and ask God if it was true; and I just laughed, and said I sure didn't think that was possible, but I would read it, anyway. But as I began to read the book, the spirit of God came on me and actually convinced me of those things that are therein.

But, suddenly, I found out that the founder of this religion, the founder of this Church and its subsequent presidents, had more than one wife. And I tell you that you could have knocked me over with a feather. I could hardly imagine such a thing! What on earth had I gotten myself into? [laughter] And so I went and asked the Bishop, and asked the Stake President and some of the missionaries, and all they could tell me was why they did away with it; and none of them could tell me why they really lived it. Of course, they gave a lot of the usual excuses, "*Well, there were so many more women than men*"—and all these kind of things. But I demanded to understand how that could be a moral principle; the number of men and women couldn't possibly make it moral.

And so, being told that the Deacons. . . . I got one of these 100-percent awards, and the award was to be taken up to General Conference. And so I went to Salt Lake City for the first time in my life, at about sixteen years of age. And I started wandering around the town, in between sessions, and suddenly, happened into Zion's Book Store. And what did I find in there but some old books, that told why polygamy was first practiced, and how it was a moral issue. And I became converted to that principle. And then, I had the problem that I couldn't understand why they ever did away with it. [laughter]

And so, from about that age, [of sixteen] I began to look for this man who was going to come. And though I never was attracted to any of these movements—I read the Latter-day literature and subscribed to the different publications; I got a hold of everything I could get a hold of (of course, I made the mistake of saying a few things, now and then—got called in before the Bishop, and rebuked, and so forth—and I learned quite young to keep my mouth shut)—I waited for the day that this man would come. My prayers, I am sure, [were joined] with those of the people from these different groups; who were worthy and sincere people; who had come to practice the law as they understood it, and were continuing to offer their prayers unto the Lord to send this man to deliver them from the bondage that they were in—both temporal and spiritual.

And so I continued on in my course; and eventually, of course, went on a mission to France, and eventually became one of the members of the Presidency of that mission. And while in this capacity, a former companion and friend of mine, named David Shore, had come across the Church of the Firstborn of the Fulness of Times; and sent me a copy of a revelation that was received on the morning of the first day of October, in 1955—the revelation given to Brother Joel F. LeBaron. And as I began to read that revelation, "*Thus saith the Lord. . . .*" I began to burn, right then! He said that He had called His servant, Joel F. LeBaron, out of the land of Mexico, just as He had called His servants, Moses and Melchizedek, to deliver His people; that the prayers of His people had ascended unto His ears, and in this manner did He answer them.

This was the manner in which He answered those prayers, by calling forth this man out of the desert of Mexico; a man unlearned in the great wisdom and knowledge, and so forth, of the world; a man who had the power of God, and the knowledge that had come by revelation, by which he could confound them.

That revelation absolutely thrilled me! because for years, I had prayed, as a very young man, for that man to come; and to be privileged to have a knowledge of his mission; and to be able to work with him—to uphold him and support him.

When I read that revelation, [I knew] that God had heard my prayer, and the prayers of all the others of the different groups in Mormondom, and other places, that were seeking and begging God to send that man who would deliver them from bondage—that with this, the will and power of God had answered that prayer. He had called forth this man, as He called Moses and Melchizedek. . . .

TESTIMONY OF LAWRENCE R. STUBBS

(Also: Descent of the Patriarchal Priesthood)

Speaker: Lawrence R. Stubbs
General Conference (Excerpts)
April 3, 1960
Colonia LeBaron, Chihuahua

I rejoice, my dear Brothers and Sisters, to be here today. I have enjoyed this conference very much. We have been fed much of the bread of life.

The first trip I went to see Brother [David] Shore in Salt Lake City, he was working in the temple and I could not get in to see him. I was thankful to know he was interested in the gospel. Brother [George] Dockstader [had] sent me up to contact him. He adhered to the message he received from Brother Dockstader before we made this trip to Mexico. It is marvelous how the Lord puts things together....

Tears came to my eyes when Brother [John] Butchereit came from Salt Lake. He is a lover of truth, the same as I am.

When I first heard of this work, I was so steeped in the doctrine of the Fundamentalists, I did not care to take time to look into it. My wife put the first Priesthood Expounded in the stove. When I came to Mexico to bring a load of machinery for this good man [Joel F. LeBaron], he gave me a half dozen more to give to my friends. I took one to my home. I wanted to read it as soon as I got time, but both of my wives read them before I did. They asked me questions—I had to get the answers, and I became interested.

Brother [Hugo] Witt came from California, and later, we made a trip here to Colonia LeBaron. Brother Verlan had visited with us [prior to this trip] and the doctrine commenced to make sense. I have felt a peace here that I have never felt anywhere else in my life. I know this is the gathering place that the Lord wants the saints to gather to at the present time.

I have often wondered, when we get before a congregation of this type: ... What is the most important thing that God has for His people? What is the most important for our salvation? I think of two things:

1st.—We cannot obtain a salvation without that holy order of Priesthood after the order of the Son of God that is being exercised among us.

2nd.—The Church of Jesus Christ is the next most important thing, I feel, because it provides the way for His children to be taught and trained in the ways of God.

The great question today is: Where is the man who is authorized of God to preside over All Things? Where is the one man authority that Joseph Smith obtained in 1836, in the Kirtland Temple, when he received the right to preside over all things, and ... act in the self-perpetuating office which is held by one man?

I do not know much yet, but I do know this, Brothers and Sisters—that to know where the power of the Priesthood lies, and the authority, is absolutely necessary; just as much so, as it is necessary to know the character of God before we can become one with Him.

When I think of the great Church of God and how important it is in connection with the Priesthood, you cannot obtain an exaltation in the Celestial Kingdom without baptism. You cannot be sealed for time and all eternity without being a member of the Church.

....

In 1836, in the Kirtland Temple, we have certain orders of the Church of the Firstborn being introduced more fully. This did not happen until Joseph Smith received the Right of the Firstborn—the sceptre of power.

Heber C. Kimball touched a little on the organization of the Church of the Firstborn. He said in Volume 5 of the Journal of Discourses:

> **Journal of Discourses 5:129**
> **Let me explain what the Church of the Firstborn is. It is the first Church that ever was raised up upon this earth; that is, the first born Church. That is what I mean; and when God our Father organized that Church, He organized it just as His Father organized the Church on the earth where He dwelt; and that same order is organized here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio. Brother Brigham Young, myself and others were present when that was done; and when those officers received their endowments, they were together in one place. They were organized, and received their endowments and blessings, and those keys were placed upon them, and that Kingdom will stand forever.**

Where is it today, Brothers and Sisters? Where is the Church of God today? Where is an organization that is teaching the fulness of the gospel of Jesus Christ to the extent that man can obtain a fulness of salvation; and progress and grow to the fullest extent so as to [illegible] the fulness of the blessings of Jesus

You won't find it in the Church of Jesus Christ of Latter-day Saints. At one time, it was the Church of the living God upon the earth; but they have polluted it, like Mormon said they would.

....

We first had the Re-organized Mormons, where Joseph Smith's son and wife broke away from the fulness of the gospel. Then, in our time now, we have the Utah Mormons rejecting the fulness of the gospel of Jesus Christ. They are going away from the Priesthood after the order of the Son of God, just like Brigham Young said the former-day Church did—instituting other ordinances, changing ordinations to Priesthood. So they don't have the Priesthood, yet they are professing to have all God has in store for them.

Now, Brothers and Sisters, can you understand Isaiah the Prophet when he says they will make lies their refuge? He speaks of the drunkards of Ephraim, a righteous branch of the house of Israel, forsaking the truth; their prophets erring in judgment. Search deep the records; every president of the LDS Church, from Heber J. Grant on down, have not represented Jesus Christ in the fullest degree. Yet they are claiming the Church to be His.

Hyrum had not given his office to anyone else. Uncle John Smith came to the jail at Carthage, where he was given the office Hyrum held.

While I am talking about Uncle John Smith, I want to make a statement that was reported by John W. Woolley, and reported by Lorin C. Woolley:

> **John W. Woolley told me that Brigham Young was set apart as President of the Church by acting Patriarch, Uncle John Smith, on his way here from Nauvoo. He was set apart temporarily only. When John Smith, son of Hyrum, the rightful successor, came of age and was married to two women the same day, he became Patriarch to the Church and set apart or ordained Brigham Young to be President of the Church. In regular turn, he ordained John Taylor, Wilford Woodruff, Lorenzo Snow, and**

Joseph F. Smith to the Presidency. John Smith, the Patriarch, had told this to Gazalem (John W. Woolley) on a number of occasions. The office of Patriarch is above that of President of the Church.

John Smith lived there in Salt Lake during the time of those presidents. He held the Second Office.

Brigham Young could not be set apart by Uncle John Smith unless Uncle John Smith held higher authority than he did. And yet these offices were kept hid from the saints and general public. Like Heber C. Kimball said, if they were to let the Re-organized Mormons know—and the others who were already breaking off—who held this authority, they would take their lives. That is why we have so little said about Benjamin F. Johnson, and those who held the Second Office.

I want to bear testimony to you, Brothers and Sisters, I had to get on my knees and go before my God before I received the testimony of this work. It took that to confirm my searching after the truth—to convince me of Brother Joel's authority.

I love Joseph Musser. I saw him enthroned in the Kingdom of God. I heard Aunt Maud tell about John W. Taylor and Joseph Musser giving to her husband the first copy of the Four Hidden Revelations.

I was in a gathering with Joseph Musser, when he explained to us many things dealing with authority. That was when Brother LeBaron's name was mentioned, also John W. Taylor. Many men were gathered together—they knew what was going on, behind closed doors. They sent men to enter into plural marriage, and to be sealed in the temple. . . . It was there, Joseph Musser mentioned about the marriage covenant being sent down to Brother LeBaron in Mexico. Now all these things commence to make sense.

When I met Brother [Alma Dayer] LeBaron somewhere in these flats, fifteen years ago, I was talking to him about the gospel. The subject of his own authority came up. When we were talking about Esther being married to Floyd, he said, *"I told them they did not have to go to Salt Lake to be sealed."* He said, *"My own children don't believe me. They thought they had to go to Israel. If Moses is to be sealed right. You have to let the children have their way."*

Now, I have my own children divided. They were not willing to accept the fullness of the truth. Some of my brothers are satisfied in the Church of the Latter-day Saints; some of my children are satisfied with the Fundamentalists. I thank God, my Brothers and Sisters, that the God of Heaven touched my understanding.

[I want to tell of the time] when the Lord first touched my understanding in the LDS Church. I was in Provo, Utah, at my father's farm. They sang that song, Praise To The Man, and I had just come home from my mission. I got married and settled down. Jeannine was born. I had undertaken the step to enter into plural marriage. Everyone said I could not do it. Melvin J. Ballard said, *"Brother Stubbs, if you do that, you will be cut off the Church."* I said, *"I can not help it. If you knew it was so, and for you, would you do it?"* He said, *"That is between you and the Lord, but my advice to you is to stick to the Church."* If I had, Brothers and Sisters, I would not have this family God has blessed me with. I would only have part of it. I know God will open the way, if we will go forward and live His holy laws and keep His commandments.

I received a letter the other day, that said the Church of Jesus Christ was the Church that would be set in order again. . . . They said it would be the only Church that God would have.

I thought about what was said in the Doctrine and Covenants, section 77—where there is a great future work; where there are 144,000 who are great High Priests, who would gather the righteous from nations, kindreds, tongues

and peoples, and as many as would come to the Church of the Firstborn.

. . . .

I want to read in the Doctrine and Covenants 93:19-

D&C 93:19, 21, 22

I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn;

And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.

When we read in the Doctrine and Covenants section 76, as to how people become members of the Church of the Firstborn; how they enter into the waters of baptism and have to have the Holy Ghost conferred on them; how they have to go forth in order to obtain such rights, then I ask the question: How do you become begotten of Jesus Christ? Is it when you go into the waters of baptism in the name of the Father, the Son and the Holy Ghost? It is a new covenant in your life. To become one with God the Father when you are confirmed a member, it must be Jesus Christ's Church. . . .

God's house is a house of order. He has established a house of order and will not accept anything—only that which pertains to that order of things. He has nothing to do with the polluted church, or those that walk away from the Priesthood. That is why the early prophets saw that the holy branch of the house of Israel and their prophets would err; they would make lies their refuge. At the same time, he told of a time, in section 86—*"to you with whom the Priesthood hath continued."* These men would come forth; they are the chosen vessels of the Lord; they would become saviors to the house of Israel.

In the 113th section, I would like to bring out a point. . . . It speaks of the stem of Jesse. It speaks of that being Jesus Christ. Then he goes on, and in the 5th verse, he says,

What is the root of Jesse spoken of in the fifth verse of the 11th chapter?

D&C 113:6-8

Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.

Going on here about the case of Brother Higbee,

What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, Oh Zion—and what people had Isaiah reference to?

He had reference to those whom God should call in the last days . . . also to return to that power which she had lost.

Who is it that has lost the power of the Priesthood? Is it the Missouri Mormons? Or is it the Salt Lake Mormons? Or is it someone else? Why is the Lord beckoning the Saints to return to that order of things that they once had before it was lost? . . . .

If we cannot become one with God and with all the holy prophets and apostles, we have to be satisfied with less than that, and we will be most miserable. The greatest thing to do, is do our part in building up the kingdom. No other man will build it up for you, that will be worthy of the praise and sanction of God Almighty.

God has His way of doing things. Let's be careful not to find fault, Brothers and Sisters. The Lord's servants are bound to make a few mistakes . . . . We must get the spirit of the Lord with us and keep it as much as we can, and God will bless us abundantly. This is my prayer in the name of Jesus Christ. Amen.

TESTIMONY OF E. ALFRED AHLIN

Speaker: E. Alfred Ahlin
General Conference (Excerpts)
April 1, 1967 (?)
Colonia LeBaron, Chihuahua

My dear Brothers and Sisters,

I have received a great deal of joy in my association with the brethren—those in California in my particular branch.

I feel a harmony now, that we haven't had in the former days of our organization. We are beginning to gather together and work in unity as a whole; we're backing one another up. And for the first time we are beginning to find out just who we are and how far we will go in backing each other up; we are beginning to find out who we can trust with our lives. This means a great deal in this work, because if we are going to be asked to lay down our lives for the gospel's sake, it means simply that we are going to lay down our lives for our fellow men. It's a great deal of comfort to know that there are others here who feel the same way.

I can't seem to correlate my thoughts when I get in front of a group of people such as this, but I want you to know that I feel deeply within my heart and my soul that this is the work of the Lord. I feel very strongly that Brother Joel—this man put before us to guide and direct us in this last dispensation—is to bring forth the fulness of the gospel and build up the kingdom of God in all of its ramifications.

Many times, many things Jesus said are contrary to our natural thoughts. . . . The whole world has gone so far astray in the ways of thinking—in the ways of understanding the gospel of Jesus Christ, that it is almost impossible to sift through by yourself and find the true way, and the true light of God.

When I first heard the fact that there was "*One Mighty and Strong*" out in the deserts of Mexico, that there was one who was acting in the office of Moses, and that this man sitting at the head of the LDS Church in Salt Lake City was teaching false doctrine, I was elated. I didn't know the doctrine. I didn't know who Joel was. I had never seen him—just heard of him. But I knew through past experiences I had—in my missionary experiences and different Priesthood functions in the LDS Church—that there was much, much more to be had other than the understanding we had of the four basic principles of the gospel.

We didn't understand the principle of faith. We didn't understand the principles of repentance, of baptism, or of the gift of the Holy Ghost. I have been in many meetings—many Priesthood meetings, where men have gotten up and tried to explain these things to us, but the more they tried to talk about it, the more confused I got in my mind.

[Because of] the opportunity I had to talk to Brother Dan [Jordan], Brother Bill Tucker, Brother Bruce Wakeham, Earl Jensen and Ossmen Jones, I think I fell in love all over again with the gospel, and [felt] the feeling I

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had when I first heard the story of Joseph Smith some twelve or thirteen years ago.

Just over the period of two years, I [have] begun to understand, and begun to realize just who Joseph Smith was—what his position was. I have heard many things alluded to him—what he had done; I have searched many books trying to find out the history, but just in the period of a few months, or a year, I began to find out just who Joseph Smith was—what a great part he had to play in the eternal scheme of things. And then to find out that he was associated among twenty men—from the days of Adam to the present day—who held this grand sceptre of power; who stood as God to the people, to administer the covenants to the people, to save them and govern them.

This, my Brothers and Sisters, is a great thrill to me, to know that I can be associated with people—and with a man who can commune with God, to bring to pass all of the glorious activities, and the understanding of what life will be [like] in the Kingdom of God in the hereafter. What a revelation, to find out that this gospel can be lived and understood in a practical manner; that a humble person, a person with no education, just as low on the totem pole as he can get, has every bit of a right and an opportunity to understand the knowledge and principles of the gospel as the man who is exalted in his honors. And I'm speaking of Gentile education in the ways of men.

A man applying himself in a hard manner, of working diligently, no matter what he is working at, this is the basic principle of the whole thing—hard work. . . . You can read all of the books you want to read, but without a practical application of things, you've got nothing. And I found out that the gospel is just as simple as that—of applying simple principles, that are being brought forth by these men—by the Savior, and on down the line—that this gospel is a way of life that we all can live.

The whole thing in a kernel is this: That we gather together and unite behind Joel, and do the things that he is telling us to do. I'm not saying to put your faith in the arm of flesh and do everything exactly that you have been dictated, but be a good servant; do things within reason; be able to accept counsel in this life. But when you have your own problems, take care of them. We all have problems. There isn't a man or a woman alive who doesn't have problems. But the real man, the real woman, learns to take care of his own problems without burdening someone else with them.

I have felt the feeling of harmony and unity that I haven't felt before, in this session of conference. I have been down several times before. I have met with many of the brethren before; but this time has given me a great deal of strength and understanding—to know that there are men and women here who are being united together on a common front. They love the gospel. They love the application of it. They have got the groundwork laid now. They have sacrificed immensely of their meager means to get this work going.

There haven't been any millionaires in our midst to contribute vast amounts of money to get this thing going. It's been the humble and meek people who have given all that they have had; maybe a few dollars—that is all that they have; they have sacrificed greatly to get this going.

And now, after the groundwork has been laid—the roots have been cast deep into the ground—now the tree comes and blossoms forth. This I believe very sincerely, in the name of Jesus Christ. Amen.

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TESTIMONY OF THERON W. LEANY

Speaker: Theron W. Leany
General Conference
April 4, 1964
Colonia LeBaron, Chihuahua

[My Dear Brothers and Sisters,]

I want to take this opportunity, and bear my testimony to the truthfulness of this work. I know, without a doubt, that this is the work of our Father-in-Heaven. And as Brother Alma said—that in the past six-seven years (whatever it is he's been here), he's never seen one thing that caused him to feel that it isn't the work of our Father-in-Heaven; and so many things he has seen, that have proven to him that it is the work of our Father-in-Heaven .... But as the natural man thinks and looks upon things, he doesn't accept the things that we are doing as the work of God.

I recall about three years ago—or some time—up at the BYU. ... It's when they were having their—it's something to do with their MIA, when they had a week there, of people that come from all over for school (or something they call it—for people in there); and I, with someone else, was looking at some of the pictures in one of the departments. They had pictures of the Book of Mormon, and in there was the Prophet—a picture of one of the Prophets. He had a big long beard. He had a big, white robe on—kind of dragging, and he wasn't very well kept. And I commented to the woman; I said, *"If someone like him would come among the people today, he certainly wouldn't be accepted as a Prophet, would he?"* And she said, *"He sure wouldn't!"*

People build up within their mind the type of circumstances that they want to come to pass. We can go back to the time of the Jews. They had many prophecies, telling about a Savior that was going to come—one that was going to come and be crucified; and also, when He was going to come in His glory. The scriptures were full of those prophecies, telling about these two occasions. There were many that weren't looking the scriptures, and they weren't looking for these things—just like we have today—but those that were studying the scriptures, the big percent of them, were looking for a man to come down, and come in great glory—a man that was easy for them all to accept. And with great power, He would come and organize the people, and take them—and they would overcome the Romans. And they would be a people that the world would all look up to. It would be easy.

Well, that is the condition we have today. Of course, that is the thing that would be easy for the people; it would be the thing that they would want. It wouldn't take much of a sacrifice, and it wouldn't take much effort, and it wouldn't take much unity; this great leader was going to come and do it all. They would just go along—and get the blessings—and be looked up to.

We find in the LDS Church today, many people aren't concerned about a leader even to come. They don't study the scriptures; they don't know what the scriptures say about someone to come to do the work in the last days—to fulfill the covenant that God made with Abraham; that He would call forth a leader, and that He would gather His people. For we know that if He's going to gather His people, He's going to have a leader; and He's going to have a man in making the lead—to do this work. If we reason at all, we can see that.

Many people don't even read enough to understand that there was a covenant made with Abraham—and that it's going to be fulfilled. We can talk to many people throughout the world—Protestants—as well as Catholics, even—many of them, and they understand these things are supposed to take place. But then we find, talking to some members of the LDS people—that have studied, and they know these things are to take place; they say, *"Well, there is to come One Mighty and Strong to set the house of God in order, but he will come through the leadership of the Church."* Some of them claim he will come as a Bishop, to set all the rest of the Church in order—the high authorities—and all. But he's going to come to the LDS people; and it's going to be something that they are going to be able to see; and it's going to be easy to accept. He's just going to work in with their plan now, of being accepted by the world; it isn't going to cost great sacrifices, and great efforts, other than what they are putting forth now.

But that is the thing that is easy—that is the thing that people want. And we find many people—in talking to them, in connection with what we are claiming; they say, *"Well, I wouldn't accept that, if I knew it was true!"* Those very words! They wouldn't want to make the effort—make the sacrifices—make the changes, to accept the thing that we are doing. And because they don't want it, they are not going to see it the way we see it. They justify themselves, to keep from seeing this—and making them feel bad and worried because they're not accepting it.

I remember, shortly after Brother Joel had at least spent about a month talking about these things with me, I believe—finally, I came to the conclusion. ... At first, I knew I could show him where he was wrong. The first few things he brought up, I couldn't do it. I began to see that I didn't know a thing about the scriptures. Finally, he had me to the point to where I was afraid that he was right. ... At first, I knew he was wrong. Then the time came, after about a month, that I was afraid he might be right. But, oh! I didn't want him to be right. To think of the changes that I would have to make! And I, for about a month, had a real trial within myself; because I had a real fear that he might be right, and I didn't want him to be right. But still, if it was right—I knew that it was the only thing. And as I think back, the only thing that kept me going on, was being concerned about *"truth"*—What was truth? And I knew (I didn't reason on it like I do today; I know that would be a wonderful thing to talk on—the value of truth, and how we should place it in our life)—but I know that's the thing that kept me going—and made me to where I was willing to go on. And it was over a period of maybe a month that I experienced that, that I began to see the beauty and the blessings that would come through applying these principles.

Still, I had many traditions to overcome. And after a period of time, all evidence piled up that it was true, and I felt that I was ready to be baptized; but I let fear take over, and doubt—and, like I say, many traditions—I went on for a period of quite a time, before I ever was baptized.

But I haven't had any doubts for a long time. And I know, in thinking back over my experience, the more that I have put into this work, the stronger has become my knowledge of the truthfulness of it. It's like the Savior told the people, when He was here upon the earth; He said:

John 7:17
[not verbatim]
If you will do the will of my Father, you can know the truthfulness of the doctrine.

And I know that is the way that every one of us will find it in this work. Inasmuch as we are willing to get in and put forth an effort and make sacrifices to do this work, the stronger will become our faith, until it will grow into a pure knowledge.

There are three things that, as a people, we need to be concerned about. There are many others, no doubt, but I have reasoned on the point that there are three things that we have got to get in and do:

1. We have got to be willing to put forth much effort.

We can't sit by, and just go along with this work; because we won't stay in it. We have got to be willing to put forth much effort. We have got to be willing to put forth the effort to where we will learn what our duty is, and then be diligent in doing our duty.

2. We have got to be willing to make great sacrifices—to do our duty, and to accept the will of our Father-in-Heaven, no matter what it is.

3. And then we have got to be willing to work with our brethren—to unite. We have got to work for the principle of "unity."

And these things aren't, any of them, easy to do. It is something that we have got to—be more than just *"natural man"*. . . .

I'm sure we all have read in the scriptures, the great blessings that are in store for a people who will be a part in God's Kingdom when it is established. There will be many people that will receive of those blessings, that are not here today, and that are not helping with this part. But, my! the blessings that are in store for those that—especially, now—that will get in and be diligent and help to establish this work, and help us to where others can come in later.

And they will have these same things to overcome. They will have to:

1. Learn to put forth great effort;
2. Learn to make sacrifices;
3. Learn to work upon the principle of unity.

We need to take every opportunity to overcome anything that is contrary to us working unitedly together, one with another. Many times, up in Las Vegas, while we were there trying to work together, they would say, *"Well, we can't get together, too much, because it's too hard."* Well, in our weaknesses, maybe we can't; maybe there were a few things we couldn't take. But we certainly need to do all we can to learn to work together, one with another, and be able to help one another in our weaknesses, if we can; and if we can't, be willing to forgive, and be patient and tolerant, one with another and not let feelings and enmity come in among us.

Well, I'll tell you again, that I am so thankful for the blessings that I have received from my Father-in-Heaven—the blessings that He has given every one of us. I have a great, and deep love and appreciation for all of you; for the sacrifices that you have made, and the efforts that you are putting forth. And I do pray for the blessings of our Father-in-Heaven, that they will continue with us as a people, and with the honest-in-heart throughout the world—each and every one.

I want to tell you again, how thankful I am for the privilege of being able to be here with you. The past few weeks, I was afraid that I wouldn't be able to work out my affairs to where I would be able to be here; it seemed like it would just be impossible. But last Sunday—the way they worked out—I felt that I was going to be able to come.

And I again want to ask the blessings of our Father-in-Heaven to be with us, and help us to have the strength and the courage and the wisdom and faith to continue on—then to endure to the end. And I ask this, in the name of Jesus Christ. Amen.

FAITH AND SACRIFICE

Speaker: Theron W. Leany
General Conference (Excerpts)
Early 1960's
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

As I listen to the different talks, the different comments by the brethren, I have felt such a joy as different ones come up here. We single them out and think about them, and I do feel such a deep love and appreciation for the efforts that they are putting forth. I can look at each and every one of you, and I know that you are making great sacrifices. I know that.

This is the principle that brings the love and the help of our Father-in-Heaven for us—the willingness that we have, and the effort that we put forth in making sacrifices to do His will; because we don't do His will and His work here, without making sacrifices. To the extent that we will do that, He has that love for us. That should be the thing that would cause us to have the love for one another—the willingness and the love that we have for truth, and for God, and for His principles.

That should be the bond, or be the thing that brings the love between us, as well as in a family. A husband should love his wives and his children according to their willingness to do his will and help establish the work of God. If wives could realize that, it would help them to keep the spirit of God in their home. We find in many cases we all experience where part of the family (because they are not having the attention—the things that they want), they get the spirit of rebellion; they get the spirit of jealousy; they get the spirit of hatred. This doesn't add to their love and their appreciation from their husband. The same in the work of the man. They want the love of our Father-in-Heaven. If we would just realize that it is upon the principle of sacrifice, in the efforts that we put forth, we will gain this love, and we will have His help to uphold us.

We recall Nephi, when he went back with the task to get the gold plates—the brass plates. He had a job to do. His brothers had refused to do it, because they figured it was too big a job; they said they couldn't do it. They weren't trusting in their Father-in-Heaven. But Nephi, who within himself naturally did feel the inability, but through his faith in our Father-in-Heaven, he knew [he could] do it; like he said—and this is one of the strongest statements in the Book of Mormon—he told his father, when asked to go and do this; he said:

> **1 Nephi 3:7**
> **I will go and do the thing the Lord has commanded because I know that He giveth no commandment to the children of men save He shall prepare a way whereby they can accomplish the thing which He has commanded them to do.**

Every one of us need to grow and have that faith. When he went back to try and get these brass plates, God didn't tell him what to do right on the start; he went back, and he used the best wisdom that he had. He tried this way, and he tried that way, and he tried several

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ways; and they failed. We have all experienced those things. And because they failed, he didn't decide that it was wrong—[that] he shouldn't get those plates. He went ahead, still putting forth an effort, and he tried another way, and he [illegible] asked his Father in Heaven to help him. He went back, and the way then, began to open up. We are told in the scriptures.

D&C 58:4
After much tribulation cometh the blessing.

He was getting much experience by acting from the wisdom that he had; and as he kept going, our Father-in-Heaven then began to prepare the way.

He found the King laying out in a drunken stupor, and we are told that the angel told him to take the sword and cut off his head. And he, not being a man that was used to murder—to taking people's lives—it was hard for him to do it. The Holy Ghost, many times, works through our feelings. He hesitated. He didn't want to take this man's life. It was contrary to his nature. Then the spirit of reason came upon him; and he was told the reason and importance whereby his father—and the group—needed these records. He reasoned that this was a wicked man; this man wasn't doing according to the will of God; and it was much better that this one man [should perish]—that he should take his life, rather than all this whole nation dwindle in unbelief. He took the sword, and he cut off this man's head; and he went ahead and put on his uniform, and went in, and he told the servant to give him the keys and let him have these brass plates [or] records.

With the guidance and help of our Father-in-Heaven, and his wisdom and his reasoning, he fulfilled this mission. He did the job that was required at his hands. And many of us have to face like situations; we are going to have to come up against things that naturally are contrary to things that we are used to doing.

We are told in the 107th section of the Doctrine and Covenants; right at the last of it, it says:

D&C 107:99-100
[not verbatim]
Now let every man learn his duty and to learn to act diligently in the office in which he is appointed.

And he that learns not his duty, and is slothful in it, shall not be counted worthy to stand.

That applies to each and every one of us—the women, as well as the men. And I pray that we can learn our duties, each one of us, and that we can act diligently in whatever we are called to do; that we can continue on, and receive the joy in living in the Kingdom of God when it is established; and that we can look back without regret, but with thankfulness for the effort in the part that we played. I pray for these things, in the name of Jesus Christ. Amen.

TESTIMONY OF HAROLD D. TIPPETTS

Speaker: Harold D. Tippetts
General Conference
April 3, 1960
Colonia LeBaron, Chihuahua

My dear Brothers and Sisters,

....

I am grateful for the opportunity to express myself again.

I have been asked many times, by many friends and relatives, why I joined this work. Have you folks ever put a jigsaw puzzle together? If you ever have, you know it is very aggravating to get part way through this puzzle and find some of the parts are missing. Especially when you know all the parts were there when you started. I have found myself looking under the table for the missing pieces. That is the position we found ourselves in when we were in the LDS Church.

In the beginning, when the Prophet had all the gospel restored to him, all the pieces were there. As time has gone by, more people put these pieces together. Many of the pieces have been lost. When my wife and I began to discover that some of the pieces were gone, we started looking wherever we could to find these pieces. We found a piece here and there, but never found them all together to complete the puzzle.

One evening we were invited up to Ogden to Brother Burrup's place. There we met William Tucker, Steve Silver and [not clear]. It lasted for about five hours.... There, all of the pieces of this puzzle fit together; all of the answers had started to fit. And like all puzzles that have a beautiful picture behind them, we could see this picture had started to be very beautiful. We were not intelligent enough to really grasp everything we were told, and know for sure it was true, so we spent the rest of that month investigating and learning all we could. All during the month we were praying about it.

Finally we got to the point we had to know whether it was right or not. We went on a three day fast. The last day of the fast we knelt down to pray, and I said, *"I have to know! I am getting hungry, and I want to know tonight!"* When I went to bed—I had not gone to sleep—the Lord showed me a big book that was open. On the inside of it He showed me another book. On the inside of this little book was written *"The Church of Jesus Christ of Latter-day Saints"*; and on the big book was written *"The Church of the Firstborn of the Fulness of Times."* Above both of these books was written, *"Where you will find one scripture for the Church of Jesus Christ of Latter-day Saints, you will find many for the Church of the Firstborn."* In all my life I had never received anything so clearly. I thought, *"This is too easy."* He showed it to me about a half dozen times. Each time it was more clear.

When I got up the next morning, I told my wife what had happened. We immediately started to make preparations to come to Colonia LeBaron. There was no guess in our mind about

it. Since that time—every time I open the books up, I can read the doctrines of the Church of the Firstborn of the Fulness of Times, and I can see how shallow our former understanding was. Before, I had read the same scripture, but only got the interpretation the LDS Church gets out of them.

There are many wonderful people in the LDS Church who are starving for the truth. It is our duty to see that they get fed. I am grateful to have the opportunity to be up there and do as much good as I possibly can. I know that true patience and long-suffering is the only way many will hear the gospel truth.

I know in the case of one of my brothers in Salt Lake, a little over a year ago; when he heard what my intentions were, he was a mad man, and just raved. In the meantime, I had written him a letter and told him how much I loved him, and it softened his heart. I went to see him again. Dan [Jordan] was with me, and he was a little afraid, because he was with me the first time.

When we came, he was very nice. His heart had melted, but he was still standing fast on what he believed. He said, *"If I knew for sure what you were teaching was true, I would still not go down there."* We still talked to him, and the next time we visited him he said, *"I have got to know for sure, before I go down there."* Brother Bill [Tucker] said next time he would say, *"Brother Harold, I must go down there before I will know for sure."* You see, not once have I told him he was wrong, or that he was a wicked man. I have told him on many things he was right.

When Brother Steve [Silver] and I were going to Salt Lake, I had a dream one night, that I thought was very interesting and to the point of what we were doing. I dreamed we missionaries were up in Salt Lake, and we were tearing down old buildings; and we were taking the very best pieces out of these old buildings, especially the 2x4's and beams (the very strongest and choicest people); we were bringing it down here and building a very beautiful building with it. The interesting part was that Brother Joel and Brother Ervil [LeBaron] were directing the whole thing. I thought this was typical of the work we were doing.

These conferences we have are really wonderful. They are uplifting. They fill us full of the spirit, and we need to go forward and do this wonderful work. We must keep this spirit all the time. The best way I know to keep it is to be engaged in the work all the time.

I had another dream. It was trying to tell me I had to keep the spirit all the time. It seemed I was coming from Casas [Nuevo Casas Grandes] in my car. I was driving as fast as the car would go. All over the road were these big cattle. There were many other cars on the road. They were driving slow. They were careful not to hit the cows. It seemed to me, on everyone of those cows was written, *"SIN."* They were being careful not to hit them and cause them to sin. It seemed I could miss them easy. There was nothing to it!

I passed up a fellow who in reality drives much faster than I do. I said, *"Come on! It is easy!"* A voice said, *"Brother Tippetts, if that right tire goes out, you will hit easy, too."* Then someone said, *"Look, your front wheels are twisted!"* The car was still going straight. . . .

The thought I got, even before I woke up, was: it was easy to miss all those cows as long as I kept the spirit of the Lord with me. Even if my wheels got turned in the wrong direction, the Lord would still help me to go straight. If we do what we believe to be the truth with all our mind, might and strength, the Lord will not let us go very far astray.

When we were out in the mission field, we were accused of not saying, *"I know this work is true."* It did not matter if we did, they would not believe us anyway. Brothers and Sisters, I would like to say to you that I know this work is true. Through this work, and only this work, will we obtain celestial glory.

I pray God will bless me, and all the folks here, that we can keep on the straight path and gain the glory we are supposed to have. I know many times they try to blacken our characters. When that is the only thing they have left to stand on, then that is a strong testimony that it is true.

Before we joined this work, we had a good visit with Stephen Wood of Salt Lake, and his companion Joe Guertsen. They taught us many wonderful things. . . . When they found we had joined this work, they were very disturbed. They visited with us. The only thing they could do was run down the character of the LeBarons.

The next morning the phone rang. It was Brother Stephen Wood. He said, *"Brother Tippetts, how do you feel today?"* I said, *"Wonderful."* He said, *"How did you enjoy that meeting?"* I said, *"It built up my testimony of the Church of the Firstborn."* He said, *"What did you say?"* I said, *"It built my testimony up of the Church of the Firstborn."* He said, *"I have to go; I want to talk to Joe Guertsen a minute."* I told Brother Joe the same. He said, *"If that is the way you feel, we might just as well part here."*

I have been grateful to those brethren for the things they have taught us. . . . I had to have all the pieces to this puzzle, and I have found it.

I pray the Lord will bless us all and help us to keep His spirit with us; [that we may] go forward, and help all who will come and listen to this work; because it is here, and here only, that they can gain their celestial glory. In the name of Jesus Christ. Amen.

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TESTIMONY OF MAURO GUTIERREZ

Speaker: Mauro Gutierrez
General Conference
April 3, 1963
Colonia LeBaron, Chihuahua

[Dear Brothers and Sisters,]

If I had my way I would lock the door and keep you – all of you here, for good.

The work that is about to take place is going to take the help of many here – especially the help of our wives. We cannot afford to have our women interfere in what's about to take place. (I get a little bit nervous, sometimes). [laughter]

Right from the beginning of this world – or before the foundation of this world, God gave a man certain laws to be kept; and also gave a man a woman. And that woman is obligated to follow her husband, if it is in righteousness. I [would] also like to tell you (many of you know this, many don't know – probably don't want to know, either) – in order for any woman to hold any Priesthood, she must hold it through her husband. So get that straight! So, if you [would] like to hold the Priesthood, you must obey your husband. Is that clear enough? [laughter] So, therefore, we have no use – no need for a man, or a woman, that is not willing to take the laws of God – set them in action.

Many things that we are doing today, no people in the world [are] doing; and, therefore, they cannot obtain the blessings of the Lord. This consecration deal is going to take many away from here. Of course, myself, I don't worry about it – I ain't got nothing to consecrate. [laughter]

Our Bishop, Ossmen Jones, told me a new one. He said, *"Well, do you think you will like to enter the consecration law?"* I said, *"Well, what am I going to consecrate? I ain't got nothing – I just got my familles."* But I'm just joking – I'm ready to do anything for the cause.

I appreciate some of the brothers – how they feel towards me. I don't feel that I'm doing anything [that's] worthwhile, but this much I know: that we have got to be ready to lay down our lives for the wonderful work of the Lord, any time that it might be asked – or required from us. The Lord doesn't want any *"chickens"* in this work. [laughter]

As I was saying, we need the help of every woman in this Church, now that the men are going to be asked to either go in a hundred percent, or stay out. You don't have to do it, of course, but it will be better if you did. So, therefore, a man cannot afford to have a woman say, *"Well, honey, we can't do this! Well, honey, we can't do that! Well, honey, we can't do...."* Let's not have any of that nonsense. [laughter] A man cannot hold the Priesthood unless he keeps every law – obeys every law that the Lord has put forth.

I appreciate very much the talk of Brother Rios awhile ago. I was wishing with all my heart that you could have understood every word that he said.

I guess many of you know this – that the gospel of Jesus Christ was given to the Gentiles for the period of 120 years. And the Prophet Joseph Smith, many times, did say it himself – that other people [were] going to take the gospel – after the 120 years, the gospel was going to [be given] to the house of Israel – to other people. And in 1836 – that's when the Prophet did say that – and it was 120 years from then. When would the end of the 120 years be from 1836? 1956. Right around 1955, I understand that Joel had the revelation. And I would like to ask anybody, if they know a place where the things that Joel is teaching here, are being taught right now? I would like to know where – if there's anywhere in the world – there's been a man like unto Moses, preaching the things that Moses taught. Can you tell me where?

Well, the place is right here. And the man like unto Moses is Joel. And I would like to tell you this – that as far as I'm concerned, Joel is teaching more things than Moses taught – (if I'm wrong, I would like to be corrected). And he also is preaching things to us, or showing things to us – things that the Prophet Joseph Smith, himself, didn't even teach to the people in those days. If you [would] like to know what those things are, we can let you know. [laughter]

I would like to tell you right now – we have been criticized by many people. And please stop that, too. Because, if you want to criticize Joel for the money that has been put in his hands to carry on this work.... Many said that with that money, it wasn't used in the proper way – that money was used here, and it was used there; the same things men say about the Prophet Joseph Smith. And maybe Joel is not a prophet.... Was the Prophet Joseph Smith a prophet – or was it just a name? He was a prophet. And we have thousands and thousands of people criticize him for the same thing. And still, right now, people criticize Joseph Smith – they say he was nothing but a bum.

Brothers and Sisters, let's be real careful in what we say. Because those things can come right back to us, and really hurt us. You don't want to stand right in front of a bull and then bounce a ball there, right in front of him – he might hit you in the face. For the things we do say, if we're not careful, they might hurt us pretty deeply – pretty bad. And I would like to tell you, right now, that if you are going to criticize Joel, you might start right from the beginning – start criticizing Adam – criticize many others (I can't think of their names right now). [laughter] Criticize Moses, criticize Christ, criticize the Prophet Joseph Smith, and criticize the whole group of good saints. Because, what did the Prophet Joseph Smith accomplish in six or seven years? In all of the time that he was on this earth, what did he accomplish? Didn't he try to do the same thing that Joel is trying to do right now? Did he, or didn't he?

Answer! Did he, or didn't he?

Voices: Yes.

Oh, yes. How far did he get – how far did he get? Huh? They all backed out – they all chickened out on him, didn't they? [laughter]

Well, why turn around and do the same thing, now that the Lord has been merciful to us and kept the things out there for us to do them – so easy? You just apply a little sense, and nothing to it. Really, there's nothing to it. The true gospel of Jesus Christ is one of the easiest things that you can do on this earth. It's so easy to comprehend it. If I can understand it, I'm pretty sure you can understand it, too. [laughter]

Hey! Sometimes, I wish I could preach great big sermons; like the ones the Prophet Brigham Young used to give. But I want you to

know why I don't hardly fill his place. He had more education than I had—he had eleven days of education and I had seven. [laughter] That explains the whole thing, doesn't it? I went to school seven days. But I didn't go to school all day long—I went to school one hour every night. So I actually had seven hours of education. And if it hadn't been because I wanted to go to the Gentile world—the United States; and they required me to sign my name on the—so I could get my passport, I probably wouldn't have given a darn about it; I probably wouldn't know how to sign my name right now.

I am very glad, and very thankful, that the Lord has been merciful—that He has actually brought me here to this place; because I have learned many things, that I wish many of you knew. I'm not sorry that I'm a member of this Church. I wish every one of you here could have the testimony that I have, and be as strong as I am. I don't like to say that I'm a rock—because I can back out anytime, too, I guess—but I believe it to be true. Many times, I did have little doubts, you know, but I didn't just say, *"Well, I don't think that's true."* I always let the *"time"* tell me.

That's a very good thing to do. If you have little doubts of anything, sooner or later, it will come out. And just take—like your Prophet [Joel] used to say:

Joel F. LeBaron
"If it's of man, it will soon be known; but if it's of God, be careful."

So if this man is not the Prophet that he claims to be, you'll know it. So what do we lose? What are you gaining right now, by sitting there—what are you gaining? If you lose everything you have to join this work, thinking this is the right thing, what the hell do you lose? [laughter] Is it yours? If the Lord gave you what you've got right now, and if you lose it, the Lord will give you more. Ain't that right?

I'm pretty sure that it's time for others to speak.

Brothers and Sisters, I love this work; and I love to see all of you here. Let's get *"united."* And let's see if the Lord really is going to bless us, like He has been promising us. I hope that you give in and really help us to carry on this work. It is very hard for us to do it. Don't criticize us. Don't say, *"Well, what the hell are they doing? What are they showing?"* They are us—you, and me, and everybody; if you leave off just a few more people, we cannot accomplish anything. The Lord needs every one of you here today and more.

I hope the Lord will bless you and open up your eyes—are my hopes, in the name of Jesus Christ. Amen.

TESTIMONY OF LEWIS F. RAY

Speaker: Lewis F. Ray
(Eighth Member of the Church)
General Conference
April 2, 1960
Colonia LeBaron, Chihuahua

[Dear Brothers and Sisters,]

This is really a surprise to me. With so many good speakers, I did not expect to be called upon.

Brother Verlan said most every time the truth came forth, it had a small beginning.

I built a little house out by Moab, Utah. I thought it was a chance to make a little money. At the time, there was quite a development in potassium. There was a chance to make thousands of dollars. One day, I was sitting in my house and it came to me: *"I am isolated—what does a few dollars mean, when compared with a chance in the Kingdom of God?" An acquaintance came to me one day. I told him, "I will sell you the whole place and save you money."* I made the sale to him.

I did not want to quit work, so I looked for a new location. I went to California, then to Hurricane—I had been there before. It was close to the Short Creek people [presently Colorado City, Arizona]. There I met Floyd Spencer. I asked him, *"How do the people in Short Creek get their mail?"* [He said] *"They have had a post office there for years."*

I had gathered all my things to Hurricane. I walked up on the hill on the road to Short [illegible] It was the only way I knew of contacting those people. By and by, a car came along. It turned out to be the same person [Floyd Spencer] I had asked about the mail to Short Creek. I stopped him and asked him (at first, I was very careful)—I said I was not a member of the Short Creek people. He thought maybe I belonged to someone who was persecuting the people of God [the people at Short Creek]. After a little, he relented. He told me about the organization in Mexico and the Church of the Firstborn.

In the 86th section of the Doctrine and Covenants, it said:

D&C 86:8-11
Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers—

For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God—

Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it. Amen.

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I contacted Joel, at the time he was up picking pine nuts. I asked if he had room to bring my things to Mexico, so I loaded my stuff on a trailer he had. I found that two ladies wanted to come too. I kept taking things off so they could bring their things. I had taken about one-third of my things off so they could have room for theirs.

Everything that ever started had a small beginning. When I came here, I was the eighth one baptized in the Church of the Firstborn of the Fulness of Times. So we have traveled a long way since that time.

We have traveled so far and fast; according to some who are head of the Mormon Church, if they could eradicate us, there would not be one [of us] left. We are either backed by the Lord or Satan. In either case, we should have a lot of backing. I know within myself it is not Satan.

I can think back to my boyhood days and I can see my mother standing by one of these old-fashioned churches. She had a Bible in her hand and [she] said, *"I wish I could belong to the church that Paul belonged to."* I did not know anything about the vicarious work for the dead then. I was privileged to have that work done for her.

I believe the LDS Church was set up through the instrumentality of Joseph Smith, by our Father-in-Heaven. It has been like all former attempts. Moses led his people, but when it came to the last step, they did not take it . . . . The Lord told Moses to give Joshua part of his glory. He gave him part of his glory and still he had enough to command the sun to stand still.

If we live according to the teachings of our Saviour and love Him, we will be guided and directed in our actions. I know in my heart the Lord has been mindful of me and some of the people here have heard of the instance I am going to relate.

I was working in a coal mine in Sunnyside, Utah. In those days the work was done by hand. I was laying on my side cutting the coal, when a voice said, *"Lew, get up and sound the roof!"* It was customary to take a pick and sound the roof to see if there were any loose rocks above you. When that voice spoke to me, I dropped my pick and got up and stepped back, and touched the roof. A chunk of rock fell right where I was lying. It had about seven feet to fall. If it had hit me, it would have laid me flat.

That is my greatest testimony—that I have a greater mission to perform.

I feel that I have occupied enough time. I ask the blessings of the Lord Jesus Christ, on this people, that they will live in such a way to have the Lord direct them. In the name of Jesus Christ. Amen.

TESTIMONY OF JOHN G. BUTCHERETT

Speaker: John G. Butcherett
General Conference
April 3, 1960
Colonia LeBaron, Chihuahua

[My Dear Brothers and Sisters,]

This is a privilege for me to speak in your conference. I shall always remember the interest and love that has been manifested in my behalf by you good people. I have taken the attitude that if a man would stand alone and yet maintain correct principles, God would uphold him and he is on solid ground.

There have been many reflections go through my mind since I attended this conference that makes it difficult to speak. I can not avoid the responsibility to be honest before my Maker and to you people. I feel impressed to give you a little of my history in this work.

I came over in 1925 from Germany from a little town called . . . . My parents accepted the gospel in 1899. I had a strong desire to come to Zion; however, God works in a mysterious way His wonders to perform. He does not always give us our desire immediately.

Both of my parents have passed away in this country. They immigrated in 1925. There were many circumstances that hindered them from coming sooner to Zion. You will recall, the First World War broke out in 1914. I was only eight years old at that time, and twelve years [old] when it finished. We had hard times in the country in the necessities of life. We never gave up hope that the Lord would open the way to come to Zion.

In those tender years I bore my testimony to those people that I only had one purpose to come to that great land, and that purpose was to devote my life to the cause of truth. No doubt the Lord knows people (in His providence)—the course which we have to pursue. After I had acquired the language, I served in the Wards of the LDS Church. I came in contact with a brother who taught me the fulness of the gospel—[plural] marriage and the law of consecration. I faced the Bishop's court in Salt Lake [City] and was excommunicated in 1939.

One of the outstanding doctrines which I have always tried to comprehend was the government of God—or the Priesthood of God Almighty. I knew there was authority to live the higher laws of the gospel, and the Lord blessed me and opened the way, that I could at least make an attempt to apply these principles in my life. He gave me a beautiful woman of the royal lineage, and children as a reward for my faithfulness.

He called upon me at that time to go into the wilderness [Short Creek—now Colorado City] and forsake my friends and associates for my convictions' sake. But the adversary has great power, and he has been determined to destroy my family and divert me from the true path. I know that God answers prayers and when I came on this journey today, it was a predestined event and not by mere chance.

I have studied carefully and diligently the claims of the LeBaron family, and I realized immediately that God had answered my prayers before I even asked for additional light. However many false traditions and great pressure of my associations have kept me from taking an open stand in this work; but I did secretly advocate the truth. There are many of my friends here today that put much attention, faith and prayer in my behalf, and were most concerned about me, which I appreciate very much.

I appreciate your spirit, and the love of the Lamanite people. I had the opportunity to live with them in Ozumba [Puebla, Mexico]. This is their country. God will establish them again on this land. These things are true and there is no use denying them. The word of God is full of evidence upon evidence that the gathering of His people has to take place.

Like I mentioned, the key to the situation has always been—(I realized it the first day when I received Priesthood Expounded)—that it was another Priesthood Issue. My studies have convinced me that Priesthood Expounded has superseded A Priesthood Issue or Priesthood Items, as it was published by the Fundamentalist people in Utah.

The Lord must love me because, like I told you, I have been on the spot more than once. People that I loved, associated with, labored with, were against me. [I] gave everything I had to build up the Kingdom of God—including my former associations—and I had to break loose and travel my own journey.

God help me, that is my stand on the truth. God has blessed me with light and understanding, and I must act upon it; and if I do not do so, I will be damned. This is my testimony to you. I will not leave this place until I have covenanted before God; I will go on and sustain the truth.

I have seen persecutions in Utah. I was before the court in 1944 and was put in prison on a conspiracy charge for defending my religion. I am proud of the fact—I have nothing to hide.There has been times in my life when I have been discouraged. There will be many times in your life when you will not be able to know which direction to go, but the God of Israel fights the battles and helps His children.

It takes many years to bring to pass the almost impossible. There is no weapon that will be raised against God that will succeed. *God and one man are a majority.* He will pour blessings on His people and establish His work and redeem Zion, as soon as He can find a people to do so. I believe with all my heart that you are this people—if you will be faithful.

There are many good people in the Latter-day Saint Church, Fundamentalists, and in the world. I pray God might use me as an instrument in His hands to bring others to mingle with you and partake of your spirit. You are a blessed people. My emotions have almost overcome me when I see the progress you have made in a temporal condition. It shows you are an industrious people. You are spiritually blessed. I want to remember your countenances. It is hard, back there in Babylon, to keep the spirit of the Lord which is so necessary.

I have sought with all diligence to find a loophole in your doctrine and tear them to pieces. I know all growth is painful. It hurts to make a decision. It is necessary to be purified and sanctified and fulfill our existence here and become instruments in the hand of God.

I know my hope of salvation is not dependent on any man. It must be founded on truth, and nothing but the truth:

> *"Truth, the sum of existence, will weather the worst, eternal, unchanged, ever more."*

My dear Brothers and Sisters, I pray that you might have the spirit of God; that you will have the strength that is necessary to stand on your own feet, in spite of what any man will think; do not lean on the arm of flesh—lean on God the Eternal Father; in the name of Jesus Christ. Amen.

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PART XII

ADMONITIONS, HOPE, WARNING

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COTEJADO

OUR MISSION TO THE MORMON PEOPLE

Speaker: Joel B. Lefgren
Sunday Service
December 5, 1965
Salt Lake City, Utah

My Dear Brothers and Sisters,

It's a pleasure to be able to be with you again, so soon after the last trip.

I can say that Brother Ossmen and I have had a very enjoyable trip. On our way up here, we have been able to do quite a bit of missionary work. The brethren in California have been able to get out a little, and I would like to say that it's very evident that the attitude of the people—I don't say all of them—but many of the Mormon people are changing a great deal. They are beginning to wonder—ask questions—and look our way.

We are making plans to get the message out to them. And with the background now that we have, and the men we have trained now to send into the doctrinal field, I have great confidence that we will be able to go forth, and that this work will really grow in the near future; and we will be able to contact many of the Mormon people who are searching after righteousness, and who are desiring to take part in the redemption of Zion—in this great work pertaining to the carrying of the gospel to the house of Israel.

I don't know if we realize what a serious statement it is, or what a powerful and a valid statement it is, when it speaks of the covenant that God made—the covenant He made with the house of Israel. If we can realize one thing: and that is—when God makes a covenant, He fulfills that covenant. Here, in the 31st chapter of Jeremiah, starting at verse 31, Jeremiah says:

> **Jeremiah 31:31-33**
> **Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:**
>
> **Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:**
>
> **But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.**

That's a wonderful promise, dear Brothers and Sisters. This promise was first to the Mormon people; just like the mission of the Savior was first to the Jews. And if the Mormon people will take upon themselves this covenant, or renew their covenants before the Lord, and come down to the waters of baptism and make this covenant, this will be fulfilled in their case; the law of God, it says here, will be *"put in their inward parts and written in their hearts."*

I think that every person here, that has become a member of this organization, can testify that that has been the case with them, to a greater

or lesser degree; that these things have actually become a part of them; that they have been able to comprehend things that they never dreamed of before, and that the whole gospel plan, and the whole meaning of the plan of salvation, has meant more to them through this work. And that's what is meant by this prophecy.

I have said many times, what my father told me, but I think I will say it again here. Speaking of these very things which pertained to what his life's mission was, he said to me—

> * Dayer LeBaron
> *"I'm going to write them in your heart, and burn them there so indelibly that you can't forget them."*

And that's what he did. If he didn't do anything else, he did that. He taught his boys the gospel in such a way, that through the experience they had, and so forth, they were able to actually comprehend these things—and understand them in such a way, that they could explain them to the people in a clear manner.

This passage in the 133rd section of the Doctrine and Covenants, is really significant, pertaining to these things; and it means exactly the same thing as referred to there:

> D&C 133:57
> **And for this cause, that men might be made partakers of the glories which were to be revealed. . . .**

It wasn't revealed at that time. But that men might be made partakers of these things—of this covenant that Jeremiah spoke of; when God fulfilled His covenant to the house of Israel—to the fathers, pertaining to the restoration of the gospel in the last days; to the house of Israel and the restoration of the Kingdom—that's what's referred to.

> D&C 133:57
> **And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—**

Now, that's what we have got to learn to do, Brothers and Sisters—especially, you brethren; we have got to be able to go forth, and teach these things in plainness and simplicity. And if we will do this, I think I am safe in saying that we will convert every man in Mormondom—who will just be frank, and relax in their attitude, and get in and investigate.

I think I'm perfectly safe in saying that not one man, if pinned to it—with really an open heart—dispossessing within himself the reactionary attitude and spirit—I don't think there is one of them that hasn't been converted. I don't think there is anyone here in this audience, that can tell me one that hasn't been converted—if they would just come in a proper attitude, and listen to these things explained in plainness and simplicity. The Mormon people have two things before them—two courses: either to reject these books and go down, and receive some of the greatest misery and greatest sorrow that has ever come upon any people; or to accept what these books say and receive some of the greatest blessings. And they are in a position where they have got to accept this work or reject their own books.

These things are brought forth in plainness and simplicity. They are so plain, that the only way that the Mormon people can escape this message, is to take upon themselves this reactionary attitude. And this reactionary attitude is a dangerous thing for any Christian to adopt. I don't care whether it's a reactionary attitude against the Catholics—or against anything—it's of the devil. And if men participate in it—and women—the devil will get a chain on them, and if they are not careful, and if they don't repent, that chain will become so strong that he will actually bind them and take them with him. But the Mormon people—if they will just listen; if they will just open their minds and be sensible, and realize that other people have the same rights as they do; and they are as willing to listen to other people as they want other people to listen to them, and get down to earth and investigate these things in a

proper manner, they will have no trouble in being able to discern the truth of what we are teaching.

I think everyone here, who has investigated anything, will bear me out in this. And for this reason, we should realize the greatness of the work and the mission that is upon our shoulders, and prepare ourselves to be able to present these things in a way that they will be able to go to the Mormon people in plainness and simplicity. I think we have explained these things in every field—in the civil field, the economic field, and the educational or spiritual field—in such plainness and simplicity, that those that would open their minds will be able to appreciate it; and these things will be able to be put into their hearts, and burnt there in such a way that they will be able to go forth and take hold of the blessings that are theirs under these circumstances.

Of course, I realize it takes time. I know many of those who are the most bitter against us today, through the course of time, will be the strongest with us. I have said many times, that the Mormon people are sleeping giants. They don't know the power they have; they don't know the power that's in these books. It's our business to wake up that sleeping giant and get them to see what their mission truly is, because they have a great responsibility upon their shoulders. God has designed that the salvation of the posterity of Father Adam—and the whole world; and the establishment of *"peace on earth and good will towards man"*—and the whole thing; comes through this lineage—through the Mormon people; of course, those who will repent and return to the fulness of the gospel.

Now, let's remember these things. [Let's] study them—probably, harder than we have in the past—and prepare ourselves. Because the day is drawing closer each day, when we are going to have to go forth among them in power and give them to understand these things; in a way that they will be able to comprehend them and understand them, and wake up to the true position—the true duties and obligations—and go forth and perform this work. This is all I would like to say at the present time, and I say it in the name of Jesus Christ. Amen.

COTEJADO

QUALIFICATIONS NECESSARY TO FORM THE NUCLEUS OF THE KINGDOM OF GOD

Speaker: Joel F. LeBaron
General Conference
April 3, 1964
Colonia LeBaron, Chihuahua

[Beginning of talk missing]

. . . .

We have some visitors from the mountains that are here for the first time. They have taken quite an interest in our meetings up there. We have had some very good discussions with them, and they are interested in finding out what's going on. But I would like to do what I can to animate those that have come, and give them the things that they might need to help them carry on. But we should realize that we have a challenge before us—that whenever we shirk a challenge of this nature, we are bound to lose blessings.

The Apostle John—John the Revelator—said for us not to be lukewarm, to be either hot or cold; either be for something or against it; and of course, have your reasons for it—that you can actually stand up and know the whys and the wherefores. In other words, be on the ball—investigate into things;

> 1 Thes. 5:21
> [not verbatim]
> Prove all things (as the Apostle Paul said), and cleave unto that which is good.

If we don't have the good, why then there should be ample means to prove it; and if we do, there should be ample means to prove it. And it behooves each and every one of us to find these things out and take the proper course; because our very salvation and exaltation in the eternal world depends upon it.

If we have a truth offered to us—the Book of Mormon tells us, very clearly—and we reject it, we come under condemnation. It says:

> D&C 50:24
> [not verbatim]
> **He who receives light, more light will be added unto him until the perfect day, but he who rejects light, even that light which he hath, or which he had, will be taken from him.**

In other words, we must go forward, or we must go backward. And it's up to us to use our agency, use our intelligence—our discernment—that we might know for ourselves what the truth is; where the servants of God are; and the course that we should pursue to please our Father-in-Heaven, and work out individually, our own salvation and exaltation.

We find out that almost every place in the world—almost among all men, they are influenced to a greater or lesser degree by public opinion. I have talked to men who are apparently very intelligent men—very good men; they have agreed with something I may have said, until they found out that public opinion was against it; so immediately, they were against it. Now, does anyone here suppose that that kind of a character can ever develop the true independence of thought; that he can come to a true knowledge of the principles of life and salvation? Any person that can't get above that can never come to stand on their own feet, and, as Brigham Young said, *"Receive the true independence of heaven."*

I think we are told, as clearly as the English language can tell us—in the sixth I venture on Faith (that was published formerly in the Doctrine and Covenants)—the principles that we have to act upon, if we are going to receive the knowledge necessary to truly know for ourselves what the truth is. Now, the Lord is depending at this time—this very day—upon a group of men that can receive this knowledge, and act on it; and form a *"nucleus"* that the gates of hell cannot prevail against. That is exactly what the Savior meant, when He said to Peter (I don't know whether I can quote it exact or not)—but it was when the Savior asked him who the people of the world said that He was. Some of them said one thing, and some another. He said, *"Who do you say that I am?"* Peter said, *"You are the Son of God—the Messiah."* And the Savior said:

> Matthew 16:17-18
> [not verbatim]
> **Blessed art thou, Peter—Simon Bar-jona: for flesh and blood hath not revealed this to you, but my Father which is in heaven.**

He said:

> **. . . and upon this rock will I build my church; and the gates of hell will not prevail against it.**

If we can have a church, a group of men that will stand together—that absolutely know, as Peter knew—the gates of hell cannot prevail against it. Any other organization; any other group; anything else that's not taught on that principle, the gates of hell will prevail against it. That's just as sure as the word was ever spoken, exactly what the Savior meant. We have got to go forth and absolutely stand, individually and collectively, upon that testimony which we have as individuals, pertaining to the truth to what is taking place in this work. For me to presume, or suppose, or even think in any way, that this kingdom could go forth and be established in power on any other principle, I would only deceive myself.

And I would like to encourage each and every man in this congregation to use his intelligence, use his integrity, to cultivate a love for truth; and if they haven't obtained this knowledge—to obtain it. Because that is, as I said before, what God must have: a group of men that can stand upon that *"rock"* and know, with a knowledge that can't be shaken, that the course that they are pursuing is the course that is necessary to bring about the millennial condition.

The Lord is going to bring that group out from among the Mormon people. Others will come, but the main kernel—the *"nucleus"*—of that group, will come from the Mormon people. Just as the *"nucleus"* was used by the Lord to take the gospel to the Gentiles, just so, a similar *"nucleus"* will come out from among the Mormon people who will carry the gospel back to the house of Israel, in the fulfillment of that great covenant which God made with our forefathers pertaining to the latter day. The greatest promises that have ever been made to any people, were made to those people who will come out from among the Mormon people and stand upon the *"rock"*; hold to the iron rod as true sons of Ephraim, and do their part in establishing the Kingdom of God and the reign of righteousness upon the earth.

This is the testimony I bear, in the name of Jesus Christ. Amen.

THE PURPOSES OF GOD SHALL NOT FAIL

Speaker: Joel F. LeBaron
General Conference
October 3, 1964
Colonia LeBaron, Chihuahua

My dear Brothers and Sisters,

It is truly a pleasure to be with you at this time. I wasn't able to attend this morning, but I have enjoyed the meeting thus far a great deal – the words that have been spoken by Brother Rios and my brother Verlan. I don't know whether there was anything else that went on, or any other speakers before I came in, but I trust that I can say something that will add to the spirit and the truth that they have spoken.

I might say one thing, and that is: we have the holy scriptures – the Bible, the Doctrine and Covenants, the Book of Mormon, and Pearl of Great Price, together with the teachings of the modern prophets; they have enough in them; the prophecies are plain enough; the teachings are clear enough, that those that will not accept them will be condemned and be damned. And above all, those who will be damned, and be damned the deepest, are the Mormon people who profess to believe in those scriptures, yet will not uphold them.

If we profess to be in the gospel of Jesus Christ, and uphold the holy word of God that is in those scriptures, and will not accept it when it's put forth in all clarity and in plainness before us, our position becomes exactly the same as the condition of the Jews that crucified Christ. Will anyone here dispute that? I think it's a foregone conclusion we should all be able to understand.

We have been given a heritage with those scriptures – with the Teachings of the Prophet Joseph Smith, the Journal of Discourses, and the teachings of our modern prophets – that probably no other people have been given; at least, since the time of Enoch and Melchizedek. (Maybe the people at the time of Ether, in the Book of Mormon – maybe after the Savior came to them, after His resurrection.) We have been given something so clear, and so plain, that if we will not stand on what is in those books, we will have to stand among those of whom it was prophesied that will be cast out and trodden under the feet of the house of Israel.

Now, if anyone supposes that when the gospel was taken from the Gentiles and given to the house of Israel; if anyone supposes for one minute, that the Gentiles wouldn't be in the same condition that the Jews were, when the gospel was taken from them and given to the Gentiles, they are very sadly mistaken. Though it hurts me to think about it, yet I know it, beyond any shadow of a doubt – among the great part of the Mormon people – they have become more proud and more hardened against the holy word of God and those scriptures, than many of the outsiders who don't even profess to believe it.

That may be a hard thing to say, but I absolutely know it to be a fact. I know that some of them will do more to fight the work of God and the

establishment of the covenant to the house of Israel, than the people from the outside.

When the Savior told the Jews, in His time:

> Luke 16:8
> **...The children of this world are in their generation wiser than the children of light –**

He might just as well have said it to the Mormon people today. They have become so proud; they have become so sure of themselves; they have become so blind; they have so totally lost the spirit of charity – from the leadership, to the lay members; they have gotten so far from the true spirit, and the principles that are laid down in those scriptures, that, as Isaiah said it:

> Isaiah 3:12
> **As for my people. . . .**

Who are His people? The Mormon people.

> Isaiah 3:12
> **. . . children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.**

> Isaiah 3:14
> **. . . Ye have eaten up the vineyard; the spoil of the poor is in your houses.**

Now, if any man in Mormondom – any man in this audience – or any other place, thinks that the leaders of the Mormon Church can stand up there; have millions of dollars and great mansions, and think that they are not living off the spoil of the poor, they sadly deceive themselves. They [the leaders of the Mormon Church] are going absolutely contrary to the principles of the Economic Government of God.

And I don't doubt for a minute. . . . Just as Saul of old sought the life of David because he thought he was going to lose his throne, I know just as well as I stand here, that there are men among the leadership of the Mormon Church [illegible] be glad – and would be glad – to have [illegible]edding of innocent blood rather than be dethroned; just as King Saul was. These may be hard words to some people, but if there is anything to what these scriptures teach, they are true words. Isaiah prophesied of them, as clearly as any prophet could prophesy. He said:

> Isaiah 3:14
> **. . . Ye have eaten up the vineyard; the spoil of the poor is in your houses.**

Now, if anyone supposes that Zion can be established on those principles, again, they are believing absolutely contrary to what the holy scriptures teach.

The time is clearly, definitely, and positively established. The signs were given for the coming forth of this great latter-day reformation, when the gospel will be taken from the Gentiles back to the house of Israel. They would again be His people; he would renew His covenant with them. If anything is clear in those scriptures, it is clear that only a remnant would be gathered out from among them – a remnant that would keep all the commandments.

As I say, the *"sign of the time"* was given – very positively and definitely – that the time for this ultimate and final reformation to start, was when the Jews returned to Jerusalem:

> Romans 11:25-27
> **. . . [blindness in part is happened to Israel] until the fulness of the Gentiles be come in.**
>
> **. . . There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.**
>
> **For this is my covenant unto them, when I shall take away their sins.**

Now, if any person in this audience supposes that the God of truth, which we worship, would fail to keep a covenant He made with our forefathers, Abraham, Isaac, Jacob, and the whole house of Israel; when the fulness of the Gentiles comes in and the Jews return to Jerusalem, and the Deliverer would come out of Zion – they should know that Nephi,

through Moroni, definitely and positively, tells us that the purposes of God will roll on until all His covenants and promises are fulfilled.

It's prophesied, very clearly, that the time would come when the weak things of the earth would rise up to confound the wise and prudent; that *"two would put their tens of thousands to flight."* How can anyone in this audience, in any place else, think of a more absolute fulfillment—or any way that it could possibly be fulfilled—than [for] two (you might say) boys, to step forth out of the wilderness of Mexico—[from] the most hated family in Mormondom—a man, whose visage is *"marred more than any man, and his form more than the sons of men"* (as the prophet put it)—and put the whole Mormon Church to flight? Wherever our missionaries go, their only doctrine is, *"Run! Stay away from them! Don't talk to them—they will convert you."*

Not too recently, one of our missionaries went out and completely upset and, at least temporarily, converted six missionaries in a row. It upset the devil so bad, his life has been sought since, and he almost became the first martyr of this Church a few days ago. I'm sure if his time had come, that's the way it would have been.

I can say, Brothers and Sisters, I don't <u>think</u> we know what we are doing; I know we know what we are doing. I know, as well as I stand here, that *"no enemy will ever prevail over me until the kingdoms of this world become the Kingdoms of our God and His Christ."*

Now, someone may think this is boasting, but I know that to be the case because the eternal God has promised me that. I am going to say that any enemy—or any man—who will raise up his puny arm to overthrow this work, will sooner or later, either repent or reap the vengeance of a just God.

I trust that we can truly understand the weight and the burdens that are on the shoulders of each and every man that has come under the covenant and taken upon themselves the name of Jesus Christ, and covenanted to go forth and uphold His laws and keep His commandments in all things. The scriptures tell us very plainly that in the beginning there would be only a very few, but these few would go forth and hold things together and form that *"nucleus"* that would usher in the millennium. And if we will go forth as we have covenanted to do and remember our covenants, to keep them, and live by every word that proceeds forth out of the mouth of God, there is no reason why we cannot be numbered among our posterity, as among the elect and honorable men of the earth.

I hope that those here, will not take what I have said in the spirit of boasting. I say it in the spirit of humility, and the spirit of warning. And those who suppose otherwise, I hope that those who are here will take this message to them, for I say it unfalteringly; I say it because I know what I am saying. And I do this, in the name of Jesus Christ. Amen.

JOEL'S HOPE IN THIS PEOPLE

Speaker: Joel T. LeBaron

General Conference
October 16, 1966
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

I can tell you, from the very bottom of my heart, that I am very grateful for this day—[for] the things that we have been able to accomplish. I have been looking forward to this time for a long time; that we would truly be able to go forth and carry out God's plan pertaining to this people as He would have us do it.

Now, Brothers and Sisters, from now on it's up to us. We must! and I mean we MUST! go forth and carry these things out—carry out the instructions that we have received this day. If we will do this, Brothers and Sisters, I am prepared to say that we <u>will</u> be able to go forth [and] carry the message to the nations of the earth, and bring about the fulfillment of these great and glorious prophecies, in a manner which we can hardly believe at the present time—or fathom—or understand.

It reminds me of the last few hours I had with my father—the things he told me—I couldn't fathom how they could possibly be fulfilled. [It] seemed like something that was utterly impossible, in the face of the things that I had seen up to that time. So I want to testify, Brothers and Sisters, that those things which he prophesied unto me, and told me would come to pass, <u>are</u> coming to pass. And I am seeing them fulfilled—and I have seen them fulfilled. And I know that we are in a very similar situation at the present time. It's almost impossible for us to realize how these great and glorious prophecies can be fulfilled through a bunch of weak mortals as ourselves, and those who will come in to help us in the carrying forth of this work.

But I know that just as those things my father prophesied of and spoke about, at that time, were almost incomprehensible to me—those things that are almost incomprehensible to us at this time—if we are faithful, we will be able to go forth and see them unveiled before our eyes, and these great and glorious prophecies fulfilled before us; [and] that we will be able to take part in them—in the fulfillment of these great promises, [and] our children after us. And it will come about—in many cases, in apparently a very simple way—but it will come about. These truths will go forth to the human family.

And those that are out there waiting, as Brother Siegfried said—that don't come to a knowledge of the truth, because they don't know where to find it, we will be able to get to them in a marvelous manner, [and] be able to teach them the truth, that they <u>will</u> be able to find it; that they will be able to have joy, as we have had joy this day, and during this conference; [that] their minds will be enlightened, and they will be able to go forth and receive the blessings also, that we so much desire to obtain ourselves.

I don't want to elaborate at this time, upon these prophecies. They have been read many times before us; and we have read them—and we have studied them. But I want to encourage every person in this congregation to not step aside; but to carry forth, and fulfill that which we have promised to fulfill this day.

We are in a period of transition. It's been almost eleven years, to the day, when this organization was incorporated—or a corporation was established, through which this organization might work. We may not think, or realize the worth of what has been accomplished during those eleven years. But the foundation is laid, Brothers and Sisters. It's laid so strong, that I'm sure that the gates of hell will not be able to prevail against it. It reminds me of what my father told me, on various occasions. I have repeated it, I'm sure, from this pulpit, probably more than once, but I never forget it. He said:

* Dayer LeBaron
"I'm going to teach you these things, Joel. I'm going to burn them in your heart, and I'm going to burn them there so indelibly that you can't forget them. You cannot forget it!"

And that's what we must do. That's what we, as leaders of this church, must do; that's what we, as members, must do; we must teach. We must burn these principles in the hearts of our fellowmen; burn them so indelibly, that they cannot forget them; that these principles, during this eleven years of struggle—of sweat, and of blood.... If we have been able to have these things burned in our hearts, and burned there so indelibly that we cannot forget them, that is what God wanted; that is what He was after. The rest really isn't of very great significance. The thing that is of great significance, is that these things are in our hearts and in our minds, and that we understand them; and they are burned there so indelibly, that we cannot forget them; that we can go forth and be God's people, and He be our God; that we might be a *"covenant"* people—that keep our covenant.

I would like to read one passage; Doctrine and Covenants, 133rd section, verse 57—and on a ways:

D&C 133:57
And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—

What a beautiful statement. [It] seems more beautiful to me, every time I read it.

. . . for this cause, that men might be made partakers of the glories which were to be revealed. . . .

How could we be made partakers of the glories which are to be revealed on any other principle? The Prophet Joseph Smith brought forth the fulness of the gospel to the Gentiles, and taught many things in *"plainness and simplicity."* It's been our role to explain them with greater plainness, and greater simplicity, that these things might be burned in our hearts and put in our inward parts. It says He did this—

D&C 133:58-59
To prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation and two shall put their tens of thousands to flight.

And by the weak things of the earth the Lord shall thrash the nations by the power of his Spirit.

Have we not seen these things fulfilled, to a greater or lesser degree among us, today? I'm sure that we have. I'm sure, if we will go forth with all our heart, might, mind and strength [and] keep the covenants that we have taken upon ourselves, we will be able to do that which we desire to do; we will be able to see these things fulfilled before our eyes; we will have great joy and rejoicing—far greater than we have known up to this time. And we, to

gether with our posterity after us, will receive these great blessings of peace and righteousness; be able to be made participants of those glories which are to be revealed—and which are being revealed; we will be able to rejoice, not only in this life, but throughout time and all eternity—and receive joys and glories. We will be able to go forth, as Brother Siegfried said—embrace—clasp the hand of our dear Brother John Butchereit, who has gone before us; Brother Mauro Gutierrez, Brother Floyd Spencer, Brother Brigham Young and John Taylor—the Prophet Joseph Smith—and all these men that have fought the good fight and lived for these things which we are living for; that we will be truly worthy of them, and be able to glory in those great blessings of eternal life.

Let's go forth, Brothers and Sisters—and especially, the leading brethren of this movement—let's do our duty; let's see that these things are carried out. And to this end, I pray that we might carry the things out that have been decided upon this day—I pray, most humbly, in the name of Jesus Christ. Amen.

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THE SPIRIT OF GOD VS. THE SPIRIT OF THE ACCUSER

Speaker: Joel F. LeBaron
General Conference
August 7, 1971
Colonia LeBaron, Chihuahua

My Beloved Brothers and Sisters,

It's truly wonderful to see you all this morning, and be able to gather together with you here in this conference. And I certainly pray that while we are here during these meetings, the spirit of the Lord will attend us, that we will be able to derive from these meetings those things which we especially need at this time.

I feel that we have come to a time in this work when there are going to be some changes. I have been asked if I was discouraged because of some of the happenings[1] – some of the brethren that have left us. But to me, this doesn't make me feel that way. I feel as I have never felt before – that now is the time to be encouraged; now is the time that this work is really going to progress and go before the people; when we will be able to truly get a spirit of unity, friendship, and brotherhood – sisterhood – among us.

I feel that the great efforts that Satan has gone to, to destroy the faith of our people, is the markings of a new dawn for this work. I think he has gone to these great extents because he knows that his time is drawing short – getting shorter; and that this is the only work on the face of the earth that can go forth and *"bind up the law and seal up the testimony."* It has the knowledge. It has the power – and those things that are necessary – to throw his power down, in the earth, and usher in the great millennium of peace.

And I want to repeat again: I think it is the time for us to especially take heart, and realize that almost in every case in the history of any work, these are the times that have preceded the greatest successes and their greatest works of progress and accomplishments. And I feel, very strongly, that this is the case with this work at this time; and that it's time for us to gird up our loins and prepare ourselves to go forward and preach, and begin to – with a lot greater power and force – gather the people, and prepare the way before those that desire to gather out of Babylon and partake of those blessings which God has promised His faithful sons and daughters in these last days; those that are willing to go forth and keep His commandments, and stand with the Priesthood of God and keep their covenants before the Lord.

It is very saddening to me to see men go forth from among us with the spirit of the accuser – accusing the brethren. I feel to remind everyone here, that this is one of the things that we have been told to guard, more than anything else, against. And let's don't let this spirit of the accuser take possession of us. I don't feel to accuse those that have left this work and rose up to try to overthrow it. I feel sorrowful for them; I wish I could do something for them; I can't help but at times feel *"blue"* because of their absence. And I hope that we can take a course that may help to open their eyes and help them to change their course, that they might not meet with sorrow and heartbreak, and such things that come to those that fail to keep their covenants before the Lord and live by His word – keep His commandments.

I feel, very strongly, that the spirit of the Lord has been with me, to encourage me, and to impress upon me the necessity of getting a proper unity among our people – and going forth and begin to bring others into the fold. It seems like we had such confusion among us for a period of time; it was almost useless to try to bring anyone – any new converts in. I feel that these things have taken their course, to where this condition is being eliminated among us; where we can go forth again, in the power of the Priesthood and the power of the spirit that we had in the beginning of this work, and have the same success again in our efforts – in our missionary work, that we had in the beginning. And those that were among us here in the beginning, probably remember that almost no one ever came down that wasn't converted, because of the great spirit and power that was here.

And I know what this spirit means. I know what it means to the progress of any work of righteousness in the world; I know that it's necessary, especially, to any movement of this nature. And I feel that we should humble ourselves before the Lord and renew our covenants before Him; and strive with all our heart and soul to have this spirit of knowledge, and spirit of peace, and the true spirit of charity and unity among us.

I will never forget where I learned most to appreciate this spirit – learned first, to truly be able to enjoy the comforting feeling and peace of this spirit; and I learned it, probably, first and foremost, in my associations with my father. I remember so well, and so dearly, the spirit that existed between he and I, because of our desire to forward the purposes of God upon the earth – because of our unity of purpose. And I feel that we should make an utmost effort at this time, to get this same old spirit among us that we had in the beginning of this work, and throw off these ideas of discouragement – or ideas that the work isn't going as fast as we think it should; and those things which might tend to make us feel that it wasn't worth our while to go forth and preach, and do a missionary work.

Brothers and Sisters, I'm sure that each and every one of us understands what this spirit is – at least, to a greater or lesser degree. Let's live worthy, and have it in our hearts individually, and then we can have it in our hearts and amongst us collectively, and we can go forth and spread this same spirit to our fellowmen. And it's only in this way that the Church of God can advance and the gift of the Holy Ghost can take hold of the hearts of the people, and the purposes of God can be accomplished – and the purposes for which we have gathered here and made the efforts and sacrifices that we have.

So let's again remember the necessity of this – get down on our knees before the Lord and keep a prayer in our heart, continually; not feel to hold feelings or hatred in our heart toward any man; all of these things – of the spirit of revenge – or anything of this nature. Let's watch our heart; let's keep it from these things; and go forth and accomplish the purposes God has in our being in this work, and live worthy of being partakers of these great blessings which are promised to the faithful sons and daughters of God in these last days.

If you will excuse me, I would like to say a few words in Spanish.

1 Footnote: Ervil, with many of the brethren, their wives and children, left the Church.

HUMILITY AND PROPER ORDER OF THOSE IN AUTHORITY

Speaker: Joel F. LeBaron
General Conference
August 8, 1971
Colonia LeBaron, Chihuahua

Beloved Brothers and Sisters,

I think it's needless to say that I have enjoyed very much the spirit of this conference – the spirit of those who spoke.

I especially enjoyed the spirit of Brother Lane and Brother Sammy. I know what men of this caliber can do, and what they can attain to if they will put their minds to it; [if they will] be humble, and not become wise in their own eyes, and think maybe that they are smarter than someone else.

I think that this is one thing that I want to counsel them against at this time. Not that I have seen this tendency with them. But when men are given ability, many times – when men are given great gifts, the most dangerous thing for them – the thing that is most apt to cause their downfall, is that they get the spirit and attitude that they are smarter than someone else – that they can do things better than someone else. Even though it may be true, it has always disgusted me to see anyone take that attitude. I personally don't like to even think I'm any better than my associates; that I'm any smarter than they are; that they have some special reason that they ought to render any special homage to me – other than their basic friendship, sincerity and brotherhood.

My Brothers and Sisters, to me, this is the spirit of the gospel. We have some young people coming up among us that have very great talents, that have had very great opportunities, who have come through wonderful parentage. They are among the sons of Aaron; the sons of Moses; [the] lineage designated to hold the keys to the salvation of the posterity of Father Adam in these last days.

My Brothers and Sisters, let's be nursing fathers and nursing mothers to those that are around us. Let's not take the attitude – or think that we are better than someone else because of our lineage. I think that this is one of the biggest mistakes that we English make, one of the biggest faults that we have; one of the things that makes it harder than anything else for us to unite ourselves; especially [to] unite with the Lamanite people, and truly be nursing fathers and nursing mothers to them.

I believe – and I believe very sincerely – in the example that our Lord and Savior set before us. He went about performing His mission. People couldn't distinguish Him, just by looking, from the people that He was associated with – from His disciples. When the officers of the law, and the men went out to find Him – the men that took Him in at the time He was judged and crucified – someone had to tell them who He was; because He wasn't out putting on airs, or thinking He was better than someone else; or that He had to have some special distinction or honor so that everyone could understand what a great person He was.

These things have always been contrary to my nature. These things have always disgusted me, when I have seen this spirit manifested in anyone. I hope that our young people can learn this lesson and make it part of their lives, maybe without going through some of the sufferings that I have had to go through, and some of our other brethren have had to go through. If they could remember this lesson in their youth, and as they grow up and go out in the world; and especially these two men that have been called – Brother Lane and Brother Sammy – that they can remember this, that they can keep a spirit of humility, a spirit of sincerity, a spirit of love and companionship; charity, in every sense of the word, for the faults of others; that they can suffer when other people suffer; that other people's problems will be their problems; and that they, if they have been gifted – if they have been given a calling – that they will make it their business to help heal the wounds of the afflicted and the sick – especially those who are spiritually sick.

Brothers and Sisters, I would like to call your attention now, to a certain principle. It is a basic principle that is eternal in its nature. We can bring an example of it today, in the calling of these two young men to the Apostleship.

Who were they called by? They were called through at least the First Quorum of Presidency of this Church. Does this First Quorum of Presidency – are they going to have to bear in the future, at least to a certain degree, the responsibility for the actions of these men? They are going to have to bear that; they are going to have to be cognizant of the conduct and of the work of these men. If they find that these men do anything which is contrary to the spirit and basic duties of this high and holy calling, they have a definite responsibility – or any who may be placed in this same position, in their stead – in case they are released or in case they pass beyond the veil – whatever the case may be – they are going to have a responsibility to set these men in order, or release them, or whatever is necessary, so that they do not continue to disgrace the work of God – in case they should ever come to this condition.

This is basic. If the [Presidency] calls someone and sends them out to do a work, they have to bear a certain responsibility in seeing that these Twelve go forth and do their duty, in carrying their mission as they should. And if they [the Twelve] don't do that, and don't keep a condition of contact between them and their file leaders, then something is wrong.

Certainly, if these young men get out of the way, it would not be the duty of the Quorum of Seventy to correct them or straighten them out. If they knew of something that they had done wrong, that merited something more than a private contact, then it would be their duty to go to those in authority over them and make these things known. But the Seventy couldn't carry the responsibility – couldn't be expected to carry the responsibility of these men's actions; but the Presidency is what has to carry the iniquity, or carry the burden, or carry the responsibility of those who are in the Quorum of the Twelve under them.

And these are basic and eternal principles. I think that they are principles that we do understand – at least, we should understand; they are self-evident principles. If the Presidency gets out of order – out of the way – who is the first man who has to carry the responsibility, or the iniquity, or the burden of what this Presidency is doing out of the way; or to help get it straightened out; or to stand the responsibility before the world for what they are doing, if not the Patriarchal office?

If the Patriarchal office gets out of the way – gets false doctrines in its mind, or the man holding it starts to teach things that are erroneous, whose responsibility is it to straighten these things out, first and foremost, if not the man above him, or the man holding the office Moses held? The man holding the office Moses held, whether he appointed the [Patriarch] directly or whether he didn't; whether [the Patriarch] was appointed before he came into office, and was upheld by him – whatever the case may be – as long as that man is upheld in office by the Melchizedek office, the Mel-

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chizedek office has to carry a responsibility in that man's actions and doings and it cannot be side-stepped.

It is not the Presidency's place to come in and straighten this man out if he gets in error. It's the man that stands next in authority over him, because it's the man through which he [receives] his authority. His authority is only a part or a ramification of what is held by the First Office. For someone to come up and challenge the right of this [First] Office to do its duty to carry out its obligations pertaining to these things, is a very serious matter and I want to explain to you why. Before this, I want Verlan to again recite this little poem that he recited.

Verlan LeBaron – Reciting
Brigham Young said (I think it was like this):

All the revelations that God ever gave, teach simply this: Son, Daughter, you are the workmanship of mine hand, so walk and live before me in righteousness. Let your conversation be chaste. Let your daily deportment be according to my law. Let your dealings one with another be in justice and equity. Let my character be sacred in your mouth. Do not profane my holy name, nor trample upon my authority, or do not despise any of my sayings, because I will not be disgraced.

For anyone here that understands the nature of the First Office in the Priesthood – who stands responsible for that office? Whose business is it to correct it, if it gets out of the way? Brothers and Sisters, this is something that God Himself stands responsible for. And I want to bear you my testimony that He will not be disgraced by some upstart who thinks they are smart – being given the power to set him [the First Office] in order, because this is God's business. He is the one, the individual that deals and stands responsible to the world, by oath and covenant, for this man.

* Among other things, I have been promised by three different individuals – by my grandfather LeBaron, at the time he gave me my patriarchal blessing; by my father, when he was on his deathbed; and by the Lord, God Almighty – that no enemy would ever prevail over me. And if anyone thinks that they are going to rise up as an enemy and prevail over me, they will have to do it over the testimony of these three men – these three individuals.

I knew my father, I'm sure, better than any other man on the face of the earth. I knew the spirit that he had. I never cease to reflect – and even to this day – enjoy the sweet spirit that existed between he and I in our associations; which I'm sure did not exist (at least, to anywhere near that extent) with any other of his sons. I know the spirit that he had with him. And I know that through his teachings and his example and his association with me, he put that same spirit into my heart and it became a part of me. And I know, Brothers and Sisters, as God lives, that that same spirit has been with us in these conference meetings. I know that I have not grieved that spirit, and that it has not left me. No matter what anyone may think to the contrary – or may say to the contrary, I know whereof I speak.

I want to bear you my most humble testimony; I don't want to say it in any boastful way, but I know that my Father-in-Heaven will carry me through to the fulfillment of my mission, to its fullest degree, and that *"no enemy will ever prevail over me"* or keep me from doing this work.

[Began speaking in Spanish]

COTEJADO

PREPARE OURSELVES FOR FURTHER KNOWLEDGE

Speaker: Floren M. LeBaron
General Conference
October 16, 1966
Colonia LeBaron, Chihuahua

Dear Brothers and Sisters,

This is a real happy day for me. My heart cries out with joy and satisfaction in the things I have heard and witnessed. I hope and pray that we, as a people, can continue to enjoy the spirit that has been here, and not let it slack off as the weeks go by between now and the next conference, but carry it with us in our hearts and bosoms to the distant places we might go.

I am very much impressed with the remarks that Brother Jensen gave us, and the counsels and the laws he laid down. He spoke of robbing God. Brigham Young said that anyone who unduly prizes anything beneath the Celestial Kingdom is an idolater. That goes hand in hand with what's being taught and said. Now, do you think for one minute that the Lord is going to accept a bunch of robbers and idolaters with His people? A man who steals a dollar is a thief. If he has had his heart set upon the things of this world and unduly prizes them, to that point, he is an idolater. The Lord won't put up with these kind of things forever, from those claiming to be His people.

Hundreds and hundreds of times, we hear the plain and simple laws of the gospel: love your neighbor; don't steal; don't covet. There is the law of consecration – and the different laws. We have heard them and heard them, over and over again. Now, this people should know the laws. They have got the word of God before them – they have got the books. We are commanded to study them. . . .

Now, the Kingdom of God is going to roll forth; it is going to triumph in the earth. He is going to keep the people that will do it; and I know there are a lot of men and women in this congregation that will never again bow the knee to Baal; that will stand firm and true upon the *"rock"* of revelation and help this work triumph in the earth.

How are each one of you going to feel – if, by and by, you found out that there was a solemn assembly called wherein Christ maybe personally administered to those there present and you weren't called in? How is it going to make you feel? When are we going to begin to realize and understand and have it a part of our being, the fact that the gospel of Jesus Christ brings joy and satisfaction far beyond the opposite course? It is such a small price that we are required to pay for the great and wonderful blessings that are ours, through obedience to a few principles that bring us joy while we are doing it.

One other point I would like to touch upon: Is the necessity of training our minds in channels that will enlighten us and help us; and not let our minds wander on the things that are of no value. Constantly be engaged in your minds in

something that will be uplifting, thinking upon the things of God, upon the problems of the children of men, that are inclined to uplift and build up the people—build up your brothers and sisters. Constantly keep in mind the problems of your brothers and sisters—of each other. Think in their behalf. Scheme in their behalf, that you might be able to uplift them; and in this way, let your light so shine that others will see your good works and glorify our Father which is in heaven.

This is the prayer I ask; that the Lord will bless each and every one of us in our righteous endeavors to go forth—and roll forth His Kingdom. I ask it in the name of Jesus Christ. Amen.

TO PUT FORTH THE NECESSARY EFFORT

Speaker: Floren M. LeBaron
General Conference
August 7, 1971
Colonia LeBaron, Chihuahua

My Brothers and Sisters,

I am also real happy to be here. I am thankful to be associated with this work. . . .

I was thinking, while I was sitting there, of the effort a great musician will go to, to learn to play an instrument; what a great effort a person will go to, to learn to become a doctor.

One time, I went somewhere in California, where this man called in all kinds of people to perform: musicians, singers, and so forth. This one man that came in could tap a finger, a foot, two fingers—three—each one at a different rhythm; and keep them—several—all at the same time, in perfect rhythm, independent of each other.

The talent that was displayed that night was marvelous. If we, as a people, would have this determination to keep our spirits in tune with God, by putting forth efforts of that nature—have that kind of determination; if we want to bad enough, we will do it—we can!

Another time, there was a young man listening to a great orator, a great educated man [who] really had a background and knowledge; and after the sermon, he hung around; he got to say something to this man, and he said: *"I would sure like to know what you know!"* He said, *"Really would you? Well, come with me!"* So he took him down—walking along the street. All of a sudden this man, who was somewhat bigger, grabbed this young man by the neck and shoved his head into the water and held it there. This boy struggled with all he could—with all his might, to get out. He shook himself loose and stood up, and said, *"Professor, what did you do that for?"* He said, *"I want to teach you a lesson. When you are willing to put forth the same kind of effort to know what I know that you did to get out of the water, then you will be able to do it; you will be able to learn it—to know it."* That's the kind of effort we have got to begin to display in this work, if we want to make it go.

Another thought that has been strongly on my mind, is the Lord's Prayer, when He said:

Matthew 6:10
Thy Kingdom come, thy will be done in earth as it is in Heaven.

The eternal plan that God has in operation in the heavens is the plan that He wants to put here upon the earth. I don't think I have to go into a lot of detail, or say too much on how things are organized up there. We have a basic knowledge of who the authorities are in the heavens; and who is the head, and who is the second man in authority.

It seems real logical to me that God is going to set up a branch of His government here upon the earth—a branch of His Church and His Kingdom. He is trying to have things done

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here upon the earth, as it is in the heavens, and He would certainly pattern His Church—His Kingdom, after what He has in the heavens.

When I watched how things came about [and] watched the spirit [that] came upon people that oppose this work, it has always been a testimony.

On many occasions, I heard my brother Ervil tell the people [that] when Joel began to bring forth the Priesthood platform and doctrine this Church stands on, that he would bring forth a point. Ervil would ask: *"Where did you get that? Where did you learn that? Where do the scriptures prove it?"* [Joel would say] *"Well, I don't know."* Ervil would go to the scriptures (according to his own testimony), and he would find that it was in the scriptures—and it could be backed up by the scriptures. For many years, this was the case. I want to tell you that it will continue to be backed up by the scriptures. All it takes is a very few passages, to understand the general platform.

I am reminded of what was said about my father, at one time: This man says, *"Brother LeBaron, how come you know so much?"* He said:

> * Dayer LeBaron
> I don't know very much. I'm a stocking man. I don't have much time to study. But I know a few passages; and I know a few truths; and I know they can't be overthrown. I apply them, and they can't begin to sink.

Here is a little saying, I have said before, on this stand; and I would like to say it again: That, *"A person that's all wrapped up in themselves, makes an awfully small package."*

Brothers and Sisters, let's don't get all wrapped up in ourselves. Let's take to heart some of the things that have been said on this stand today, and really bend our backs, tune our hearts, and put forth the necessary effort.

If you will excuse me, I would like to say a few words in Spanish.

THE NECESSITY OF DEDICATED MEN

Speaker: Floren M. LeBaron
General Conference
Following Joel's funeral (Excerpts)
August 27, 1972
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

I hope God will inspire me that I can give to you some of the spirit and enthusiasm that my brother Joel and I experienced when we talked about certain aspects of the work. . . . Brother Joel never left without leaving each man in his calling sufficient knowledge to carry out that which he was called to do—to do everything that is necessary to do at the present time.

One thing that people may be quite concerned about is civil authority—civil government. In relation to this, I want to bring to your minds a few facts of history—brief facts, as most of you know them already.

I don't remember dates, but years ago God saw fit to prepare a humble shepherd boy in central Mexico, and put His spirit upon him; enlightened his mind, quickened his understanding, and put certain desires and determinations into his heart, that he might bring forth a reformation in preparation for great things to transpire in this nation. His name was Benito Juarez. And I don't need to go into all the things that he did. He is called the *"Benefactor of the Americas."*

Brothers and Sisters, he can be our benefactor, and benefactor to many other people on earth, wherever they come from. I will say this—that in Benito's field, he was a true servant of God. . . .

The cause of the Mexican Revolution—land and liberty—was taught commonly by the ancient prophets, in one way or another. Benito Juarez studied these things out. He knew the law of God in relation to certain of these things. He wanted the best thing on earth for his people, but he knew he could not present it to them on religious terms. So under divine inspiration he formed a plan wherein the very religious people—the very church—who was dominating this nation under ecclesiastical dictatorship . . . he turned them to defend his stand against their own program, and did it out of their own scriptures. . . . He put it in different terms.

Later, other great patriots rose up and carried on this program. Many great men gave their lives to establish it. The way for peace and liberty to triumph in the earth is to have more great men—and have them to no end—who will get this kind of a spirit. . . .

A portion of the civil kingdom of God is right here with us, which we can look to, to have our rights defended. I would like to see our people help to bring about a condition where we could get the full advantage and benefits from that portion of the Kingdom of God. . . . If you imagine that God is going to set up another branch of civil government that is going to go directly contrary to His plans with relation to this nation, you're fooled; because He is not going to do it. . . .

Among our people (I have seen it time and time again)—among the American people coming down here—they have been here for a long time, and they haven't so much as learned the customs of the people; how to talk; how to present themselves; what to do and say, under certain circumstances that you come up against commonly. Why? Don't you love this people? Don't you have a spirit of love for them, like you have for your other brethren and sisters from the north? Don't you realize you're coming into a new country, new circumstances? You have a certain natural obligation to learn their ways and their customs.

Many times, I have been embarrassed. To give you an example: I was standing on the street, talking with one of my countrymen, [when] an American comes striding down the road. He walked up to me. He didn't say anything, only just started right in talking to me—butting into a conversation. That man was insulted. He felt bad, and I was embarrassed.

The day before yesterday, an engineer came looking for me from the Agrarian Department, to look into certain fields that I am working on—that they are very much interested in. I wish some of you Brethren and Sisters from the north could have followed around and watched that man; the way he dealt—the way he dealt with me; the way he talked to me—the politeness and the consideration that he portrayed.

Now, these things—you might say they are little things, but they are things that will bring about a love between the two peoples. And don't think you are going to fool this people. They won't be fooled. If you don't love them, you won't put it over.

I can't help but think of the time when the Savior was walking upon the earth, with the doctrine that He presented to the people, and the way that He presented it; the great love that many people had for Him; the miracles that He performed; the great work that was a testimony in itself. And yet, you might say, how could He in the minds of many people be classed so low?

They had the Savior classed as one of the lowest characters that walked upon the earth at that time. How did they bring that about when it was exactly the opposite? It's a sad deal. They accused Him of one thing after another that He was not guilty of—that they themselves were guilty of. They had Him as a criminal of the lowest degree—only worthy of death; but they would never touch Him. They were afraid to touch Him, until they had brought a certain number of people—a certain people into a condition in their minds, that they felt that it was doing God a service to have Him killed. I don't have to tell you, Brothers and Sisters, that history in recent days—months that have passed—has repeated itself.

I fully realize now, that the job I have to do, pertaining to the work of God upon the earth, is for me to do. I can't oblige Brother Joel to do part of it for me. . . .

I had a long talk with my brother Joel, in relation to the work that he (aside from my Apostleship) gave me to do. Many of you understand what it is—the nature of it. I began to think of how could I do it—how to go about it, or if I could do it or not.

I had a very special dream, in which I was shown just how to do it, how to go about it, and that I was able to do it. Now the thing that amazed me, Brothers and Sisters, when I woke up the next morning—and I'm still amazed at it—is how simple it was to do it. . . .

Let me say this: That people [who are] so much concerned about finances and money—it's importance—a person started telling me something once, and he said, *"We need three things: first money."* Then, I don't know what he said—I wouldn't give him a chance to say it, hardly. I said, *"That's not correct."* I said, *"The first thing we need is 'men,'"* and that's our problem—men and women. Everything else is simple, in comparison. It reminds me of what my friend and partner, Rubén Sanchez, some of you know, says. He says, *"I would rather go out and try to raise a million dollars than try to find a dependable man."* He was just beginning

to investigate this work at that time. What God needs is dedicated men of covenant—who will keep their covenants—and everything else will take care of itself.

For me, like I said, I would rather be dead than to fail to carry out the things that I have been given to do, and uphold my brother Joel in the mission he had, and prepared the world for in this life. . . . I promise you that if each and every one of you will carry out the work which you have been given to do, and hang on, the time will come when you will greatly rejoice that you did. If you don't, you will sorely regret it.

This is the testimony that I want to leave with you today, in the name of Jesus Christ. Amen.

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COTEJADO

ADMONITIONS

Spencer Woolley Kimball

General Conference
February 10, 1973
Los Molinos, Baja California

My Beloved Brothers and Sisters,

I feel a depth of joy in my heart that I can't express. My memory reflected back in a manner that caused me to weep, as we were singing our familiar songs, and I thought of the many experiences we have had together—many of our brethren that are not with us, and many who would be, could they be here.

. . . .

As man reckons time, as to his history upon the earth, we go back about six thousand years, and we have a certain amount of records that have been left to us as a rich heritage, records and histories, that we have the privilege of looking into, things that we can search for our benefit, teachings of great men, examples of valiant patriots in the different nations of the world—in the different eras. These things should be inspiring to us; they should give us a direction. They should open to our minds the understanding of what is necessary for us to do, while we sojourn here upon the earth.

As we study these records, these histories, these teachings, from the standpoint of the Christian faith, they all teach us that man was placed upon the earth for an express purpose. It was no accident that we are here, that we are children of our Father-in-Heaven who loves us and placed us here that we might progress and go forth, and fulfill the measure of our creation.

We are here for one purpose only, if all these teachings are true; and I bear you my testimony that they are true; we are here to see what we will do to improve upon what our Father-in-Heaven gives us—or what we will do to improve upon the circumstances that surround us. And from the earliest ages of the world, men and women have been left upon their own responsibility; and they have always been responsible for their own actions.

It's not those that don't understand, that will be cursed in the eyes of our Father-in-Heaven; it's not those that did not do what is right because they did not understand, but it's those who understand the will of their Father-in-Heaven and at the same time, are not willing to do it. They are the ones the scriptures say will be *"beat with many stripes."*

We can follow down from one age to another, from one people to another, and see that under the most dire circumstances, men and women of character and determination have risen above the sin and wickedness, the ignorance and disposition to evil that has surrounded them, and they have put on the armor of the Lord; they have searched; they have accepted what was taken to them by the teachers of truth, and they have made the most of it.

We are no different, today. They were no different in the days of the Prophet Joseph Smith. Again, teachers sent of God were raised

among the people, their voice spread abroad; the plan of salvation was taught in its purity and in its simplicity to an erring world. The message was taken to the many nations of the earth, and the opportunity was again given; people were left upon their own responsibility to choose what they would do.

We know how the many different churches of the earth today, teach that they are God's church (and certainly we respect them in their right to teach this, if they sincerely believe it; certainly, they have every right to their own convictions). When this work first started, some one-hundred and fifty years ago, the Prophet Joseph Smith, in teaching (and he taught a vast amount and restored many beautiful things, that we all ought to search and study and apply in our lives)—but on this subject of *"rights"* that each church has; and his feeling, and his disposition in his day, he says:

> TPJS, pages 313, 314
> **If I esteem mankind to be in error, shall I bear them down? No. I will lift them up, and in their own way too, if I cannot persuade them my way is better; and I will not seek to compel any man to believe as I do, only by the force of reasoning, for truth will cut its own way. Do you believe in Jesus Christ and the Gospel of salvation which he revealed? So do I. Christians should cease wrangling and contending with each other and cultivate the principles of union and friendship in their midst; and they will do it before the millennium can be ushered in and Christ takes possession of His kingdom.**

We have heard many sermons pertaining to this subject. I won't try to enlarge upon it at this time; I am sure others will, before this conference is over. . . .

I would like to say to the young people in our midst—pertaining to one of the most glorious privileges they have: that of choosing their life's companion; and their eternal companion. Because, we believe, as the scriptures teach, that when people are married, if they are faithful and willing to serve God and keep His commandments, they can be married by the authority of God, and their marriage will last throughout time and all eternity.

Especially, exercise your patience in these things, and realize that it will be one of the most important things you do. In your courtships, take the time necessary to know that the companion you choose is someone that is going to be a good father, or a good mother; someone that you can love and that will love you; someone that understands what the law of God is and what God requires of his children, and what the glorious promises are to all the people that live upon the earth, if they will but search out and find what the plan of salvation is and follow it.

There are great blessings that await you! Nothing will make a man that has been educated in the truth, a man that has the knowledge of God and His teachings and requirements—nothing will make them sadder than to stand before the judgment bar of God and be told that because of neglecting to do that which God required of them, they will not be blessed with the power of eternal increase in every sense of the word; they will not be joint heirs with Jesus Christ; they will not inherit all that our Father-in-Heaven has, but they will receive a lesser weight of glory.

Nothing will satisfy those that know—and sooner or later, all will know—in other words, Brothers and Sisters, nothing will satisfy us except that power to increase eternally in every sense of the word, a power which God has promised to all of His sons and daughters, if they will make the sacrifices and live up to the standards and the teachings, and follow the plan of salvation; [keep] those laws and principles that righteous men in all ages of the world have given their lives to establish—principles that we must attain to in our lives, and practice if we have any claim or hope, whatsoever.

We have our free-agency in these matters, as in all things, to choose the course we will follow. And we know that we are the ones that will receive the reward, whether it be good or evil—whether it be life everlasting or whether it be death, as to the things of our Father-in-Heaven.

I remember in one of the last conferences, in Chihuahua, where Brother Joel was talking to us about our association with those who are not of our faith. He said that as far as he was concerned, if men in any church – or women – young people – if they are willing to come up to the minimum standards that God requires of His children; if they are willing to come up and do that least thing – basically, the keeping of the ten commandments; he said, anyone, no matter what faith they may have in their heart, or what church they may belong to, would be welcome to associate with his family and his children – if they would come up to that standard; because, those are the ones that God will bless. If they will live up to those standards as they understand them, they have a promise that God will give them more light, and more knowledge, and more understanding; and we have an opportunity to grow.

And I feel the same way, Brothers and Sisters! And I feel we should be out among the people that don't belong to our church, teaching them these principles. The only way the gospel has ever been spread throughout the earth, has been by men and women who have been willing to go out and make the sacrifices and pay the price, and preach with power, and cry repentance – telling people what it means to repent, what sin is, and how they can please God.

The scriptures are full: testimony after testimony, of how nations and peoples, families and individuals, who have been steeped in sin and iniquity – through hearing the gospel – having the plan of salvation placed before them – they were able to see the light, reform their lives, and go forth and do something for themselves, and for their families, and for the rest of the world.

Another thought, in connection with patience for the parents, and the patience we must exercise in training our children – those little, innocent creations of our Father-in-Heaven that come into our homes. They are special charges, and we have special responsibility; and before God we are going to have to answer as to how we treated these little ones, and we need to be patient with them. Just as you teach a child to swim, by lesson after lesson, we teach them these other things, point by point – little by little; and if we can show appreciation where progress is being made; and if we can give them the proper example and tell them to follow us, as Christ says for us to follow Him, we won't have any real problems when we account to our Father-in-Heaven for how we did. The pathway is too plainly marked out; it's plain enough that neither a fool need err; and, as I have said many times, if we don't succeed, we will be the ones that are responsible.

I would like to say a few words about another subject. It seems that the Pharisees were always trying to trap Christ – tangle him in problems; and others of the different sects – the leadership of the different religions; when Christ came on the scene, it seemed that they were doing everything within their power to try to overpower him and thwart his influence, and cause his mission to fail. But once, while they were trying to trap him, they asked him a question; in Matthew 22:

> Matthew 22:17-21
> **Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?**
>
> **But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?**
>
> **Shew me the tribute money. And they brought unto him a penny.**
>
> **And he saith unto them, Whose is this image and superscription?**
>
> **They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.**

This is a scripture that has been quoted many, many times, by all denominations. We are told that the earth is the Lord's and the fulness thereof; at best, we are His stewards. Yet it seems that many people take the attitude that if they secure a large piece of property, or great wealth; because the Lord has blessed them

with rain and sunshine and the natural elements – with native ability of mind and body, they feel that they can gain all these things together, and that they own it; as if God had not had a hand in it.

We all, you might say, are forced to render unto Caesar his part; you that work in the United States have the taxes taken out even before you see your checks – he gets his dues. But how important do we feel it is for us to give God His part, or what He requires? And He has only asked basically, that His children sacrifice a *"tenth"* of their time, their efforts or their money – their increase. Only a tenth, He has asked that we give for the building up of His Church and Kingdom upon the earth; money that should be placed in the hands of those who have the responsibility of carrying His program before the world.

We could read many scriptures on this subject – I don't think it's necessary; I know there is not much time, and [there's] a number of people that we would love to hear from this morning. But God has promised us, Brothers and Sisters, that if we would do that one thing, and cease to rob Him in our tithes and our offerings, as so many people do, that He would open up the windows of heaven, and that He would pour out blessings upon this people that we would not have room to contain them.

From the earliest ages of the world, down to this point, you can't find one case where God's word has failed. Nor will His word fail! And if we can understand the situation that we are living under when we take that which is not ours, and do with it that which we have not been commanded to do – but to the contrary; and compare that condition with what God has offered us on the other hand, in blessings a hundred-fold, we would see that it was a good business arrangement to keep that commandment.

As my life developed as a young boy, I was taught the law of tithing. I knew in my heart that the Lord kept His promise to me, and blessed me. I saw it, time and time, again. I had enough faith in the principle that when I failed periodically to do my duty in that respect, I saw the hand of God and how it worked against me to humble me, and bring me to a realization of what my duty really is.

At one time, when – many of our ancestors – after they had crossed into the great Salt Lake Valley; because of persecutions and trials and hardships that they had to undergo, in travelling the great distance that they travelled – because of circumstances, they were in debt very heavily. But the man that stood as the president of the church at that time (to make a long story short), started a program among the people to get them to see the curses that God places upon them when they are negligent – and what the situation would be; and he made them certain promises. And he got the people to start paying their tithing, and it was only a short time until they were free of debts and they had the means necessary to carry the work.

Our bishop told us in a meeting yesterday, that if our people would only pay their tithing, they would be able to see the blessings of our Father-in-Heaven rained upon this people. And I'm sure this is the case.

I mentioned yesterday, in a meeting here, a subject that I would like to just speak on a moment, pertaining to our honor – our personal integrity. I referred to Howard Hughes, who is one of the – say, three most wealthy men in the world, as I understand it. I have been informed at least, that he makes a point to hire *"Mormons"* into his businesses and places the responsibility upon them, because of his knowledge that in general, they are a more honest people than the people of the world. And I mentioned something that thrilled me, about two or three days ago.

I had thought of my own childhood. I always felt happy for the experience I had in working, when I was very young. I started a job when I was ten, and I stayed on that job for four years; gained a great deal of experience, working for a real fine company in the mercantile business.

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I didn't tell them this; but while I was working there, I was given an awfully lot of responsibility in different areas—in departments of the store. I remember how at one time, for some reason (they had little pencils, that you turn out a little black lead—soft lead, that you use to mark the cans)—I don't know why I wanted some of those things, and I took some of them home, one at a time. And then, I left the firm; and for years, I would see in my box a few of those little things, wrapped up—those little pencils.

I regretted it many, many times—that I took those little pencils. It seemed like time passed, and I never went back; and I never said anything about it. But I know that when we are properly taught, and we do wrong and go against our conscience, though it may be a little thing, our Father-in-Heaven lets this work upon us; and if we will follow the whisperings of His spirit, we will learn by these experiences, and we will improve, and we will overcome our weaknesses and our faults and our failings.

The thing that I wanted to mention, was the fact that my son Brent, has been working a certain amount for some of the friends of our family, in Camalu. And they reported to me what this man had had to say: that Brent is the only boy he has ever been able to leave in his store without having things taken.

Well, Kaylen, a younger boy, (my 11-year old son), a few days ago, was over there; and I understand he was left to manage this little store (a pretty nice little store) and in the Post Office, for part of a day—I guess a half a day, by himself; and he sold clothing. I thought it was a real responsibility to place upon such a young boy; I didn't know if it was wise. I asked my son if he ever felt to take any of that money and swipe it—steal it. He kind of smiled, and he said, no, he didn't. I said, *"Well, how come he has so much confidence in you, and would leave you with his store?"* He laughed a little bit, and he said, *"Well, heck, he knows that us people over here are all righteous."* [laughter]

Brethren—Sisters—this is the way we should be! Wherever we are, we should keep our word and not betray a trust! I know we have had experiences in the past, where people have felt it was their privilege, or right, to act unwise upon these things and maybe take someone's property. Certainly, the church could never uphold a member in this type of activity.

And if we work away from home, for companies—for families; if we work in people's homes, and are given positions where the opportunity is ours, to take a little advantage here and there; if we do it, one thing will lead to another. But I would encourage you—each one, to guard yourselves; and let it be said of this people that they are honest; that they are trustworthy; that they can be depended on; and you will see as the years go by, that it will be a great blessing to us.

. . . .

I ask my Father-in-Heaven to look down upon this people in a special manner, take into consideration their efforts—the righteous desires of their hearts; that He will bless us; that we will be able to see the fruits of our labors; that we will be able to take renewed strength and a greater determination; that we will be able to—with all our heart, might, mind and strength—go forth and do our duty at home and abroad, and pass our days in the service of our fellowman, and do those things that God requires of us; and He says that all He requires is that we keep His commandments. . . .

I pray for love to reign in our midst, that we can each one have the whisperings of the spirit of God to dictate [to] us; and that we will follow this spirit; and that we will cease to do those things that are detrimental, and start doing things that will benefit us individually, and as a people. I do this, in the name of Jesus Christ. Amen.

ON HONORING THE LAW OF THE FATHERS

Spoken by Bruce Wakefield

General Conference
February 1972
Los Molinos, Baja California

Dear Brothers and Sisters,

It certainly is a pleasure to be here this morning. It has given me a great deal of joy and satisfaction, since this conference began, to witness the apparent animation and enthusiasm that is exemplified by those of you who have chosen to attend this conference. In view of the difficulties that we have experienced over the past few years, I feel that it is an especially good sign that we have so many here, and so many with the spirit of dedication and determination to see this work succeed.

I would like to give you my testimony concerning the operations of the quorums and the different brethren in their offices in the Church—that I see we are continually developing, that we are increasing in our ability to see the problems that need to be solved, and to take a defined course in the solution of those problems. I notice, in associating with my brethren in the Quorum of the Presidency, especially, they are continually increasing in determination and drive and desire to see this work succeed. I continue to marvel at the simplicity and the conciseness of the direction that we receive at the hands of Brother Joel. I feel much like Brother Siegfried expressed yesterday in his remarks, that we can truly be grateful that we have a prophet to lead this work.

Other remarks have been made in this conference about the youth, and the number of young people that are present—some good and some bad. It is my personal opinion that we should, as a Church, be grateful for the fidelity that we see in our young people, in view of the neglect that they have had in the development of this work.

We can see that the problem of irresponsible youth is one that afflicts almost the entire world, particularly in the United States. The disturbances that we read about in the papers, that we see on the television, the turmoil that we observe in the colleges and the high schools and school campuses everywhere in the United States; the statistics that exemplify to us the lawlessness and the determination to be rebellious—all of these should be a witness to us, both young and old, that irresponsible youth, and that irresponsibility on the part of parents, are intolerable situations.

In the Book of Mormon there is an interesting point made in the first chapter of 3rd Nephi—the last couple of verses—verse 29 and verse 30—concerning the situation that faced the people living at that time. It says:

> 3 Nephi 1:29-30
> **And there was also a cause of much sorrow among the Lamanites; for behold, they had many children who did grow up and began to wax strong in years, that they became for themselves, and were led away by some who were Zoramites, by their lyings and their flattering words, to join those Gadianton robbers.**

And thus were the Lamanites afflicted also, and began to decrease as to their faith and righteousness, because of the wickedness of the rising generation.

Now here is a situation that we can see, Brothers and Sisters, where the wickedness of the rising generation was able to corrupt a whole society of people. What is the great cause for this? In the days of the Savior, they had much a similar situation. Evidently there was a situation that arose in the days of Christ that caused Him to feel that it was necessary to speak on this subject, and His words are found in the fifteenth chapter of Matthew, the first through the twentieth verses. It says:

Matthew 15:1-4
Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

For God commanded, saying, Honour thy father and mother: and, he that curseth father or mother, let him die the death.

Now, Brother Joel, in his talk, mentioned that we face a period in the history of the world when the people will have an opportunity to decide either on the one hand or on the other; whether they will accept the principles of life and salvation, or whether they will accept those principles that bring death and destruction, both temporal and spiritual. Part of the decision that the world is faced with involves the acceptance of the command, *"Thou shalt honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."*

It's a natural principle, that we should understand—that this is a principle, or a law with a promise, or with a direct benefit that comes from observance to it; and that benefit is, that it is through the instruction that we give to our children, and through their obedience to us, that we are able to perpetuate our works, our lives, our hopes and our dreams beyond the length of our own livlihood, or beyond the length of our own lifespan upon the earth, to the next generation.

If children were not required to be obedient to their parents, we would have no power to perpetuate the benefits of our sacrifices and our sufferings on to the next generation; and because this is a perpetual law—because each generation of children that is born into the world is required to be obedient to their parents—we can see that we have the opportunity, if this law is lived, to perpetuate our life, our lives, and our sufferings, on indefinitely. If this can be made sufficiently important in this generation, we will be able to perpetuate the peace that we establish for a thousand years. If we do not succeed in impressing the people with the necessity of properly instructing their children in their responsibility to honor and respect their parents, we would fail in establishing a lasting peace.

The Savior recognized this situation—that it is a principle both applicable on a national basis and on an individual basis; that it not only perpetuates the condition—or the social, economic, and political conditions that we establish, indefinitely, but that individually it prolongs the life of parents—makes their life worth living. And He went on to say this. He said:

Matthew 15:5-20
But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

And honour not his father or his mother, he shall be free.

In other words, in the days of the Pharisees and the Saducees, in the apostate condition of the Jewish Church, they were not obligating their children to assist their parents in the way that was required of them—to give them temporal assistance, but rather they were letting the

child say to the father, *"If you get anything from me, it will be because I give it to you; not because I'm obligated to give it to you."* The Savior denounced this. And He said that because they let them get away with this, they were making the law of God of none effect. He said:

And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

Ye hypocrites, well did Esaias prophesy of you, saying,

This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

But in vain they do worship me, teaching for doctrines the commandments of men.

And he called the multitude, and said unto them, Hear, and understand:

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

Meaning that all those men who profess to be true ministers of the living God, who do not teach this principle of honoring father and mother, will be considered as plants that shall be rooted up—will be considered as trees that ought to be hewn down. And if this principle applied in the days of the Savior in relation to the apostate condition of the Jewish Church, it would also apply in our day. He said:

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Then answered Peter and said unto him, Declare unto us this parable.

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You can see that they were bound by their traditions. They were somewhat church-bound in that day, just as we see that we have been in the early days of the establishment of this work.

And Jesus said, Are ye also yet without understanding?

Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

But those things which proceed out of the mouth come forth from the heart; and they defile the man.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

These are the things which defile a man: but to eat with unwashen hands defileth not a man.

And so, Brothers and Sisters, you can see that the Savior, in His teachings, did not deny the law. He did not come to do away with the law that the house of Israel had been taught for some thirteen hundred years. He came, rather, to support it—to sustain it—to establish it by His teachings, and to define the difference between what was intended to be taught on a national level and what was to be taught on a gospel level.

It's extremely important that we, as parents, recognize our responsibility to our children and that the children recognize their responsibility to their parents. It is the principle that is the essence of establishing the great millennial reign about which we speak so much.

. . . .

To conclude my remarks, I would just like to say that the program that Brother Joel has announced—that of our responsibility to go out into the world and preach on a national level—to *"bind up the law, and to seal up the testimony"*—is a program and a plan that cannot be successful by people who are just living on a civil level. We have heavily stressed an

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understanding of civil affairs to the point where, in our activities, we have somewhere lost sight of the fact that we are not aspiring to just be acceptable to our Heavenly Father on a civil level. Particularly, in our economic affairs, and in our marital relations, we have, I believe, misconceptions as to what God requires of us, to be accepted in His sight; also, in relation to the recognition we give to the rights of our women, and also, in relation to our recognition of the need we have in granting agency to our children. These are four areas I feel need great work.

A child that is raised all its life from its most tender years, under heavy domination, will do one of two things: they will either never learn to think for themselves—never learn to be truly independent—or they will learn to be rebellious. And I believe that it is our very important duty as parents, to learn how to not raise rebellious children, and to learn how to raise children that can think for themselves.

This organization of the work of God will have but little power if we are unable to raise a generation of children who can be decisive, who can think for themselves, who can know for themselves that this work is truly God's work. We will, as a people, not be successful in establishing the law that will create a condition of peace and freedom for the entire world, unless we, ourselves, learn to be spiritual people—unless we, ourselves, learn to sacrifice, learn to labor, learn to serve in a way which will bring the greatest blessings that our Father-in-Heaven has to offer down upon our own heads, as individuals.

....

I beseech you therefore, Brothers and Sisters, to recognize your responsibility—to make the organizations that have been devised a success—to step forward and be willing to pay the price for eternal life. I testify to you that it is available and I do it in the name of Jesus Christ. Amen.

ADDITIONAL QUOTES ON HONORING THE LAW OF THE FATHERS:

Cottage Meeting, Salt Lake City, Utah
J. Bruce Wakeham, May 21, 1961

Our Father-in-Heaven holds absolute authority over His children on the earth, which is the right of a father to dispense the blessings of a father to his children upon the earth. In connection with that, I'm sure you are all familiar with the law that was practiced in ancient Israel entitled, or called, and referred to as *"The Law of the Firstborn."* In other words, it was a law which provided that in the absence of the father, or through the death of the father, the firstborn son of the family was to receive a double portion, and the right to preside over the father's affairs in his absence. This is an eternal law. It proceeds forth from God, and was had in the days of Moses and the children of Israel.

We know, according to the Teachings of the Prophet Joseph Smith, that the gospel is always the same; and anything that pertains to the gospel and is eternal, came from God and pertains to the eternal worlds, and that same principle that we saw existent at the time of Israel, under the direction of Moses, also exists in the eternities; in that Christ, the firstborn of our Father-in-Heaven, has the authority and right, by being the firstborn son, to preside over the father's posterity in His absence. Consequently, in the absence of the Father upon the earth, Christ holds the absolute authority—as though He were the Father Himself—to direct His Father's affairs and to manage His kingdom upon the earth.

In the absence of the firstborn son, He appoints another man in His stead, who is said to hold the *"Right of the Firstborn,"* or the right to officiate in the absence of the firstborn son, in the same stead that our Father-in-Heaven would officiate were He here.

Parley P. Pratt, Mill. Star, 1845, 5:189-194

The order of God's government, both in time and in eternity, is patriarchal; that is, it is a fatherly government. Each father who is raised from the dead and made a partaker of the celestial glory in the fullness, will hold God's jurisdiction over his own children and over all the families which spring of them, to all generations, forever and ever.

We talk, in this ignorant age, of children becoming of age, as it is called; and we consider when they are of age they are free from the authority of their father. But no such rule is known in the celestial law and organization, either here or hereafter. By that law a son is subject to his father forever and ever, worlds without end....

Jesus Christ and His Father continue to be one in their affection and union, since He rose from the dead; and He still yields obedience to the commands of His Father, and has also revealed that He will continue to do so, when He has put down death, and [has] all rule and authority and power. *"Then shall the Son also be subjected to the Father."* We hear nothing in all this subject about Jesus Christ ever being of age, so as to be free from all further obligation to obey His Father; but on the contrary, it is clearly revealed that He will always be subjected to Him....

Now suppose a man and his children were His (Christ's) disciples, and finally in the eternal world, they became one with each other, in precisely the same sense that Christ and His Father are one. Would not these children be subject to their father, in the same manner as Christ is subject to His Father? Certainly they would.

We have also a most beautiful practical illustration of the principle of continued authority on the part of the father, and obedience on the part of the children, in this life, in the family of Jacob. His sons were advanced in years so far as to become heads of families, at the time of going to Egypt for corn. And yet they all set an example of obedience to their father, insomuch that they would not take Benjamin with them without his consent even if they starved to death (Benjamin himself, was the father of ten sons at the time). It appears, too, that Abraham had the entire control of his son Isaac's matrimonial affairs, although Isaac was forty years of age at the time of his marriage with Rebecca.

FAMILY GOVERNMENT is the first order of government established on the earth. The different members of a family should seek to be one in all things; for if they are not one, how can it be expected that different families can become one?

(The Seer, 144)

Family government was the basic form of civil government which existed among God's people, from the days of Adam down until the destruction of Jerusalem, just before the time of Christ—when the people of Israel were carried away into bondage and captivity throughout the nations of the world. And the Roman Empire became so corrupt during the time of Christ, that they resorted to every possible means for doing away with the power of the family unit:

In the beginning, the Christians, as a people, derived primarily from the Hebrew culture, and among them plural marriages were quite acceptable and not particularly uncommon; certainly never prohibited either in the principle or in fact, until the Roman Empire extended citizenship to the alien Hebrew people.

This was a shrewd political move, thus causing them to be subject to her laws, altogether—matrimonial, family, and otherwise, whether they liked it or not—or be destroyed....

The clash between the Roman viewpoint, which excluded Christianity, and the Jewish custom, which permitted polygamy, appears in the legal works of the period. As long as the Jews were considered foreigners, the authorities had no reason to prevent them from practicing polygamy. But as soon as all the inhabitants of the empire were granted the privilege of citizenship, Roman family law devolved upon them, also. [Sir William Blackstone]

Also, we find the nation of Israel, itself, becoming so corrupt by this time, that the Scribes and Pharisees were breaking down the power of the family unit still further, by freeing the children from their parents, once they reached the age of accountability, while making them believe they had no further responsibility to them, whatsoever. And so grievous was this in the eyes of God, that Christ severely rebuked them saying:

Matthew 15:3-9
[See also Mark 7:12-13 IV]
Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother; and he that curseth father or mother, let him die the death.

But ye say, [If a man] shall say to his father or his mother, *"It is a gift by whatsoever thou mightest be profited by me"*; and honor not his father or his mother, he shall be free [he is of age]. Thus have ye made the commandment of God of none effect by your tradition.

Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.

Now aren't we under the same false Roman system today? Are we going to be guilty of making the law of God of none effect by our traditions, in doing away with the right of parents to govern their own children . . . ?
[See *"A True Servant of God,"* p. 174-184]

So important was this subject that the Angel Moroni quoted the prophet Malachi:

Malachi 4:4-6
Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Moroni clarified somewhat the meaning of Malachi by stating:

Pearl of Great Price
Joseph Smith 2:38-39
. . . Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

. . . And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.

PART XIII

IN RETROSPECT

Just a few weeks ago, Joel called El Paso from Juarez. He said he was waiting in a hotel for a telephone call from a man. He asked me to come over and sit with him; so I drove over and sat with him.

He again went over the things which were most on his mind. [He] reiterated, for hours, what has to be done, and how. We also discussed the difficulty with Ervil. And then he let me know his feelings—and his feelings were without offense. . . . And then he stated this—and it took me aback. He said:

Joel F. LeBaron
Brother, I have come to the point where I judge no man!

And he saw my astonishment! And then, he explained that for all the traditions and all the powers of the devil, and the false doctrines which now have preyed upon mankind for six thousand years, his understanding became great enough that he, himself, would judge no man.

To that point, by his own testimony—which I believe to be true—Brother Joel had risen to the stature of Jesus Christ on the cross; who said—being nailed to the cross—"Father, forgive them, for they know not what they do."

[Taken from *"In Remembrance"* August 27, 1972, by Siegfried J. Widmar.]

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Brother Joel testified to a man by the name of Erv Lowther, in my presence, a few months before he died, and I would like to repeat his testimony again to this congregation. This man asked him what the result of his mission was. Joel said,

Joel F. LeBaron
I have actually been very successful with my mission;
I have been able to prepare a few men.

(Siegfried J. Widmar, from *"Duties of the Offspring of Israel,"* Aug 11, 1973)

Speaker: J. Bruce Wakeham
Funeral of Joel F. LeBaron
Date: August 23, 1972
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

I am sure you can appreciate the difficulty of the situation that faces me at the present time, in expressing to the proper degree the feelings that are in my heart, and the feelings that are in the hearts of every one of you who have been intimately associated with Brother Joel. Certainly, his family and his closest friends would be the first to attest to the fact that no description of his life and sufferings, or the greatness of his character as a human being, would be adequate.

I had the privilege of knowing Brother Joel for nearly fourteen years, of living with him, of eating with him, of sleeping with him; travelling with him, preaching with him, of studying with him and of knowing him as a man knows his brother. I must truthfully say to you that, without exception, I never met a better man in my life. I never met a man who had more personal dignity, more honor, more of the true nobility of heaven than the Prophet Joel.

He was a humble man. Probably, of all his qualities that would endear him to his friends and his loved ones, that was the most outstanding, was the manner in which he portrayed and lived the humble life, the manner in which he denied himself the honors of men which he so richly deserved. Probably, the great core of his teaching, the thing that his friends and associates will remember the most about his life, is the fact that he taught that men should not consider themselves to be better than their neighbors; that there were many good men in the world.

Brother Joel was a man who had great resolve -- determination; the determination to live by a set of rules which he considered to be inviolate -- absolute in principle. The world, in every age, has been practically devoid of men such as this; men who had the ability, the determination within their souls, to decide upon a course of life and stick to that course, come what may.

Those of you who were closely associated with him know that he always considered the interest of others. In my experience, more than any other man that I have ever known, did he consider my interest.

He taught by example. The labor that he exerted in the temporal field among this people -- among the Mexican people -- portrayed the great depth of feeling that he had for this nation, and for those who suffered poverty as he did and suffered because of the wickedness of men. It was his desire -- as it has been the desire of many noble patriots who have lived and offered their lives in this country for the freedom of men -- to obtain social and economic liberty for this people; not only for this people, but for all the world. Rarely could you find a man that could aspire to the great-

ness that he aspired to, and yet retain in his heart the humility that he continually portrayed in all of his relations with his fellowmen.

In agriculture, he applied himself diligently to projects which he considered would elevate the people in this area, to the planting of orchards which would produce fruit; to the teaching of men, both by word and example, that the road to economic liberty was economic independence—to have land, to have water, upon which man could expend his energy in the interest of his livelihood and in the interest of his loved ones. There is probably no principle more important to the future happiness of mankind and to the perpetuation of peace, generation after generation, than this principle. And it is the one that he worked the hardest on—that he taught the most. It is the one that occupied his thoughts more than, probably, any other single thing for the majority of his adult life.

There will be those who, under these circumstances, will mock the work that he did. But, Brothers and Sisters, one day, all mockery and all persecution will be swallowed up in victory. The work that he began in this place will go forward. God did not go to all the trouble of putting he and his family, and his friends and his associates, through the sorrows and trials of these last years, without making provision for the continuation of His work, any more than he let the Prophet Joseph Smith and Hyrum die in vain a century ago.

And I would like to testify to you, as a result of having had the great privilege of sitting in the councils of Priesthood under Brother Joel's administration, that he made every preparation necessary for the proper continuation of this work; that we might be able to go forward, unite as a people, and establish ourselves in a way that would enable us to truly make peace in the world and bring about the great millennial reign, to which the life of our dear departed brother was dedicated.

I pray the Lord's blessings upon you, Brothers and Sisters, that the life and the works of this great man may remain in your minds and in your hearts, and that you may realize that God's hand must be recognized in all things, and that there is a purpose for what has transpired during these past few days; and that no power that is formed on earth or in hell will stop the establishment of the Kingdom of God upon the earth. This testimony I bear to you, in the name of Jesus Christ. Amen.

JOEL'S LEGACY TO US

Speaker: Earl L. Jensen
General Conference (Excerpts)
(Following Joel's funeral)
August 26, 1972
Colonia LeBaron, Chihuahua

[My Dear Brothers and Sisters,]

I feel humble and honored to occupy this position. I appreciate the fact that there are a great many brethren here who are in authority, that you would also like to hear, and I will make my remarks brief. I didn't really expect to have this privilege, but there are some things on my mind that I would like to relate, especially in view of the fact that we are speaking in memory of Brother Joel.

I felt akin to him—very close to him—for quite a number of years. The thing that I remember most, and I believe is a legacy for all of us, was his capacity to love.

He taught this principle because of the capacity that he had in him to truly love his fellowman. Now, it's interesting, when you reflect on the variety of experiences that all of us have been drawn from throughout the world—those of us who were in close association with him—and the fact that all of us had various facets of experience that contributed one way or another in the foundation of this work as it got started.

I don't believe any of us really understood—or had the capacity to understand our fellow beings to the same degree that Brother Joel did. I know one of the strongest lessons that he taught me was just a small part of the whole, [illegible] taught me to understand a principle of charity that I don't believe could have been impressed on me in any other way.

In the 13th chapter of First Corinthians, Paul speaks of this principle. I would like to reflect, in memory of Joel's concepts and the things that he emulated, when I speak of—as Paul spoke in First Corinthians, 13th chapter. He said:

1 Corinthians 13:1-7
Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

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This is my testimony with reference to him and the memory that I have of him—that here was a man that truly knew how to love. Perhaps it was the greatest thing, the greatest legacy and mission that he could have accomplished, in teaching us—and especially, today, we who are searching for a road—a pathway to Godhood; we who are seeking to become better persons through understanding the principles of the gospel we miss the greater purposes of Brother Joel's mission when we omit the principle that he taught through love.

It is my humble desire to follow in the footsteps of these principles, and emulate the principles as he taught them to us, and go forward to accomplish the job that we have in bringing this message to the whole human family. . . .

This, I believe, Brothers and Sisters, is the message that Joel left with us—that through the civil law of God, and the understanding of it that we have here today through him, we can fulfill the whole law through the love of the human family, thereby accomplishing the mission and the purpose that is here before us in ushering in the millennial reign of peace—a millennial reign of peace that will bring love—true love. May we strive to this end, I pray, in the name of the Lord, Jesus Christ. Amen.

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MY EXPERIENCES WITH JOEL

Speaker: Thomas J. Liddiard

General Conference
(Following Joel's funeral)
August 26, 1972
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

This is indeed an honor to stand before you and express my feelings at this time.

I hadn't planned on being at this conference. If things have gone according to prior arrangements—we have two missionaries, at least, in Mexico City, distributing literature that has been prepared recently,[1] and I had intended on being with them and performing that work at this time. . . .

. . . .

As we can see today, and as I felt, as each day passed during these past few days—the strength which has been established in this church and in this movement does exist, and is manifested by the presence of each and every person who is here today, and who has been affected by the life of our beloved Prophet Joel.

I would like to, if I could, express just a few thoughts that went through my mind during this week—some of the things that I had to think about, and I had to reflect upon—some of the things which had been said to me by Brother Joel—and determine what influence these things had upon his mission, and how they would affect me.

As I mentioned, we have prepared a certain amount of literature. Up to this time, we have one pamphlet—which is being distributed, I hope, today and tomorrow. And during this past summer, when I have been relatively free, I have had the opportunity of working on this literature and spending, actually, several hours or days with Brother Joel in the preparation of this particular literature.

In fact, I remember, after the pamphlet had been prepared; after it had been written out in its original form, Brother Joel was going through the pamphlet, and he wanted to make sure that things were included which were correct, and that anything that was out of line was taken out and the wording improved. He insisted that a certain phrase be included in the pamphlet. He mentioned it to me, I remember, twice, and then he finally had it written down so that we wouldn't forget. And he said what he wanted included was that:

> Joel F. LeBaron
> *To whatever degree a man rises above crime, to that degree he is a non-criminal, and to that degree he can possess the Kingdom of God.*

And he indicated that the Kingdom of God would not be taken in a day. Many persons think, or have thought, that the kingdom would be taken in one day; that is, that there would be a change in the hearts of men from

1 Footnote: *"And the Time Came that the Saints Possessed the Kingdom"*

one day to the next, and that it would cover the whole earth in the twinkling of an eye, you might say. But he insisted this was not the case—that the kingdom would be developed in the hearts of men. It would first be written in their minds. And then as men were able to rise above a criminal level; as they were able to cast off criminal thoughts; as they were able to act in accordance with the laws of God, in that way the Kingdom of God would be established. And to whatever degree that men upon the face of the earth would know and live the law, to that degree the Kingdom of God would be established upon the face of the earth.

We, as a people, have had among us a man who began his work officially, or publicly, almost seventeen years ago. And during these almost seventeen years, he has tried to explain—to teach—not only through precept but also through action, what it means to have within your heart, and to live, the law which will bring about a millennial reign. Only recently, many times he referred to this law as a millennial law; and that it would be the only type of a law which could endure for a thousand years—which would bring about a state of peace wherein all men's rights were respected for a period of a thousand years. And this is what is meant by *"millennial law"*—a law which will allow the rights of all men to be respected for a period of a thousand years.

Earlier, when I had the chore, or the job, of preparing a work—or an answer to a charge which had been made against the Church of the Firstborn of the Fulness of Times—in many parts of the answer, as I was preparing it (this was an answer to Henry W. Richards—a small book that he had written, trying to overcome the position of the Church of the Firstborn of the Fulness of Times)—many times, through my lack of knowledge of doctrinal points, and my lack of experience in historical points, I had to seek out Brother Joel and ask his advice as to how the answer should be. That is, I couldn't possibly have attempted to answer this, or put down in words those things which would have adequately answered the charges which he [Henry W. Richards] had made, because it wasn't within my power. And as I was penning the answer, many times I just had to go to someone; and in almost all cases of history, I had to go to Brother Joel and ask him what the history was—have him explain it to me. And in some cases, I didn't even have to go to him. He had the manuscript—as I was writing it and going through it—and he would have a big line across the page, and would say, *"See me! Brother Joel."* And then I had to go to him and have the thing clarified.

And one of the points of history that I found to be the most interesting, was where he wanted included almost a page and a half of history which related to his going into—as I remember—Bountiful Canyon, at the very beginning of the work.

This morning, Brother Ossmen referred to the fact that when [Joel] went to Salt Lake City for the first time; even after having established the Articles of Incorporation of the church, he still didn't know exactly how to go about the organization of the church. And as the history was related to me, and as I penned it—and as it stands in this book [Government of the Church of God]—he told his brother Floren that he wasn't exactly sure of what he should do. But he said he *"wouldn't take razor to his face or food to his mouth"* until he knew exactly what he should do. And then, he asked Brother Floren if he wouldn't drive him to Bountiful Canyon and leave him there until he knew the answer. And he assured Floren that he would be okay.

And as I remember, it was the next day that Floren received a phone call, and Joel told him to come and get him—and that he now had the answer that he was looking for. And the history went on that Floren asked him if he had proved the messengers that came to him on that time; and he said, *"Yes,"* he had. And then the thing that struck me the most in the history, was the statement that he made then, to Floren, when he said:

* Joel F. LeBaron
I now know the exact order to establish the Kingdom of God here upon the earth.

And as I read this—or rather as it was dictated to me and then I read it back to make sure that it was right, to Brother Joel, I was impressed with this: and I said, *"How do you feel, now? Do you feel that this order has been correct, and that everything that has been done has been in order with the Lord?"* And he said that he had followed explicitly what the messengers had told him . . . that everything that he had done up until that time was in accordance with the view of these messengers that had come to him. . . .

You can't express the spirit that I felt, or that I have gained over the years, in working with Brother Joel and hearing his positive attitude—hearing the things that he had to say. But I do know that if the exact order of establishing the Kingdom of God existed at that time—and has continued throughout the time of this Church; and as Brother Joel was taken from our midst and left this organization—I do know that there is more than just the organization left. There is the spirit; there is the understanding; and there are the principles upon which this work is based. And I can see this in the faces of those who are in attendance today. I can see and feel the determination of those persons who have been converted, just as I have; who have learned as I have to bring themselves up above . . . a telestial standard; a people who have an aspiration to attain to something higher—to attain to a millennial law.

When I was a member of the LDS Church, and I went through the temples . . . as I listened to the covenants which were made in the temples; as I listened to the statements which were made by the various leaders of the LDS Church, and I heard the expressions of my friends in that church, I knew that I had a great hope, a great desire that those things would be true. I knew that within myself I always had the hope that the church was true—that there would be great blessings in the hereafter; but I never sensed within myself that what was being done would bring about any type of a higher standard among society than what already existed.

And when I left Salt Lake City . . . to go on a mission, and stayed outside of the state for a large period of time, I realized that the persons who lived in Switzerland, the persons who lived in France, the persons who lived in Belgium—those countries where I lived for at least a year in each one of them—I realized those persons were no different than the persons that I knew in Salt Lake City. And I couldn't see the difference. In many cases I felt that they were better persons. In many respects I found persons who were not as self-opinionated, who in many cases were much more humble, persons who expressed themselves in a manner of living which was much more close to what I think to be true life and not so artificial. As I spent time throughout the United States, I found the United States to be extremely artificial: The persons were artificial; the society was artificial; and this extended itself into the LDS Church.

The principles as taught by Brother Joel, and which I saw manifested in his life more than in any other persons's life, were principles which would establish not only a smooth-running society; where persons all fit in, one way or another, and everyone knew what they were to do, and did it very efficiently; but it was a society which would establish liberty; which would establish the peace of mind that one has when he is doing those things in accordance with his conscience—those things which would make life truly life, and make it worth living; worthwhile; make it something much more than just learning what society has to say that you should do, and then just going ahead and doing it.

Many times, I approached Brother Joel, and I said—because he asked me what I was doing—I would explain to him; and then I would say, *"Are there any suggestions? Is there anything I should be doing?"* And he would say, *"Well, not as far as I can see. But if you are doing what you feel you should be doing right, that's*

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what you should be doing." Very seldom did he interfere with anyone's life—that I knew of. But as far as teaching the principles of respecting another person's rights, I can't remember of him ever stopping—ever ceasing this work.

One of the other points that was brought up this morning, by Brother Ossmen, was a principle which I ran across when I was studying this book of Henry Richards and trying to find the answers—wherein he said:

> Henry Richards
> [not verbatim]
> *It's the doctrine of your Church that the office of the Right of the Firstborn will never be given to another man because Jesus Christ is coming in His fullness to usher in the millennium prior to the death of the Prophet Joel F. LeBaron.*

As I sought references in the Ensign and went to different men, I found there was nothing written on this. In fact, Henry Richards made the statement in his book:

> *I found nothing written on this, but some of the members of your Church have made this claim. Please clarify the point.*

And I tried to find what I could to clarify it and find out what the doctrine was, and I couldn't find it. I couldn't find one thing in print—in writing on the subject, so I had to go to Joel once again. I was almost under the impression that he had a charmed life, because, as I saw this point—naturally, I hadn't been here many years with the work, and I wasn't sure just what the answer was—but this time, Joel helped me again with the answer. And I would like to read from my book what he asked me to put in here as an answer. First, I will read what the statement was, by Henry W. Richards, and then, I will just read on, what the answer was.

> A Reply to the Church of the Firstborn of the Fulness of Times, page 76
> *#12. This office will never be given to another because Christ will come the second time as prophesied before Joel F. LeBaron dies.*

And this is the answer:

> Government of the Church of God, page 115
> *This is not the doctrine of the Church of the Firstborn of the Fulness of Times. The office of the First Grand Head of Priesthood which has authority to restore all things will continue throughout the millennium and into the eternal worlds.*

And Joel explained at that time, to me, that his mission would be whatever the Lord told him his mission would be.

My Brothers and Sisters, I hope that we realize that as we follow this Church and this movement, that we have accepted the mission of Joel F. LeBaron. Seventeen years ago, there was no Church of the Firstborn of the Fulness of Times; there were no persons to come into this meeting hall; but today, we are here because we have been taught certain principles—we have been converted on the basis of principle. And if we are to bring about the millennial reign, we have to accept within our hearts these principles; we have to accept in our minds the law which we have had explained unto us; we have to develop a spirit which will permit us to continue in the mission this great Prophet has called us to.

As long as the Prophet Joel F. LeBaron was upon the earth, he carried the brunt of all of the shortcomings and failings of not only himself, but of every person who followed him in this work. Almost everything that was done, either in error, or because of laziness, or because of lack of understanding, was chalked up to Joel F. LeBaron.

From this time forward, he is free from that obligation. He will not have to answer for the actions of those persons who do not follow his pattern—his principles. They alone will have to respond for their actions. They will no longer be able—or no one will longer be able to point their finger at Joel and say, *"This is his fault"*; or *"He is a poor—or bad—or false prophet"*; or *"He doesn't have leadership for this or that."* It will be the responsibility of this people. And to the degree that we establish the proper spirit and develop a faith and understanding in those principles which Joel has

laid down, to that degree we will be able to show to the world—show to the angels in heaven, (that we were just singing about) that the millennium will be ushered in; and we will be responsible—or irresponsible—in ushering it in.

I had given to me this talk, given by Brother Joel, back in 1964—that's October 3, 1964. There are many things in it that I liked at that time, but I would like to read towards the very end, a statement which he made:

> Joel F. LeBaron
> [See pg. 352]
> *I can say, Brothers and Sisters, I don't think we know what we are doing; I know we know what we are doing. I know, as well as I stand here, that "no enemy will ever prevail over me until the kingdoms of this world become the kingdoms of our God and His Christ."*
>
> *Now, someone may think this is boasting, but I know that to be the case, because the eternal God has promised me that. I am going to say that any enemy—or any man—who will raise up his puny arm to overthrow this work, will, sooner or later, either repent or reap the vengeance of a just God.*
>
> *I trust that we can truly understand the weight and the burdens that are on the shoulders of each and every man that has come under the covenant and taken upon themselves the name of Jesus Christ, and covenanted to go forth and uphold His laws and keep His commandments in all things.*
>
> *The scriptures tell us, very plainly, that in the beginning there would be only a very few but these few would go forth and hold things together and form that "nucleus" that would usher in the millennium.*
>
> *And if we will go forth as we have covenanted to do, and remember our covenants, to keep them and live by every word that proceeds forth out of the mouth of God, there is no reason why we cannot be numbered among our posterity, as among the elect and honorable men of the earth.*

I would like to state that I pledge myself to the principles that I have been speaking of. And I pray that we can all take upon ourselves the responsibility that we already have accepted, renew our determination, and go forth and accomplish the work that the Lord has told us to do. And I say this, in the name of Jesus Christ. Amen.

VISITATION IN FARMINGTON CANYON

Speaker: Joseph C. Parson
General Conference (Excerpts)
(Following Joel's Funeral)
August 27, 1972
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

I really appreciate the opportunity of being here. Although we have gone through a very emotional, heart-breaking experience, yet I feel that it has put us in a mood of a contrite heart and a broken spirit. I have enjoyed very much the conference up to this time, the beautiful testimonies that have been borne from this pulpit, and the wonderful experience that we have had together in meetings with the brethren of the Priesthood. I appreciate very much the opportunity of being a part of this great conference.

. . . .

I desire that I will have the help of the Lord, that I might say those things which will be food for us. Because when you speak by the spirit of God, the things of God are only understood by the spirit of God. So this is what I desire in my behalf at this time.

I consider it a tremendous privilege that has been mine, to be upon the earth at this time, after the ushering in of the last dispensation of the fullness of times, through the instrumentality of the Prophet Joseph Smith. And then to be exposed to his mission, his works, and find the falling away; and through the falling away, get exposed to a man like Brother Joel F. LeBaron.

My heart is heavy for the loss of Brother Joel. I had many beautiful and wonderful experiences with him. And I took it for granted, like most every one else, that there would always be another time; otherwise, I think I would have taken advantage of the opportunity more fully to have spent more time with him; although at times I felt that I was infringing upon his time too much.

I can recall many faith promoting experiences that I had with Brother Joel, many things that I have never mentioned; because Joel was the kind of a person who did not want to bring attention to these things that he felt may overspiritualize us. He wanted to keep us on a practical level. Yet he demonstrated the power of his office, and the fact that he really did hold the office of Priesthood that he claimed.

I am going to relate an incident that I have never mentioned before from this pulpit. I think there is only one other man that I have ever told it to, to this point. My wife, Bessie, was with me at the time of this experience.

Brother Joel wanted to visit with me. He was in Salt Lake City and he called me on the phone. I had to make a trip down to a place called Lehi, where I had some turkey operations there, so I asked Brother Joel if he had the time to ride down with me and we could visit on the way. He said yes, he would be

happy to. And I told him I would like to bring my wife, Bessie, along, because I was trying to expose her and get her converted to this doctrine at that time, and get her to understand it. So I brought it [up] in a round-about way, in our conversation. . . .

We have been told many times from this pulpit, of how he went to Salt Lake City to make the Church a legal entity, as far as the laws of the land were concerned. But at that point he didn't understand—he didn't understand what his mission really was; what the office was that he held; what authority he really held. He didn't understand the full responsibility that was resting upon his shoulders, nor how to go about what he was told to do when he was commanded to go up and legally organize the Church—or legally record it, so it was a legal entity.

So he bore witness that he was going into the mountains by himself (Brother Floren was with him), and stay there until he got the answers. After a certain length of time—when he came back—he said he knew completely now, what his mission was, and the full impact and the full responsibility that this office placed upon his shoulders.

So on this occasion, I asked him about his experience. I said, *"How did you find out?"* He said, *"Well, it was revealed to me."* I said, *"How was it revealed to you?" "It was revealed by personages that talk, as one man talks to another."* (Now my wife, Bessie, and I haven't discussed this in particular until just a few minutes ago. I asked her if she remembered exactly what he said, to make sure that I have it right in my mind. She repeated it exactly.) I asked him, *"Who was it that came?"* He said:

> Joel F. LeBaron
> *Every person who held this office, from the beginning until now, came and talked to me, as one man talks with another.*

That's a strong testimony. He said it firmly, [illegible] not a man who is dishonest, or would [illegible] to anything of that nature that was not true. It makes goose-pimples come when I think about it. To think about the kind of a character that we had in our midst. . . .

Brigham Young made the statement in one of his discourses, about the Prophet Joseph Smith. He said, *"I took advantage of every opportunity that came to me, to be taught at the feet of this great man."* He said, *"I drove for miles, rode on horseback, or walked, to be able to sit at his feet and be taught by him."* He said, *"Brethren and Sisters, you don't understand the great character that you had in your midst. You didn't appreciate him. You were not worthy of him being in your midst any longer. That's why he was taken out."*

And I have felt more this way, after trying to reconcile myself to the fact that he [Joel] was gone. Why? oh why? when the foundation is laid—but so much yet to be done? . . . . So in trying to reconcile my own feelings, my own broken heart about this, there is one conclusion that I have been able to come to, to reconcile my feelings and my reasoning is, that he laid the foundation.

He left the necessary keys for the ordinances to be performed so we can gain our eternal blessings, making our calling and election sure; and placed the burden of responsibility upon our shoulders; because we had not come up to our responsibility to be worthy of him being with us longer. That's the only way I can reconcile it.

It's similar to the situation prior to the martyrdom of the Prophet Joseph Smith. He called not only the Quorum of the Twelve, but he had the Council of Fifty in the Political Kingdom, with the top officers that he could trust, and placed the burden of authority upon them; he gave the keys. And he said, *"Now, I shake from my skirts the responsibility of carrying the Kingdom further. It now rests upon your shoulders."* [See *Priesthood Expounded*, 13:23]

Now, my Brothers and Sisters, I think—as hard as it is for us to accept this—yet I think it will have the uniting influence that we so badly

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need, for us to take the kingdom upon our shoulders and accept the responsibility. We have to do it on an individual basis, in order to help those who have the authority of the Priesthood now, to carry this work forward.

I learned to love Brother Joel so much because of his charitable spirit, that has been testified so much from this pulpit. The mile was never too long for him to go the last mile, to give every one a chance to overcome their weaknesses. The door of repentance and forgiveness was open all the time. I am so grateful that the office of the Presiding Patriarch, that is the presiding authority at this time, was placed upon the shoulders of that same type of a person—with such a sweet spirit. And I know that Brother Verlan is going to get the strength and power from on high that he needs to fulfill his office, and it behooves each and every one of us to get behind him and help him with the tremendous burden that rests upon his shoulders at this time. . . .

I was so proud this morning, to hear young Joel bear the testimony that he did. It made me weep tears all over again, to see him bear a testimony, that he is dedicated to carry on and live up to the responsibilities that have been placed upon his shoulders—not only in helping to build up the kingdom, but to be now the head of the family. He has tremendous responsibilities in that area.

Now, my Brothers and Sisters, you judge in the final analysis, the fruits. It's impossible for a man to have come, if he was an imposter, and bear witness to the authority and the power that Brother Joel testified to, without he would be trapped completely as an imposter before he started.

I would like to read just one little passage in the Pearl of Great Price as a sort of theme. In the 1st ch. of Moses, 39th verse, the Lord said:

> PGP, Moses 1:39
> **For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.**

Now, it goes ahead and defines more, but I would like to talk about this: of how Brother Joel's whole mission fit in with this statement.

That's a tremendous thing that the Lord says. *This is my whole purpose—my work and my glory—to bring to pass the immortality and eternal life of man.* What does that mean? What does it mean to us? To me, the definition that is given in the testimony of the Prophet Joseph, and in other writings is, that He is our Father. We are His children here, getting experience, and if we follow the pattern, we can become as He is.

The Prophet Joseph Smith laid the foundation and taught these principles. Brother Joel came along with keys to clarify it. Would our Father-in-Heaven have a plan, would He have an objective, without He would give us a blueprint of how we could achieve it and become recipients of that great blessing? . . . .

We were His sons and daughters before we came here, and His whole desire, His whole purpose is for us to become as He is. The statement Lorenzo Snow made:

> Lorenzo Snow
> [not verbatim]
> **As man now is, God once was. As God now is, man may become.**
> **[from *"Life Everlasting,"* Duane S. Crowther.]**

What does that say? We are His sons and daughters through our agency, through the pre-existence. We need to learn who we are, from whence we came, what the whole purpose of life is.

This little statement gives us, if we understand it, exactly what the purpose of life is, and what our Father-in-Heaven would like to have us achieve. But we can't be forced to those blessings. We all have an opportunity of gaining those blessings; every son and daughter of God upon the face of the earth has the opportunity of gaining those blessings, but God, our Father-in-Heaven, gave us a blueprint, a pattern, whereby, if we are obedient to that pattern, we can gain that tremendous, eternal

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blessing of coming back into His presence and inheriting the fullness of glory that He is talking about. This is why the Prophet Joseph Smith said:

> TPJS 345
> **It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another.**

This brings it down to an understanding of the kind of being He is. Another statement:

> John 17:3
> **This is life eternal, to know Thee, the only true God and Jesus Christ whom thou hast sent.**

How can we hope to worship God if we don't know the character of Him—know who He is? This was all revealed to us, so that we are not praying to an unknown god, as some religions teach. . . .

These principles were taught by the Prophet Joseph Smith. And this was the key testimony that Brother Joel was that Prophet that should follow up, holding the keys of authority—the same keys of authority that Moses held, that the Prophet Joseph Smith held—the power to restore all things. He was in the process of fulfilling his mission and he set up the pattern, he set up the foundation of the restoration of all things. . . .

. . . .

Now, this is one of the greatest responsibilities that we have as a people—to go forward and teach the correct principles with regards to the constitutional law of the Political Kingdom; to give every kindred, tongue, and people an opportunity to come up to that standard. And the time is short before these judgments come.

. . . .

I bear you my testimony that Brother Joel was exactly what he professed to be. . . . He gave his life's blood to seal his testimony as one of the greatest martyrs of all time. And I pray that we can go forth with that same spirit and dedicate our lives to it. And I ask the blessings of the Lord to be with us, in the name of His Son, Jesus Christ. Amen.

HE DID NOT FAIL

Speaker: T. Ossmen Jones
General Conference – (Excerpts)
(Following Joel's funeral)
August 26, 1972
Colonia LeBaron, Chihuahua

I am thankful to be here this morning, after so much that has happened. It is a pleasure to look into your faces and see the solemnity, the great and earnest desire which I see expressed in them, for going forward in spite of all the things that have happened to us in the past few days. I couldn't help but be impressed, extremely, after we received news of what had happened – with the way that men have responded to the call of duty. . . .

I am sure that many of you, as you heard this news – [the death of Joel] because of certain teachings that had gone out in the beginning that Brother Joel would not fail; that he would do this work; that his life would not be taken until he had actually accomplished his mission here upon this earth – because of this, we were shocked to the point that it took us many hours to realize actually what had happened to us, to realize that God was not going to leave this people without leadership – that God was not going to leave this people dangling; that they would have everything necessary to be able to carry on, and as time went on – as we contemplated these things – many comments began to be made. I have heard many of them. They have been interesting to me, to know that there was some preparation made in the minds of the brethren – and some of the sisters – for this thing which has happened.

I would like to tell at this time, a thing that happened between Brother Joel and myself in private which was for – my own personal instruction – which Joel asked me not to reveal. He didn't say whether I could reveal it at a future time, but since he has been taken, I feel that it is only appropriate that I should reveal it at this time. . . .

In talking with him on one occasion, I mentioned that I, myself, as a pilot, had had the opportunity of flying him many places; and I felt, *"Well, nothing can happen to this plane – Joel is going to do what he was sent to do."* So I might have even been careless, somewhat, in what I did, because of this great promise that I figured that Brother Joel had. I was sort of chiding him about it, because of some particular danger that I felt, just prior to having talked with him. And so, in talking about it, he said:

> Joel F. LeBaron
> *Brother Ossmen, I want to tell you something. (I want you to keep it to yourself. It's for you.) –*

He said:

> *That is not so! My life will be taken! I will be killed; but I will not be taken until I have accomplished my mission.*

I supposed then, when he told me that – I just supposed, *"Well, it's going to take a long time. We will have him with us until he is an old man, and towards the end his life would be taken."* So I didn't actually even concern myself too much with it. I thought, *"Well, if he is going to accomplish his work, and won't be taken until he does – well, if he accomplishes it, so what?"* This was the feeling that I had.

. . . .

Brother Joel is not here with us; but as the song says: *"Mingling with gods, he can plan for his brethren."* Brother Joel, in the presence of Brother Floyd Spencer, Brother Mauro Gutierrez, Brother John Butchereit – I'm sure – are all advocates, along with Jesus Christ, [and] with the Father. They are watching us. Their hearts are with us.

As I look upon you people, it gives me fear, and at the same time, great hopes for the future, because of the renewed determination that I can see within each one of you. As greater responsibility is placed upon you, we are going to have to go forward and do this work without the help of Brother Joel. Because of the mistaken idea that I had that he would be here for a long time, I did not appreciate [him] the way I really should have done. . . . Now, he is gone! How precious would a moment be with him . . . that I might receive instructions; that I might receive those words which would help me for my own blessings.

. . . .

As Brother Verlan said that Brother Brigham Young said: *"You can't kick the Kingdom any way but upwards."* We have been kicked real hard by what has happened to us – been kicked so hard that I hope it awakens us to the responsibilities that are ours – gives us a renewed determination, and makes us more conscious of the responsibilities that lie upon each and every one of us to do our part to push this work forward.

In this work, my Brothers and Sisters, the first patriarch (although Margarito Bautista held the keys for a period of time, yet Brother Ervil was commanded to officiate until such times as they could straighten out the problems that then existed) – in the commencement of this work, Ervil and Joel were very united; but as Brother Joel began to reveal the principles (which I know that Brother Ervil knew nothing about, but took great joy because of being a great scriptorial man) – [Ervil] took great joy in listening to Joel's teaching the principles that were there, and then in going to the scriptures and finding that it was actually there; that Joel's interpretation of what was there was correct.

As it began to go on, and as I look back upon it, I can see that Ervil had a great desire for power. He enjoyed having the honors of men. He enjoyed having the last word. Disunity began to come about, a little at a time, until it reached the point that it has finally reached. So towards the end – towards the time until Brother Ervil was released, they had become so disunited that it became necessary that Brother Joel release Ervil from that office....

I would like to read this for your consideration. The Lord, in speaking of a time in the future – this was given to the Prophet Joseph Smith in the 85th section of the Doctrine and Covenants – says:

> D&C 85:7
> **And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;**

This was a prophecy that was future in the days of Joseph Smith, that was fulfilled in the life of Brother Joel. He was the one *"Mighty and Strong"* sent to set the house of God in order. He came here, taught those principles that would put the house of God in order; in the beginning, pointing out many errors and changes that had been made in what was, before his coming, the true church of God.

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So he did come and set the house of God in order. . . . The principles have been taught. There is work yet to be done in setting these principles into effect and making them a reality in our lives, but at least they have been taught and it is here. It takes the knowledge first before we can do the work. The knowledge is here.

D&C 85:7
. . . to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God.

. . . .

Then it goes on to say. . . . Here it is talking about two men—the one *"mighty and strong"*; and here beneath, it talks of another man. It says:

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

There has been much speculation in times past among the Fundamentalist people, that this man was Brother Heber J. Grant who stood at the head of the Mormon Church and was the seventh President of the church. But could it have been that man? The first part of this prophecy was not fulfilled at that time—and during his lifetime. The one *"mighty and strong"* had not come to do his work *"and to arrange by lot the inheritances of the Saints whose names are found. . . ."* It is yet future. It's all right here in one section.

Did Brother Ervil try to take over the keys and reach out his hand so that he might steady the ark of this work? If you have read his literature—the last pamphlet that he wrote—the last book—you'll see that he wanted to take over this work *lock, stock, and barrel,* and continue on without Brother Joel; that he had everything necessary. Is that not putting forth your hand to steady the ark?

Now, a tree that is struck by the vivid shaft of lightning, if you were to see it after it was immediately struck from a distance, you wouldn't be able to tell that anything was particularly wrong with the tree, and you may get quite close and not notice where it was struck. How would this tree die? It would die a little at a time—slowly, take a period of years for it actually to lose all of the life that was in the tree. Has this not happened, as far as the saints and the desires of Ervil have been?

. . . .

There have been many people come and many people go. Ervil was a great missionary and did much to convert many people in the starting of the work, and then as the work went on, he's the man that did most and was responsible for the greatest part of the people that left this work. That will not excuse the people that left. They should have been able to have learned the truth. They should have had a greater desire. They should have manifested a spirit that they could not be stopped; because as Brother Joel told us:

Joel F. LeBaron
If there is any man amongst you that can be stopped, he will be stopped. Whatever is necessary to stop that man will happen in his life and he will be stopped; and only those that have the testimony, the determination to go forward, are those that will go and receive their blessings and a crown.

My Brothers and Sisters, I don't feel that I would like to lengthen my words. I'm not a man of many words. I appreciate this opportunity and this privilege, and I sense the responsibility that rests upon me in occupying this [position].

At this time, I would encourage each of you to realize what God has in store for you; that if we apply these principles in our life, we can obtain the blessings; we can be sealed up unto salvation and eternal life. We can, if we are faithful, meet again with Brother Joel, with all of the ancient Saints and Apostles and Prophets that have walked the earth—great men—and there we can, all of us, renew again the sweetness of life, the sweetness of the associations which we have had with our loved ones that have gone before, and with those of us that, as time goes on, will go the way God has patterned that His children should do.

May you be encouraged; may you be strengthened; may you have a greater desire to go forward; may I have the privilege of serving you; may I have the privilege of having the testimony and these feelings for myself. We must realize that: . . . *when we are in the service of our fellowman, we are in the service of our Heavenly Father.*

May we go forward with all of our strength, with everything that we have, and do as Joseph Smith has said: *Go forward, no matter what we go through.*

The important thing, my Brothers and Sisters, is that we receive our calling and election—that we make it sure—so that we might be able to have a crown of glory. It is my prayer that you will all strive hard that you can gain a crown at the right hand of our Father which is in heaven. This is my testimony, and this is my prayer; and I do it humbly, in the name of Jesus Christ. Amen.

WITH WHOM SHALL WE STAND

Speaker: Harvard Pratt Stubbs
General Conference
(Following Joel's Funeral)
August 26, 1972
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

I am truly thankful for this opportunity. Since I was converted to this work, I learned to love Brother Joel very much. As I looked at his face [during the funeral] he looked very peaceful to me, and I was happy that he was finally at rest.

He accomplished a great work among us. I consider no greater man lived, aside from Jesus Christ and the Prophet Joseph Smith. Joel revealed more knowledge again to the earth [pertaining to the Kingdom of God], than has been revealed through any other man, save the Savior and the Prophet Joseph. I know we didn't know how to appreciate him sufficiently; we didn't take the fullest advantage of the time we spent with him—I know I am guilty in this respect.

Joel, together with Joseph Smith, helped lay the foundation of the greatest work in the history of man. And as time goes on, you will know that more fully. This work will not stop, but it will continue forward. It is that grain of mustard seed that will flourish in the kingdom that Daniel saw, which would be cut out of the mountain and roll forth to fill the whole earth. I am not guessing, for I do know this to be the case. This brother, and prophet, helped lay the foundation of these things; and he left a group of men who have this knowledge.

I remember Joel's charge, over and over—that he wanted the brethren to understand these things sufficiently that they would never again turn the kingdom into the hands of the devil. It always impressed me that he would say that, over and over, again; because at the time, it didn't seem too important—it seemed that we would naturally do that. But I know of the weakness of men—there yet may be many among us who will fall away.

I have felt great consolation, as I have gathered together in councils with those men that our prophet most loved, and have seen the strength and dignity, the valor, and the determination—I have come to love those brethren more dearly than I ever have before. Although I know that my words are weak and hardly capable of full expression, yet I do love those who remain and are determined to establish that which Brother Joel sweat for and dedicated his every hour to establish.

I often wondered how Joel had the strength to carry on and do what he did. Here, at the last, it seemed like the whole burden rested on him alone, for we were very slothful. But the time has now come that we should round up our shoulders for the triumph of the kingdom, and spread forth this knowledge.

Let's consider the promise of the Lord, concerning this land of the Americas:

<u>Book of Mormon</u>
<u>Ether 2:8-9</u>
And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity.

Are not our lands in the Americas full and ripened with iniquity?

We know that we are in the very hour of these times. We have raised up a handful of people here, who now have this knowledge of the law of God, while the whole face of the earth is covered with wickedness and abominations; and it is our duty to go forth with the last and final warning, before the great day of destruction comes upon the inhabitants of the earth. For God swore in His wrath that whatsoever nation should dwell upon this promised land [of the Americas], should serve God and keep His commandments or be swept off.

<u>Book of Mormon</u>
<u>1 Nephi 14:7</u>
For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken.

It is a work either on the one hand or on the other. And I see the power of the adversary, as well as the power of God, manifest among us, and manifest among the nations of the earth, and we must choose who we will stand with: [illegible] and the righteous or Satan and the host of the wicked] for the true Prophet of the Lord has come forth and revealed the Kingdom of God again—and we must choose with whom we will stand.

It was foretold by the Prophet Nephi that this kingdom would be established on this land in these latter days. This is Nephi, speaking to his brethren, prophesying concerning our day:

<u>Book of Mormon</u>
<u>1 Nephi 22:7-9</u>
And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles. . . .

God commenced this work by the hand of the Prophet Joseph Smith, who brought forth the <u>Book of Mormon</u>, and the restoration of the gospel through the Priesthood.

Nephi continues:

And it shall also be of worth unto the Gentiles; and not only unto the Gentiles but unto all the house of Israel, unto the making known of the covenants of the Father of heaven unto Abraham, saying: In thy seed shall all the kindreds of the earth be blessed.

Well, this promise of Abraham—according to the book of Abraham, second chapter—eleventh verse—was to be fulfilled through the same order of the Priesthood which he, Abraham, held. And this same order of Priesthood [the Priesthood of Melchizedek after the order of the Son of God] was revealed unto the Prophet Joseph Smith, and this great work was commenced among the Gentiles through that Priesthood. It was later taken from among the Mormon people, for they gradually fell away from the fullness of the gospel.

Now, Brother Joel came forth with the power of this same Priesthood, and revealed again many great and important things pertaining to the establishment of this kingdom. And it is our duty to go forth and fulfill our covenants and play the part—that small part which we will play in the great scheme of things.

WITH WHOM SHALL WE STAND

Speaker: Harvard Pratt Stubbs
General Conference
(Following Joel's Funeral)
August 26, 1972
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

I am truly thankful for this opportunity. Since I was converted to this work, I learned to love Brother Joel very much. As I looked at his face [during the funeral] he looked very peaceful to me, and I was happy that he was finally at rest.

He accomplished a great work among us. I consider no greater man lived, aside from Jesus Christ and the Prophet Joseph Smith. Joel revealed more knowledge again to the earth [pertaining to the Kingdom of God], than has been revealed through any other man, save the Savior and the Prophet Joseph. I know we didn't know how to appreciate him sufficiently; we didn't take the fullest advantage of the time we spent with him—I know I am guilty in this respect.

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I remember Joel's charge, over and over—that he wanted the brethren to understand these things sufficiently that they would never again turn the kingdom into the hands of the devil. It always impressed me that he would say that, over and over, again; because at the time, it didn't seem too important—it seemed that we would naturally do that. But I know of the weakness of men—there yet may be many among us who will fall away.

I have felt great consolation, as I have gathered together in councils with those men that our prophet most loved, and have seen the strength and dignity, the valor, and the determination—I have come to love those brethren more dearly than I ever have before. Although I know that my words are weak and hardly capable of full expression, yet I do love those who remain and are determined to establish that which Brother Joel sweat for and dedicated his every hour to establish.

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Events are coming about over the whole face of the earth in preparing for that day when Christ will reign and *"peace on earth and good will among men"* will be fully realized. There is nothing that Joel would have loved more than to see this condition come. He worked, and struggled, and hoped to lay the foundation that would help establish this kingdom, and bring again *"peace"* to the inhabitants of the earth.

It is my testimony that Joel truly was valiant in the cause of God—that he did fulfill his mission. And I do thank God that I am able to stand here among you and bear this testimony.

I pray at this time that we may truly go forward in the spirit of our duty and our calling, and do our part. And I say this humbly, in the name of Jesus Christ. Amen.

FAREWELL TO OUR PROPHET

Speaker: Siegfried J. Widmar
Funeral of Joel F. LeBaron (Excerpts)
August 23, 1972
Colonia LeBaron, Chihuahua

The Savior said that the days just prior to His coming would be like the days of Noah. Therefore, my Brothers and Sisters, we know that these are the days in which we live. It is a burden on our shoulders to warn all mankind, to bring them to these basic laws of respecting man's rights; the only basis on which the millennium of peace will be brought on this earth and established, and where freedom for the first time will be guaranteed for a thousand years.

We know that it has to go out like in the days of Noah, and we also know that an ark has to be built, a refuge, so that they [the righteous] may be preserved. This is the mission which Brother Joel sealed with his own blood. This is the testimony which he sealed. This is what is on our shoulders, my Brothers and Sisters.

We bear testimony to you, my Brothers and Sisters, that Joel was the Lord's anointed. We bear testimony to you that his testimony did not end a minute too early; that it was fulfilled; that he had prepared the way for the work to roll on. Let it be recorded this day, my Brothers and Sisters, and friends, as a witness unto all men and to heaven, that Brother Joel's death—Brother Joel's martyrdom was not a religious controversy; but that he gave his life on the altar of sacrifice, as his final testimony —his ultimate testimony, for the establishment of *"peace"* among men.

Let it be recorded that the controversy which arose in this Church was not a religious doctrinal controversy, but it was on the basis that men in Priesthood tried to do away—to rearrange laws on the minimum standard; that they wanted to change at this critical time of bringing about the condition of the millennium of peace—they wanted to change that which Moses had written, which the Lord has written with His own finger and spoken with His own voice, on Mount Horeb.

We loved him. We hope to stand by him, and go with him where he will go. But we must stay here, and we have to carry on this work. He has passed by the angels and taken his place among the prophets—as a prophet, priest and king in his own right. He stands with Abraham, Isaac and Jacob. He stands with his brother Abel, who was murdered by Cain. He stands with John the Baptist. He stands with Jesus Christ. He stands with Joseph and with Hyrum.

Let us, as his brethren, whom he prepared with so much sacrifice and diligence and loving kindness and patience and long-suffering, pledge this day, in front of his remains, that we will never stop, but will do everything in our power to fulfill his mission. In the name of Jesus Christ. Amen.

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COMMENTARY

Harvard P. Stubbs:
I want to bear my testimony that Joel is this servant of Christ spoken of in the 21st chapter, eleventh verse of 3 Nephi who brought forth the words of the law of Christ given to Moses on the Mount, and all those who will not hear the words of the law that this servant has spoken will be "cut off from among [the] people who are of the covenant."

I believe that Joel will yet complete his work, even as Adam, Christ, John the Revelator, and Joseph Smith must return to complete their work. I expect to see Joel come forth with these and many other brethren at Adam-Ondi-Ahman and take his rightful place there and assist in the work of the winding up scene and the redemption of Zion.

Joseph Smith:
This then, is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam.
History of the Church, Volume 4:209

Benjamin F. Johnson:
"O! Joseph, what could we, as a people, do without you and what would become of the great Latter-day work if you should leave us?" He saw and was touched by my emotions, and in reply he said, "Benjamin, I would not be far away from you, and if on the other side of the veil I would still be working with you, and with a power greatly increased, to roll on this kingdom." **Letter to George F. Gibbs**

Brigham Young:
Joseph Smith holds the keys of this last dispensation, and is now engaged behind the veil in the great work of the last days. . . .

I will now tell you something that ought to comfort every man and woman on the face of the earth. Joseph Smith, Junior will again be on this earth dictating plans and calling forth his brethren. **Journal of Discourses, Volume 7:289**

Parley P. Pratt:
My servant Joseph still holds the keys of my kingdom in this dispensation, and he shall stand in due time on the earth, in the flesh, and fulfill that to which he is appointed.
Autobiography of Parley P. Pratt, pp. 368-71

Heber C. Kimball:
You will see the day when Presidents Young, Kimball, and Wells, and the Twelve Apostles will be in Jackson County, Missouri laying out your inheritances. In the flesh? Of course. . . .

We shall be there in the flesh, and all our enemies cannot prevent it. Brother Wells, you may write that: You will be there, and Willard will be there, and also Jedediah, and Joseph and Hyrum Smith, and David, and Parley; and the day will be when I will see those men in the general assembly of the Church of the First-Born, in the great council of God in Jerusalem, too. **Journal of Discourses, Volume 9:27**

Joel F. LeBaron:
I know, as well as I stand here, that no enemy will ever prevail over me until the kingdoms of this world become the kingdoms of our God and His Christ. Now, someone may think that is boasting, but I know that to be the case because the eternal God has promised me that. I'm going to say that any enemy, or any man, who will raise up his puny arm to overthrow this work, will sooner or later, either repent or reap the vengeance of a just God.
General Conference, October 3, 1964

APPENDAGE-I

HISTORY AND DOCTRINAL DISCUSSIONS

PART I

HISTORY AND EARLY EXPERIENCES

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Speaker: Verlan M. LeBaron
General Conference (Excerpts)
(Following Joel's funeral)
August 26, 1972
Colonia LeBaron, Chihuahua

[My Dear Brothers and Sisters,]

To stand before this people without the presence of Brother Joel in the flesh to back me up, is something I never ever expected to do. We know that it's not the works of God that are frustrated, but the works of man. The story of man—the history of our Father-in-Heaven's dealings with His children, from the earliest ages of the world, has demonstrated this; and it's a marvelous story—something that we can look to for the understanding we need.

From the days of Adam upon the earth, it has been possible for the sons of our Father-in-Heaven—and His daughters—to know the true plan of eternal life, and those things that they must do to be acceptable in their Father-in-Heaven's eyes. From those early days, God had upon the earth prophets that taught His mind and will to His children, and placed before the people upon the earth the opportunity to choose between right and wrong.

From the very inception, we have had men and women who have been willing to perpetrate deeds of darkness; who have been willing to sell their birthright for a mess of pottage—men and women who were slothful, negligent; but all the time, God has had upon the earth His Priesthood, and His authority, to represent Him and what He was doing, and what He was offering His children, and people have been left without excuse.

....

What we have learned the last seventeen years, pertaining to our duty in relation to the principles and laws of the gospel of Jesus Christ [we] have been taught plainly and simply, in a manner that no one today, who has been educated under this organization—under the administration of my brother Joel—could ever be left without excuse.

Heaven help us if we don't take this message to the world and give our fellowman, wherever they are, an opportunity to understand again that law which was so plainly taught in earlier ages of the world; because nothing short of this—the practice of these principles—can ever bring about a millennial reign and establish peace upon the earth. There is no other people upon the face of the earth that has had the preparation to carry this ministry; and the time is upon us.

The work must go forward. God will bear us up if we will carry in our heart the determination and the desire to serve Him; trusting in Him at all hazards; being willing to sacrifice all things and lay our own lives upon the altar, as thousands have done before us, in the defense of liberty—in the interest of truth and peace.

....

When the Prophet Joseph and his brother Hyrum were killed, he left the means necessary for those he had prepared to carry on the work that he had commenced; and told them that if they wouldn't, they would have a great deal to regret.

We know that among the closest associates of the Prophet Joseph Smith was my great-grandfather, Benjamin F. Johnson. We know that this man, when he was eighty-five years old, wrote a testimony to the world. He wrote it at the request of the leadership of the Mormon Church, and he wrote it directed to the church historian of that church. In that [document] he bore many beautiful testimonies; but one I want to repeat here, which has direct bearing, as many others do, upon our coming to this place.

He said that he was the last living member of a certain council of the Prophet's most trusted friends, and that he had a testimony to bear, upon which a great deal depended. He was speaking of the southern movement – the gospel being taken to the Lamanites, and many other things relating to the winding up scene; and he said this would require a long chapter, which must wait until the fulfillment of a prophecy . . . by the Prophet Joseph Smith – pertaining to a testimony that he, Benjamin F. Johnson, should bear when he had become hoary with age.

At the time he wrote that letter, he had not borne that testimony to any man – that testimony upon which so much waited, which would take a long chapter to bear. And the only further information we have any record of, whatsoever, of any further testimony that was left, that would have any bearing along these lines (that would relate to what he said in this now famous letter), was what he did in connection with his grandson – my father.

When my father was a young man, having been instructed for many days at his feet, he called him, and told him many things pertaining to the coming of the Kingdom of God upon the earth and the ushering in of the millennium. He told him that the next great work pertaining to the building up of the Kingdom of God would transpire in the south; and that the Lord had a great and an important work for him and his sons in that land. He laid his hands upon his head and blessed him, and we know what the blessing was.

The Mormon Church, as a whole, never knew of what had happened – yet the Lord, in fulfillment of His own words, was preparing the way. He told his grandson (my father) to go south, and to never go back over the old trail; and to get as many of the Saints, especially of those of his own posterity, and family – to go south, too. He spoke of the destructions that would come eventually upon that land to the north. He spoke of it as a *"besom of destruction"*; and there will be *"no safety there!"*

Now my father, as a very young man, came to this country, dedicated to this charge and these instructions. (The Revolution at the time of Pancho Villa changed the course of history, somewhat, and during those trying days, a number of the Mormon people who had gathered in this country, left – some permanently, and some temporarily) And my father, at that time, began to wonder about the charge that he had received from his grandfather; and in Salt Lake City, needing to know more; feeling that he was entitled to instruction from on high in regard to these things, he asked his Heavenly Father to send his grandfather to instruct him.

My father told me this story when I was going to high school, in Colonia Juarez (on the street, in front of the old house that Patriarch Bently used to live in – the corner across the street from where I was boarding). He had come there only for a short time. He wanted to tell me this. He said he never told this to anyone except on most serious occasions. When he told me, he had tears in his eyes; and I knew he wasn't lying. But he said after he had asked his Heavenly Father to bless him with this understanding, and [with] a visit of his grandfather to instruct him – lying on his bed – he heard the words of the Lord Jesus

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as a sound of rushing waters. At the same time, he saw before him, sitting upon a throne, the personage of his grandfather, with a crown on his head and a scepter in his hand, resembling the glory that that man had received as a result of what he had done. The words of the Lord that came to my father, as he looked upon the glory of his grandfather: *"This will be thy destiny also, if you will do such and such. . . ."*

I won't go into all that was said; I don't know all that he was told. But one thing he was told at that time was to go back and absolutely *"carry on."* It was because of these things – these revelations and heavenly visitations, that he was able to say, many years later, to my brother Alma (as many of the young people would leave the Mormon colonies – most of them seeking their fortune somewhere else) – he told my brother Alma; he said:

> Dayer LeBaron
> *It doesn't matter how long you have to wait – five years, ten, or twenty – the important thing is that when the time comes, you be here.*

He moved to this place, and told us while he was here – on the ground that as a result of the knowledge that he had received from his Father-in-Heaven; as a result of having seen a vision – an open panoramic vision of one-hundred years of the future of Mexic . . . . He was standing on the border between Mexico and the United States, with his back to the north – facing the south – and saw this glorious development of this Republic for one-hundred years; taking us right down into the millennial reign, when peace will be established upon the earth. And to the back, he could hear the rumble of thunder and cannon, signifying the destructions that were to come upon that land.

My father never doubted – he knew what he was doing. When he came to this spot, he stopped here, and told us (he stopped here, because this was where the Lord led him – to this place; he had investigated many places) – and he told us – as we were digging the [illegible] stumps, that:

> Dayer LeBaron
> *The two most important works that were being performed in the world today:*
>
> *1. The most important is what is taking place in Jerusalem – the Jews returning to their homeland, in fulfillment of the prophecies that must come about as the winding up scene commences.*

And he told us:

> *2. The next most important preparation that God is bringing about for the establishing of these things in the earth, is the work that he was doing right here.*

He told us that:

> *They would beat a trail from the four corners of the earth to this very spot, because of what would take place.*

He told us many things that I look back upon – things that strengthened my faith, and my testimony, and my willingness to stand with my brother Joel, when he came forth and he told us what he did.

We know that before my father died, he called his son Joel to his bedside and blessed him, and gave him what it was – be it whatever it was, we understand that he gave what he received from his grandfather to his son Joel.

Joel went on with his activities. [He] was working in the mountains, buying and selling corn; and it was several years before Joel left these valleys to go to Salt Lake City, for the first time in his life. He went up there in a matter of a very few days, and laid the legal ground work for an organization to come forth through which a great work was to be commenced.

I went to Salt Lake City with him. So did my Brother Floren, and a brother-in-law of mine, Samuel Kunz, with an uncle of my wife's, Harold Allred. We went in a little jeep. I remember it, so plainly. I remember Joel talking to a few people along the way, very strongly, pertaining to certain things in connection with the development of the work of our Father-in-

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Heaven here upon the earth; but I didn't realize in my mind, anything that would give me to believe he was going to go and do what he did.

I was only in Salt Lake a few days, and I returned. But before I returned, I went with my brother Joel, and another brother, to visit a friend of my father's . . . . [Break in tape]

. . . .

And before going in, my father said to me:

> Dayer LeBaron
> *Son, I want you to take special notice of this man, and never forget him.*

I wondered about this! This was the man that I was to never forget—that we went to see. Out of love for our father, he [Nathan Clark] asked that he might give us three boys a blessing. He said many beautiful things, which are not recorded, and have no bearing at this time; but the fact that he gave me that blessing at that time, is something I want to refer to in a moment.

I left immediately after that, and came to Chihuahua. On reaching here, only a few days passed, and I received the word that Brother Joel had organized the Church of the Firstborn of the Fulness of Times. I got on the bus and went to Salt Lake City, to find out what in the world had happened! I spent a little while looking for Joel, and found him. Outside of the Temple wall, in the center of Salt Lake City, we talked together for about an hour; and he told me two or three things, which was sufficient to cause me to believe that he was a false prophet. It had hit the family again!

But on returning—after I told Joel good-by, I got on the Greyhound bus and returned immediately home. And I thought of what he taught me, on the way. One thing I want to mention that he said, was this. He said:

> Joel LeBaron
> *Verlan, there is not a man or a woman living, in the Mormon Church today, by the present standards, that will rise above a telestial glory.*

To me, this was absolutely contrary to what I had been taught all my life. I had been taught that in the celestial glory there were different degrees; and next, there were the terrestrial type of people; and then, after that, the telestial beings. For him to tell me that no one could get above a telestial glory, living by the present rules and standards of that church which I had been raised in, was enough; and I left—but he came, a few days later. But when I got to this place, Brother Bautista was here from the south. He also wanted to find out what in the world had happened. He stayed in my home, right here, for thirty days, I think—more or less—and we talked.

But this one principle, pertaining to the three degrees of glory, I witnessed Joel and Brother Bautista discuss in the presence of several brethren. And as they discussed, it became to my mind as clear as crystal that what Joel had taught me in Salt Lake City was the very truth. Realizing that, immediately, I said to myself: *If that is true, as contrary as it is to all I have been taught, maybe this other thing is true.*

I began to investigate, and study, and search. And that's something which we, my Brothers and Sisters, are going to have to do, if we are going to go forth and grow, and understand.

The time continued to pass, and I continued to study. Many things happened in the next two years. The time came that I felt that I had received enough light and knowledge and understanding—though I didn't have a conviction within my heart that Joel was truly a man sent of God, to bless this people at this time—I felt like I was going to have to find out; it was becoming too much of a burden.

I heard of a conference that was to be held in Mexico City—in Ozumba—down south of Mexico City, and I resolved to go there and meet again with some of my brethren and friends—the men I had looked to. When I got there, I was several days ahead of the conference schedule, and had an opportunity to visit with Brother Bautista. I was trying to gain a testimony. And I asked the Lord in a special way, to bless me on that trip, that I would know when I returned, the truth of the matter.

I asked Brother Bautista questions, that he might give me his response; that I would know his true feeling and understanding on different subjects, before I told him what the controversy was in my mind. Then I would hear his answer. And then I would tell him what it was that was bothering me, and why it was this way, or why wasn't it that way, and I saw him change his position, and accept certain principles pertaining to Priesthood, right before my eyes; [of] which [I] was a witness. Yet I saw him become very disturbed because of this—like his foundations were being shaken. And I felt it so strongly, that I went to Mexico City. A young man from the colony there, went with me—Juan Dominguez—and we spent two or three days in Mexico City, discussing principles of the gospel.

When I returned to the conference, I saw Brother Bautista out in the rose garden, and with him was Brother John Butchereit. And I sensed there was a tremendous strain between them. And Brother Bautista, seeing me—I could sense that he wasn't happy that I came back; that it was more problems than it was just with Brother John there. But I walked down into the grove, where Brother Bautista used to go to say his prayers, and there I met a man by the name of Joe Rostenburg.

He told me of the fact that he and John Butchereit—a leader among the Fundamentalist group, in Salt Lake City—had been set apart to come to this ranch [at Colonia LeBaron], on their way to a conference in Mexico City, and *"straighten up these boys!"* He told me that on arriving here, he went to discuss with my brothers; and the discussion went on for twelve hours. He said: *And we stood as "fools" before them!*

They carried with them the little pamphlet called Priesthood Expounded. And it was there in the grove that I read to Joe Rostenburg, the words that had so impressed me—the words which Joel gave to us as a revelation from God, calling him forth to do a work. Joe told me he knew that was of God. And I knew that John Butchereit had been convinced of many things.

They cut that conference short to come back to this place, and I rode with them. But before we got here, they had compiled a list of some seventeen questions, as I remember. I was present, as they asked these most weighty questions to my brother Joel; and I witnessed, as he answered every question to their perfect satisfaction, without batting an eye. And Brother John broke down, and wept! And he said: *Things we have taken for granted to be true for twenty years, could not possibly be so.*

Brother Joe Rostenburg asked at that time, to be baptized. John said: *We owe it to our brethren to go back and give them a chance.*

And they each took a stack of literature, and left for Salt Lake City.

At a later date, another man was sent down here. I was told that he had been appointed especially to straighten things out here; and before leaving, he said: *I now know why I came to this place. And I am going back, and I am going to sell my property, and we are returning. We are going to join with you people.*

Floren had never had but seven years, I understand—eight—of education. In Salt Lake City, when this work started, my brother Joel told him; he said:

> Joel LeBaron
> *Floren, if you will teach the doctrines that I have taught you, and that I will teach you, I promise you that you will never be confounded.*

We know the spirit that Brother Joel went forth in to do this work. We know that my father told him that he would not fail. Before these fateful days, Joel had made arrangements to leave upon the earth an organization that had within it the power to take to the rest of the world, those things that have been

prophesied of from the earliest ages of the world. Like I say, it is not our Father-in-Heaven's work that will be frustrated, but the work of men.

We have a scripture that has been used many, many times, as the text. I don't know if we have heard this referred to—I'm sure we will in the future—but it's true.

> **Matthew 7:15-19**
> **Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.**
>
> **Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?**
>
> **Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.**
>
> **A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.**
>
> **Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.**

In connection with this scripture, many times I have been asked, just what were the fruits of the Church of the Firstborn of the Fulness of Times? Usually, these people that ask, have in mind material growth—or temporal wealth. We may not have a great deal of that, yet we do have, I would say, as much as the average throughout the world—and nothing to complain about.

If we had sent numbers of missionaries into the world and converted many people, and established many wards and branches and stakes, these things would have been considered fruits in their eyes. If we had been able to spread the gospel; if we had had a greater world-wide educational program going, that they could have looked upon and seen; if we had been able to do more for the interests of the poor—we know that all these things are fruits; and we know that along these lines, we have got to do much more than we have in the past—and we know we are able to do much more than we have in the past—and surely, a great deal must be done by this people for the good of mankind. But while we go forth doing this, should we allow people to say that this church has produced no fruits to this point? That this church has been useless, and is presently an organization upon the earth that is doing no good? This is the kind of things people say.

It's certainly not the case! The truth is, that from a very humble beginning, with little help and lots of opposition, this people have taken a steady course, and have offered truth and light and blessings and progress to the world. Truth, in many areas, has been spread far and wide. And there has been an opportunity for people who are led by the spirit of God, from the inception of this work until this time, to come forth and serve God and keep His commandments.

If only one man had really, through the work of my brother Joel, been able to have found favor with God—had been able to understand and live by the truths our Father-in-Heaven has for His children, and thereby gained his eternal salvation, I'm sure Joel would have felt that his labors, during these trying years, and his sacrifices, would have been well worth it.

As a result of his efforts, and the efforts and sacrifices and suffering that people have been willingly led to make, during these past trying years, many men and women have come to the knowledge that they have been accepted in the eyes of God; they have proved that their sacrifices have been looked upon as worthy, and great and wonderful blessings have been given among this people.

It has been my observation in all cases, that people receiving these blessings (in spite of what they may have felt in the past—what they were enduring, as they travelled up the ladder toward the goal they seek)—they all felt that they had not paid too much; they all felt unworthy. This is the spirit of humility, Brothers and Sisters.

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The stage has been set to accomplish a marvelous work. I have said many times, that the strength of this church doesn't lie in numbers; it doesn't lie in tithes and offerings; but it lies in the power of truth, and in the united, fervent testimonies that are held in the bosoms of its members. These are the things that will carry the work forward. And it's only the gospel of Jesus Christ, that we must teach and practice, that will ever, ever do away with the untruth in the world today, and overcome the evil.

We have a weighty responsibility upon our shoulders. And it's from the inner self that we have got to act, and know what we are doing. This is where agency comes in. God has made us to be agents unto ourselves, and as He lays before us His plan of salvation and the proper way of life—how we should deal with one another—that is where our agency comes in. We must decide. We have got to know the difference between right and wrong, between good and evil. And that's—when we know the difference, and are willing to choose the right, this is when we get the feeling that we are actually in control—masters of our own ship. We have no remorse then.

Having the responsibility placed upon each one of us to know for ourselves what God would have us do, is the way it was intended; and the Lord has told us that it's a slothful servant that has to be commanded in all things. One of the main things He has told us, is to search His word and understand His law. He said, *"Ye have not chosen me, but I have chosen you."*

He sent us out to do a job as He sent His Twelve Apostles in the earlier ages of the world to bring forth fruit that would endure. The kind of fruit that will endure are those eternal blessings that come to people as a result of their being willing to keep the commandments of God and live His laws. For anyone to say that the work of my brother Joel has not produced fruits abundantly, they are most deceived.

You can imagine, my Brothers and Sisters, how I feel. With the hope and expectations that have been mine, to work at the side of my brother Joel in the reformation he dreamed to see brought to a realization, where people would find peace and happiness and receive their rights on a world-wide basis—seeing the fulfillment of the many beautiful prophecies that have been made by men from the earliest stages of the world, I wanted more than life to back him up and help him. It gives me great joy to feel that he loved me, as I know he did; and it makes me want to dedicate my life to vindicate his name, that the world might know that those principles that he taught and died for were the only principles that could establish what we need. I felt like a weak instrument in my Heavenly Father's hands, as I went forth trying to accomplish what I could—though I enjoyed the work very much.

I look back over the last seventeen years; we could go on and on and on, and talk of the faith-promoting instances that have taken place—miraculous things in the mission field—beautiful experiences, which build our faith and give us the strength to stand and do the work that we have been doing. These are, to me, beautiful memories.

As we would go laboring together, at times I felt like I would like to do much more than I was able to do with my own understanding. I wondered why I didn't get more revelations so I could know—I could go do that, and it would certainly be a success, and would accomplish something fast and get the job going. And this bothered me. Though it didn't dampen my spirits—though it didn't have any tendency, whatsoever, to have me slow down the pace that I could carry on, yet it did bother me.

And I went to Joel one day, and I said: *In view of the fact that you have given me these responsibilities—you have told me yourself that God told you to do this. . . .* (I believed him. I know my brother Joel was not a liar. If I ever, ever witnessed an honorable and truthful man, it was my brother Joel.) I said: *"Joel, why is it that*

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I don't come in contact with the heavens, in a manner that I could take the word of the Lord and write it down for the people? It seems that it would be so much easier to gain their confidence—and to progress." And he said:

> Joel LeBaron
> *Verlan, you go and do as you are doing the best you know how, according to what light and knowledge and understanding is before you, and when the time comes that you need to know something, God will let you know.*

I can't tell you, my Brothers and Sisters, how much I love you and appreciate you.

As I spoke in the mission field to members of other churches, on a number of occasions, I told them that I would rather be taken out and shot a hundred times, than to go and deliberately deceive them. And I would. And I would, today!

My Father-in-Heaven caused that my brother Joel prepare, as I said before, that we might go on as a people; that our children who have been born and raised, some of them, under the new and everlasting covenant; that our people who have been baptized and made a covenant to dedicate their lives in the duty and service of God; that the way was left open for any man or woman upon the face of the earth, who was willing to get down on their hands and knees, and search and study and pray and live until they can gain the knowledge—the way is open for them to gain eternal blessings that [our] Father-in-Heaven has for His children.

It's an individual proposition, as we gather here. But if we are going to go forth and do the work that we must do, we have got to be united, like we have never been united before.

. . . .

If I were to call upon this people to repent, it wouldn't be because I didn't love them. It wouldn't be because I didn't know that we had many wonderful, great and marvelous qualities among us—and people dedicated to the service of God; but it would be because I know that in our midst, and in our persons, we have weaknesses and imperfections. We are doing things that aren't pleasing in the sight of our Father-in-Heaven; things that we need to cast off—cast from among us, so that we can truly begin to be the united people that we must be in order to have our Father-in-Heaven's blessings come down upon us. And certainly, if we are going to teach repentance to the world, we must be willing first, to repent ourselves—wherein we offend.

Let's not, my Brothers and Sisters, lose sight of the fact that within this body we have the makings of the greatest reformation that the world has ever known. All we have to do is go forth, teaching and practicing those holy principles that we have been given, and nothing could ever prevent us from going forth and fulfilling our glorious destiny.

My Brothers and Sisters, if we fail at this time to take advantage of our opportunities to live for God; if we are to be numbered among those seeds that were cast upon shallow soil—upon the rocks—who gave no fruit—we need to be among those who come forth and yield it, a hundred percent. If we ever needed to come forth a hundred percent and do the will of our Father-in-Heaven, we need to today. Today! when people the world over, will be looking to us and feel that our work has been blasted—and there would be no possibility for our people to go on.

This is what the devil would like. But God has given us a promise. He gave a promise to His sons and daughters, from the days of Adam to the present time. He promised that He would absolutely give the righteous the victory; the Saints would possess the Kingdom; and that the world would come into a condition of peace. . . .

The Kingdom of God can't be kicked any direction but up—according to what Brigham Young said. Let's, together, go forth upon our knees in fasting and prayer, if necessary, and make absolutely certain that the spirit of the adversary is not going to get into our hearts and tear us away from that which is the most precious fruit.

I am happy to see the new members of the Church that are here for the first time—and investigators. I hope that as we leave this conference, our people will go out and spread the word that the devil has not gained a victory, and that God's purposes will be fulfilled; and through our lives, demonstrate that we are willing to carry our weight of the responsibility and do our part. . . . And I ask like I have never asked before, an interest in your faith and prayers, because this is not my work—it's God's work; and we all want to do it. May the Lord help us, I ask, in the name of Jesus Christ. Amen.

EXPERIENCES AND CONVERSION

Speaker: Hector J. Spencer
General Conference
April 3, 1966
Colonia LeBaron, Chihuahua

Beloved Brothers and Sisters:

It has taken me a long time to get up here on this stand, but I now can thank my Heavenly Father that it is my privilege to stand before you, [to] be able to bear you my testimony and to tell you of the things that are in my heart today.

I think that I would like to begin by thanking all of you for the understanding and for the love that you have manifested in my behalf; and the wonderful feeling of brotherhood and of true, Christian love that you have manifested for me, not only at this time, but at the time when I was having many other difficulties—and those of you who have known for many years past, that have always been good to me. And you have always tried to teach me the things of God, and to bring me into the Church, that I might be able to be useful to my Heavenly Father in this day and age of these glorious things that are coming to pass.

And again, too, I would like to thank you for your sustaining vote yesterday, in a unanimous manner, that I might be able to function as one of the leaders in this church. I want to tell you very humbly, that it is a very humbling experience to receive a position of this kind. When we stop to think of the Master, Jesus Christ, and the quorum of Twelve Apostles that He organized in ancient times, and the wonderful things that they were able to accomplish, then we marvel at the fact that this calling—this same calling, has been placed upon my shoulders at this time, to serve the Lord in this capacity.

I'm sure that you realize that it makes one feel very small, very inadequate, knowing that only the Lord will help us, that we'll be able to accomplish that which He desires us to do; for, in and of ourselves, as human beings, we are nothing. But we know that if God is with us, no one can be against us and triumph over us. And we know that we are engaged in the work of our Heavenly Father.

And so, my Brothers and Sisters, today I think that it behooves me to make somewhat of an explanation of some of the things that have happened in my life—to tell you of the feelings and experiences that I have had, that I might share them with you; and that you might further, perhaps, understand the things that I have gone through; and then also, the things that I hope to accomplish yet in this life's sojourn.

Now, I think that most of you know, perhaps, that my father is Josiah Spencer; my mother is Aurora Nevarez. My mother was born here in the little town of Galeana. And as a consequence of my father coming over here to the Galeana valley to live as a boy, they met here and in later years were married. And from the product of this family there were my two sisters and myself.

Now, I think that I would like to go back in history a little bit farther to tell you what our family hopes and desires have been in the past and that now continue to be in my person, about the things that are to transpire here in this valley.

Now, my great-grandmother was Catherine Fahy. She was a French refugee from France during the time that Napoleon was the dictator of France. She, among others, had left the country of France and gone to England. Her father was engaged as one of the free French soldiers—a general in the free French army, fighting with the English against the French, and had fought at the battle of Waterloo where Napoleon was defeated. But my great-grandmother, during this period of time, was living with a noble family in England.

It was during this period of time that she heard the missionaries preach the gospel of Jesus Christ as it had been restored by the prophet Joseph Smith. She believed that this was the truth. It was very difficult for her to accept this because of the natural feeling that existed among the people—the sentiments that existed at that time against the Mormon people and against the Mormon prophet, Joseph Smith. And the people with whom she was staying, of course, opposed it very much that she should become a Mormon. But she got baptized and she continued to visit at the meetings. On occasions, she manifested her sadness because she was unable to come to Zion to meet the Prophet and to be with the Saints here in America.

On one particular occasion, there was a testimony meeting in which one of the persons arose and spoke in tongues. The interpretation of this manifestation of the gift of tongues was a blessing in behalf of Catherine Fahy, telling her that she would be privileged to go to Zion on the next boat that would leave for Zion; and that the very person who was opposing her, would send her with her blessings and would pay her passage to America. And, also, in this blessing, she was told that as she came to America, she would be influential—and her descendants—in bringing the gospel of Jesus Christ to the Lamanite people; and that her descendants would intermingle in marriage with the descendants of Father Lehi.

Now this blessing, of course, was literally fulfilled: The noble lady finally told her, *"Well, if that's really what you want to do—to go over there with those terrible Mormons—well, if you have to do it, then, go with our blessings. And here's the money, that you may go to Zion. We will pay your way."*

And so Catherine Fahy came to America. She did not arrive at a particular time when she could come across with a wagon train, to go across the plains to Salt Lake, so she traveled with one of the handcart companies. As they were crossing the plains—on a certain day, a group of Indians came up to the handcart company, and the handcart company quickly made their circle, and so on. The Indians came up and looked over the encampment, and then the Indian Chief that was leading them, came up to the handcart that belonged to my great-grandmother Catherine Fahy. And he then motioned to his braves to follow him, and they went; and in a comparative short period of time, they came back with a lot of buffalo meat. And this chief came and placed a special piece of meat upon my great-grandmother's handcart. Then every day successively after that, for several days, he came and pulled her handcart across the plains.

And this was the first experience that [my] great-grandmother had had with the descendants of Father Lehi; in which she had the privilege to become, let us say, or to receive a warm feeling, or a feeling of reception to this continent by the descendants of Father Lehi.

Now, when she came to the Salt Lake valley, she married Josiah Fleming Martin. From that union my grandmother, Hannah Jane Martin, was born. She married my grandfather, Franklin Perkins Spencer; who shortly after, or at the time that they were married—about this time, he was president of the Sevier Stake in Utah.

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He was a very intimate friend of Brigham Young. Because in his conversion he had come to Salt Lake City; or he was going to California and he stopped by Salt Lake City, and being that he was an educated lawyer, he decided that he would go and show Brigham Young where he was wrong and convert him to the error of his ways. Because, he said, *"This great man, Brigham Young, should not be out here with these Mormons and leading them in this manner."* So he saw Brigham Young and he interviewed him and told him what his intentions were; and Brigham Young gave him the standard works of the Church and invited him, or told him that he was pleased that he was going to show him where he was wrong. So my grandfather took the books to his wagon and read them over. After he had finished studying on his own, he came to Brigham Young and said, *"Instead of trying to convert you, I would like to be baptized by you."*

So he became a very intimate friend of Brigham Young. And so on this occasion, when he was president of the Sevier Stake, Brigham Young—at the time that the colonies were being formed in Mexico—told my grandfather to go with these colonists to Mexico and help colonize, and that he would retain his office as president of the stake so that he could come back and continue his labors there, if he so wished to do. Grandfather then came to Mexico, accompanied with his wife, Hannah Jane. And my great-grandmother, Catherine Fahy, also came with them.

Now here, in Mexico, they settled first in Colonia Juarez. My father was the first baby born in Colonia Juarez—where the present townsite is. There was another man who was born in the previous townsite of Colonia Juarez, but they found that they had settled on land that belonged to Don Luis Terrazas and had to move up to the place where the Colony was later situated definitely. From there, they moved to Colonia Pacheco up in the mountains and then it was decided that a colony should be formed in Galeana.

Now this was a Mormon colony that was to be founded, or established, in the valley of Galeana, and a special place was chosen and the arrangements were made for this colony. My grandfather came, you might say, as a forerunner to this situation. He made a home and established himself here before the final date when the colonists were to come to Galeana. But on the date established, or fixed, for this situation, a certain accident happened in which a little girl was killed as they were crossing the river going over to the colony. And either for this reason, [or] some difficulties that they had with the officials, or some other, let us say, unexplainable reason, a colony was not founded in Galeana at that particular time; and the people went back, in other words, to the other colony.

Now, my grandparents had already sold all of their possessions in the other colony and they didn't know what they should do—whether they should go back and start anew again in the other colonies, or what. So they decided to make it a matter of prayer, and after fasting for three days and nights, they received a revelation from the Lord telling them that they should stay in Galeana; that they should purchase property there for someday the Galeana valley would be a place of refuge for the family; that they were to buy, in other words, a place that would someday serve to them as a place of refuge; and that someday, a great work would be done here for the redemption of Zion and that great and marvelous things would happen here, and that her descendants would participate in these great works.

Now, this has been a family tradition, in other words. My grandparents, of course, often talked about these things. There was not only one revelation, as I say, at this particular time after they had fasted and prayed, but they received many other manifestations as personal blessings to them as a family, and as a consequence of which, their love was founded for this place, and they knew that something was to come forth here in this place.

Now, in my lifetime then, my cousin Andy Gonzalez, when he was serving in the army—the United States military service—he had been, you might say, taught of these blessings and these promises that had been made to our family about this particular place, and his heart and his interest was in it too, and he relates that he also had a series of manifestations in which it was also told to him to come to Galeana and to do something about that blessing which had been promised to our grandparents, and to build up a place of refuge for the family; as a consequence of which, as soon as he got out of the service, he came and, as a family, several of the heirs, we united and formed a corporation and purchased the old homestead where the family had lived at the time that they were here in Galeana and, in other words, we were rejoicing at that time, that we were now beginning to fulfill this blessing that had been promised to our parents.

Now, I say all these things to correlate the situation that from, let us say, another source besides that of the LeBaron family, is their tradition and revelation to the effect that the Lord's next great work was to happen here in this valley for the redemption of Zion and for the ushering in of the millennium. I remember one specific thing at this time that is stated in these revelations. It says that this land would not—no one would prosper upon these lands until the gospel was lived in its fulness and the law of consecration was lived among the people that were to establish themselves here in this valley. In other words, there is a great similarity between the two sets of revelations[1] or experiences from these two families.

Now, naturally, as a consequence of our family traditions and so on, I always had a great interest in the movements of the LeBaron brothers. Of course, at the beginning of their work, I wondered how it could possibly be that the LeBaron brothers would be the ones who would be the leaders in fulfilling these promises and bringing about the purposes of the Lord here. And, as you know, . . . [break in tape] and finally, as I said at the beginning of my talk—arising here before you—[I] do testify of my feelings concerning the truthfulness of the fact that they are the people who are to fulfil these blessings that the Lord has promised.

Now in connection with the, let us say, later experience that I had, I would like to relate briefly some of these important points that you might hear my viewpoint of these things that have happened, that you might get a closer understanding of my feelings respecting the situation that happened almost three years ago.

Now after a series, you might say, over a long period of time, that I had investigated the doctrine of the Church of the Firstborn—I remember that when the church was first organized, it was Brother Alma who first visited me in my home in Dublan and told me of the work that Joel had done to bring forth this work at the present time, and my studies to this day continued in a haphazard way, you might say. It was not too long after this that, as a member of the bishopric in the Dublan Ward, I was instrumental in the excommunication of Brother Joel F. LeBaron from the Church of Jesus Christ of Latter-day Saints.

On this occasion (and Brother Joel came to the trial which we were holding), it fell my lot or my assignment to be the spokesman for the Latter-day Saint Church, to try to get Joel to retract from the things that he had been teaching, that he might come back into the Mormon Church. Therefore, I studied all I could, rapid-

1 Footnote: Revelation to the Spencer parents (Hector's grandmother) as told to Esther L. Spencer by Hector J. Spencer:

Don't sell your land around Galeana because the Lord has set apart this place for some great work in the future, pertaining to the Kingdom of God.

The Galeana area was once a great Nephite civilization. The people became wicked, so God cursed the land. But the time will come when a people would come here who would keep the millennial law. Then the curse would be lifted, and the whole area would once again become like the paradise it once was.

ly, at that time, to make a defense for the Mormon Church; to be able to convince Joel that he was wrong and bring him back into the Mormon Church, so we wouldn't have to cut him off. But, in essence, the spirit of the trial was:

* If you do not retract, you will be excommunicated. We are not interested in proving to you all of the [not clear] points where you are wrong, or answering all of your sixty questions that you have brought here to us, but we call upon you to repent and come back into the Mormon Church or you will be excommunicated from the Church.

Naturally, as a consequence of the fact that he did not retract, he was excommunicated from the church for teaching false doctrine, or doctrines contrary to the accepted or present day teachings of the Latter-day Saint Church.

Now, of course, at this time once again we thought that we had done the right thing in doing this to Brother Joel LeBaron, for we considered him to be an apostate of the church, and had been, let us say, very lightly influenced or had little contact with his doctrine comparatively speaking because I am sure that all of you who have joined the church, or most of you, know that it takes a lot of study and a lot of prayer and a lot of meditation, or concentration, in order to be able to fully understand the whole pattern or picture of this great work which in so many phases is something new, or something that we had never thought of before. Many have spoken of it as a *"seeping-in process"* in which gradually we come to understand these great truths that have been revealed to Brother Joel.

Now, after this of course I had other contacts with the Church of the Firstborn and, let us say, to progress more rapidly here, that finally I had a series of talks with the brethren and especially with Brother Bill Tucker at that particular time, and as a consequence of which I finally became convinced that in cutting Brother Joel off from the Mormon Church, we had merely succeeded in cutting ourselves off from the head man of the Priesthood of God in this age.

So on the 21st of June in 1963 I was baptized in the springs here in Galeana by Brother William Tucker. Now immediately, of course, after the announcement that I made in the Mormon Church—being the bishop of the ward and so on—that I had left the Mormon Church and had joined the Church of the Firstborn, there was you might say all kinds of feelings manifested concerning the situation... [not clear] with interest. There were some feelings you might say of animosity—a few small threats, you mighty say—and warnings, etc., about what was to transpire. As a consequence of the talks that we had at that particular time, I saw that it was almost impossible to reason with the people under the circumstances and being as they had invited us to go, my cousin and I, who had been baptized together, to go to Salt Lake, we continued to go up there to present these views to the leaders of the Church and with the desire that this presentation might influence our family so that they would open up their minds to receive these teachings and these doctrines that were being brought forth at this time by Brother Joel.

Now the meeting that we had in Salt Lake, of course, has been talked about very much and many interpretations have been put upon it from one angle or another. I recall that as I entered into this meeting, in the conference room with the general authorities of the Church, or on this occasion, President Brown and President Moyle, I had formulated in my mind the presentation that I would give to them so that I might tell them of the doctrine of the Church of the Firstborn, and in the particular meeting there was, besides Eldon and myself and our wives, several others of our cousins, and then as I said, Brother Moyle and Brother Brown that attended this meeting.

After the preliminary introductions, and so on, the fact was brought out that Brother William Tucker had been influential in converting me to the Church and had been the one who had

baptized me. And then Brother Moyle began to tell us of their viewpoint of the excommunication of the French missionaries in Europe. And the two main things that were brought out; that is, at the beginning of this meeting, concerning this particular occasion, were:

* 1. That President Moyle told us that simultaneously he in Brussels, and Brother Brown in Paris had received revelation to the effect that something was out of order in the French mission and that as a consequence of this revelation, they made an investigation of the missionaries of the mission and excommunicated those who were out of harmony with the teachings of the LDS Church.

In other words, it was a simultaneous revelation that brought about the trial of these missionaries and then President Brown told us that:

* 2. He had definite proof that Elder William Tucker had committed adultery during his mission before being excommunicated from the French mission.

Now the combination, you might say, of these two statements, before I had had any opportunity to present any of my viewpoints, and so on—as I say, these two main points so impressed me, or affected me, that I began to wonder, *"Well, is it true that men of such nature . . . ."* (because they also went on to elaborate that the LeBaron brothers and all of those who were connected with them were of the same wicked inclinations and practices, and so on)—and the feeling, in other words, came upon me, *"How is it then that I have become connected with a group of men who are of such evil nature?"* And as a consequence of this, the feeling came upon me that I didn't know whether I should present these arguments that I had or not and as the meeting progressed, this feeling continued to come upon me.

My feelings, in other words, in defense of righteousness and virtue and so on that I have always loved, impressed me to the point where I was unable, in other words, to speak out against these brethren, for who was I to refute the testimony that these two great leaders were presenting to me here of their revelations and of the things that they had definite proof upon of the actions of these missionaries and of the actions of the leaders of the Church of the Firstborn.

As I say, as a consequence of that, the feeling left me to present this presentation of doctrine that I had intended to do. So as the meeting progressed, other things, of course, were presented; such as the importance of keeping together the family—that anything that tends to break up the family is of a satanical nature; or they just couldn't be right if it's going to break up a family; and other things upon which they worked upon my sentiments to the point where I was, from that standpoint, unable to speak against them as far as doctrine is concerned. But I testify to you that, contrary to that which has been very widely spread throughout the church, I was never deprived of my voice or my power to speak; and all during this conversation, in other words, I was interjecting comments or questions, and so on.

In other words, I became convinced at this time, or decided that the best thing to do was not to go on with the LeBarons if my destiny, in other words, was to go where wicked men go; and, therefore, decided that the best thing to do was stay with the Mormon Church.

Being that I was in the presence of these great leaders, I decided that I would take this opportunity to present some of the things that perhaps I could use later on to help other people, and so on, to be able to explain to them the LDS doctrine on some of these particular points. So the question, for example, was asked, or I asked the brethren, *"Is it true that John Smith, the Patriarch, ordained Joseph F. Smith president of the church?"* And they said, *"Yes, that is true. That is recorded in Church History; however, the Twelve Apostles were also present there and they authorized the ordination, and that made it perfectly legal."*

Now another of the—well, other of the points, in other words, were similar to this, in which I

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was trying to obtain more knowledge concerning how to defend the Mormon standpoint. In other words I asked, for example, *"How can we explain the fact that there is so much difference now between the teachings of the present Mormon Church and the teachings of Joseph Smith?"* And also, *"Why is there so much difference between the different authorities of the church at the present time in the doctrine that they present?"*

And they answered me that anything that is written or said in the Mormon Church is merely the opinion of the person who says it or writes it. They went on to say that any of the authorities, or anybody, for that matter, can write a book, but it's merely their own opinion. The only thing that we accept as doctrine is that which is written in the four standard works of the church.

Another of the questions that I asked was: *"Why haven't you answered the sixty question challenge of Joel's so that the world can see that we've got something?"* And they said, *"We do not have the need to answer nor do we have the time to answer. We are so busy with our activities that we don't have time to answer these questions."*

And then perhaps these brethren – or the feeling, in other words, came to me that perhaps these brethren felt that because of the questions that I had asked, they might still be wondering whether I would be sincere in telling them that I wanted to be with them or not.

I continued to listen to them, and they continued to impress me. This last point, in other words, was also upon the importance of keeping the family relationship together and that nothing should break up this situation. As a consequence of which, in other words, I finally asked the brethren to forgive me for having done that which I had done, and that I wanted to be reinstated back into the Mormon Church, and on this occasion, my apology was accepted and they said that there would be no further action necessary in my case, that my stake president would be notified.

Now, one of my cousins at this time, then, in the meeting asked, *"Well, will he be retained as the bishop of the ward?"* And it was Henry D. Moyle that voiced the opinion that he felt that perhaps, under the circumstances, it would be better for the church if I was reinstated as the bishop of the ward.

Now then, as I say, after I had made peace with these men and I now felt they were right and so on, we started on our journey home. We came south to Nephi, Utah where my sister-in-law lived and stayed overnight there with them. One of the first things that I did that evening was to get all of the literature that I had in my suitcase about the Church of the Firstborn, went down into the furnace – the incinerator – and burned up all the tracts of the Church of the Firstborn. Now, also, upon arriving home, we finished up the job – got rid of all these things and thought that now we would be rid of these conflicting feelings, in other words, that we had.

As a consequence of the meeting that we had in Salt Lake, I interviewed my stake president and the meeting was arranged for the following Sunday so that I could speak to the people, explain the situation to them, and be reinstated back into the position that I had formerly held; that is, it was never taken from me; I was still the bishop, but of course, under the circumstances, being that I had requested that my name be taken off, I was to be presented before them again for their sustaining vote to have me as their bishop, which, of course, proceeded during the meeting that transpired that following Sunday.

Now things began to happen; in other words, I at this time as I say, felt that everything should be all right, but one of the first perturbing experiences that I had was that I dreamed one night that I was out by the incinerator burning literature of the Church of the Firstborn and a voice spoke to me, as clear as a bell, and said: *"Do not burn that which is good."* It so impressed me that I woke right up and began to think, *"Well, Paul tells us to examine all things and retain that which is good. So how am I going to know which is good and which is bad? What can I burn and what can't I burn?"* – was my reasoning at that time. In other words, these things began to come into my mind and I began to wonder.

About this time I had an interview for about an hour with Brother William Tucker. And he said one among other things, "If I had reason – or if I had evidence, or proof, that the Mormon Church was right and that this church was wrong, that I had the moral obligation to tell them, so that they would know where they were wrong. But we had all been instructed in the meeting in Salt Lake not to tell about these wonderful things, this wonderful feeling and other experiences that we had in this meeting in Salt Lake because it was too sacred to divulge, and so I couldn't tell Brother Tucker, *"Now, Brother Tucker, they said that you were this and that and other reasons that I have that caused me to come back into the Mormon Church."* So I merely said, *"Well, I just know that you are wrong and that the other church is right and I know this by discerning of the spirit and so on."* But then he said, *"Well, prove to me from the scriptures for that is the way that the Lord has told us that we should hold onto the iron rod, which is the word of God – the scriptures."* And I remember at that early time, telling him, *"Well, Brother Tucker, I cannot refute your doctrine by the scriptures, but I know that you are wrong."* You might say that was the substance of our interview at that particular time.

He awoke in me though, the desire to be able to prove to him that he was wrong – to get some additional information – something that I could base myself on reasonably and logically for the emotional experience that I had had. So I began to look for everything that was written against the Church of the Firstborn and, as a consequence, into my hands came the work of Bruce R. McConkie and when we went back up to Salt Lake to conference, I obtained Henry W. Richard's book against the Church of the Firstborn and another sermon from Marion G. Romney in which they gave me some of these things to be able to combat the Church of the Firstborn.

In the interview that I had with Spencer W. Kimball, his reaction to the fact that I was looking for information to be able to combat the church was to *"leave it alone – don't have anything to do with it – don't look into it – leave it alone"* was his plea upon the subject. In other words, do not investigate. Do not discuss these things with them – which is the common doctrine, you might say, of no investigation and that we are not to discuss these things with other people or other groups.

Now, as I returned home then, again, from Salt Lake, I now felt that I was armed with the evidence necessary to refute these arguments, or to preach this platform. But soon after this, I had another disturbing experience.

I dreamed again that I was in the mountains west of the colony [Colonia Dublan], in the Sierra Madre mountains; in other words, there with a party of people, and I was separated from the party and became lost. And as I travelled through the mountains trying to find my way home, or to wherever the group was, I forged through a river and, with difficulty, came up on the other bank. I remember this very distinctly in my dream. And as I came up on the bank, there were a row of cabins like you might see in some of these parks up in the mountains, especially in the United States. And out of one of these cabins my deceased father came to meet me, and we embraced very warmly. I remember the beautiful feeling that I felt, embracing my father again. The words that he spoke to me were, *"Myson, what are you searching for?"* And I tried immediately to say, *"Well, I'm searching for the way back home,"* but when I spoke, the words were: *"I am searching for the truth."* And again, immediately, it woke me up. And I sat there in bed and wondered if I was searching for the truth, or whether I was just looking at one side of the story in trying to prove these people wrong.

So this experience, in other words, gave me the desire to know both sides of the story and judge, you might say, by reason and logic along with the feeling or testimony, you might say, which was really the truth. So, as a consequence of which, I continued to study and to try to bring knowledge of these things into my experience.

Now, another of the experiences that I had at this time was that Brother Ossmen Jones wrote me a letter in which he requested, in writing, that I explain to him why I had left the Church of the Firstborn and give him good, logical reasons as to why I was justified in this action. Now, a copy of this letter was sent to my stake president, who immediately came to see me and told me not to answer the letter or to have anything to do with this people. In other words, again we find here the doctrine of no investigation, no discussion presented by the leaders of the church.

My feelings, in other words, were such that I couldn't leave the thing alone. I was disturbed inside. I couldn't live that way. So I continued to study. As a consequence of my search, then, I found the next several things. Let us say, another disturbing experience, was that it came to my attention that there had been a letter written shortly after the meeting that we had had in Salt Lake, by President Hugh B. Brown, refuting the claim that had so impressed me in the meeting in Salt Lake, and it came about as a consequence that my cousin, who had been in the meeting in Salt Lake with us, later had gone to Salt Lake. I want to make reference to this particular point.

After the experience that I had of going back into the Mormon Church, he decided (it was the same man who had received the revelations about the importance of the Galeana valley)—he decided that these things were not right; that the experience that I had had in coming into the Church of the Firstborn was of a satanical nature; and that, therefore, this was not the place of refuge for our family, and he would go and find the place in Utah.

So, as a consequence of this (he was up in Logan, Utah, and there spoke to the bishop there, and to other people in Logan)—and as a consequence of his conversations, and so on, the fact was brought out that in this meeting in Salt Lake the information had been divulged that Brother Tucker had been immoral in France before being excommunicated from the church. And in one of the meetings—Relief Society meeting—in this Relief Society meeting, the bishop's wife took up the time of the meeting in explaining about the Church of the Firstborn and how it could not be true and also that additional information had now come from President Hugh B. Brown concerning the fact that it was an established fact; in other words, that there was definite evidence of proof that Brother Tucker had been immoral in the French mission; that that was one of the reasons why he had been excommunicated.

Now, in this meeting, Sister Parson, who is here present with us—her natural feelings also of righteousness and virtue seem to have been offended on this occasion, and she defended Brother Tucker, because she knew him. And as a consequence of this meeting, a letter was written to Hugh B. Brown for him to substantiate this evidence, or, in other words, *"Is it true that there is evidence to this respect?"* And the answer came back, over Hugh B. Brown's signature, that there was no evidence of immorality in the case of these missionaries and, in substance, that it was too bad that people would start rumors of this nature, to defame the character of a man without knowing the facts. In other words, the information of this letter, of course, struck me very strongly and I said, *"Well, what has happened here, because I know that he testified and now he who started the rumor in Salt Lake is saying that it is too bad that people should start rumors of this nature."*

Another letter to the same effect was presented to me which is the letter of the mission president, the French mission president, who was presiding over the mission at the time that the French missionaries were excommunicated. In this letter it also states: *"Despite the fact that there were elders and lady missionaries in the mission, there was absolutely no evidence of immorality."* Also, it states that the missionaries were outstanding missionaries, that they had requested that their names be taken off from the records of the church and that it was a doctrinal issue, in other words, for which they had been excommunicated from the church and that there was no evidence of immorality. In other words, from two LDS authority sources, we have this particular situation.

Now also in the course of my investigation, I was made acquainted with the fact that another revelation—either so-called revelation, or false revelation—was presented in the court of the French missionaries. Henry D. Moyle told the missionaries that by divine perception, or by revelation, President McKay knew that there was a secret bound organization among these missionaries with secret oaths and handshakes and that it was a secret, evil combination in the French mission. As a consequence of this, the missionaries who knew that this was not the case, knew that it was either a false revelation or else a pretended revelation. So many of them, or several of them, because of this, requested that their names be taken off from the records of the church as the letter states or clarifies. It was written by the mission president to the parents of these excommunicated French missionaries.

In other words, the two big things that influenced me, or that closed my mouth, so to speak, so that I could not speak against the LDS leaders in that meeting in Salt Lake were, as far as I was concerned, definitely refuted. And so, therefore, naturally, I proceeded very earnestly to study the doctrine of the Church of the Firstborn of the Fulness of Times.

Now, of course, there were many conversations and many, many hours of instruction and study, as a consequence of which I saw Brother Joel, and talked the situation over with him, and was accepted back into the Church of the Firstborn of the Fulness of Times; for which I am very grateful. As I said at the beginning, it has been a long, hard row to hoe, but here I am again standing before you.

Now, at the present time—there are other, of course, very difficult things that I am going through at the present time. Now that you might perhaps understand how I feel; or I know that you noticed that I've been trying to clear my voice a lot—and maybe you do think that I'm Corihor after all here; so that I think that in order for you to understand that it has been more than a week that I have slept very little; some, of course, because of a consequence of trips to Chihuahua, over to Nogales, to Sonora, and back home. And then, previous to the Conference here, and explaining to my wife about this situation, she, of course, has done everything that a good wife, I suppose, is expected to do under the circumstances, when her husband leaves the Mormon Church and joins the Church of the Firstborn of the Fulness of Times.

Now, I use this particular phrase because I would like to refer to another sideline here, of an experience that was related to us by Brother Thomas F., of the Mormon Church, as a Priesthood correlation program; in which he told us that while he was presiding over the Uruguayan mission in South America, the Mormon missionaries succeeded in interesting a Protestant minister in reading the Book of Mormon and as they gave it to him, the Protestant minister thanked them for it. But he said, *"I probably won't read it."* And the missionaries challenged him to read it, and prove where the Mormon Church was wrong. So he read the Book of Mormon and was converted to the Book of Mormon. And he came to the missionaries and asked them what he should do, or how he should proceed, under the circumstances, being that he was a missionary or a minister over a congregation in Uruguay; and the situation, in other words, was difficult.

Now the missionaries then, that evening, called up the mission president in Montevideo, in Uruguay, and explained the situation

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to him. And he said, *"Now baptize this minister in complete secrecy. Don't tell anyone about it. And get him up here to me as quickly as possible, so that we can indoctrinate him and see what we can do to help him, and to be able to really get this good man whom we need in the Mormon Church."*

Now the missionaries then, baptized the man, unbeknowns to either his congregation, to his wife, or anybody else. And then the minister – that is, Brother F. relates that the minister told them that a day passed, and he was wondering how in the world he was going to tell his wife that he had joined the Mormon Church; those Mormons – those awful Mormons; that everybody in the world is against, in other words.

But, finally, he got his courage up to do so. And he told her, *"Honey, I've joined the Mormons."* And she just laughed at him, and he said, *"No, I'm serious. I've joined them."* And then is when Brother F. said that the minister said: *"And then my wife did everything that a good wife is expected to do under the circumstances."* That's why I refer to the fact that that is perhaps the same experience that I am going through again with my family.

I know that this is a very difficult situation. I'm sure that you realize that, in other words. I know that there are people present here also who are having, let us say, similar experiences and it is a very difficult and a very trying thing.

But these things, Brothers and Sisters, are things that have to be done.

Now, of course – well, there are so many things that come to mind, and I would like to say, but I have even neglected my Lamanite people on this occasion, where I was speaking to tell you this whole story as far as I could in English, so that you might all get it who do not understand Spanish; but, in other words, there are so many angles and so many phases that have to be studied out, that you have to pray and fast – and, well, I'm sure that those of you who have been converted to the work know what one goes through in order to leave the beautiful, outstanding Mormon Church to come to this little place, this little group of people, comparatively speaking.

But I testify to you that it is a feeling – that one gets a feeling that it's going into a church just like it was in the days of the Prophet Joseph Smith; a church which is in its infancy; a church which is beginning – of which has the promises, the prophecies, and all that is necessary to bring about the glorious purposes of God, and to redeem His people – and prepare a people who will enter into the presence of the Lord.

So, Brothers and Sisters, I now would like to speak in Spanish, if you will bear with me; those of you who do not understand.

VISIONS OF ALMA DAYER LEBARON SR.

By Alma Dayer LeBaron Jr.

Shortly before the death of B. F. Johnson, my father, Alma Dayer LeBaron Sr., spent a lot of time with his grandfather B. F. Johnson; especially on Sundays, when his grandfather was too old and feeble to walk to church. Through close association my father gained a great love for him and became his most beloved grandson.

Shortly before the death of B. F. Johnson he called my father to his bedside and gave him a prophetic blessing and said,

> Benjamin F. Johnson
> When I die my mantle will fall upon you even as the mantle of Elijah fell upon Elisha, when he ascended into heaven in a chariot of fire. Go to Mexico and raise your family there. The next great work pertaining to the building up of God's Kingdom upon the earth will transpire in the land to the South and God has a special mission for you and your sons in that land.

He also told my father he would have to obey the law of plural marriage if he was to gain a crown of celestial glory (this was long after the manifesto of 1890). He also told him of many experiences he had with Joseph Smith in the early days of the church.

After his grandfather died, my father married my mother, Maud McDonald. When my sister, Irene, who was my mother's first child, was a tiny baby, he received an offer to go into business with his father-in-law and brother-in-law. They had a prosperous Real Estate business. My father at this time was a very good house painter and his in-laws were buying up old houses, remodeling them and reselling them. My father was strong, handsome, likeable and very anxious to get ahead in the world financially. He liked the idea of going into business with his in-laws very, very much, but he remembered the instructions of his grandfather. He didn't think it would be fair to go into business with his in-laws unless he intended to stick with them.

He decided to make it a matter of prayer. In his prayer he told the Lord he was willing to go to Mexico and suffer any hardships or privations but he didn't want to dedicate his life trusting in the word of another man. He wanted to know for himself. After he prayed, sometime during the night, he saw what he called a panoramic vision. In the vision he was looking down at himself from an elevated position. He saw himself walking in the desert near the border of Mexico. He came to a large beautiful building all by itself in the desert. A voice from above spoke to him and said. *"Enter."* As he entered the building he saw a stairway leading upward. The same voice kept guiding him and he went up one flight of stairs after another until he came to a high place in the building and stood before a large window that opened to the south.

Looking south he could see all the Republic of Mexico, north to south, and ocean to ocean. A voice spoke again saying, *"You will now see one hundred years of the future of Mexico."* Dark clouds floated over the entire country, except for a few spots where the sun shown through and lit up the land below.

My father understood that the light showing through the clouds represented the light of truth where the gospel in its fulness was at that time being practiced and taught in Mexico, and that the clouds of darkness represented ignorance and superstition in the minds of the people of this country.

Soon after the vision started he saw soldiers fighting, which lasted only a short time; then peace was established. He saw the Federal Government building schools throughout the whole nation. The dark clouds broke up little by little; new farms were opened up; new highways were built; storage dams for irrigation were built; chapels, better schools, new forests were planted by the government; nicer homes, people dressing better; etc. He saw constant improvement and progress throughout the nation until all of a sudden he heard to his back the roar of cannons and the clash of arms. He turned around to look northward, and he saw the entire United States swept with a besom of destruction from coast to coast.

He said that while the destruction was sweeping over the United States there was a certain amount of upheavel and troubles in Mexico, but that it was not a drop in the bucket compared to the destruction in the United States. He said that all the main problems in Mexico were right along the border. It has now been seventy-eight years since Dayer had this vision.

He immediately told his in-laws that he would not go into business with them, and soon moved to Mexico. During this period my father had been living only a short time in Mexico, when the last part of the Pancho Villa revolution broke out. The President of Mexico ordered all Americans out of Mexico to save their lives because Pancho Villa was on the rampage threatening to kill any American he could find.

Again, in the United States, my father became the general promoter of a large mining company. He soon made a fortune. He was promoting a large low grade copper mine. This was during the First World War and the price of copper was up very high. After the war was over, the price of copper dropped so much that the mining company went broke. My father lost all of his fortune except $20,000.00. He soon bought one of the nicest homes in Colonia Dublan for my mother to live in. My mother was very pleased with her big beautiful home. A short time later my father came home and said to my mother, *"I've sold the home and we're moving to Colonia Pacheco."* My mother was terribly shocked and disappointed. She couldn't understand why my father would close a deal on the home without talking to her first, but she soon became a happy housewife in Colonia Pacheco.

In Colonia Pacheco, he was the most prosperous rancher in the town. He owned more land than anybody else. He loved the people, the mountains and his business. One day a prompting came within his bosom. It told him to sell everything he had and move to Salt Lake City. (My father told me years later that he had a monitor within his bosom that often prompted him and told him what to do, and what not to do.) My father was sad and disappointed. He didn't want to leave the people, the land, or his business that he loved, but he said he knew that this was the voice of God speaking to him. He couldn't get cash for hardly anything. He had to sell almost everything for promissory, long term notes.

My father and mother soon took their seven children and moved to Salt Lake City. They got off the train and were walking down the street in Salt Lake City when they met Apostle John W. Taylor. My father had been acquainted with Taylor in Mexico years before when he was a young man. Taylor said to my father, *"Dayer, where are you going?" "I'm going to find a hotel,"* my father answered. *"No, you're not,"* replied Taylor quickly. *"You're going home to live with me."* My father resisted, saying it wouldn't be fair to take a wife and seven children to live with an elderly man like that. But Brother Taylor insisted, saying: *"I have a big, lovely home and only one wife and a teenage son living with me and I would love to*

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have you come home with me to live." Brother Taylor kept insisting and finally my father gave in and went to his home to live.

My father lived there several weeks and learned to love Brother Taylor very much. On one occasion he asked him: *"How is it you have this young plural wife that you have taken long after the Manifesto?"*

Brother Taylor went on about his business as if he hadn't heard the question. My father told me he knew that Brother Taylor was a righteous man because of the spirit he carried with him. A few days later, my father asked Brother Taylor the same question with the same results. Over and over again my father tried to get information from Brother Taylor pertaining to the conditions through which he was living plural marriage after the Manifesto. Finally, Brother Taylor told him, *"Dayer, I would rather not talk on the subject. If I gave you information which I have, it might bring you condemnation instead of blessings."* Then my father told Brother Taylor that he was willing to make any sacrifice to please God, even to the giving of his own life. Brother Taylor said, *"I won't give you any information on this subject but I will give you a letter of recommendation to a man who will."*

Soon after this, my father took this letter of recommendation and visited an old patriarch that lived out in the country near Salt Lake City. This man gave my father three of the four revelations which later became known as the *"Four Rejected Revelations."* They were also known as the *"Four Hidden Revelations."* Two of these revelations had been received by President John Taylor and two by President Wilford Woodruff. All four revelations encouraged the continuance of the practice of plural marriage – independent of the new rule forbidding such practice. A short time after this, my father acquired the other one of the four revelations.

Some time after this, my father was living in Salt Lake City with Mormon friends. He had a private room in the second story of their home. One night before going to bed, he knelt down and prayed unto the Lord and asked Him as pertaining to his duty and responsibility in regard to plural marriage. He told his Father-in-Heaven that he was willing to make any sacrifice, even to the giving of his life, but that he didn't want to make any mistake. He asked God to send his grandfather, Benjamin F. Johnson, to visit him and instruct him as pertaining to his duty in the Priesthood.

After my father had gone to sleep, he felt a hand upon his shoulder which pulled him and lifted him a little. He said it felt like a *"grip of iron."* At the same time that he felt this hand upon his shoulder, he heard the voice of his grandfather Benjamin F. Johnson saying, *"Dayer, Dayer, my son, wake up."* It was like a father waking his son in the morning. He woke up and leaned on his elbow, half sitting up. His room lighted up. It became as light as if it was lighted by the noon day sun. He then saw his grandfather seated before him on a beautiful throne. He was seated out past the wall but my father could see him as if there was no wall there. He said it was the most beautiful thing he had ever seen in his life.

As he gazed upon the vision, he noticed that the throne had very comfortable arm rests. His grandfather held a scepter in his right hand that looked like gold, and a beautiful crown upon his head with seven shining stars or jewels in the crown. The scepter reached from near his feet to up higher than his head. He was clothed in the robes of the Holy Priesthood such as was used in the Holy of Holies in the Mormon Temples. While in the vision he understood that his grandfather was a resurrected being, because of the hand of flesh and bone that gripped him by the shoulder; the crown to represent the crown of exhaltation; the seven stars in the crown to represent the seven wives his grandfather had in mortality; the scepter to represent the authority his grandfather held in the Priesthood.

While gazing upon this beautiful vision, he heard a voice from above, saying, *"This shall be your destiny also if you abide in my law."* (My

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father understood this to be the voice of God. He said it was as the voice of many waters.) He understood this to mean the law of plural marriage, as this was the main thing he was praying about. His grandfather, seated before him, instructed him for some time or pertaining to his duty in the Priesthood. After this the vision closed and the room became dark again. My father didn't sleep a wink the rest of the night. He just remained in his bed thinking about the things he had seen and heard.

When daylight came, he got up as usual to go to work. As he sat upon the bed he had a strange feeling come over him. He felt like he was sitting in mid-air with nothing under him. When he put his shoes on he looked twice to see if his feet were really in the shoes. When he walked across the floor he looked to see if his feet were really touching the floor for he felt like he was walking in mid-air. As he went down the stairs he put his hand on the banister and he looked to see if it was really touching, because it felt like his hand was floating in mid-air. As he walked into the kitchen the man and woman of the house looked at him. One of them turned their eyes away quickly and the other covered his eyes with his hand. They both acted like they had seen a light too strong for their eyes. The man spoke up saying, *"What's the matter, Dayer. Have you been in a vision? "* My father didn't answer a word, but went up to his room and closed the door behind him. He stayed there until he returned to his normal state of being, which was most of the day. As he returned to his normal self, a severe pain came into his shoulder where his grandfather had gripped him. It took a week or two for his shoulder to become normal again.

When my father first related this vision to me, I was 18 years old, living in Colonia Juarez, Chihuahua, Mexico. My father said to me, *"Alma, you are old enough now. You should know why I have lived plural marriage."* He called me to a place of privacy, and after relating the vision—which impressed me very deeply—he said to me, *"As long as I live this is not to go to the public. As long as I live it is for me and my family only. After I am dead it will be a different situation."* I heard him relate this vision several times, all except the part where he said that his grandfather had instructed him as pertaining to his duty in the Priesthood. This part was told me by my brother, and I firmly believe it is true. Only on very solemn occasions did he make mention of this vision, and I was always deeply inspired to hear him tell it.

After having received this vision, my father entered into plural marriage. He took an 18 year old girl from among the Mormons, of Laverkin, Utah. The people of the town became very upset. Some of the men formed a mob and planned to kill my father. When my father returned to Laverkin the mob gathered together and set out to do their job. They found my father, but before they got very close to him the leader of the mob got shaky in the knees; then stopped and told his companions, *"I'm willing to help with this but I'm not willing to be the leader."* And so it was with all the rest. Each was willing to help but no one was willing to take the lead. So they all chickened out and the mob broke up.

Soon after this, my father was walking in the streets of Salt Lake City and met President Anthony W. Ivans, who was at this time a member of the First Presidency of the Mormon Church. He said to my father, *"Dayer, they have a warrant out for your arrest. Get to Mexico as fast as you can."* My father went to Mexico and sent his wives and children by a different route.

While traveling to Mexico on a train, the family was visited by a Mormon detective, John Lewis, who had for years been a close friend of my father and grandfather. He questioned my older brothers as to where we were going to meet our father. We expected to meet our father in El Paso, Texas, but when we got off the train, he didn't show up. There was a crowd of policemen around really watching things. Soon an old gray-haired man drove up with a horse and buggy. He hauled us over the river to Ciudad Juarez. There we found our father waiting for us. He had crossed the border about five minutes before the officers arrived there to wait for him.

A few years later, my father returned to Utah. On this occasion John Lewis told my father that from the time he had tried to get him arrested he hadn't had a moment's peace, neither day or night. He asked my father to forgive him. My father said, *"As far as I am concerned, you are forgiven, but you must get God's forgiveness."* Soon after this, John Lewis committed suicide.

Years after my father entered plural marriage, the man who was bishop in Laverkin at the time of the marriage, told my father that when he saw how the people of Laverkin reacted, he then knew that what my father had done in taking this young woman for a plural wife was of God. He said to my father, *"If you would have killed ten men in cold blood and strung them up and down the streets of Laverkin, it would not have stirred up the people as much as it did when you took that woman to wife."*

On moving to Mexico, my father settled himself and family in a beautiful little Mormon colony, Colonia Juarez. At this time he had no way of making a living in Mexico. He would leave his family and go to Mesa, Arizona, to work as a house painter. He had many friends and relatives around Mesa. If anyone could get a job, he could. He worked for many years there, leaving his family months at a time in Colonia Juarez.

During the depression years of the thirties, it was very hard to find jobs where he could make cash. He would work for most anything he could get, like: wagons, horses, harnesses, plows, cultivators, and he would haul these things to Mexico by team and wagon. On one occasion he loaded up six wagons, with himself and my brother, Ben, as the only teamsters; making two outfits, with three wagons each; each outfit with eight horses hooked on front and a few horses being led behind. It took them a month to travel in this manner from Mesa to Colonia Juarez. Their arrival was a grand occasion for the family, who had been anxiously waiting for many months to see them.

The Mormons in the colonies became embittered against my father and went to the Mexican authorites to get him put out of the country. The Mexican authorites told them that if they put Dayer LeBaron out because of plural marriage, they would have to put out all the Morman polygamists. The Mormons said that the others had permission from the church authorites, but that Dayer LeBaron didn't. The Mexican authorities replied that that didn't matter to them.

When I was about nineteen years of age, my father told me that President Anthony W. Ivans had personally told him that President Joseph F. Smith had said that the Mormon colonies in Mexico had been especially established, that there might be a gateway into the south for the Saints in a future day of peril; that some of the colonies should never have been established, because they were too close to the border, but that Colonia Juarez and Colonia Dublan were pretty good places; that the real places of refuge would be the mountain colonies.

My father tried very much to encourage me to stay in Mexico and establish myself there. He said that if I would do so the Lord would use me in a special work. He said that the Lord would use all his sons who would stay in Mexico in this special work. He said that it didn't matter if we had to wait five years, ten years, fifteen years or even twenty years, but that the important thing was to be here when the time came. It was about twenty years after my father told me this that my brother Joel organized the Church of the Firstborn of the Fulness of Times, and all of my father's sons who were still living in Mexico became actively engaged in it.

My father brought many new varieties of grape vines, fruit trees, and nut trees from the United States to try out in Colonia Juarez. The

horticulture business was like a hobby to him up to this time in his life. He longed for the time when he could build a commerical orchard and quit painting. He soon found about twenty-five acres of waste land up the river from Colonia Juarez about three miles. It was lovely river bottom soil, located on the east side of the river, between the river and the hills. Orchards had been planted there three or four times before, and had always failed because there was no dependable irrigation system. The old canal that had carried water to this plot of land had been completely destroyed by the rainy season floods from the hills. About two or three miles on up the river the colony had put in a dam and a canal system to water the orchards and lots of Colonia Juarez. In the dry time of the year there would be no water coming past even if we rebuilt the irrigation system. My father planted a few thousand trees and we irrigated them by hauling water from the river with an iron-tired wagon and a team of horses.

At this time I was working for my father for one peso a day and my room and board. I was very interested in learning what I could from my father about the orchard and nursery business. I used to go with my younger brothers, Joel and Ervil, and day after day in the hot sun dip water with buckets from the river bottom and haul it in barrels to keep the trees alive. Some of the neighbors used to make fun of us and tell us the trees would just die when they got bigger. I got very discouraged and began to discourage my younger brothers by telling them that I thought our father was just wasting his money and time.

My father noticed our discouragement. He said, *"Boys, I don't want you to be discouraged about this orchard."* He told us how he had been praying to the Lord, asking him to help him find a piece of land or an orchard for his old age. He told us how he went with the owner to see the land before he bought it. They had just walked onto the lower edge of the property near the river when my father stooped down and picked up a handful of soil to examine it. It was nothing but pure sand. As he stood back up, a vision was opened before him and he saw on the property a beautiful orchard in full production. He said that he knew by the prompting of the spirit that this land was the answer to his prayers. He said again, *"I don't want you to be discouraged,"* and then added, *"I have an assurance from the Lord that this orchard will be a full and complete success."*

Soon after we started the orchard my father said to us, *"Someday I'm going to sell this orchard and everything I have in Colonia Juarez and start a new town, which will be called Colonia LeBaron; a place where I can get enough land to gather my family and friends around me."*

About five years after my father started the orchard, he told my brother Joel that if he would solomenly promise to stand by him until he succeeded on this new project, that he would sell the orchard and home and everything else he had in real estate, and start a new town. Joel promised him that he would stand by him. At this time, my father got down upon his knees and began to pray. He asked the Lord to help him sell his property and help him find the proper place for a new town. Within a week my father had everything sold. He sold the orchard for sixty thousand pesos. In those days a hired man would work for one peso a day and my father hadn't paid much over one thousand pesos for the land.

Soon after this my father went to Buenaventura, Chihuahua, and applied for land in the Ejido for his children who were still with him and had been born in Mexico. The members of the Ejido in Buenaventura decided to send a committee of men to Colonia Juarez to investigate our family history. They met up with many poor Lamanite people who had known my father and his family, and some of them had worked for us. These humble people told the investigators that my father was the best Mormon in Colonia Juarez; that he was the one who helped the poor people the most. They told about the orchard my father had built by

hauling water with a wagon, and told them many other good things about the LeBaron family. The members of the Ejido in Buenaventura immediately accepted some of my brothers into the Ejido.

It wasn't long after this that some of the people in Galeana began to offer land to my father in the Galeana Ejido. My father liked the spot which is now called *"Colonia LeBaron"* very much. He began watching for a chance to get land there. It wasn't long before the head man of the Ejido told my father the following:

> Galeana Ejido
> Mr. LeBaron, you have been a big help to the nation of Mexico. You have done many things to help the people of this country. We are going to give you a parcela of land even though you were not born in Mexico. We are going to give your brother, Cleve, a parcela of land even though he was not born in Mexico, and we are going to give a parcela of land to every one of your children no matter where they were born.
>
> We have taken this matter up with the people of Galeana and they are all agreed. We have taken it up with the Ejido authorities over the state of Chihuahua and they are agreed; and they have taken it up with the Ejido authorities over the whole nation, and they have approved of the whole affair.

After my father moved to the place now known as Colonia LeBaron, he obtained five parcelas, all joined together: one for himself; one for his brother Cleve; and three for his children.

This was the starting of Colonia LeBaron. It was nothing but mesquite land, except for a very small amount of land which had been cleared for farming. There was no irrigation except a small amount of water during the rainy season. My brother Joel became very discouraged because of this situation, and said to our father, *"Why did you bring us to a place where there's not even water to irrigate with?"*

My father answered in a very pleasant manner, *"Son, don't worry a thing about it. The first day I set foot on this ground, God revealed to me that there was plenty of water here."*

Soon after my father died, we dug a well with pick and shovel on the exact spot where my father was standing when he said that. At 37 feet we found a swift seven- inch flow of water. Since then, good flows of water have been found all around Colonia LeBaron on every side.

My brother Ervil became very discouraged because there was no highway or railroad nearby. One day he said to our father, *"Why did you bring us to a place where there's no highway or railroad? If we should have success in producing good crops, how could we get them to market?"*

My father cheerfully answered, *"Don't worry a thing about it. God has shown me in vision a new highway that the Federal Government will build, which will go right past our place."*

He told Ervil exactly where the highway would pass through. After my father's death, this prophecy was all fulfilled in detail.

Approximately twenty years after the founding of Colonia LeBaron, a friend from Utah visited the colony and being called upon to speak during General Conference, told us of a vision our father had seen while riding horseback between the two hills, where the highway now passes north of Colonia LeBaron. As my father looked down upon the valley where Colonia LeBaron now stands, a vision was open to his view and he saw the people of God settled in this area.

Our visitor then remarked, *"I am very happy to see the vision of your father now beginning to be fulfilled. Your father revealed this to me approximately twenty years' ago."*

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PART II

DISCUSSIONS ON THE DOCTRINE OF THE CHURCH OF THE FIRSTBORN

COTTAGE MEETING

Conducting: J. Bruce Wakeham
(Present: Joel F. LeBaron and ErviL M. LeBaron)
May 21, 1961
Salt Lake City, Utah

[Dear Brothers and Sisters,]

I am really grateful to have the opportunity of talking to you folks. Whether I have not known you each, individually, I have – at least as far as the former French missionaries are concerned – been well enough acquainted with you by hearsay, to feel that I know you. And I am very grateful to have the opportunity of talking to you again, and being friends with you.

I would like to say that in anything that I might say this evening, I don't want you to feel that I have any animosity toward anyone who was in the French mission, toward any of the general authorities of the Church of Jesus Christ of Latter-day Saints, or toward anyone who may have anything to do with those things that I may bring up this evening. I feel only love and friendship toward all. Nevertheless, in regard to certain things, it is necessary to bring to light all that which is truth, regardless of who it may hurt or whose feelings it may step on – or who it may cast in a bad light. And I'm sure that all who are honest seekers of truth will agree that regardless of who the truth might hurt, truth is nevertheless a two-edged sword and it cuts its own way.

As far as this evening is concerned, I would like to speak to you and talk to you primarily about [that] which you, as Latter-day Saints, believe already to be the truth. For that reason, I would like to concern myself mainly with the revelations that Joseph Smith received, the Book of Mormon, the Pearl of Great Price, the Bible, and the Teachings of the Prophet Joseph Smith; which I'm sure we can all say that we stand on, as Latter-day Saints and as Mormons, in our convictions that Joseph Smith truly was a Prophet of God and in those things we can truly place our faith.

Joseph Smith made the statement that any time a spirit conflicts with the revelations of God that we can be sure that that spirit is not of God. Consequently, if there are those who can be shown, who say that they have a testimony of certain things, and they find that their testimony does not coincide with those revelations of God that they profess to believe in, they may at once be able to say that they have been deceived. Because the spirit of God, in manifesting testimony unto individuals, is personal – for their own personal benefit and good, will always coincide with the revelations of God and will be logical and reasonable, and the people who receive it will be capable of understanding it.

In connection with that, I would like to say that the main thing that I would like to bring up here tonight, has to do with the authority of God upon the earth. In every age of the world, whether it be with the Catholics, the Protestants or any other religion, the main question we must be concerned with is the question of

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authority. The whole issue is a Priesthood issue.

You will recall that in the Teachings of the Prophet Joseph Smith, the statement is made by him that there is no salvation between the two lids of the Bible without a legal administrator. We cannot, as individuals, expect to be able to gain our salvation unless we can truly say that we have received the ordinances of the gospel through a legal administrator.

Consequently, in view of that, Joseph Smith made certain other statements. He said that a man is only saved through the knowledge that he obtains, and that a man can only obtain his salvation through a knowledge of the Priesthood; and, for that reason, he says:

> TPJS, page 336
> **It is necessary to know who holds the keys of power, and who does not, or we may be likely to be deceived.**

For that reason it is of utmost importance to every Latter-day Saint that they are able to find out for themselves in their own lives who actually holds the keys, and who does not. For that reason, the main issue in question here this evening, is going to be one of authority: who holds authority, and who does not; what the authority is; what are the powers and keys and authorities of the Priesthood that were conferred upon the Prophet Joseph Smith?

In connection with that, I would like to read you a statement from the Teachings of the Prophet Joseph Smith on page 264. This was a statement that he made in regard to the gospel and its continuance in every age of the world. We know that the gospel was first committed to Adam, and with that gospel that was committed to Adam, was also committed a certain authority. That authority and that gospel has proceeded down from the time of Adam through every age of the world until the present time. Joseph Smith made the statement that there has been an endless chain of authority from the time of Adam down until the present time. [See TPJS, page 191]

Now look for this statement that I would like to read to you:

> TPJS, page 264
> **Now taking it for granted that the scriptures say what they mean, and mean what they say, we have sufficient grounds to go on and prove from the Bible that the gospel has always been the same; the ordinances to fulfill its requirements, the same, and the officers to officiate, the same; and the signs and fruits resulting from the promises, the same.**

It is by this principle that we are able to acquire faith in God—by hearing the word of God; because the word of God is preached from the scriptures and has been given from the time of Adam down until the present time; and since the gospel is always the same, we can truly say that God is an unchangeable God and have faith in those revelations that He has given to His servants upon the earth, even from the days of Adam right until the present time.

I would like to speak to you for a few moments now, in regard to that authority that was committed to Adam at the beginning and carried down, through certain men, through various ages of the world, even till the present time. In connection with that, I would like to read to you from the book of Abraham.

In the first chapter and in the third verse, Abraham received certain promises in his youth that he would hold a certain Priesthood office. In connection with this, he left the land in which he was born, in which he grew up, and went to another land in search of that blessing, or promise of Priesthood blessing that he had been given, and this is what he says about it:

> Pearl of Great Price:
> Abraham 1:3
> **It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the firstborn, on the first man, who is Adam, our first father, through the fathers unto me.**

He says that this Priesthood was committed to him that he calls the Right of the Firstborn; and that it came down even from before the foundations of the world and was committed to him; and that Priesthood came down through the fathers to his time.

Now, in connection with this, the Prophet Joseph Smith talks about this particular Priesthood that was committed to Adam and to Abraham; that Abraham called the *"Right of the Firstborn."* Joseph Smith calls it by another name. You will find in the scriptures that it is referred to in many different ways. In some instances, it is called the *"Holy Priesthood."* In some instances, it is called the *"High Priesthood."* In some instances, it is referred to as the *"Right of the Firstborn."* In some instances, it is referred to as the *"Priesthood after the Order of the Son of God."* In some instances, it is referred to as the *"Priesthood of Melchizedek."* In some instances, it is referred to as the *"Priesthood that Moses Held,"* or the *"Priesthood that Christ Held,"* and the reason that it is referred to in all these ways is easily explained. One of the main things that I would like to have you be able to understand this evening, is the reason that it is called the *"Priesthood after the Order of the Son of God."*

Our Father-in-Heaven holds absolute authority over His children on the earth, which is the right of a father to dispense the blessings of a father to his children upon the earth. In connection with that, I'm sure you are all familiar with the law that was practiced in ancient Israel entitled or called, and referred to as *"The Law of the Firstborn."* In other words, it was a law which provided that in the absence of the father, or through the death of the father, the firstborn son of the family was to receive a double portion, and the right to preside over the father's affairs in his absence. This is an eternal law. It proceeds forth from God, and was had in the days of Moses and the children of Israel.

We know, according to the Teachings of the Prophet Joseph Smith, that the gospel is always the same; and anything that pertains to the gospel and is eternal, came from God and pertains to the eternal worlds. And that same principle that we saw existent at the time of Israel, under the direction of Moses, also exists in the eternities, in that Christ, the firstborn of our Father in Heaven, has the authority and right, by being the firstborn son, to preside over the father's posterity in His absence. Consequently, in the absence of the Father upon the earth, Christ holds the absolute authority, as though He were the Father Himself, to direct His Father's affairs and to manage His Kingdom upon the earth. In the absence of the firstborn son, He appoints another man in His stead, who is said to hold the *"Right of the Firstborn,"* or the right to officiate in the absence of the firstborn son, in the same stead that our Father-in-Heaven would officiate were He here.

In connection with that, the Prophet Joseph Smith refers to this Priesthood in this way; he said:

> TPJS, page 166
> **In order to investigate the subject of the Priesthood, so important to this, as well as every succeeding generation, I shall proceed to trace the subject as far as I possibly can from the Old and New Testaments.**

This was an actual thesis, or written document that he prepared especially for this group, and was read to a conference in October of 1840, as you will find in the History of the Church. He said on this occasion, or in this particular treatise that he wrote:

> TPJS, page 166
> There are two priesthoods spoken of in the scriptures, viz., the Melchizedek and the Aaronic or Levitical. Although there are two priesthoods, yet the Melchizedek Priesthood comprehends the Aaronic or Levitical Priesthood.

Before we go any further, I want you to get this in mind, that he is referring to, in this same instance, that same *"Right of the Firstborn"* that was conferred upon Adam and came down through the fathers till the time of Abraham—that Abraham said that he received through

the lineage of the fathers. Now the reason that he said that he received it through the lineage of the fathers is because those men who hold this particular office, known as the *"Right of the Firstborn,"* have all the power and authority of a father over the entire human family. In other words, they have the right, just as if God Himself were here as the Father of the human family, to dispense His blessings to the people; and that's why Abraham said he received it down through the fathers, or the men who held it even until his time—even the *"Right of the Firstborn."*

In this particular occasion, Joseph Smith refers to this same Priesthood and calls it the *"Priesthood of Melchizedek."* The reason that it was called the *"Priesthood of Melchizedek"* is, as you note in the 107th section of the Doctrine and Covenants, 2nd verse, that it was to avoid the too frequent repetition of the name of the Son of God. But before the time of Melchizedek, it was referred to as the *"Priesthood after the Order of the Son of God,"* or in other words, the Priesthood that was like unto the Priesthood that was held by the Son of God Himself, which gave Him the authority to preside over the whole human family.

In regard to this then, he goes on to say about the Melchizedek Priesthood that it:

> TPJS, page 166
> **. . . is the grand head and holds the highest authority which pertains to the priesthood, and the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth.**

So, therefore, even this same Priesthood that was committed to Adam in his time, holds the keys, the power and authority over all the revelations and blessings of God that He has to dispense to the human family, even to the latest posterity on the earth. That means right up until the last time. Just as Joseph Smith testified, the gospel is truly always the same, the officers to administrate that gospel are always the same.

When you hold the keys of something, that means you preside over that work. It says this office, this Priesthood:

> TPJS, pages 166, 167
> **. . . holds the keys of the kingdom of God in all ages of the world to the latest posterity on the earth; and is the channel through which all knowledge, doctrine, the plan of salvation and every important matter is revealed from heaven.**
>
> **Its institution was prior to the foundation of this earth. . . .**

Now, if you will recall in the scripture that we just read in the book of Abraham, the 3rd verse, 1st chapter, that he says that this was instituted even before the foundations of the world, and came down through Adam, through the fathers even till his time.

Joseph Smith says, in this instance, again, referring to it as the *"Melchizedek Priesthood"*:

> TPJS, page 167
> **Its institution was prior to the foundation of this earth, or the morning stars sang together, or the Sons of God shouted for joy, and is the highest and holiest priesthood, and is after the order of the Son of God, and all other priesthoods are only parts, ramifications, powers and blessings belonging to the same, and are held, controlled and directed by it. It is the channel through which the Almighty commenced revealing His (word and His) glory at the beginning of the creation of this earth, and through which He has continued to reveal Himself to the children of Men to the present time, and through which He will make known His purposes to the end of time.**

Now the confusing point that quite frequently arises in the discussion of the Priesthood is that the terms that are used to refer to the Priesthood and the various offices in the Priesthood are quite frequently used to refer to different things. They are used interchangeably. In other words, there is a Priesthood that is called the *"Priesthood of Melchizedek,"* that the general lay members of the Church hold, or that the general male members of the Church, when they prove themselves worthy

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are entitled to hold. This is called the *"Priesthood of Melchizedek."* But the office that stands at the head of the Kingdom of God as Joseph Smith said, *"The priesthood which holds the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth,"* is also referred to as the *"Priesthood of Melchizedek"*; hence, the misunderstanding at different times in the scriptures as to what is being referred to when the Melchizedek Priesthood is being spoken of.

In connection with this, let's read in the 107th section of the Doctrine and Covenants, wherein it speaks of this particular office, or power that presides over the Kingdom of God on the earth, and holds the keys to the Kingdom of God in every age of the world. It says in the 8th verse, *"The Melchizedek Priesthood holds the right of presidency."*

Now, Joseph F. Smith made the statement in Gospel Doctrine, that no man may assume to have presiding authority by the power of his Priesthood, but that offices have different callings in the Priesthood, and it is by that authority that they preside.

There are two different kinds of authority that are committed to men. One is that authority by which they are empowered to go out and perform ordinances in behalf of mankind—by which mankind may be saved; the other kind of authority that God commits to men is that type of authority that allows those who hold this priesthood, or power to save other men—this other authority is that authority which gives one man in that organization the right to preside over other men. Two very separate and distinct types of authority.

All men in the Church, or male members who prove themselves worthy, are entitled to hold the Priesthood, but those men receive different offices and callings by which they preside.

In regard to this Melchizedek Priesthood, then, it is obvious that in the 8th verse he is not referring to that general Melchizedek Priesthood that is held by the lay members of the Church, because he says about this Melchizedek Priesthood, that it:

> D&C 107:8
> **. . .holds the right of presidency and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things.**

Now the footnote given in regard to this section refers us to verse 64 and 65 of the same section of the Doctrine and Covenants, so we may assume to find in regard to this footnote something that will also speak of this same Melchizedek Priesthood that is being spoken of in the 8th verse. In the 64th and 65th verse of the Doctrine and Covenants, it says this:

> D&C 107: 64, 65
> **Then comes the High Priesthood, which is the greatest of all.**
>
> **Wherefore, it must needs be that one be appointed of the High Priesthood to preside over the priesthood, and he shall be called President of the High Priesthood of the Church.**

Or, in other words, the presiding High Priest over the High Priests of the Church.

Definitely then in the 8th verse, what is referred to according to the footnotes compiled by Orson Pratt? The Priesthood of Melchizedek that was referred to in that verse is referring directly to this office of High Priesthood which presides over the High Priests of the Church and holds the keys of the Kingdom of God in every age of the world, just as Joseph Smith said.

In regard to this particular Priesthood, in the 84th section of the Doctrine and Covenants, starting with verse 6 through 17, this particular Priesthood authority, or office that is held by only one man on the earth at a time, is traced in its lineage from the time of Moses back until the time of Adam.

According to the Teachings of the Prophet Joseph Smith, on page 274, after the time of Moses there was never a Prophet in Israel like

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unto Moses, until the coming of Christ. Now, if you will recall from the Book of Mormon and from the Old Testament, Moses prophesied that there would come another after him who would be like unto him, who would be a Prophet that the people would have to hear in everything, or they should be cut off from among the people of God. That Prophet that he referred to, as testified by the Book of Mormon, was Christ.

Christ came holding that same Priesthood office which Moses held. And for that reason the entire Jewish Church, as it was legally constituted at that day, having a quorum of the First Presidency, a quorum of the Twelve, and the Seventies, and so on—manifested in that day perhaps under a different name as the chief priests equalling the quorum of the Seventies, or as the Twelve princes being comparable to the quorum of the Twelve Apostles, and the Sanhedrin comparable to the quorum of the Seventies; but nevertheless—the Church being constituted and organized in that day just like it is in our day, yet Christ came along holding the office that Moses held in fulfillment of the prophecy that Moses gave—that another Prophet would come along, holding that Priesthood, that they would have to hear in everything.

According to the Teachings of the Prophet Joseph Smith, John the Baptist, who came to the people preaching repentance unto them and telling them that they must turn from their wicked ways, repent, and be re-baptized (we know that it was a re-baptism, because Moses baptized, according to the book of Corinthians, written by Paul)—that John the Baptist came along and called the people to a re-baptism, telling them that they had to repent. And in connection with telling those things, the Teachings of the Prophet Joseph Smith says this:

> **TPJS, page 273**
> **John was a priest after the order of Aaron, and had the keys of that priesthood, and came forth preaching repentance and baptism for the remission of sins, but, at the same time cries out, "*There cometh one* (not three, not twelve, not any number but one) *mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose,*" and Christ came according to the words of John and He was greater than John, because he held the keys of the Melchizedek Priesthood** (or the same office that Moses held, and says that he held the keys of the Melchizedek Priesthood and the kingdom of God, and had before revealed the priesthood of Moses. . . .

So, Christ was the next in the line of succession—after that succession that is mentioned in the 84th section of the Doctrine and Covenants regarding this Priesthood; Christ was the next man to hold it. And after His time, He committed that Priesthood authority to His beloved disciple, John the Revelator; and John the Revelator, in a translated condition, kept that Priesthood upon the earth until a later date, when he revealed it and ordained the Prophet Joseph Smith to it, in the Kirtland Temple on April the 3rd 1836.

Question: [not clear]

Bruce: They were in a translated condition. Moses was also translated as you can find in the 45th chapter of Alma in the Book of Mormon. That is why Joseph Smith said, *"There has been a chain of authority from Adam down until the present time."* [See TPJS, page 191]

Now, in regard to this Priesthood, this high office of Priesthood that Joseph Smith received under the hands of John the Revelator in the Kirtland Temple on April 3, 1836—in connection with that, he was given a special promise. Let's read that. It's in the 110th section of the Doctrine and Covenants, verse 12. The beloved disciple of Christ, or John the Revelator, was referred to in this instance as an Elias.

The office of Elias has two meanings, at least two meanings that I know of. One meaning has to do with a man who has a special commission or mission to be a forerunner, or to prepare the way. Another meaning it has, has to do with a man who has a special mission and calling to be a restorer. And it can be shown through other different scriptures that I won't bother to bring up at this time—that John the Revelator actually was this Elias who appeared in the Kirtland Temple. It says:

> D&C 110:12
> After this, Elias appeared, and committed the dispensation of the gospel of Abraham, . . .

In other words, this was the time in which Joseph Smith received the actual keys to this dispensation, the keys to the dispensing of the gospel. Now, he could have said the gospel of Jesus Christ, the gospel of Moses, the gospel of Adam, because the gospel has been the same in every age of the world. In this instance, he referred to it as the gospel of Abraham, perhaps for a very specific reason, because on that occasion Joseph Smith was given a promise that in he and in his seed all the nations after him should be blessed. This was a very important promise that I will refer to in just a few minutes.

In the 12th verse it says this:

> **D&C 110:12**
> **After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.**

Now the reason that he said, *"in us and our seed,"* or in other words, in Joseph Smith's and Oliver Cowdery's seed, is because Joseph Smith received a promise at that time, like the promise that Abraham received, that there would be a man after him that would be like unto him, that would hold the same Priesthood as he held, that would bless the nations of the earth; like unto the seed that was referred to in the promise that was given to Abraham, that should come along and bless all the nations of the earth, who was Christ.

The reason that Oliver Cowdery was also promised that in him and his seed all the nations of the earth should be blessed, was he also held a high position of authority in the Kingdom of God, that also has a special blessing that comes through posterity. That office that he held was the Patriarchal office that is sometimes referred to, and was referred to in ancient Israel, as the *"Priesthood of Aaron,"* which also presided over all Israel in the absence of Moses.

In connection with this promise that was given to the Prophet Joseph Smith, I would like to read from the book of Abraham, the 2nd chapter, the 11th verse, in which it says this. . . . Now on this occasion, Abraham was given two promises: First of all, he was promised that his seed should be greatly multiplied, and by reason of their multiplication and their righteousness would bless all the nations of the earth; in connection with that, he was given another promise, and this is the promise that he was given in connection with that first promise:

> **Pearl of Great Price:**
> **Abraham 2:11**
> **And I will bless them that bless thee, and curse them that curse thee and in thee (that is, in thy Priesthood) and in thy seed, (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.**

What he is saying here is that—Abraham, because of your priesthood, or because of the authority you hold, you have the right as a father to bless all the nations of the earth; and I give you, Abraham, this promise, at this time, that there will come another after you who will be of your seed, even the literal seed of the body, who will hold the same priesthood that you hold, and will have, by virtue of that Priesthood, the right to bless all the human family with the blessings of the father.

In connection with that promise that was given to Abraham, there was a promise given to the Prophet Joseph Smith, as we have just referred to in 110th section of the Doctrine and Covenants, verse 12. It is also mentioned in the 124th section of the Doctrine and Covenants, beginning with verse 57:

D&C 124:57, 58
For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him.

And as I said unto Abraham concerning the kindreds of the earth. . . .

Now, keep in mind that he is saying unto Joseph Smith, even as he said unto Abraham, in exactly the same manner, exactly the same promise –

. . . even so, I say unto my servant Joseph: In thee and in thy seed shall the kindred of the earth be blessed.

This is a very important promise. And I think we will be able to see the significance of it, by referring to the 3rd chapter of Galatians in the New Testament, in verse 16. It says in this verse . . . . Paul was explaining this very thing to the Galatians for a very specific reason, because Moses had made the promise that there would come after him a Prophet like unto him that the people would have to pay heed to; that they would have to recognize his authority; that they would have to hear his word or they would be cut off from among the people of God.

These people to whom Paul was speaking, also were acquainted with the earlier scriptures and the promise that was made to Abraham. Consequently, Paul used this promise that was made to Abraham to instruct them by way of informing them as to who this man was that fulfilled the promise that was given to Abraham, in which he was told that in he and in his seed all the nations of the earth should be blessed; and this is what he said:

Galatians 3:16
Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many: but as of one, And to thy seed, which is Christ.

And in the Book of Mormon, 3rd Nephi, 20th chapter, we will also find that Christ came and declared that He was the man that fulfilled the promise that was given to Abraham, and that it was by virtue of His Priesthood that He was able to bless all the nations of the earth. Another place that you will be able to find it, is in the Journal of Discourses in a statement by Parley P. Pratt, in Volume 1, on page 180, in which he said that Christ was the man who fulfilled this promise given to Abraham, that one would come after Him who would be of His seed, who would hold the same Priesthood – or highest office in the Kingdom of God – by which He would bless the nations of the earth. . . .

D&C 124:58
. . . in thee and thy seed shall the kindred of the earth be blessed.

There was a definite promise given to the Prophet Joseph Smith that there was one to come after him who would be like unto him, who would be like unto Christ, who would be like unto Moses; because this person who would come would hold the same Priesthood that Joseph Smith held, that Moses held, that Christ held and that Abraham held.

. . . .

Who, then, was the man that was the head of the seed of the Prophet Joseph Smith, or that was the head of Joseph Smith's posterity after him? Certainly the word of God will not be void and His promises be void, and truly this Priesthood would be put upon the head of Joseph Smith's posterity after him.

In connection with that, that we may have an indication as to who this particular man was, the Lord gives a certain promise in regard to this blessing that was given to Joseph about Abraham and his seed; and he said:

D&C 124:59
Therefore, let my servant Joseph and his seed after him have place in that house, (speaking of the Mansion House) from generation to generation, forever and ever, saith the Lord.

Now, perhaps the greatest indication that we will have as to who was the head of Joseph Smith's posterity – as to who was sealed to him as his firstborn son – would be that man who succeeded the Prophet Joseph Smith as

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firstborn son. In other words, Joseph, being familiar with the eternal laws of God and knowing that the Right of the Firstborn son was active – that law was active in Israel – applied that to his own posterity; and gave to his posterity – the head of his posterity – even the man that was sealed to him as his firstborn son – charge of all his worldly affairs at his death. He gave him the deed to the Nauvoo House – to the Mansion House. He gave him the White Horse Prophecy. He gave him charge of all the other important affairs that he had among his personal effects, to keep in his charge and to direct his affairs in his absence. That man was Benjamin F. Johnson.

Benjamin F. Johnson worked in absolute harmony with the authorities of the Church – that the Church knew about after the martyrdom – up until the time that he died. And it can be shown through the historical records of the Church, and the Millennial Star, that Brigham Young never claimed to have this promise or blessing that was promised to Joseph Smith's posterity after him.

In the Millennial Star, Volume 16, page 442, Brigham Young makes the statement that he never professed to be a prophet, seer and revelator like unto the Prophet Joseph Smith. In other words, he never professed to have the same Priesthood and authority that Joseph Smith held. But, he did profess to have authority to preside over the people of God in connection with his calling to the Apostleship in the quorum of the Twelve.

If you will read in the book called The Rise and Fall of Nauvoo by B. H. Roberts, there is a quote there that was taken from Brigham Young's statement, on the occasion of the questions that arose between Sidney Rigdon and the quorum of the Twelve as to actually who should have the right to preside over the Church in the absence of the Prophet Joseph Smith and his brother Hyrum. You will find there that Brigham Young makes the statement that he was stepping forward in his authority, or in the authority that he had to preside, in connection with the quorum of the Twelve. In other words, he was not assuming any position or any right of the Priesthood, other than that which had already been conferred upon him, which was in connection with the presiding authority that the quorum of the Twelve holds.

As I say, Brigham Young, [and] the other leaders of the church, worked in concert with Benjamin F. Johnson from the martyrdom down till the death of Benjamin F. Johnson. And Brigham Young never went to the town wherein Benjamin F. Johnson resided, without that he actually sought the counsel and direction of Benjamin F. Johnson – sought him out in his home.

In a statement that was made by Alma Dayer LeBaron's grandmother . . . to Brother Joel's mother – before she ever heard about this Priesthood authority or before she ever had any idea that it was conferred upon her husband by Benjamin F. Johnson – she was told by Alma Dayer Lebaron Sr.'s grandmother. . . that this Priesthood authority was conferred from Benjamin F. Johnson on the head of Alma Dayer LeBaron Sr. This is the testimony that she bears today. Of course, this was before she had even heard about it from her husband, who had received it from Benjamin F. Johnson when he was on his deathbed. When Alma Dayer LeBaron Sr. was on his deathbed, he called in one of his sons to ordain him to the same office that he had received from Benjamin F. Johnson, who had received it from Joseph Smith. That son, that he called in on that particular occasion, was Brother Joel LeBaron.

Now, Brothers and Sisters, I have tried to point out to you this evening from the revelations of God, what this authority that I have been speaking of is – what this Priesthood office is that holds the authority over the Kingdom of God – the keys to the Kingdom of God in all ages of the world. I can testify to you that I know that that authority does preside over the Kingdom of God, and that it has come down

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in an eternal chain of authority, even from before the foundations of this world, through the various men that have held it even until the present time, upon the head of Joel F. LeBaron who holds it now.

I have tried to explain to you in reasoning—by reasoning in simplicity from the scriptures—that these things are true. However, I have a testimony of these things for myself.[1]

. . . .

Okay, now, feel free to ask questions however you would like. If you don't mind I would like to sit down; I'm getting kind of dizzy. There are lots of things that we haven't brought up here this evening . . . excuse me.

Voice: Okay, there is just one thing I would like you to run over very briefly. You said there was this promise given in the scriptures to Joseph Smith that this person would be raised up [not clear] and follow in his footsteps and in this instance not necessarily hold the keys to the Priesthood, but will be comparable [not clear] Abraham.

Bruce: In connection with that, I would like to read you another scripture, if I may. In the book of Romans, 11th chapter, the 25th through the 27th verse. I'm going to read to you a little bit before that. But I would like to read you this scripture in connection with this question that has been asked. And as I said, Joseph Smith was given a promise like the promise that was given to Abraham.

Now Abraham was given the promise that he held a particular Priesthood office, by which he was able to bless the nations of the earth. The promise that he was given was that there would come one after him of his seed who would hold the same Priesthood, that would be able to bless the kindreds of the earth by virtue of that Priesthood—this same Priesthood office—in other words. That man, according to the testimony of the scriptures and the prophets, was Christ.

Comment: But this is specified to be the very seed of his body.

Bruce: Right. And of course, he was the seed of Abraham—at least half way. There are some other very interesting things that can be brought up along that line in connection with some other prophecies that have been given, that perhaps we can discuss on another occasion. But in regard to this promise that was given to Abraham, the same promise, as the Lord said, was given to Joseph; that in he [Joseph], or by his Priesthood, in other words, he should be able to bless all the kindreds of the earth; and that in his seed—or as Paul said, not as of many seeds, but of one seed—there should come one after him of his seed, who would hold the same Priesthood, by which he would also be able to bless the kindreds of the earth.

Now the reason that this Priesthood has the right to bless all the nations of the earth, or the reason that it is referred to in that manner, is because it holds the same right, power and authority of a father over the human family.

In connection with that, I would like to read you two statements from the Teachings of the Prophet Joseph Smith before I read you that other in Romans. From page 363 of the Teachings of the Prophet Joseph Smith, Joseph Smith says this. . . . Now, this was after he had received this particular Priesthood authority. He said:

> **TPJS, page 363**
> **God made Aaron to be mouthpiece for the children of Israel, and He will make me be God to you in His stead.**

In other words, Joseph Smith held the same authority as though God Himself were right here upon the earth speaking to the people. He held the authority of God to dispense the blessings of God, just as if he was the Father. That's why these men who hold this Priesthood in the scriptures—as they are referred to in the scriptures—are called the fathers.

1 Footnote: Testimony of Bruce Wakeham is under section entitled "Further Testimonies," p 315.

> **TPJS, page 363**
> **. . . and He will make me be God to you in His stead, and the Elders to be mouth for me; and if you don't like it, you must lump it.**

In another place in the scriptures, he makes a similar statement. On page 322, and he refers to this particular Priesthood authority as the *"Priesthood of Melchizedek,"* on this occasion, and he said:

> **TPJS, page 322**
> **In fact that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam.**

Stands as God to the people; has the same right of a father over the human family.

Now then, in connection with this particular blessing that was given to Joseph Smith that would come through his seed, this particular seed would have a special mission. It is referred to in many places in the Doctrine and Covenants and the Book of Mormon. I would like to read to you from the book of Romans, 11th chapter, 25th and 27th verses, about this particular seed and what he will do. This was on the occasion of when Paul was describing, or talking about the parable of the Olive Tree

Now if you will recall in the parable of the Olive Tree, there was a tree, and out of that tree grew branches. The Lord took the natural branches and tore them off, and in the place of the natural branches, He graffed in the wild branches. And He compared them in this parable—He compared the branches in this parable—to the house of Israel and to the Gentiles; the house of Israel being compared to the natural branches, and the Gentiles being compared to the wild branches; and this is what He said about it:

> Romans 11:18-25
> **Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.**
>
> **Thou wilt say then, The branches were broken off, that I might be graffed in.**

Speaking to the Gentiles—

> **Well; because of unbelief they were broken off,**

In other words, the Jews didn't believe; consequently, they were cut off.

> **. . . and thou standest by faith.**

The Gentiles, in other words, were standing by faith and were graffed in the place of the house of Israel.

> **Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee.**

Now, Brothers and Sisters, we are the Gentiles, in one sense of the word. We are living in a Gentile nation here in the United States. In the scriptures we are abundantly referred to as the *"Believing among the Gentiles."* We are called the *"Believing Gentiles."* In the 109th section of the Doctrine and Covenants, verse 60, Joseph Smith said, in the prayer of the dedication of the Kirtland Temple, that we are identified with the Gentiles. In the scriptures, that's a great key to being able to understand what our actual mission will be.

In regard to that, being as we are referred to as the *"Gentiles,"* this particular scripture where it says, *"Be not highminded, but fear,"* makes us wonder if perhaps we hadn't ought to consider these things.

> **For if God spared not the natural branches, take heed lest He also spare not thee.**
>
> **Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.**

The Gentiles had no promise—we have no promise, unless we continue in the goodness of God, unless we continue to keep His commandments, and do what is right, and comply with all the covenants and laws and ordinances of the gospel.

> **And they also, if they abide not still in unbelief, shall be graffed in: . . .**

Speaking again of the house of Israel.

In other words, God was making His covenant this time to the whole house of Israel, that the time would come when they would be graffed in through belief. Of course, they couldn't be graffed in if they would continue in unbelief, but they would be graffed in through their belief, along with the Gentiles who had been graffed in because of their belief.

> **And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.**
>
> **For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be natural branches, be graffed into their own olive tree.**

Joseph Smith talks about this particular covenant that was made to Israel. And he says that it has never been fulfilled yet; that they would actually be graffed in again; that the gospel would be taken from among the Gentiles and given back to the house of Israel; in other words, from among this nation, the Gentile nation, from among all the Gentile nations, and given back to those nations that are of Israel—the Lamanites and the Jews in Jerusalem.

> **For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.**

When is the *"Fulness of the Gentiles"*—or when is that period of time designated in the scriptures, when the *"Fulness of the Gentiles"* is come in? In other words, when they have filled up the cup of their iniquity?

At that time, we may be able to expect that the gospel will remain among the Gentiles; and not until that time will it ever be taken back to the house of Israel. But after that time, God's covenant must be fulfilled, that He will take the gospel from among the Gentiles and give it back to the house of Israel.

In the 45th section of the Doctrine and Covenants, verse 25, it says:

> **D&C 45:25**
> **But they shall be gathered again; . . .**

Speaking of the Jews—

> **. . . but they shall remain. . . .**

In their scattered condition—

> **. . . until the times of the Gentiles be fulfilled.**

Therefore, when the Jews begin to gather, you may know that the times of the Gentiles is fulfilled (they have had their full chance)—and the gospel shall be taken from among them and given back to the house of Israel.

In connection with that, and that particular covenant that was made to Israel . . . there are quite a few things that refer to it. In the 16th chapter of 3rd Nephi, in the Book of Mormon, it says this:

> **3 Nephi 16:6-20**
> **And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witness unto them of me and of the Father.**

Now, of course, we are the people that have the Holy Ghost. We are the people that are blessed if we believe in Him. We are those Gentiles that are believing.

> **Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them.**

And that it verily did, through the Prophet Joseph Smith.

> **But, wo saith the Father, unto the unbelieving of the Gentiles—for notwithstanding they have come forth upon the face of this land, and have scattered my people who are of the house of Israel; and my people who are of the house of Israel have been cast out from among them, and have been trodden under feet by them.**
>
> **And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after [illegible] this. . . .**

And we know that that has already taken place. The Lamanite people were scattered and driven and cast out of the country, and so on.

> **. . . verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a by-word among them.**
>
> **And thus commanded the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, . . .**

That's still referring to us, when we actually come out and sin right against the gospel.

> **. . . and shall be lifted up in the pride of their hearts above all nations and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and mischiefs, and all manner of hypocrisy, and murders, and priestcraft, and whoredoms, and of secret combinations; and if they shall do all those things, and shall reject the fulness of my gospel, . . .**

Which can be so easily shown from the scriptures that we have done—

> **. . . behold, saith the Father, I will bring the fulness of my gospel from among them.**
>
> **And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them.**
>
> **And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.**
>
> **But if the Gentiles will repent and return unto me, saith the Father, . . .**

In other words, if we will repent for having sinned against the gospel, and will accept the fulness of the gospel—

> **. . . behold they shall be numbered among my people, O house of Israel.**
>
> **And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.**
>
> **But if they will not turn unto me and hearken unto my voice, . . .**

If they will not repent and accept the fulness of the gospel—

> **. . . I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and they shall tread them down, and they shall be as salt that has lost its savor.**

Now, the wicked people of the earth are never referred to as *"salt."* The *"salt"* of the earth, are the Mormon people—those people who have accepted the covenant and the blessings of the Holy Ghost, and the blessings of the gospel; but if they are as salt that has lost its savor, they are good for nothing but to be trodden under the foot of man. He said:

> **. . . and they shall be as salt that has lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel.**
>
> **Verily, verily I say unto you, thus hath the Father commanded me—that I should give unto this people this land for their inheritance.**

This land was never promised to the Gentiles—it was never promised to us; it was promised to the house of Israel. That was the covenant of God to them. But we, by virtue of our righteousness, can be numbered among the house of Israel, as the repentant and the believing among the Gentiles, and receive this land for our inheritance.

And then the words of the Prophet Isaiah shall be fulfilled, which say:

> **Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.**
>
> **Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem.**

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Speaking directly of the redemption of Zion and the return to Jackson County—

> **The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.**

In the book The Peacemaker, by Jacob Hamblin—the great Lamanite missionary—he makes a statement that he heard the Prophet Joseph Smith, or the Prophet Joseph Smith taught that there would come a time that the people of God would be put under the protective wing of the Republic of Mexico; and that the Lord and Satan, as it were, were playing a game of checkers, and that the Lord was one jump ahead of Satan; and that they would move down toward Central America—the saints would move down towards Central America, and from there a backward move would be made, and the Lord would sweep the board.

In other words, the gospel will be taken out from the Gentiles—or from among the Gentile people; given back to the house of Israel—taken to the Lamanite country; and the Lord will make a backward sweep, and sweep the board, and go back to Jackson County with His Saints.

In regard to this, in Romans, speaking of this very same thing, we go on to read:

> **Romans 11:25-26**
> **For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.**

Or until this time --

> **And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.**

This Deliverer that is spoken of is actually that man that will come right out of Zion from the least expected source, just like it was in the days of Christ. The people never dreamed that Christ would come in the manner that He did. They never dreamed that He wouldn't be one of the authorities of the Church; that He wouldn't come in great power and glory and overthrow the kingdoms of the earth. They all expected His second coming.

Christ did come along from the least expected source. They even believed He was an illegitimate child. And yet Christ was the man. He came along and said, *"I am that man of whom Moses spake. I am that Prophet that was prophesied of, and ye must hear my words or be cut off from among my people."* And, verily, they were. And what happened to them because they did not accept? A short time after His death, they were destroyed, weren't they?—just like the Lord had His servants prophesy that they would be. But there was a certain portion of them that were gathered out, or, in other words, that were preserved—the believing among them.

The exact same thing will take place in our day. The Deliverer will come forth out of Zion from the least expected source. According to the Book of Mormon, in 3rd Nephi, 21st chapter, you will read that this particular man who was to come—who was to hold the same Priesthood—would be a man who would be perhaps, you might say, the blackest person in Mormondom (as far as anybody else knew anything about). And yet, that same revelation says that the people would have to hear the words of that Prophet, or be cut off from among the people who were of the covenant.

And who are of the covenant? The house of Israel—the believing Gentiles; referring back again to this very same thing—that the Deliverer would come forth out of Zion and that he would turn away ungodliness from Jacob. Now in regard to that particular scripture I just read to you (you might write it down if you want to study on it), a particular mission that this seed of the Prophet Joseph Smith will have—this particular man having this Priesthood will have, and that has to do with the separation, or the gathering of the wheat from the tares. In the 86th section of the Doctrine and Covenants that parable is explained.

If you will read in the 1st volume of the Journal of Discourses, in the very first sermon that was given by Brigham Young in 1851, he said that the wheat and the tares had not at that time been divided, they were still growing together; and that that mission was for a later date. Well, the time is now. The fulness of the Gentiles is come in, by virtue of the Jews being gathered back to Israel. The time is right now, when the Deliverer must come forth out of Zion. He must hold the Priesthood authority by which he has the power to bring the blessings of our Father-in-Heaven to all the nations of the earth—to actually usher in the millennial reign.

And according to the 86th section of the Doctrine and Covenants (it refers you back to this particular scripture that I just read you), that Priesthood authority that he received, came in a regular succession down through the fathers; but at a certain time, from the time of the Prophet Joseph Smith, was hidden from the world. And because of the fact that it was hidden from the world, that Priesthood was able to remain, by virtue of the fact that those men who held that Priesthood had their lives preserved. If they had been shown before the people, there would have been immediately another martyrdom, just like the Prophet Joseph Smith and Hyrum. Those offices came down, by being hidden from the people, until the time when they should step forward and be accepted and become a savior unto the whole house of Israel.

The footnote that refers you to that Priesthood that will be a savior to the whole house of Israel, refers you directly back to Romans, 11th chapter and 25th through the 27th verses, that we just read.

Now if you can understand that, that is the mission that we are trying to perform right now; that Joel is trying to perform. He is sending out missionaries. He is trying to gather all the people that he can together, to help them to escape the destructions that are prophesied for this generation upon the United States.

In the Teachings of the Prophet Joseph Smith, in a prophecy that was given to Stephen A. Douglas—I don't know how many of you are familiar with it. Stephen A. Douglas was one of the men who ran for the presidency of the United States—ran against Abraham Lincoln. The Prophet Joseph Smith prophesied that the time would come that he would run for the presidency of the United States, but that if he rebelled against the Saints, that certain judgments of God—he would feel the weight of the hand of God upon him. Well, in connection with that prophecy, he continued on and made some other prophecies.

Now we know that the first part has been fulfilled, because Stephen A. Douglas did rebel against the Saints of God, and he did feel the weight of the hand of God upon him. He died a broken man at a very early age in his life, and yet just a short time before, he had been in fine health and in wonderful condition. And as a matter of fact, if you know anything about this particular history at this time, there was no man who had ever had a greater chance of winning the election for presidency of the United States than Stephen A. Douglas had; and yet Abraham Lincoln overthrew him, as we know.

Question: I have a question before we get off of this. Because I feel questions come up, and we move on to something else.

First, back in regards to the original question here proposed about the prophecy that this should come through the seed of Joseph Smith; you said the same blessing was given to Joseph that was given to Abraham, and you quoted from the Journals the blessing that was given to Abraham.

Bruce: And what?

Question: You read to us earlier the blessing given to Abraham. Then you are saying that Benjamin F. Johnson was the seed of Joseph?

Bruce: Right.

Question: But the question I had, is that the blessing given to Abraham said that it would come through the seed of the body. Benjamin F. Johnson was not of the seed of the body of Joseph Smith.

Bruce: Okay, in regard to that – that's one of the other things that I told you we could bring out at some future time. But as long as you have brought it up now, we can talk about it.

If you are familiar with the prophecy that was given by Heber C. Kimball that is referred to as the Endowment House Prophecy, Heber C. Kimball prophesied that this man would come forward in fulfillment of the promises that were made, but that he would not be of the seed of the Prophet Joseph Smith.

Now in regard to Christ and his fulfillment of that prophecy; in one sense, of course, he was of the seed of Abraham. Nevertheless, "seed" is reckoned according to the father; in other words, by genealogy – is reckoned according to the lineage of the father. Well, the father of Christ was God and; in that sense, His genealogy was not reckoned in that way. Consequently, He was the adopted son of Abraham by genealogy, you might say, and fulfilled that blessing that was given to Abraham in the same manner. Joel is the adopted son of Joseph Smith through that same lineage. In other words, he fulfilled it in exactly the same way that Christ fulfilled it.

Question: Where is this Endowment House Prophecy that you refer to?

Bruce: I don't really know just off hand. I've read it myself, but I really don't know. (To Joel: Do you know where you could find it?)

Joel: I'm sure we can get it.

....

Question: Now another question. The gospel is to be given back to the house of Israel?

Bruce: Right.

Question: . . . and we are not of the house of Israel – we are of the Gentiles?

Bruce: Well now this is another case where it is necessary to have some explanation, because, we are associated with the Gentiles, because we live in a Gentile nation. Nevertheless, we are the descendants of Abraham, and for that reason, we are in one sense called the house of Israel.

Question: But is this reference you are referring to, actually taking us back to what we refer to as the Jews?

Bruce: Right – the Jews and the Lamanites.

Question: . . . and the Lamanites?

Bruce: Right. See, the Lamanites were quite frequently referred to in the scriptures as the remnant of Jacob. We are also, however, referred to as the remnant of Jacob, and sometimes referred to as the house of Israel and so on.

Question: But, then it's not necessary to be taken back to Palestine?

Bruce: Oh, yes. It has to go back to the whole house of Israel; not just to the Lamanites, but to the whole house of Israel.

Question: Well then my question – is this time now accomplished?

Bruce: The time is now here when that's being done – correct.

Question: Is it being given then to the whole house of Israel?

Bruce: It will be, shortly.

Joel: First unto the Lamanites. The red horse and the white horse (You remember reading the White Horse Prophecy) will unite to bring about a condition on this continent which will allow the Kingdom of God to be set up.

Question: And this will go on before it is taken to Palestine?

Joel: Yes. The Lamanites will be the first to receive it.

Question: Was this prophecy made by the Prophet Joseph Smith?

....

Joel: Yes, that was directly by the Prophet Joseph. Now, in these papers that were left to my father by Benjamin F. Johnson which had the deed to the property of the Prophet Joseph Smith – this White Horse Prophecy, was among those special papers that he left with my father, and has the significance that he was the heir to this blessing that he received from the Prophet Joseph Smith, signifying he was the one to stand at the head of Joseph Smith's posterity – that's why this White Horse Prophecy was in there, in Benjamin F. Johnson's own handwriting. He wanted my father to have that prophecy.

Question: [not clear] . . . was that printed by you?

Joel: No, some of my brothers printed that.

Question: I heard some people . . . [not clear] many copies of the White Horse Prophecy.

Joel: There are various different versions of it because different people heard it and wrote it down, but they all agree in the main – all that I have ever read.

Ervil: I would like to say one thing on [the subject of] the Gentiles – that is that the faithful among the Mormon people are the choicest literal blood of Israel on the earth; have the choicest blessings and the first blessing that come to the house of Israel. Although they are called Gentiles in the Book of Mormon; that's for a special reason, and it shouldn't be understood that they are particularly of the Gentile blood. If they were, the Holy Ghost would have purged that out a long [illegible] ago, if they had been faithful.

Question: Then as accepted in Mormonism, Mormons are generally of the house of Israel?

Joel: The Mormon people who really stand on their convictions.

Question: Then the house of Israel is not so much the lineage but what God wants to make them?

Joel: In this case, among the Mormon people, they are of the royal lineage – the most royal lineage, and that's why they have been given the greatest blessings. They are still referred to as Gentiles. Maybe we can bring some more out on that later, but I would rather not at this present time.

Question: Okay – could I ask another question?

Bruce: Okay – why don't you let me read this first of all and I will get this point off and put the book down.

In connection with this prophecy that Joseph Smith made to Stephen A. Douglas – he went on to say. . . . After the part that we know of that has been fulfilled; he went on to say this:

> TPJS, page 302
> **President Smith, in concluding his remarks, said that if the government, which received into its coffers the money of citizens for his public lands, while its officials are rolling in luxury at the expense of its public treasury, cannot protect such citizens in their lives and property, it is an old granny anyhow; and I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the saints in the State of Missouri and punish the crimes committed by her officers that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished.**

Without commentary on that, I think it stands alone, that if we truly believe that Joseph Smith was a prophet of God, verily his proph-

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ecies will be fulfilled. And of course, if you are familiar with some of the other prophecies that were made on that subject, why you know that those things must yet be fulfilled; and that if we are to be saved, we must be gathered out from that Gentile nation which will witness, or receive a visit of the greatest destructions that have ever been seen upon the face of the earth.

The particular mission of the Deliverer that will come forth out of Zion—or this seed—of this man who holds this Priesthood authority, is to first gather out from among the Gentiles—among the Mormon people, right where the salt of the earth is—all those who will come and accept the fulness of the gospel and be numbered among the house of Israel, that they might be saved from the great destructions that are going to befall this land.

Go ahead now—that's the point I wanted to bring up. That's the main mission that we have, see, in coming and talking to you; that you understand these things, that you might be gathered to a place of safety when these great trials come upon this land.

Question: Would Mexico be the only place of safety?

Bruce: Oh, at the present time it is. The place that God has [interrupted by question].

Question: What about Canada?

Bruce: Oh, the same destructions will be visited upon all the Gentile nations. And there's a reason for this. . . . [interrupted]

Question: You could really include Mexico, however, as a Gentile nation?

Bruce: Well, not in that sense of the word. The Gentile nations are those that are mainly composed of Gentiles. Mexico is literally full of the house of Israel. There are millions and millions and millions of people down there who are of the house of Israel; and they are directly referred to as the house of Israel in the Book of Mormon.

Question: Then other Central and maybe South American countries should be included?

Bruce: Right. The Central and South American countries truly are included; but Mexico has been chosen for a very singular purpose in taking the lead over the protection of the Saints in a time of great peril for the Gentile nation; and if you had any idea of the preparations that are being made at the present time for the protection of the Saints in that land, you would know that all of your God-given rights can verily be protected there.

The Kingdom of God in every age of the world has never been able to be successful, unless there was a righteous civil government that would protect the rights of those individuals who wished to live the fullness of the gospel.

The only way that any men, from the foundation of the world until the present time, have ever been able to usher their people into a millennial condition—or into a terrestrial state, such as the City of Enoch and the City of Melchizedek, was due to the fact that there were legally constituted authorities—civil authorities—which would actually protect the rights of every individual to worship God according to the dictates of his own conscience. And there will be a civil government in the last days established upon the earth that will actually sustain and support the rights of the Latter-day Saints. And that government is being prepared in Mexico.

Ervil: I would like to say this, that God would never scourge the people. . . [not clear] especially of the house of the blood of Israel without first giving them their full opportunity to accept the gospel. And as Bruce said, Mexico is predominantly Lamanite; you might say ninety-five percent of the inhabitants of the nation, the Lamanite blood predominates in their veins; and they have not had their opportunity, and will not be destroyed and scourged and so forth until they have.

COTEJADO

Bruce: As I said a few minutes ago, I have had the opportunity of personally talking with some of the heads of the government in Mexico; have been there when they have accepted many of the righteous principles of the gospel, and the necessary things that will have to be put into force and effect before the Saints of God can be protected in all their rights. And I personally know through having talked to them—through having been present when they were talked to by other men, that they are in full agreement with everything that we are doing; that when the time comes that we are actually being persecuted, and when we are caused to come under any type of trial or tribulation—that they will actually come to our rescue. I know that's true because it has been my experience. Now, as I say, I don't want to bring up all the things as to how I know it's true, but nevertheless it is.

Question: We have no other references to the relationship between Benjamin F. Johnson and Joseph Smith that you know of, besides the account of the LeBaron family, and the fact that in history Brigham Young frequently visited with Benjamin F. Johnson?

Bruce: Well, there are quite a few other things that refer generally to that subject. There is one particular reference in a book entitled My Life's Review by Benjamin F. Johnson, in which he refers to the fact that he is actually a Smith.

Question: Now is this book a . . . [not clear] This isn't the autobiography published by the Johnson family?

Bruce: No, it's called My Life's Review. It was written by Benjamin F. Johnson himself. Now, you don't need to expect to read anything therein wherein Benjamin F. Johnson is going to reveal that he held this highest office. He was put under direct covenant of God that he was not to reveal these things; that the time was not yet for the man to come forward, and this particular Priesthood had to be preserved by being hidden. He kept that covenant and didn't reveal it. As a matter of fact, he did a lot of things that would lead you to believe otherwise. Nevertheless, he did hold it.

Joel: He makes it very clear there that he is a Smith. My grandfather LeBaron was also sealed to the Prophet Joseph Smith as a son. He made that very clear, and there are a lot of others besides the LeBarons who know that. And there are a lot of other members of the Johnson family that know that Benjamin F. Johnson received a special blessing from the Prophet Joseph Smith and he gave that to my father.

It was shortly after the death of Benjamin F. Johnson, my father was actually—kind of talked of lightly, and ridiculed; they said, *"Well, there isn't anyone else who would have it—that he could have given it to."* See? My father was actually closer to him than anyone else. The Johnson family did know that he received some special blessing from Benjamin F. Johnson.

Question: They didn't understand what it was?

Joel: No. Even as late as 1944, one of the relatives asked my mother if she knew why it was that Benjamin F. Johnson gave that to my father instead of one of his own sons. It's not something that just started with us on the moment. Actually, Benjamin F. Johnson bore this testimony. He did do these things. I know of a surety. There are plenty of irrefutable testimonies to bear it out—that he did actually claim to hold this self-perpetuating office, and perpetuated it in the manner that Bruce has explained.

Question: The lines have made a true blood covenant, from Smith to Johnson to LeBaron?

Joel: Actually, my grandfather LeBaron married Benjamin F. Johnson's daughter. My father was a grandson of the Prophet Joseph Smith through my grandfather LeBaron, as well as great-grandson through Benjamin F. Johnson.

Ervil: I would like to admit that I was in the home of one of Benjamin F. Johnson's grandsons in Arizona about a month ago or a little over—Well, they told me that they didn't want to be involved in the trouble.... I talked it over with them. They didn't make any bones about admitting to me and telling me that they knew about whatever it was that Benjamin F. Johnson had; that he conferred it on our father. They said they didn't want everyone in the world running to them; and have them under pressure. They didn't know much about it, and they didn't want to be involved.

Anyway, the main prophets that hold this particular Priesthood office, have never established their claims to divine authority by document. The Savior was asked where He got the authority to do such and such things. He said, *"Answer me my question, and I will tell you."* They wouldn't answer His question, so He didn't tell them. That's all the record we have of it.

The Prophet Joseph Smith explains the Savior in those things. And he says, *"By their fruits ye shall know them"*—speaking of the special prophets that God anoints and sends. If they are false, they can't bring forth good fruits. If they are true, they can't bring forth evil fruit. They could be known easy.

That's all the explanation on it that the Savior gave. And Joseph Smith explained it—that *"the servants of God teach nothing but the principles of eternal life."* That's what they are supposed to be known by—true principles. The principles of eternal life would overthrow false claims to authority immediately. False prophets cannot be maintained on the basis of true principles—the principles of eternal life. And if people will base themselves on those standard works, and the Teachings of the Prophet Joseph Smith, they can determine for themselves whether a man is truly teaching the principles of eternal life and nothing else, or whether he is not.

There are truly many things in relation to what Bruce has brought out. I might say he has merely touched the surface very slightly of what there is at hand to bring out on this subject and in the scriptures, but I guess we can't do much about that tonight.

....

Joel: I might say also, for the benefit of those here, that as far as I know anything about, and as far as I have seen any records, there have been only three men in the last 3,600 years who have stepped forward and claimed what I am claiming. Those men are Jesus Christ, Joseph Smith and myself. It's referred to in the 113th section of the Doctrine and Covenants as the stem of Jesse, the rod and the root—113th section—three definite prophets; first, the Savior; second, the Prophet Joseph Smith; and the next one—this Deliverer, that would come out of Zion and turn ungodliness from Jacob.

In other words, just as Christ took the gospel from the house of Israel to the Gentiles, this man will step forward holding the same authority. And he will hold it—he got it from the man that held it before him—and he will perform this work; take the gospel from the Gentiles, and take it back to the house of Israel.

Question: You are... [not clear] forth, and you are the one referred to as the One Mighty and Strong?

Joel: Now, I think I'm perfectly safe in saying that I am the only man in the world (I don't want you to think I would brag about it—I don't think I'm better than anyone else—that has never been my disposition) but I think I'm perfectly safe in saying that I am the only man in the world to make any claim—any sensible claim whatsoever, to hold this office through the direct line of men that have held it before me from the days of Adam to the present time—the only man who claims his authority through John the Beloved Disciple, who held it after the Savior.

Question: Did he say that John the Beloved Disciple was the Elias?

COTE

Bruce: Right! If you want to write that down, you can find that out in the 77th section of the Doctrine and Covenants, verse 14 . . . [not clear] Well, the 27th doesn't actually refer to John. It refers to Noah.

Question: I just had a question. Evidently Brigham Young knew something of Benjamin F. Johnson. [not clear] Did he know this claim?

Bruce: Oh, yes.

Question: How far .... [interrupted by Joel]

Joel: Let me tell you this now. My grandfather LeBaron was married to my grandmother in the Salt Lake Temple by Brigham Young—or at least he was present on the occasion—and he promised my grandfather LeBaron at that time, that this blessing would come through his lineage. He always did look for something to come through his lineage. He [Brigham Young] knew that Benjamin F. LeBaron was sealed to the Prophet at the time, and he made him that promise at that time.

Question: What I meant to say, has it gone any further? I mean at Brigham Young's death—or inquiries of his death. Did he tell anybody else what he knew concerning. . . . [interrupted] Were there any other general authorities that were advised of this?

Bruce: Oh, yes. Quite a few of them; Heber C. Kimball mainly.

Question: Going on down this line? I mean any [interrupted by Joel]

Joel: At least as far as Joseph F. Smith is concerned.

Question: Up to that point it stopped?

Joel: Yes. When Grant came in; of course, he was not ordained in the proper authority of the Priesthood and presidency of the Church. He was set apart by a lesser authority. The first six Presidents of the Church were set apart through these offices that were higher than the President of the Church.

Question: Down through Heber J. Grant?

Bruce: Heber J. Grant was the first one that was not duly constituted.

Question: Why?

Bruce: Because he was not ordained by the proper authority.

Question: Why?

Bruce: Why wasn't he ordained by the proper authority? Because he was ignorant of who the proper authority was.

Comment: Communications then somehow broke down between Joseph F. Smith and Heber J. Grant.

Joel: That's where the house of God got out of order—from that time on. At the time of Joseph F. Smith, the house of God was in order; they recognized the authority of the Priesthood. Actually, Joseph F. Smith sent a sealing ceremony to my father here in Mexico, by a man, asking him to help carry certain things on.

Question: How was Joseph F. Smith ordained? And how was Heber J. Grant ordained?

Joel: Joseph F. Smith was ordained by his brother John, who held the patriarchal office that Hyrum held.

Question: And Heber J. Grant was not ordained by this authority?

Joel: He was not ordained under that authority. He actually repudiated the two men that held authority over him.

Ervil: If you would go to your manuscript . . . [not clear]. I haven't read it personally, but someone that claimed to have read it, told me

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that there is no record—it is not recorded who set each one of the presidents of the Church apart until Joseph F. Smith. It is recorded that John Smith, his brother, set him apart; but it was not recorded who set each one of these other men apart as President of the church.[2]

Joel: Brigham Young. On this occasion, where he told them that he didn't claim to be a prophet, seer and revelator, as Joseph Smith was—he said in the same speech that he gave, when they asked who ordained him President of the Church; he said, *"I hold this position by the voice of the people and that is sufficient."* He wouldn't tell them who ordained him President of the Church. If he had, the people would have understood that he [the one who ordained him] held higher authority than Brigham, and therefore they would have been looking for those other two offices.

Actually, my father told us very positively that he learned from Benjamin F. Johnson that John Smith held patriarchal authority over Brigham Young. He was higher in authority. At least it was done through his authority. That much you can depend on. Otherwise it couldn't have been done properly.

Question: Well, actually, then it was Joseph F. Smith that made the mistake and not Heber J. Grant?

Bruce: No. All he did was die.

Question: But he died without doing what he should have done to perpetuate it?

Joel: He left the Patriarchal office.

Question: Well, I mean, without telling somebody?

Joel: No. The thing of it is, Joseph F. Smith actually held the Patriarchal office as well as being President of the Church, after his brother John died. That wasn't made known to the people. But the man that succeeded Joseph F. Smith was John W. Woolley. That was taken care of in John Smith and Joseph F. Smith. Heber J. Grant repudiated John W. Woolley.

Question: Well, actually, you're working in with this other group too, aren't you?

Joel: No.

Question: But I mean, they have the same claim?

Joel: The Fundamentalist movement was headed by this man who held the Patriarchal office.

Question: You maintain, then, that the Church is in complete apostasy now?

Joel: I don't claim that any one of you people here are apostates.

Question: No, you are only saying that there is no authority in the Church body.

Joel: I'm not even saying that they are apostates. I am saying that you people have never fully understood the gospel, and we're giving you a chance now, to really accept the whole thing.

Question: I have no priesthood, then?

Joel: Well, the rights of the Priesthood are inseparably connected with the powers of heaven, see?

2 Footnote: Shortly after this cottage meeting took place, the following reference became common knowledge, and was later recorded in the "Government of the Church of God," pg 133:

> Gazelem (John W. Woolley) told me that Brigham Young was set apart as president of the Church by acting Patriarch, Uncle John Smith, on the way here from Nauvoo. He was set apart temporarily only. When John Smith, son of Hyrum, the rightful successor, came of age and was married to two women the same day, he became Patriarch to the Church and set apart or ordained Brigham Young to be President of the Church. In regular turn, he ordained John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith to the presidency. John Smith, the Patriarch, had told this to Gazelem on a number of occasions. The office of Patriarch is above that of President of the Church. (Testimony of Lorin C. Woolley, October 5, 1933)

Now it says definitely in the 110th section, that through them and their seed after them [Joseph Smith and Oliver Cowdery]—that through these two Priesthood offices all generations after them were to be blessed. Now, if your Priesthood isn't functioning in connection with these two Priesthood offices, you're missing the boat.

Question: Then you're saying [not clear]

Joel: Well, I'm saying that in the time of Heber J. Grant that actually the keys, and so forth, left the Church—but they did carry on for a long time and performed a lot of wonderful work and so forth, and did a special mission, but they kept getting a little further, a little further and a little further.

Question: There might then be some authority left?

Joel: There might be some men who actually had the first Priesthood conferred upon them properly, but if they don't function through God's head here on the earth, then something is out of order. That's why the house of God had to be set in order and the true head established in his place—and all that prophecy.

Question: So then, you are the true head?

Joel: I'm the man who received the office Moses held, from the man that held it before me, who was my father, who received it from Benjamin F. Johnson, who received it directly from the Prophet Joseph Smith.

Question: Then the church, as it is truly constituted, exists under you?

Joel: Well, let me explain to you. The Mormon people are now facing exactly the same situation that the Jews faced when John the Baptist and Christ came along. This is what the Savior Himself said about this situation.

It says:

3 Nephi 21:9,10
For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

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

This marring situation—it's made very clear that this man would come from the least expected source—from the most hated family, you might say, in all Israel. That's what is meant by this marring. His visage would be marred, more than any man, and his form more than the sons of men. This is something—it's just hypothetical. It's not proven. It's just used, more or less, for argument.

Question: Where is this scripture?

Joel: 3 Nephi 21:9. You can read the chapter before that and see how it says his visage would be marred more than any man. This same man would be marred. That's when the Lord would actually fulfill his covenant with the house of Israel.

In other words, this is the same Deliverer who would come out of Zion, fulfill the covenant to the house of Israel that we read about, and take the gospel to the house of Israel.

3 Nephi 21:10, 11, 12
But behold, the life of my servant shall be in my hand; therefore they shall not hurt him.

That couldn't have been the Prophet Joseph Smith. It was actually his seed that would come after him through which the kindred of the earth would be blessed again. And actually, he was killed. This servant was promised that he would not—they wouldn't hurt him. In other words, he would actually take the people into the millennium.

...although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

Therefore it shall come to pass that whosoever—

To every man—I don't care where you will find him in this whole nation—from the greatest man to the least; just as when Christ came along, every man in that whole Jewish nation had to accept His words, or be cut off from among the people of the covenant. He came along holding the highest authority—in other words, the office Moses held; otherwise, every other man wouldn't be subject to it.

Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.

Right from the Mormon people, who are of the covenant; and right from the midst of them; just as the Savior took the righteous from the Jews and carried the gospel to the Gentiles.

It's our work to take the righteous from among the Mormon people, and all those from this whole Gentile nation who will even come up and defend the moral standard of civil liberty—to carry these same glorious principles and blessings throughout the earth. He says:

And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

That's what will happen to the Gentiles who reject this servant after he comes. He will come and actually gather the people of Israel under the wings of the gospel and so forth—as the Savior said:

Luke 13:34
[not verbatim]
... how oft would I have gathered you under my wings as a hen gathers her chicks, but you would not.

This proves that he will actually gather them, and actually redeem Israel as Moses wanted to, and take the people into the presence of this holy office [which] Moses held the keys of.

....

Question: You say the complete organization and all its principles will be restored then? There will then be Twelve Apostles and all?

Joel: Everything clear down to 144 thousand before we're through.

Question: What will the 144 thousand do?

Joel: They will actually finish winding up the scene—give every nation, kindred, tongue and people their last chance to repent and receive the principles that we're advocating and beginning to apply in the Church of the Firstborn, and naturally, have a place on the earth during the millennium, or reject them, and lay in the grave a thousand years.

Question: The 144 thousand then will be missionaries?

Joel: That's right.

Question: They will be high priests?

Joel: They will actually be high priest apostles.

Question: There is another question I would like to ask—not to contradict anything you have said. This is strictly to clear up ideas that I have heard, and that is your idea on the Godhead—the Adam-God theory then preached by Brigham Young as held generally by you; that is, that Adam is He who we refer to as Eloheim.

Joel: Well, I really don't care to discuss that because they are sacred things that should only

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be taught under very special circumstances and that is certainly not a doctrine of the Church that we are teaching to the world.

Comment: I see.

Joel: There are some things that I understand along those lines but I'm not preaching them publicly.... [not clear]

Question: All right. The restriction on the Priesthood as not being held by the descendants of Cain or the negro—that is a true principle?

Joel: Sure.

Bruce: One other subject was brought up here a couple of minutes ago that I think might be good to touch on. Evidently, from the statement that you made—this young man made a few moments ago, in regard to what is written in the 27th section of the Doctrine and Covenants—evidently you are familiar with the evidences that John the Revelator was the Elias referred to in the 110th section of the Doctrine and Covenants. This is shown through the 77th section of the Doctrine and Covenants, verse 14.

In connection with that, you brought up section 27 of the Doctrine and Covenants. I'd like to just read and comment on that a little bit. It says:

D&C 27:6-7
And also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days;

and also it says in the 77th section of the Doctrine and Covenants that Elias would restore all things.

And also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias.

Well now, we know that this Elias that appeared unto Zacharias was the Angel Gabriel or Noah—where it refers to Noah as the Elias in this sense.

Noah held the same Priesthood that all of these men have held. For that reason, he was referred to as an Elias because everyone of those men who held that Priesthood held the office by which all things are restored.

And so it doesn't in anyway take away from the 77th section of the Doctrine and Covenants; which illustrates that John was the man who had a mission whereby all things would be restored. Because all these men who have held that have had the authority to restore it, if the people were willing to receive it.

Ervil: The Prophet Joseph Smith said on that, that Noah stood next to Adam in the Priesthood. He was the father of all living and he has a special relationship to the whole human family and naturally holds all the authority—had all the keys and all the power and authority that has ever been held by anyone after him. And everyone holding those keys after him will have to answer to wherever they got them. And he certainly holds everything that was ever held by John, and holds it over John.

Question: Could I ask you a question there?

Where it says that Christ was next to Adam in the authority, what does that mean? That Christ is over Adam in authority?

Ervil: Christ. Actually, the office—Christ is the head office over every spirit that was ever created. Like over this earth—our Christ is the direct head over this earth and will be forever. In that sense, Christ is the great high priest—or the office that stands as the great high priest over every earth.

Question: So he's over Adam then?

Ervil: Yes. He's over everyone that ever will be an Adam, see?—under him.

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Question: Could I ask you another question please?

In Section 112, verse 23 on, what does that mean? I just wondered what your interpretation of that was.

Bruce: Section 112, verse 23 where it talks about the destruction?

Comment: Right.

Bruce: To begin on the house of God?

Comment: Right.

Bruce: It's right here. Well, the reason the destruction will actually begin upon the house of God is because it is from the house of God that the righteous will first be gathered. In other words, we are coming back to the house of God, the Mormon people, to gather the righteous out from among them and when the righteous have been gathered out, then, the Lord no longer needs to stay his hand and destroy the wicked. That's why it is in that place the destructions will befall all the nations of the earth – that's where it will begin.

Question: That's going to cover all the face of the earth now?

Bruce: Eventually, yes.

Question: Eventually?

Bruce: Yes.

Joel: The thing is this; now, this is the sequence of it. The Mormon people – just as the Jews, after they rejected Christ, were destroyed – the Mormon people that reject the words of the servants that are sent to gather the righteous out from among them, will first be destroyed, and from there it will extend to the United States. But still, if you will read the 18th chapter of Revelation, which is referring to especially the destructions that will come upon the United States, this gospel will yet after that be preached to the other nations.

The United States is one of the most guilty of shedding the blood of the prophets and had the greatest opportunity; and the destructions of God – the judgments of God, will come upon her first – they will start right among the Mormon people who have had still a greater chance – those who have professed to know Him and have not known Him and have blasphemed His name in the midst of His house, that have claimed things they didn't hold, or acted in the authority of the Priesthood when they didn't have it, and actually forsaken their own covenants they made before the Lord.

. . . .

Ervil: Let me answer that. I think I can answer it. It says that the judgments will begin at the house of God among those who have professed to know the Lord's name and have not known him. They have blasphemed against him in the midst of His house. [See D&C 112:25-26] That has reference to the judgments commencing on those that reject the words of the prophet.

Heber C. Kimball says that has reference to this city, right here in this valley, and that the reason that it will come upon those who have professed to know the Lord's name and have not known him – those of His house – is because those who have known Him will not be there at that time.

Question: Where will they be?

Ervil: They will be in the land of the Lamanites.

Question: It says it is going to cover the face of the earth – this destruction. How does that fit in? Is it going to be a long period of time? [interrupted]

Ervil: It's going to affect the whole world – certainly. But it won't affect it all at the same intensity and the same degree; and there will certainly be places where the Lord's people will be preserved – because that's written all through the prophecies.

Comment: Jackson County.

Ervil: Jackson County, and wherever the Saints are before we go back.

Bruce: I want to make a little comment on that. It says it will cover the whole earth but it doesn't necessarily say that it will cover the whole earth at the same time. Where the destructions are, you can be sure the true Saints of God will not be there, but it will follow in their wake.

Do you understand that? In other words, where the true Saints are gathered out of, the destructions will begin, and will proceed to follow the Saints and the missionaries of God wherever they gather the people out from all over the earth; the destructions will follow in their wake until the destructions cover the entire earth and the Saints are caught up off the earth in great glory in heaven.

. . . .

Ervil: I would like to say this in relation to what Bruce said. There was a very important article written, put out in the Millennial Star, starting under the date of April 30, 1853, editorial, when Franklin D. Richards was the editor. It speaks of the work that will take place – that a man like Moses will be at the head of the Kingdom of God and he will continue to multiply judgments and destructions on those who reject the word of the Lord until they either rally and come up to the house of the God of Jacob, as they were told to, and learn His ways and walk in His path or are utterly overwhelmed in keen anguish and ruin. As Moses laid down the law to Pharaoh and multiplied judgments and destructions upon them. And the same thing will happen to the wicked nations of the earth in this generation.

. . . .

Joel: I will tell you that much. It says here:

D&C 86:7

Therefore let the wheat and the tares grow together until the harvest is fully ripe.

Joseph Smith makes that very clear – that that is right among the people where the wheat is. They are all mixed up together.

The wheat and the tares are right here among us – all over out in this big field, and when the harvest is fully ripe –

D&C 86:7

. . . then ye shall first gather out the wheat from among the tares. . . .

That's the next thing in order. That's what God has commanded us to do – to come forward and gather out the wheat from among the tares. Those who will listen to this prophet who holds the office Moses held and be gathered out, will be the wheat. Those who reject him will be the tares.

D&C 86:7-11

. . . and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be burned.

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers –

Referring to the same Priesthood which came down through the lineage from father Abraham.

For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God.

The same Priesthood that came down through the fathers would be hid for a certain period of time.

Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, . . .

The same priesthood Moses held –

. . . a savior unto my people Israel. The Lord hath said it. Amen.

Ervil: It would be good to study that very carefully because there is an important meaning held there that those holding that Priesthood were to be a light unto the Gentiles even though their life was hid from the world, and the Priesthood they held was held in reserve or hid from the world.

It's speaking of a Priesthood that has something to do with the restoration of all things. You can find out what that is in the 132nd section of the Doctrine and Covenants and the authority that Joseph Smith held. It's a Priesthood through which a Deliverer, a Savior, would be raised up for the Lord's people Israel and a Priesthood that has to do with a work of gathering the wheat from among the tares.

In the field, where the blade was springing up and was yet tender; at the time the Lord gave that revelation, it was speaking of especially the Mormon people. It tells us what field it was referring to in that parable, the way it's given there. It's a general parable about the division of the wheat and the tares; [that] in the overall picture, will end with the coming of Christ and the total destruction of the wicked. This parable, the way it is applied, tells us that the field refers to the—you might say, the people, the conditions that were existent in the time of the Prophet Joseph Smith, when the blade was springing up and was yet tender. It says:

D&C 86:6
. . . pluck not up the tares while the blade is yet tender (for verily your faith is weak). . . .

It says that in parenthesis, speaking to the Saints at that time—where he read:

D&C 86:7
. . . let the wheat and the tares grow together....

From there on out until that harvest is fully ripe. Then the wheat will be gathered out and the field where they grew together would be burned. The field where they grew together—the particular field it's speaking of—speaking of where the Mormon people have grown up—the Mormons having both the wheat and the tares among them. In relation to that, he says:

D&C 86:8
Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers—

Actually, no Priesthood had continued with anyone through the lineage of their fathers—directly with them—through the lineage of their fathers, at the time the revelation was given. So you have to look down to the time of the dividing of the wheat and the tares, where that Priesthood could be continued through them and their lineage, and check out the time setting in that revelation—in the different verses—during the time when those holding the Priesthood in question were to be a light unto the Gentiles. And it was to remain in a certain lineage until the restoration of all things was consummated, which is still yet future.

SUNDAY SCHOOL CLASS

Teacher: David T. Shore
(Present: Joseph C. Parson and W. Paul Taylor)
Date: 1963
Salt Lake City, Utah

Joseph: I want you to understand that the questions that I ask—the comments that I make—I am in no way making light of your research; because I have the highest regard and the highest respect for you as a person, and what you have done, and the things you bring to our attention here, at this class. My main position is to ask questions or to make comments that will lead us into truth; and if I'm wrong in some areas myself, I want to be straightened out—I want to help others.

Now, as I indicated, I was going to bring a person down with me, who I have here, this morning—Brother John Stewart; who I have the highest regard for, personally, and who has an open mind, and is very well qualified to discuss principles of the gospel. He has been exposed to your doctrines—mostly through me.

I have a—more or less—selfish reason, probably, for bringing John down. As you have all noted in my comments, I am getting pushed closer, I think, to fulfilling the thing that Joel told me: If I would be honest in my searching . . . In the challenge that I issued to him at one time, I said, *"Joel, I'm going to spend all the time, and whatever money it takes, to expose you as a fraud—for your own good, and for the good of honest-in-heart people which you are attracting."* And Brother Joel looked at me, and he said, *"Well, Brother Parson, I have no quarrel with that, whatsoever. In fact, that's exactly what I have asked for in the challenge that I issued—and the* [sixty] *questions that have been before the whole church now, for five or six years."*

At the time I first met and talked with Joel, he said, *"Let me tell you one thing! If you will be honest—which I think you will—and confine your searching, in your efforts to expose me as a fraud; if you will confine your efforts to the word of God in the four standard works, and in the Teachings of the Prophet Joseph Smith—and you will be honest,"* he said, *"You will not expose me as a fraud, but you will be converted to the truth of what I am telling you."* I have been at this now, for some time, and I will have to admit that he has me much closer to conversion than I have of exposing him as a fraud.

Now, in line with this—trying to expose him as a fraud, I have called on help from the best minds that I can find; and I find in those best minds, some of them react bitterly against the truth. Their minds are closed against some of the issues of the day.

Now, one of the reasons I have Brother Stewart with me this morning, is because Brother Stewart is not only a very intellectual person—he is a professor of journalism at the Utah State University; he has written various books that maybe you have been exposed to—*"Mormonism versus Communism"*; and the one on the Negro question—and I think that's one of the best things I have read on the Negro

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question; I think the Church – that is, the LDS Church has accepted it, also. I think they are using it now, as one of their fundamentals of the Negro question. He wrote a book entitled, *"Brigham Young and his Wives,"* which is a very good book. I'm sure some of you have been exposed to that. Brother John, basically, is a down-to-earth, honest-in-heart person; who, to me, I think has the courage of his convictions, and who will go through whatever it takes in his search for truth.

Now, I want John to talk to you on this day. I consider Brother Stewart one of my very personal friends, as an individual – I love him very much! If I end up being converted, I want him to be converted, too! [laughter] I'm sure he feels the same as I do, about wanting his family to go where he goes!

So in line with that, I think the basic issue is the *"authority"* question. And I have a feeling, in my discussions with John, and in reading his books, he is aware that all is not well in Zion; but I think this tradition that we have been so indoctrinated with – all of us as youths, raised up in the LDS Church – that the authority has to be with – that the head of the church has to be the Prophet, Seer and Revelator. . . . And I think John feels within his mind that the Church is out of order, but that the authority is with, and has always been with, the President of the Church.

Now, that was a stumbling block to me, for some time, but I got exposed a long time ago, to things that were not right. And in following through, trying to expose Brother Joel as a fraud, I have searched, to where I am sure that whether the Church was out of order today, or not, it is impossible for the President of the Church to hold the scepter of authority. I am sure of that. Regardless of the issue, or the acceptance of whether the President of the Church – or whether the Church is out of order or not; there is a scepter of authority that the President of the Church does not hold.

Now, I would like to have you follow through here, this morning, on how you profess that the authority, or the correct pattern of Priesthood government – of how God has operated in the earth, to carry on His work since the days of Adam; and how that authority was perpetuated; and how you profess to hold it now; and what authority, if any, you feel that the LDS Church has. Now, I'm sure that Brother John will have some questions and some comments to make along the way.

David: I appreciate the remarks. I know that we have all probably felt the same. In encountering this work, we have all tested, without doubt, Brother Joel and his teachings. We have this right. In fact, we have this responsibility. Having had the gospel for over a hundred years, we have the responsibility to test the leaders, to prove their doctrine and see whether it is in harmony with the standard works – with what all other prophets and apostles have written. And this, we encourage and exhort all people to do. In fact, unless a person does that and knows exactly what he's doing; and can make a stand, and stand on his own two feet – knowing that this work is true – we just don't want them. These are Brother Joel's words – we don't want to carry anyone on our shoulders!

There is a significant prophecy in the Doctrine and Covenants, that applies to our days; it was given in 1831. And if you will notice, it does speak of the future; section 64, verses 38-39,

D&C 64:38-39
For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion.

And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

Who are the inhabitants of Zion – that would judge *"all things"* pertaining to Zion, at a future time? This necessarily would have to be after the time of Joseph Smith. There would be apostles and prophets claiming to be such, that would be proved false by the inhabitants of Zion – by them judging *"all things."*

Well, I think that a lot of us have done this. And every one of us claim to be an inhabitant of Zion; and we have judged *"all things"* pertaining to Zion. We have found that there are leaders professing authority that are not teaching the truth as it was taught by former leaders.

Now, we have a false conception in the Church, and elsewhere, as to what the fruits of a prophet are. This is how we are going to judge a prophet – whether he is really a prophet of God or not – by his *"fruits."* This is what Christ exhorted and warned against: when the time would come there would be false prophets – that *"by their fruits ye shall know them."* [See Matthew 7:15-20] Can anybody tell me what the fruits of a prophet are?

Answer: They are the teachings and the doctrine that he sets forth.

David: Yes! However, we often hear – in order to support the staff of the LDS Church, we often hear people say, *"Well, look at the fruits! Look at what we have today!"* But they rarely mention the doctrines and the revelations – commandments – the teachings of the prophets. This is exactly what is meant by the *"fruits"* – and nothing else. This is the only way that we could judge whether a man is a prophet of God.

Joseph Smith, in speaking of the servants of God, said:

TPJS, page 367-368
The servants of God teach nothing but principles of eternal life, by their works ye shall know them.

In other words, if we examine teachings that are not eternal – not eternal principles, we can maybe conceive then, that the men that teach these principles are not from God.

He goes on, and says, in the next page:

When did I ever teach anything wrong from this stand? When was I ever confounded? I want to triumph in Israel before I depart hence and am no more seen. I never told you I was perfect; but there is no error in the revelations which I have taught.

So we don't judge the image of a man, do we? – if he looks like a prophet or not; or whether he's perfect – and we say that he may be prominent and looks like a prophet; but we have got to judge, basically, a prophet by his teachings.

Joseph: We can't judge them by emotions – or by the human behavior, all the time. It's by the doctrines they teach, and whether they harmonize with the doctrines that have been taught by all the prophets.

David: Yes! More often now, a great prophet, such as Joseph Smith – Moses – those men were men that had weaknesses. In fact, Joseph Smith said this: he says, *"Moses was a stammering sort of a boy, like me."* Often, we find that the prophets of God may have some weaknesses that are stumbling blocks to people; nevertheless the Lord brings to pass His work through them.

Well, Brother Parson brought up now, the authority question, and what are our basic claims to authority – how this authority has come down. Maybe we can examine the steps taken. First of all, in the restoration of the gospel you see exactly how the Lord organized His Kingdom, first of all, in this dispensation.

Now, the assumption is – and we, all of us have believed all our lives, that the authority rests – all of the authority rests with the President of the Church. He has all the keys and all the authority that ever was conferred upon mortal man. However, in examining the steps taken in the restoration of the gospel, when was the First Presidency – I might say, the First Quorum of Presidency – organized?

Answer: March 18, 1833.

David: All right! The First Presidency then, in this dispensation, was organized in 1833; three years after the Church was organized. Also,

now, we have the belief that since 1844, the Twelve have all the authority. When was the Twelve organized in this dispensation?

Answer: 1835.

David: 1835. Now, these quorums were organized and had specific duties assigned to them. The First Presidency hold the keys of the ministry in Zion. The Twelve hold the keys of the ministry abroad, among all nations. This is where their work is; they have no business in Zion. Now, the next quorum, the Quorum of Seventy—when were they organized?

Answer: 1835.

David: 1835. Now, originally, the Quorum of Seventy were Seventy Apostles. We have recently published an article on this—of the Seventies. The office of a Seventy is an apostolic calling, and he has no business in the center stakes of Zion. He is an apostle—under the direction of the Twelve Apostles.

In 1831, now, we had another officer organized—another branch of the church set up—in 1831. Yes?

Answer: The Presiding Bishopric.

David: The Presiding Bishopric and the Economic Branch of the Kingdom of God was set up; which is actually a separate branch from the Ecclesiastical Branch; nevertheless, it is a law of the Church.

Well, now, we find all of these officers before us here, today, that were organized from one, to three, to five years after the Church was organized. We might ask, then, by what authority did Joseph Smith—in 1830—by what authority did he organize the Church? Did he organize the Church by some special anointing, or did he organize the Church by some office in the Kingdom of God? I would like to read a statement here, in relation to this, by Brigham Young and others.

Joseph: It would have to be by whatever authority he received from John the Baptist, and Peter, James, and John. That's the only ones who had been giving him authority up to that point.

David: Yes. And we can see now; if what Peter, James, and John, and John the Baptist gave Joseph Smith was nothing but general authority, like Elders and High Priests hold—then by virtue of what authority did he hold the keys of that Priesthood that they gave?

What I'm trying to get at is, that it is impossible for a man to hold the keys of any Priesthood, or to organize—which comes under the keys of organization—without holding some office in the Kingdom of God.

Since, now, the First Presidency—the office of President of the Church was not organized until 1833, then we must concede that there was some other office by which Joseph Smith held keys and organized the Church. Do you have a question?

Answer: Well, he had that key from John the Baptist—the Presidency of the Aaronic Priesthood, which has the keys of organization.

David: All right! Did John the Baptist, then, restore an office with his Priesthood?

Answer: Yes! He restored the office of the President of the Aaronic Priesthood.

David: All right! Joseph Smith made the statement, now:

The Articles of Faith
6. We believe in the same organization that existed in the Primitive Church. . . .

Now, we could go back to the days of Adam. We believe in the same organization that has existed since the days of Adam to the present time.

This is one point that we really stand on: that the organization has always been the same, t

gospel has always been the same, the officers to officiate the same, and the fruits resulting from it the same—as Joseph Smith brought out. He said he could go on and prove from the Bible that this was so. [See TPJS, 264]

If we examine, then, what John the Baptist brought, we will find that he did bring an office. And this is brought out in Joseph Smith's teachings, page 335; he said:

TPJS, page 335
I went into the woods to inquire of the Lord, by prayer, His will concerning me, and I saw an angel, and he laid his hands upon my head, and ordained me to a Priest after the order of Aaron, and to hold the keys of this Priesthood, which office was to preach repentance and baptism for the remission of sins. . . .

He received, then, the office of a Priest after the order of Aaron. In other words, he stood in relation to the Kingdom of God just as Aaron stood in his day. Well, now, if we examine the days of Aaron—the days of Moses, where did Aaron stand in relation to the organization? Aaron wasn't at the head, but he stood. . . .

Joseph: Next to Moses—the Second Priesthood.

David: He stood next to Moses, did he not? He stood next to Moses—he was second in command; he was the mouthpiece for Moses. Moses got the word of the Lord and Aaron taught the people. That was the order of the organization in that day. Yes?

Joseph: Who was the President of the Church at that time, then?

David: At that time—while Moses was there, Moses was the President of the Church, as well. After he left, it was Joshua; his counselors were Caleb and Hur. Now, we could get into this just a little, later on—to make the comparison of the organization today, with the organization in previous ages.

But now, in 1830, before Joseph Smith organized the Church, there were only two visitations that he had received by which he could have organized the Church. One was by John the Baptist, and the other was by Peter, James, and John.

Now, the visit of Peter, James, and John—did that give him any organizing authority, or presiding authority?

Remember, there is a distinction in the Priesthood. There is authority that organizes, and there is authority that administers in the ordinances—sealing authority and presiding authority. Men do not organize or hold presiding authority by virtue of sealing authority.

Joseph: Would he have had sufficient authority to have organized the Church without what Peter, James, and John brought?

David: No. He had to have both! Because, when the Church is organized, the sealing authority is there. In other words, the keys of salvation are there to administer in the organization.

Comment: Peter, James, and John could not have brought an office to the organization, being as at the death of the President of the Church, the First Presidency is dissolved. Peter, James, and John, when they came back, no longer held any authority as a Presidency. Or in other words, that Quorum of First Presidency had been dissolved, and they could not come back and confer that office on anyone else.

David: Very good, then! Peter, James, and John were the First Presidency of the primitive Church, and they could not perpetuate that authority. That authority was dissolved at their death; and the First Presidency in every case—according to the 107th section—must be re-instituted, according to certain steps. Nevertheless, Joseph Smith did organize the Church by virtue of authority that was restored.

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Joseph: The thing that they brought, then, was what they received on the Mount of Transfiguration.

David: Yes! They didn't bring an office, then; because their offices pertained to the primitive Church. What they did bring, then, was authority – what we call sealing authority – or the sealing keys. But this is not to be confused with presiding authority – this has been among all groups. Men do not preside, and do not hold all the keys of presidency and organization, by virtue of sealing authority – or the sealing keys. But as we brought out, Joseph Smith actually had to have both ordinations before he could step forward and organize the Church. This was brought out now, in the Journal of Discourses, by Brigham Young; he says:

> **Journal of Discourses 1:137**
> **I know that Joseph received his Apostleship from Peter, James, and John before a revelation on the subject was printed, and he never had a right to organize a Church before he was an Apostle.**

Now, I would like to read one other statement – made also, by Brigham Young:

> **Journal of Discourses 6:320**
> **Joseph Smith was a Prophet, Seer and Revelator before he had power to build up the Kingdom of God, or take the first steps towards it. When did he obtain that power? Not until the angel had ordained him to be an Apostle.**

So we see here, that Joseph Smith received apostleship – or apostolic authority from both John the Baptist and from Peter, James, and John. John the Baptist ordained him to an office of a Priest after the order of Aaron; which constitutes him a Prophet, Seer and Revelator in the Church, as well as an Apostle. But his Apostleship was not complete until Peter, James, and John restored the keys of the Apostleship, or the sealing keys, that they had previously received on the Mount.

Now, there is one point here, that we might explain: that John the Baptist was the Elias on the Mount that transferred the keys to Peter, James, and John. Therefore, all he could restore was the *"office"* that he held – that he took with him at his death. But the keys that he had given to Peter, James, and John he could not restore; because the order of the priesthood is: the last to hold and exercise these keys are the ones that restore it. But he [Joseph Smith] had to receive both ordinations before he was a full-fledged Apostle and could organize the Kingdom of God.

Question: There is a question of controversy in Mormondom today, about this statement you made: that John the Baptist was the Elias who appeared on the Mount with Moses – referring to Peter, James, and John. Have you anything to sustain your statement that this Elias who appeared was John the Baptist?

David: In the book of Mark, chapter 9, verse 3, you find that it is John the Baptist. And we have checked the original [Inspired] version. [See also Matthew 17:12-13] In fact, one of the brethren went up to Joseph Fielding Smith and had him check it out. And he realized, and he acknowledged that it was John the Baptist, after he had read it in the original [Inspired version] but then added, *"Elijah was there, too,"* because his whole stand, of course, on that question – is, *"that Elijah was the Elias."* And he has written chapters and books on the subject.

John was the last one to hold and exercise the sealing keys; and it continued from Aaron until John. The sealing keys that have continued with the Priests after the order of Aaron, then, were transferred to Peter, James, and John; and then to Joseph Smith, in our dispensation.

Joseph: To clarify the sealing keys: that is the authority to dispense the blessings to the people – make their calling and election sure. For personal blessings, they have to have the sealing keys in order to give those to others.

David: Sealing keys are actually authority to seal men up unto eternal life – to bind on earth and it will be bound in heaven; which only apostles can do. This does not include ordinances that are performed that have no eternal bearing; in other words, organizational ordinances – baptism, the giving of the gift of the Holy Ghost, and receiving the general Melchizedek priesthood.

Now, I would like to read Brigham Young's statement, here. Speaking of Joseph Smith, he says:

> **Journal of Discourses 10:303**
> **He [Joseph Smith] went and preached to his father's house, and to his neighbors, and it was four or five years before he got the six members that composed the Church of Jesus Christ of Latter-day Saints when it was first organized on the 6th of April 1830. This was a slow business, but at last he organized the Church, for the Lord had revealed to him the Aaronic Priesthood upon which the Church was first organized.**

Now, we find then, that the only office Joseph Smith received before 1830 that held any keys of organization was the office he received from John the Baptist. This is what Brigham Young called the *"Aaronic Priesthood"* – the *"Priesthood of Aaron"*; not just a general Aaronic Priesthood, but the Aaronic Priesthood – the Grand Head of it.

You will find that speaking of the Aaronic and Melchizedek Priesthood, that it's used in two ways: one is used to signify the Grand Head of that Priesthood, and the other is speaking of general authority; which is an appendage to the Grand Head.

Joseph: He had to have been talking about that Second Priesthood there – the Grand Head. Because he certainly wasn't saying that Joseph Smith didn't have the general Melchizedek Priesthood; because he couldn't have organized without having the general Melchizedek Priesthood. So he would have to have been talking about a one-man office, then.

David: Yes. Now, he says – a little later, he says:

> **Journal of Discourses 10:303**
> **... [and] after that, he received the Melchizedek Priesthood.**

Now, note, this is after the Church was organized:

> **... after that, he received the Melchizedek Priesthood, when the Church was more fully organized....**

In other words he first of all organized the Church by virtue of the Aaronic Priesthood – what John the Baptist restored; and after that, he received the Melchizedek Priesthood. But we say that what he received from Peter, James, and John was also Melchizedek Priesthood. But it wasn't the Grand Head of it.

Here is where the fine point of it is: the Grand Head of that Priesthood was not restored by Peter, James, and John. All they held in the primitive organization was the First Presidency, and they couldn't restore that. But the sealing authority that they did restore constitutes the Melchizedek Priesthood – the fullness of the Melchizedek Priesthood, to administer in all the ordinances. And to distinguish between these two authorities, I might read Orson Pratt's statement, here; he says:

> **Journal of Discourses 21:133**
> **The Lord, before He suffered this Church to be organized, gave authority to His servants to preach the Gospel and to organize His Kingdom on the earth in fulfillment of the ancient prophecies.**

This authority to preach the gospel and organize the Kingdom, was the authority that John the Baptist restored. The preaching of the gospel is comprehended in the keys of the gospel of repentance and baptism – calling the human family to repentance, and to admittance in the Kingdom of God. Then he says:

> **Journal of Discourses, 21:133**
> [not verbatim]
> **In connection with this authority, He gave them authority to administer the ordinances of the Gospel to those that would repent of their sins**

and believe in the Lord Jesus Christ. He not only gave them authority to baptize for the remission of sins, but also laid on hands for the gift of the Holy Ghost, and so forth.

But he gave one authority to organize and in connection with that authority, authority was given to administer in all the ordinances.

Question: He didn't preach that, though, did he?

David: Yes. So, we will be confused unless we acknowledge that there are two separate authorities spoken of in the Priesthood. When we mix them together and claim all authority by virtue of either one of them, we become confused. And this is what has happened in the Mormon Church and the Fundamentalist groups. They claim all the presiding authority by virtue of the fullness of the sealing authority. And the Doctrine and Covenants plainly tells us, there's only one man on the earth at a time who holds all the keys; in other words, the fullness of presiding authority, and the fullness of the sealing authority.

Many men can hold the fullness of sealing authority, but there's only one man that can hold the fullness of presiding authority. This is what we're speaking mainly of, here—the order of presiding authority. Presiding authority is the authority that organizes and that has the authority to preach the gospel.

Question: If he received this after, then when did he receive this general authority of the Melchizedek Priesthood?

Joseph: You don't mean general. You mean the presiding.

Correction: Yeah, Presiding—the head—the Grand Head.

David: Grand Head! Well, we are coming to that, right now. But first of all, now, Joseph Smith, we are told, organized the Church on the basis of the Aaronic Priesthood; the Grand Head of that Priesthood that holds the keys of a specific office in the Kingdom of God.

If you believe in the same organization, that office constituted him a Priest after the order of Aaron. And if the organization is the same, then, Joseph Smith stood in relation to that organization as did Aaron anciently. In other words, he held the second office, the second highest office in the Kingdom of God. Later on, these officers were organized, and these officers are lesser officers. The authority that organizes is much greater than the authority that is instituted thereafter.

Now, Joseph Smith said this, that the Kingdom of God does not begin with the First Presidency. I might read you what he said in relation to the Kingdom of God. He said:

TPJS 271, 272
How is it with the kingdom of God? Where did the kingdom of God begin? Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God.

Now, how did the Kingdom of God begin in our day then? Not in any other way. It began with a prophet, priest who held the oracles and the keys. It did not begin then—we know it didn't begin with the President of the Church, or any other officer. It began with some other office.

Paul: Dave, when you say he was the Grand Head—of course, you can't get the proof that he was the Grand Head, but was a Grand Head, as it points out in 107:

D&C 107:6
But there are two divisions or grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic or Levitical Priesthood.

It goes on later, and says in verse 13:

The second priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations.

And the 20th verse says:

The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel, the baptism of repentance for the remission of sins, agreeable to the covenants and commandments.

Then, in his teachings by Joseph Smith, on page 323, he states, right there, very plain:

TPJS 323
The 2nd Priesthood. . . .

We just got through pointing out in verse 13—*"The second Priesthood is called the Priesthood of Aaron."*

TPJS 323
The 2nd Priesthood is Patriarchal authority. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood.

David: Very good. Then, as Paul brought out, there are two Grand Heads: the Grand Head of the Aaronic Priesthood and the Grand Head of the Melchizedek Priesthood.

Now, the Grand Head that Joseph Smith received before organizing the Church, was the Grand Head of the Aaronic Priesthood.

Now, Brother Paul brought out, in the 107th section, speaking of two priesthoods—actually, it's speaking of these two Grand Heads—more particularly on that. The Priesthood, that is being spoken of in the standard works, is more particularly the Grand Head of that Priesthood.

As also was brought out there on page 322, the Second Priesthood is Patriarchal authority. Now, in different ages of the world, different terminology was used to denote this Priesthood. Originally, in the days of Adam, there was a Priesthood that came down from father to son; and, also, in the 107th section, speaking of the Patriarchal authority—to read:

D&C 107:40-41
The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.

This order was instituted in the days of Adam, and came down by lineage in the following manner:

Then we have the genealogy of the first ten patriarchs: Adam to Seth, Enos, and so forth.

So in that day, and most every one will concede that in the days of Adam, the first ten generations, the Church of God was directed by the Patriarch. They call it the Patriarchal Dispensation. . . .

So, in different ages of the world here; we have different authorities claiming to hold all of the authority. But we maintain that the organization has always been the same.

. . . .

David: Well, God never changes. We know that. The organization has always been the same. Now, this particular authority, we are told, was instituted in the days of Adam and came down by lineage from father to son. Later on, this authority was called the Priesthood of Aaron. And from Aaron till John the Baptist it came down from father to son. Aaron's successor in that Priesthood was his son Eleazar. We find that, added to the present time, the order of this Priesthood came down from father to son. This is what Joseph Smith received when he was ordained to an office of a Priest after the order of Aaron. It was originally the Patriarchal authority. It is Patriarchal authority that Hyrum Smith later received.

The Church, then, was first of all organized by that authority. It was that authority that directed the Church—the second office—after Moses was taken out of Israel. It was that authority that continued from Aaron till John, and in Joseph Smith's own words, he says, *"John was a Priest after the order of Aaron and*

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p. 128

had the keys of that Priesthood and came forth preaching repentance and baptism for the remission of sins, but at the same time cries out, 'There cometh one mightier than I.'"

Now, John testified then as Aaron did, that there was one mightier than he — a man like Moses. Then we're told that Christ came, according to the words of John, and he was greater than John because he held the keys of the Melchizedek Priesthood in the Kingdom of God, and had before revealed the Priesthood of Moses.

This Priesthood, then, Joseph Smith did not receive when he first organized the Church in 1830 — the Priesthood that would make him a man like Moses in authority. This is the Priesthood that Brigham Young spoke of that is called the Melchizedek Priesthood, that he received later when the Church was more fully organized.

Question: By *"more fully organized,"* do you mean they already had the . . . [not clear]?

David: Yes. I will read the date on that. But what authority then, after 1830, after the Church was first organized, and after the instituting of the several officers in the church, what other authority was restored to the earth, that would give Joseph Smith authority to more fully organize the church?

Comment: I was reading a missionary handbook, *"A Simplified Method of Teaching the Gospel,"* and it says that authority over all things was restored in the Kirtland Temple in 1836.

David: Do you have that?

Answer: I can get it. *"A Simplified Method of Teaching the Gospel"* — and I believe it was on page 51, as near as I can remember.

Paul: Well, here in the Doctrine and Covenants, section 110 — the date on it is April 3, 1836. It says, starting with verse 12:

D&C 110:12
After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

David: Yes. Very good. Now, perhaps we can look at the preface Joseph Smith prefaced his own words. He prefaced this section by his own words recording the manifestations he had received. When he gets down to Elias, it says, *"Visitation by Elias and his conferment of authority."*

We know then what Elias restored was authority. At no other time, before that time, since the visit of Peter, James, and John and John the Baptist, had he received any other authority. Nevertheless, between that time, the Church was being organized. The First Presidency, the Twelve and the Seventies were called and were functioning in their offices, when Elias came, then, and restored this authority.

Question: [. . . not clear]. How do you harmonize?

David: Let's get to that a little later when we can find out what actually happened in our day at the martyrdom of Joseph and Hyrum. Exactly what happened to those offices?

Now, in speaking of the Priesthood by which Joseph Smith *"more fully organized,"* we find that Elias restored authority on April 3, 1836. And by *"more fully organizing the Church,"* what is meant here?

Paul: By more fully organizing the Church, I'd say giving it the fullness — the Melchizedek Priesthood. But, what I was trying to bring out is that I think you will note that it is also revealed in the Doctrine and Covenants who Elias was. In Doctrine and Covenants section 77, in verse 14, there is a question. It says here:

D&C 77:14
Q. What are we to understand by the little book which was eaten by John, . . .

That means John the Beloved —

. . . as mentioned in the 10th chapter of Revelation?

A. We are to understand that it was a mission, and an ordinance to him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things.

As I say, it says Elias is John the Revelator who came and restored all things.

David: Now, what is meant by *"restoring all things"* here? Elias, then, that restored authority, restored all things.

Answer: Restoring the gospel — that little book of mine that I mentioned a minute ago says it is the authority over all things.

David: Very good! Now, 132:45 also relates:

D&C 132:45
For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.

So the authority through which all things are restored and made known, was the authority that Elias restored. And that is what is meant by *"restoring all things"* — the authority by which all things can be restored. The restoration of all things, of course, has not yet been consummated.

Comment: Whether a person believes that this authority, restored in 1836, was the highest authority or not, plain reasoning can tell you that if the Presidency of the Church, or the Quorum of the Twelve, (membership in either one) constitutes the highest authority, what need in 1836 — being that these quorums were already organized — what need was there for any authority to be restored again? It had to be higher authority than either the First Presidency or the Quorum of the Twelve held.

David: That's very good. That's a very logical deduction. Then, the only authority that would be left to restore would be some higher authority. It wouldn't be lesser authority that could be instituted by other officers.

So, Joseph Smith, then, already held the office of the Priest after the order of Aaron. The only other office he lacked then was the office constituting a Priest after the order of Moses. This is what Elias restored. And what is meant by the Church being more fully organized? I think Heber C. Kimball brings it out very well here.

In the Journal of Discourses, Volume 5, page 129. It says:

Journal of Discourses 5:129
Let me explain what the church of the Firstborn is. It is the first church that ever was raised up upon this earth. That is the firstborn church. That is what I mean, and when God, our Father, organized that church, he organized it just as his father organized that church on the earth where he dwelt.

Doesn't this show us that the organization has always been the same even on other worlds?

And that same order is organized here in the City of Great Salt Lake, and it is that order that Joseph Smith, the prophet of God, organized in the beginning in Kirtland, Ohio. Brother Brigham Young, myself and others were present when that was done, and when those officers received their endowments, they were together in one place. They were organized and received their endowments and blessings. Those keys were placed upon them and that kingdom will stand forever.

In other words, the Church of the Firstborn (This is Journal of Discourses, Vol 5, p 129. It's on p 28 In Reply to Bruce R. McConkie) — in other words, the Church of the Firstborn is the organization that will stand forever, because the Church of the Firstborn is the full and complete organization of the Kingdom of God. When Joseph Smith *"more fully organized,"* he actually set up the Church of the Firstborn.

Now in 1844, he completed the organization — the full and complete organization — by or-

ganizing the Kingdom of God—God's civil government. In other words, the Saints at that time then were to become a holy nation just like ancient Israel, being governed in all things by God—by His government. The Church of the Firstborn, then, is the organization that will stand forever—the full and complete organization.

Now, what is meant here, then, that the Church is more fully organized to receive the authority that stands at the head of the Church of the Firstborn; the authority that is even called *"The Right of the Firstborn,"* that officiates in the absence of Christ, who, in reality, is the Firstborn, and stands at the head of the Church when He dwells on the earth.

But we find that the authority though, that Joseph Smith received from John the Baptist, that authority can be traced from Adam, instituted in the days of Adam, and has come down in regular succession right up until the days of Joseph Smith. We can see that that's the authority that Aaron held and it continued till John and then John the Baptist had to restore it, because he did not give it to anyone in his day. Because the authority that was restored by Elias, we find that that authority has also come down from the days of Adam to the present time.

We are told in the Teachings of the Prophet Joseph Smith—maybe we can read what Abraham said when he received this Priesthood—this highest Priesthood. He says:

> **PGP: Abraham 1:3-5**
> **It was conferred upon me from the fathers; it came down from the fathers,from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the firstborn, on the first man, who is Adam, our first father, through the fathers unto me.**

This authority then, that Abraham received from Melchizedek, came down from before the foundations of the earth. He was already the Patriarch. He already held the second office. But Melchizedek held the greater office, and that authority Abraham also received. It came down from before the foundations of the world. It says:

> **I sought for mine appointment unto the Priesthood, according to the appointment of God unto the fathers concerning the seed.**
>
> **My fathers having turned from their righteousness. . . .**

Well, the fathers he's speaking of here, that held this High Priesthood, were fathers in the Priesthood. All those men that stood at the head of the Kingdom of God, holding the keys of salvation and blessings, were called fathers, and blessed the human family just as a father would bless his own children. They were called fathers in the Priesthood.

Now, in Joseph Smith's teachings, page 157—it gives a whole discourse here on this Priesthood:

> **TPJS 157**
> **The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation. . . .**

This is where Adam received the First Presidency of that Priesthood—in the creation—the First Presidency of it, over this earth.

. . . .

Comment:

> **TPJS, pages 322, 323**
> **Abraham says to Melchizedek, I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained** [doesn't say blessed] **ordained Abraham and sent him away. Abraham rejoiced, saying, Now I have a priesthood.**

Actually, he had a priesthood before . . . [not clear] Here it points out that he was ordained.

David: Very good lesson. Now, let's not be confused with the words being used here. The important thing is, we're told the Priesthood did continue in that lineage, from Abraham t

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Esaias, right down to Moses. I've read where John the Baptist said, *"There cometh one mightier than I"* and he was referring to Christ. Christ came. He was greater than John and he had before revealed the Priesthood of Moses. So, after Moses was translated, there was not another man holding that Priesthood until Christ came. And the Jews were looking forth for a Deliverer. And the prophets foretold that there would be a man raised up among them like unto Moses.

In Christ's own words. In third Nephi now, He states that He was the man prophesied of, the man like Moses. It says:

> **3 Nephi 20:23**
> **Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me. . . .**

Well, if Christ was like Moses, then He held the authority at the head of the Kingdom. And this is what we believe in, the same organization that existed in the primitive Church. We even point that out by looking at this chart as well. Peter, James, and John constituted the First Presidency. Had John the Baptist lived, he would have been second in command, next to Christ. Christ, of course, stood as Moses did.

Now, Christ, before His crucifixion, passed that authority on. We know that that authority has been on the earth since the days of Adam to the present time. There has been a chain of authority and power down to the present time. And the only man that could have kept that Priesthood upon the earth until the days of Joseph Smith was John the Revelator—the last Apostle—the only man that was translated and could have perpetuated that authority and kept it on the earth. We are told, in the same 84th section now:

> **D&C 84:17**
> **Which priesthood continueth in the church of God in all generations. . . .**

Which would necessarily include even our generation. It has always been upon the earth. It has not always been before the people and the people have not always had a knowledge of this Priesthood; nevertheless, it has always been upon the earth. It is the very connecting link with the heavens. And as Joseph Smith explained it in his teachings:

> **TPJS 166, 167**
> **. . . and is the channel through which all knowledge, doctrine, the plan of salvation and every important matter is revealed from heaven.**

Now the great, big question is *"Where is that authority today? How has it come down? How has it been perpetuated since the days of Joseph Smith to the present time?"* The Lord, before the martyrdom of Joseph Smith, (Joseph and Hyrum)—had a plan in mind in how to preserve His Priesthood on the earth, and how to establish His Kingdom, and eventually wind up the scene.

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DISCUSSION WITH JOEL B. LEBARON

Women's Meeting (Excerpts)
November 19, 1965
Salt Lake City, Utah

Comment: . . . I'm not sure that we understand all we need to, to be humble, and be worthy of the great men that are in our Church. And it's important that there be women to match the men, and we would like to become that type of women—and we need some help.

Joel: Well, it's more a matter of dedication than anything else. That's what the Lord has to have, is a dedicated people. When I say dedicated people, I mean people who are ready to make the sacrifices.

When we think of what our ancestors went through, the sacrifices they made, the battles that they fought—if we would just think for a minute, of having to go through some of the things they went through. . . . But I think of all those people—men and women that went into the Mormon colonies; they went in there, and just with sheer effort started something down there. . . .

But the main thing is, that we really have a spirit of dedication. That doesn't mean that we are to be fanatical or unreasonable, but we have got to be really dedicated, if we get this work put over.

The thing that is going to make those men worthy to take part in this work and usher in the millennium, is made very clear in the twelfth chapter of Revelation. And it looks like we are going to have to have some women of the same caliber. . . . It says:

Revelation 12:9-11 (I.V.)
And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: For the accuser of our brethren is cast down, which accused them before our God day and night.

For they have overcome him by the blood of the Lamb, and by the word of their testimony; for they loved not their lives, but kept the testimony even unto death.

Now, there can't be any greater dedication than that, can there?

That is definitely the testimony of the prophets—and the word of God—that that is what it would take to usher in the millennium. That is what's going to bind Satan—a dedicated people; a people that are ready to lay everything on the altar of sacrifice. Nothing less than that will ever usher in the millennium. And that's what we have got to back up these men in, no matter what it takes.

Here, in the parable of the vineyard, we were reading, this morning; it says:

Jacob 5:67-72
And the branches of the natural tree will I graft in again into the natural tree;

And the branches of the natural tree will I graft into the natural branches of the tree; and thus will I bring them together again, that they shall bring forth the natural fruit, and they shall be one.

And the bad shall be cast away, yea, even out of all the land of my vineyard; for behold, only this once will I prune my vineyard.

This is the very last pruning. It has begun. The men are being called forth to do this pruning.

And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord commanded him, and brought other servants; and there were few.

And the Lord of the vineyard said unto them: Go to, and labor in the vineyard, with your might. For behold, this is the last time that I shall nourish my vineyard; for the end is nigh at hand, and the season speedily cometh; and if ye labor with your might with me ye shall have joy in the fruit which I shall lay up unto myself against the time which will soon come.

And it came to pass that the servants did go and labor with their might; and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard in all things.

Now, that's what we have to be willing to do.

I am sure that the Lord will protect us to a sufficient degree that we will be able to go forth and do these things. Because, as the Prophet Nephi said, He never gives a commandment to the children of men except He opens up the way that that commandment be fulfilled. And He said, definitely and positively, that this would take place, and that there would be a sanctified people come forth. And where is it to come forth from? From among the Mormon people.

I think we have all heard the prophecies, where there would be a people come forth from the heart's core of the Mormon people. It [a sanctified people] would come out from among the Mormon people that would do this work.

Now, that's what we have to do. We have got to get to these Mormon people. It's going to be a little difficult, on some occasions, because they are doing everything they possibly can—Satan is doing everything he can to prejudice the minds of the Mormon people; to turn them against this work.

. . . . .

We still have to get our missionaries out, and we have got to support these missionaries. We have got to get them out, or the work can't be done. And the work has to be done. We have got to have a people with this degree of dedication that they are willing to go forth and suffer persecution, and suffer even the wrath of the Mormon people—and their own people—upon them, that they might warn them of these things and gather the righteous out.

Then, it speaks again, of what the Mormon people have got to come to, in order to do this work. Here, in the 4th chapter of Ether—speaking of the sealed records and when that would come forth, it says:

Ether 4:4-6
Behold, I have written upon these plates the very things which the brother of Jared saw; and there never were greater things made manifest than those which were made manifest unto the brother of Jared.

Wherefore the Lord hath commanded me to write them; and I have written them. And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord.

For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord.

That's what we have got to do. We have got to repent of our iniquity and become clean before the Lord. We have got to establish the laws of God, so that there will be a people that's ready to receive Him. In other words, when He comes, there is to be, actually, a *"restitution of all things."*

If there is a people living the commandments, and living the laws that He, Himself, lived, and

set the example of, that's the only thing that's reasonable, or makes sense. And this people have to come forth from among the Mormon people. And as I said before, that's the mission that we have—to gather this people out, and establish this spirit and these laws, and everything, among them. But it's got to be that spirit of complete dedication.

Question: How far are we as women to go, other than just [to] our neighbors, and the ones that we really are interested in and inspired to...? I feel sometimes that some of my old acquaintances—definitely I'm inspired to send them [literature], and I want their blood off of my skirts, . . . I understand the scriptures say that we [women] don't have a commission as missionaries to go out and preach. Would you clarify that for me, please? . . .

Joel: That's right. You can use your influence and drop a hint [or a word], here and there; but as far as you actually going forth and binding up the law and sealing up the testimony, you can't do it. You are not prepared to do it. You are not in a position to do it. Anything that you can do within reason, in a helpful way, is certainly in order; but to suppose that you can do it is certainly not the case.

Joel: . . . But we do have a group of men that are prepared—that have been taught and trained to go forth, and bind up the law and seal up the testimony. And those are the men that we have to back up; and train more, and more, and more of them, as fast as we can. But they have to have the absolute knowledge, and the ability, so that when they go forth, they are not going to do more damage than good; they will be in a position to explain the whole thing, and put the plan over. If they can only explain part of it; if they can only say half of it, why they are not going to do the job, and they might confuse someone instead of helping. That's the thing we have to be careful of.

Comment: . . .

Joel: That's where we have to be careful. And the thing that we have to do, is support these men that have the ability; that have the training; that are ready, and are being called to go forth. If we can do that, I'm sure that we will get the job done in a way that will be pleasing before the Lord.

. . . .

Question: Do women have to make their calling and election sure, like the men? That was one of our questions.

Joel: Well, you have to do it in connection with your husband.

Question: This is an individual thing, isn't it, Brother Joel?

Joel: That's right.

. . . .

Comment: Well, Brother Joel, we, as women—some of us—are able to depend very well upon the leadership of the Priesthood of our husbands, and some of us are not, and are, more or less, sort of on our own. . . . Would you tell us how to not get out of line and depend on someone we shouldn't? Or, you know, just tell us how to run our lives when we haven't got somebody to run to—when we have got problems—who to ask.

Joel: Well, the thing of it is, in all the history of the church, the women have been counseled to work in conjunction with their husbands—where they have been able to get their proper needs, and the proper conditions exist. But when there was a difficulty—why, the woman has a perfect right to tell her husband she's put out; even call in councils, or anything that is necessary, so that things might be worked out on the proper basis—that their rights wouldn't be tread upon.

Comment: Brigham Young said we were required to follow our husbands, but we weren't required to follow them to hell. . . .

Joel: Well, the main thing is, that you realize that the women have a right to live the gospel, whether their husbands do or not. And they have a right, as members of the church, to go

to the authorities of the church and the authorities of the Priesthood for help, whether their husbands are in harmony with that or whether they are not—but in a church capacity. When it comes to the civil law, then it may be a little different thing. Because there is a certain civil law pertaining to marriage, which is not supposed to be superseded by the church. But when it comes to the Priesthood, and the living of the gospel, and the church activities, why, a woman should have a right to live the gospel whether her husband does or not.

Question: There is a question, Brother Joel, that came up the other day. Does a woman in this church absolutely have to have the okay of her husband [to be baptized] ?

Joel: Well, under some circumstances, it's quite a problem if she didn't; but certainly, not under all circumstances. In other words, if a person was unreasonable, to the extent that he would try to take his wife's free agency from her, then there might be a provision worked out where a woman could be baptized without the consent of her husband.

. . . .

Comment: Well, if it's illegal to be baptized without your husband's consent, I had better be baptized over.

Joel: We have the case of one of my sisters who was baptized, and her husband is a strong LDS. Well, when she definitely made her decision to be baptized, he went with her and spent the night. He didn't want to take her free agency away from her. Yet they have gone right on, and she is living the gospel and he isn't. But they still, as far as—from a civil point of view—are carrying on their marriage. And they don't want to be separated; they love each other. He was willing for her to have her free agency, though he wasn't being baptized into this church. And I admire him for it. I think that's the way it should be.

. . . .

Comment: We were talking about the different earths—and about the twelve earths.

Question: . . . whether there was a savior over each earth, or a savior for twelve earths . . .?

Joel: There is definitely a savior to each earth.

Joel: . . . the Father over the former creations set up these things. There has to be a Father, Son, and Holy Ghost.

Question: Over each earth?

Joel: Yes. But the Father may be over more than one earth, but there is only one savior to each earth.

Comment: When it's answered, it sure sounds reasonable.

Joel: There are some things in the Mormon literature, and so forth, that makes it—for lack of clearness, difficult, but this is the proper understanding.

Question: . . . [not clear] When it speaks of the elect . . . you know, when it says, *"and even the elect, if it were possible, would be deceived,"* exactly who are the elect? Doesn't the elect mean to have your calling and election made sure? As I have always heard it, it meant the elect in the Mormon Church.

Joel: It's those who are willing to go forth and make the sacrifice of all earthly things.

. . . .

Joel: When it speaks of *"the elect,"* it means those who are willing to go forth and do these things. It doesn't mean that they have already had these things pronounced upon them. . . .

Comment: We are elected to do it, but we still have to make our election sure.

Joel: That's right. The elect are those who are willing to go forth and do these things—and perform this work. And they would be deceived if it were possible, but it isn't possible, because they take the Holy Ghost for their guide. And that is what the scriptures all say; and that is what Heber C. Kimball said—that

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all those that wouldn't take the Holy Ghost for their guide would be deceived. Right? *"The elect"* are those who take the Holy Ghost for their guide. In fact, when it comes right down to it, that was the fundamental meaning of it.

Comment: Brother Joel, Lorin came over the other night, with a question (it just comes to my mind), and he was trying to find out where it was that he read—where it says that Peter, James, and John came and, under the direction of John the Baptist, gave certain ordinances. Now, could you explain a little bit on that?

Joel: Peter, James and John were given a special mission (not referring to their earthly mission here upon the earth; that would have been under John the Baptist)—but they were given a special mission to hold the keys over the whole world; like the *"three Nephites"* were given, to hold upon this continent among the Nephites. And this commission was to be given to them as a special thing pertaining to the eternal worlds—to be over, and direct the whole affair. So if John the Baptist held a higher office than they held, he still came under their direction to do it. Because they held something that pertained to the eternal worlds, and not just to this earth.

Question: Well, when they appeared—Peter, James, and John—did John the Baptist come with them?

Joel: No. John the Baptist came long before them—quite a while before Peter, James, and John did. When it says *"John the Baptist,"* and *"Peter, James, and John,"* it's referring to two different Johns. You understand that?

Comment: Yes. But I know he said something about being under the direction of John the Baptist, and knew that higher authority had to be required than Peter, James, and John—and he just couldn't understand it.

Joel: Well, that's the point, right there. They were given a mission. . . . And you want to remember that John the Revelator, acting in conjunction with Peter, James, and John, held a higher office than what John the Baptist held. You see? But the three of them together formed a quorum that could hold the keys over the whole—to minister in the affairs of the ministry, and so forth, in the world, in their present condition. And it's not referring to the mission that was given them when they were ministering upon the earth.

In that mission that was given them upon the earth as to the Quorum of Three, they would have been under John the Baptist had their organization [been] set up as it was anciently; if they were to believe in the same organization that exists in the primitive church. . . . And if it would have been set up fully in the time of Christ, we would have had Christ at the head, as Moses was at the head. We would have John the Baptist next to Christ, just as Aaron was next to Moses.

But this office John the Baptist held was taken from the earth; so, therefore, the Quorum of Three stood next. And that's why John the Baptist said, *"This will never again be taken from the earth."* He was the last one to hold it. When he gave it to Joseph Smith and Oliver Cowdery, he said:

> **D&C 13**
> **Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys [and so forth] . . . ; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.**

Comment: That was the Patriarchal order. . . .

Joel: Yes. That was never again to be taken from the earth. In other words, John the Baptist held the same office which had stood at the head of Israel for fourteen hundred years. In all those fourteen hundred years, it presided over the Quorum of Three. We make it very clear that that office held by Eleazar was over Joshua. And Joshua held what Peter held.

Question: Now, Joshua held [the office of] President of the Church. Is that right?

Joel: Yes. He [was] the head of the Quorum of Three; but he was under Eleazar, the son of Aaron.

Comment: That [Eleazar's office] was the Patriarchal order.

Joel: Yes. This office came from father to son, down through John the Baptist. So when John the Baptist was killed, he took that order with him. And it was the same order—or office that had stood at the head of Israel for fourteen hundred years. And that's what he came to restore; this prophetic office which the prophets of Israel had held for fourteen hundred years.

Question: I didn't know the Patriarchal [office] was taken from the earth. . . .

Joel: It was taken by John the Baptist. You have to remember, he said it shall never again be taken from the earth. It said "again." It was taken with him. But the other was never taken from the earth. It was held by John the Revelator. That was the Right of the Firstborn. It's the one that was never taken.

Question: Can women receive visions, or inspiration? Or just how is it . . . ?

Joel: I have heard of many, many women who received visions and revelations. My mother received many visions, and manifestations, and instructions, and so forth. She could tell you probably hours of the things that she had received—how she was led, and so forth, in the course she took in life. But naturally, they should receive these things—and work in conjunction with their husbands, and so forth, whenever it's within the authority of the Priesthood and the Church.

Question: Brother Joel, in just what you said: Do you think that it's wise for a woman—or for someone to pray for visions? I think that I would be afraid, not to be able to discern the right thing. You know? And I don't think we should ask all the time for these things, or expect them; because if we do, we are tempting Satan.

Joel: That's right. In many circumstances that's the case—and in many cases, I'm sure this has happened. But you can certainly pray for the Lord to help you make the proper decisions, and so forth, when it comes to important decisions in your life.

Question: Now, how are we going to really discern when that decision is right?

Joel: This is the point. If you can't discern, and can't know, for sure—then, don't act. One thing about it: and that is, that you do the best you can, and try to make the proper decision; when you can't—when it comes to the point where you have to make a decision—well, you just make the best decision you can, and try to work under the best inspiration you can and depend upon the Lord to help you, and He will have to uphold you in it.

. . . .

Question: If a person was married right—with the Priesthood—where does the child go: to the mother or the father?

Joel: Well, the father, if he is righteous, has the first right.

Question: Then, if he wasn't righteous?

Joel: Then, it goes to the mother.

. . . .

Comment: If you can rough-outline it, explain the *"Little Known Discourse,"* more or less. I have read it, but I can't quite get it straight; where it explains how a woman—when she's married—anyway, the difference between adultery and fornication.

Joel: Adultery is something that the death penalty is put on, by God. And fornication is a condition of difficulty—or a battle between the two parties; in other words, where there wasn't the proper relationship in marriage.

Comment: After they are married, if a wife loses her love for her husband, then that's fornication. Right?

Joel: We always carry those things to the extreme. But if it comes to a certain condition, where they just absolutely couldn't possibly get along any longer, they aren't expected to continue in that condition.

. . . .

Question: Fornication is more of the heart, isn't it, Brother Joel—or an action—other than marital relations?

Joel: Fornication. . . . Its use in Spanish; to *"fornicar"* means to be continually bad—and imposing—and making a nasty situation. You know what I mean?

. . . .

Joel: . . . But if you go right back to the old language, as used anciently, it means a condition of—oh, just an improper condition; someone continually battling, and making it miserable, and fighting—and opposing.

Comment: That is fornication.

Joel: In ancient Israel, the woman that did that got a letter of divorce and that was it—she went down the road; all her husband had to do was write it out, and he was through with her.

Question: What about the men?

Joel: Well, if the men didn't act properly, they had laws that pertained among them, too. They were required to do certain things, very definitely.

. . . .

Question: Brother Joel, doesn't it, in the Bible, say somewhere, that a man cannot put a woman away, though?

Joel: Except when they are found in fornication. It doesn't say that that's the spiritual law, . . . or the gospel law; the civil law isn't necessarily that strict.

Comment: A woman can't put her husband away—for anything. She doesn't own him. He's not hers, just to do with—

Joel: Still, if a man doesn't do right by a woman, she certainly has a right to ask for a release.

. . . .

Joel: But you want to remember this: There is a civil law of God pertaining to marriage and divorce, and there is a gospel law of God pertaining to marriage and divorce. They are not the same.

Comment: Well, explain them.

Joel: Well, . . . [not clear] if a man put a woman away for any other cause save it be for fornication; that was actually wrong, according to the gospel law. If you are only under a civil standard, a man could put her away—give her a writing of divorcement, or one thing or another. See? That was the civil law—for only those who come to a civil standard. Those who come under a gospel standard; it required a higher law, and that is the gospel law that Christ gave. But the civil law was what Moses gave.

Of course, if those laws were put in force, why, a lot of these troubles would be left in the dust. In other words, they wouldn't go on, and on, and on; things would be straightened out from the very beginning. In other words, if a man in ancient Israel saw that he wasn't going to make it with a woman, they would immediately try to get the thing straightened out—send her back to her father's home. Then she could marry someone else. But under our system, or the Roman Catholic system, they have things so messed up that it's almost impossible to straighten a lot of them out.

It's a sad situation. But it isn't especially the fault of this person, or that person, or the other; it's the system's fault—the fact that they have got away from the laws of the Kingdom of God. And the only way to possibly straighten these things out, is to establish again

these laws of God on the earth. And then these things will eventually straighten themselves out, and we can do away with all these things; or at least, by far the greater part of them. But it's the system that's at fault. And you can hardly place the blame on this person, or that person, or the other. Even if they are in a bad condition, sometimes, it's hard to judge just what the situation is. Because we know that—many of them—if they had had a chance and understood things differently, and understood the laws of God, and been under the laws of God, they would be altogether different, themselves.

Comment: Those who belong to the church, then, under that situation, definitely would—for her problems, go to the church—I mean, to the Priesthood. And those who do not belong to the church would be under the civil law.

Joel: Sure. I really like that. And of course, the church, when it comes to certain things, reverts back to the civil law, too; because there are certain things the church doesn't have jurisdiction over—it has no right to handle. Actually, it puts us in a position where, sometimes, we have to act even under the authority of the civil law in our cases, because there is no proper redress for the proper civil law. That's what is meant here: When there is no redress, then men have a right to act upon their own agency, and so forth—take the civil law in their hands; which still should be done under the Priesthood of God, as much as possible—where the keys of the civil law are held.

Comment: It will be a glorious day when the job is done.

Joel: Oh, won't it though. It will be a glorious day. And if we read what the scriptures say about that people—those who are faithful, and their children after them—they will reap the glorious promises. And if we read what it says in the twelfth chapter of Revelation—what we have got to do to bring about this glorious condition—

COTEJADO

Revelation 12:10, 11

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Question: Do you believe we are beginning the three and one-half years, Brother Joel?

. . . .

Joel: I should say not. Let's hope we are not.

Question: Brother Joel, what seal are we in? Is it the seventh seal that we are in, now?

Joel: No, we are in the sixth seal, still.

Question: The last part of it?

Joel: The last part of the sixth seal.

Question: Well, does it say it's the seventh seal that—the seventh is the last seal?

Joel: Yes. That's the millennium. That's the millennium—for a thousand years.

. . . .

Comment: Our world—I'm sure that we all realize, and you realize—our world is centered around home and family. Even our thinking is geared with smaller gears; we have a hard time getting too clear a conception of world-wide affairs. And being our lives, as women, are centered around a husband and a family, we need to know just how is the best way to condition ourselves and our families to make them ideal.

What are the most important qualifications that we need, so that we can work toward having a home founded on love, and children conceived of love and born to respect and live the laws the way they should?

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Joel: Well, just come to the gospel standard and establish it to the best of your ability.

Comment: In Proverbs, the last chapter—I can't remember whether it's 30 or 31—starting on verse 10, it gives absolutely the description of what's necessary to become a virtuous woman; or a woman, as it says—that fears God, and yet she is highly praised by her husband. It's the most beautiful thing that I have ever read.

Joel: The last chapter of Proverbs, verse 10. Who would like to read it?

Comment: I would—I just love it.

Proverbs 31:10-31

Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life.

She seeketh wool, and flax, and worketh willingly with her hands.

She is like the merchants' ships; she bringeth her food from afar.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise is good: her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands; and let her own works praise her in the gates.

. . . .

Joel: [Do you] think that's enough for you to think about, now?

Comment: Thank you, Brother Joel. We certainly appreciate it, and we thank you very much.

Joel: Well, the pleasure is mine.

MEETING WITH JOEL F. LEBARON

Conducting: T. Ossmen Jones
(Present: Norman Reber, Joseph Parson, John Butchereit)
Date: 1963
Salt Lake City, Utah

[Beginning of tape missing]

. . . .

Question: What do you mean by the Civil Government? [You mean] the civil laws?

Joel: Yes. The civil laws—the Civil Government.

Question: Now, who did you say would hold that?

Joel: Well, actually, Judah was given the scepter, or the authority over the civil branch—or the civil government. He took charge of all their civil affairs—their wars; and he was their general—he was the head over the civil branch.

Levi was the head over the economic branch, and Joseph, who was sold into Egypt, was head over the spiritual branch. There were the Three Grand Heads. Yet, not until Moses came, did they hold the authority in Israel to stand over all three of those departments.

When Moses came, he set up a government, just as Enoch had set it up; just as Christ tried to set it up—but they wouldn't uphold Him in it, so He wasn't able to complete it. When Moses came, his brother Aaron held the Patriarchal authority, and he was already the head over the children of Israel. Yet, Moses came, having received this Priesthood—this higher Priesthood, from his father-in-law, Jethro; and presided even over Aaron, who held the same office as Joseph, who was sold into Egypt.

Joseph: Then, Joseph Smith tried to set up the fullness of the kingdom, and he was never able to organize the people, completely. But did it function for a while in its completeness? The civil part—did it ever function under Joseph Smith?

Joel: The Prophet Joseph Smith set up an organization which he called the Church of the Firstborn, patterned after exactly the same organization that I'm explaining to you now. He stood in the office Moses held. His brother Hyrum stood in the Patriarchal office. Bishop Newel K. Whitney stood in the Bishop's office, and Brigham Young stood as head of the Civil Government. That organization was still held intact when they got to these valleys, and took a big part in bringing about the organization and holding things together for quite a number of years.

Joseph: Actually, then, we were a kingdom, in and of ourselves, until they compromised and joined back with Satan's kingdom. That's what happened. . . .

Joel: That's right. They came out here—they actually had the Kingdom of God established and set up when they arrived here. If they would have been faithful and actually been

valiant, they would have gone forth and, as the Doctrine and Covenants said, *"prevailed against their enemies until they had conquered the whole world."*

Inasmuch as they refused to live many things, and refused to be faithful to their covenants and live the gospel in its fullness—why, they were segregated in among the United States of America. Their laws came in and more or less brushed aside the laws that God had given, and as it is said in the 7th chapter of Daniel: *"The little horn made war with the Saints and prevailed against them,"* and caused them to actually give up many of the things which were necessary to bring about a millennial people.

That is why there has to be a great reformation among them, and those gathered out that are willing to obey the fullness of the gospel, that a millennial people might be brought into existence.

It would be just as utterly impossible to take the whole of the Mormon people and bring about the millennial condition, as it would have been for Christ to take the whole of the Jewish Church and do the work that He had to do. He gathered out from among the Jews a group of men that carried the gospel to the Gentiles. Now, it's our business to gather a group out from among the Mormon people, to do this great work and carry the gospel back to the house of Israel, in fulfillment of the covenant that the Eternal Father made with our holy forefathers.

Question: Does the Church of the Firstborn have these three offices?

Joel: We have never appointed anyone yet, to the office of the Civil Government, but the Patriarch and the Bishop are set up, and when the right time comes, the other man will be appointed. The keys are here to do it. Do you see what I mean?

In other words, as long as the governments of the world stay intact and will give us the guarantees that we need, we have no need —we don't want to interfere with them in that respect. But when the time comes that these nations go down, and it is necessary, then that will be taken care of, and then the organization of the Government of God will be complete. Is that clear?

Norman: This is out of Joseph Smith's Journal, actually; this was two years before the martyrdom, and on Wednesday, May 4, 1842 Joseph writes:

> **Joseph Smith's Journal**
> [See TPJS 237]
> **I spent the day in the upper part of the store, that is my private office, and in my general business office, or large room, in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood. . . .**

I explained this in my Priesthood Quorum, over at the Ward, and showed them that anointings and washings and things actually come under the head of the Aaronic Priesthood. I got a pretty good raise out of them. [laughter] Then it goes:

> **. . . and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. And the communications I made to this council were of things spiritual, to be received only by the spiritual minded. There was nothing made known to these men but what will be made known to all the Saints of the last days, when they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints who will receive them; therefore let the Saints be diligent in** (doing all those things which they have been commanded . . . and so on.)

The Prophet Joseph Smith, shortly before the martyrdom, set up an actual organization of the select brethren in the Church—those in the closest circle of confidence—to whom he revealed the complete order of the Ancient of Days, which would actually take over and usher in the millennium; and he referred to it by the same name.

I just wanted to bring that out—that on that day, that was actually transacted.

Question: I would like to hear, now . . . . You say that four years after your father had died, you were told to commence this work. Could you explain this a little more in detail?

Joel: I was just told, very definitely, to step forth and do that.

Question: How?

Joel: These words were spoken to me:

> * The time has come for you to step forth and perform the work that your father placed upon you, and organize the people.

I knew that it would come, sooner or later.

Question: You heard a voice, then?

Joel: Sure.

Question: You didn't see anyone? No one appeared?

Joel: No. That is when I came up to Salt Lake and actually incorporated—started to make the preparations for . . . [interrupted]

Question: But your father ordained you to this office before his death?

Joel: Actually, this office was given by Moses to Christ. Christ, Himself, said, *"There have been no prophets like Moses in Israel until I came."* You remember reading in the New Testament; Moses, himself, said: *"A prophet will the Lord God raise up among you, of your brethren, like unto me."* [See Acts 3:22-23] In other words, he compared himself to Christ. And Christ compared Moses to Him. [See 3 Nephi 20:23] Christ was also compared by Paul to Melchizedek—a priest after the order of Melchizedek. In other words, Moses was given the same office Melchizedek held.

Isaac didn't receive that office; Seth didn't; Mahalaleel, Methuselah, and these other Patriarchs never did receive what Enoch held. They received the Patriarchal office, or that authority over the spiritual branch. Aaron held that same office. As soon as Moses left, Aaron's successor stood at the head of Israel; and that office presided in Israel until Christ came.

John the Baptist was the last of the men to hold that office. The Jews were used to being subject to that office, so when John the Baptist came, though he had been absent from them for some thirty years, they still rallied to him and went out to his baptism, and he just turned them over to Christ. He told them that Christ held higher authority than he did. That had been the highest authority that had been known since the departure of Moses. Now, that is actually what was given to Joseph Smith May 15, 1829, when John the Baptist came.

Question: And what was given to Oliver Cowdery?

Joel: He was given, also, that office, [Second Grand Head] but Joseph was appointed to preside. When John the Revelator came in the Kirtland Temple, April 3, 1836, and conferred this higher authority on Joseph Smith, then Oliver Cowdery acted in the second office. Later, it was given to Joseph Smith Sr., and then to Hyrum Smith.

There we had the two Grand Heads of Priesthood, but the first two men to hold those two Grand Offices in this last dispensation were Joseph Smith and Oliver Cowdery, just like they were held by Christ and John the Baptist, Moses and Aaron, Adam and Seth, and these

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two Grand Heads have, more or less, come down from the days of Adam to the present time.

Now, when Joseph and Hyrum were killed, the Mormon people and the world in general were not told who their successors were.

Question: Why was this?

Joel: Well, Heber C. Kimball explained it. He said: *"There are men here, brethren, who have got authority. But we don't want to mention their names because the enemy would try to kill them."* There would have been another martyrdom, probably. Benjamin F. Johnson was the man that Joseph Smith chose to confer this authority upon. He carried it through until he was an aged man and saw that he was going to pass away; he called my father to his bedside and conferred this upon him.

Now, that's something that has been pretty well known among the Johnson tribe. We have plenty of evidence of it that we could go into, to show that there was actually something that took place there.

Question: Who conferred it on Joseph Smith?

Joel: John the Revelator. He was the Elias who came to the Kirtland Temple April 3, 1836 and committed the dispensation of the gospel.

Question: In what temple?

Joel: In the Kirtland Temple. The incident is recorded in the 110th Section of the Doctrine and Covenants.

Question: Brother Joel, if my mind serves me well enough, I believe somewhere in the New Testament—I believe it's in Matthew—where some were asked what baptism they were baptized with, and they said with the baptism of John, and I believe after that they were baptized again; were they not, or am I wrong? I think I read that somewhere there in the New Testament. I believe it was in Matthew. Maybe Brother Norman might. . . .

Joel: I think that they were baptized, on that occasion, by someone besides John, if I remember correctly. They asked him who actually performed the baptism, and when they said it wasn't John himself, why they knew it wasn't legal because he was the only one that was actually legally performing them. He was the only legal administrator.

He never appointed anyone else. He stood there with the Patriarchal office, which was the head over the whole house of Israel, next to Christ, and gave no other man any authority to perform any ordinance. He baptized them and told them that another man would give them the gift of the Holy Ghost, and organize them.

Norman: You mentioned that Joseph Smith ordained, or laid his hands, or conferred this authority on Benjamin F. Johnson, and then where did it go?

Joel: Benjamin F. Johnson, when he was on his deathbed, he called my father, who was his grandson, to his bedside and conferred that on him.

Comment: I see.

Joel: When my father saw that he was going to die, why the first thing he told my mother, he said: *"I can't die yet. I haven't finished my work."*

Now, I have no other record, or no knowledge, of anyone else even professing to pass this authority on from one man to another, and that's the way it has come down from the early ages of the world.

In other words, Joseph Smith held an office that was higher than any other man. No other man could confer that office on another man. After Moses left Israel, not one of those prophets or priests tried to appoint a man to Moses' office. Did they? There was never another man appointed to that office until Christ, Himself, came.

Question: What office did Peter hold?

Joel: Peter held just exactly what Brigham Young held; what Joshua held after Moses.

Question: What did James hold?

Joel: He was His first counselor and John was the second.

Now, we say that we believe in the same organization that existed in the Primitive Church.

We have in the Primitive Church, as was set up by Christ, a priest after the order of Melchizedek; which is Christ. If John the Baptist would have lived, he would have stood next to Christ, just as Aaron stood next to Moses; and Peter, James, and John would have been under them. That is the organization that was set up in the beginning; the organization as it's taught in the Doctrine and Covenants, very clearly, in the 124th Section.

Joseph: There is a significant thing there that people don't pay any attention to is the very promise in regard to the seed too in the 124th section that's made to the Prophet Joseph Smith; so you know that that authority has had to be in his posterity, every since his time.

The 124th section, 57th, 58th verse, he is made the same promise that was made to Abraham—in other words, the Priesthood will be . . . the top Priesthood after the order of the Son of God will be in his family to dispense the blessings to the faithful.

Joel: Through him and his lineage, all generations after him would be blessed.

Question: I see, then you are of the direct lineage of Joseph Smith?

Joel: Well, actually, I am not of his blood lineage. But both Benjamin F. Johnson and Benjamin F. LeBaron, who is my grandfather and my great-grandfather, were sealed to the Prophet Joseph Smith as sons. My Uncle Connway . . . I can show you his testimony in writing, in a pamphlet that is actually, more or less, written against this; where he asked my grandfather LeBaron what he expected to be in the next world—a LeBaron or a Smith? He told him, very definitely, *"a Smith."*

Benjamin F. Johnson had the largest posterity of any man of that age. That is actually Joseph Smith's posterity, as well as Benjamin F. Johnson's. And all the LeBaron brothers, my grandfather, Benjamin F. LeBaron, and the others, were sealed to the Prophet Joseph Smith as sons.

Question: When he was alive?

Joel: It was after his death.

Question: Then you aren't of the direct lineage. You are only through this sealing.

Comment: Well, he really didn't have anyone old enough, did he? only his children that he adopted. He didn't have any older—I mean Joseph Smith didn't have any older children to have this office. He was killed when he was thirty, or thirty-two.

Joel: Almost thirty-nine.

Comment: He was still a young man. And he didn't have anyone else but his adopted children. At least that's the way I understand it.

Joel: That's right.

Question: Now, was this spiritual authority still in the Church after Joseph Smith's death, to perform these sealings, and so on?

Joel: Sure. All of that was there. Just like it was in Israel, after Moses left.

Question: Then that's still in the LDS Church today?

Joel: Well, actually, inasmuch as. . . . A very similar situation that happened, is when John the Baptist called the Jewish Church to a rebaptism. After that, when they refused to come to it, they lost their authority.

Joseph Smith said John the Baptist wrested the Keys of the Kingdom, the power and the glory from the Jews. And that's how he did it. He called them to a baptism. And those who refused to come . . . [interrupted]

Joseph: . . . They carried on without authority, from there on.

Joel: They carried on to this day without authority.

Question: Well, then, that authority was lost when he was killed; with the exception of your great-grandfather?

Joel: Joseph Smith—before his death—appointed Benjamin F. Johnson; just as Christ appointed John, His Beloved Apostle.

Comment: Well, then—as far as that, then, the LDS Church didn't have that authority then. That stopped the authority.

Joel: Well, the leaders—Brigham Young, and all those men, worked hand-in-hand with Benjamin F. Johnson.

Joseph: And also the Patriarchal, you see, which was the head of the spiritual part of the Church—the Patriarchal office carried on after the martyrdom of the prophet.

Joel: They all worked hand-in-hand up to a certain point—up to the death of Joseph F. Smith. Joseph F. Smith actually held the Patriarchal office as well as being President of the Church.

Question: But not the high office?

Joel: Not the high office. That was held by Benjamin F. Johnson.

Question: No one but Joseph Smith and Benjamin F. Johnson held the high office?

Joel: And my father and myself.

Comment: And that was kept a secret so really no one had it, as far as the LDS Church [was concerned].

Joel: As far as the LDS Church was concerned, they lost track of it—just like Israel lost track of it when Moses left.

Question: Right after Joseph Smith was killed. But the Patriarchal . . . [interrupted]

Joseph: But they did have authority to carry on in the spiritual branch of the Church, under the Patriarchal office—being at the head—so that the President of the Church was anointed by the Patriarch, so that he had given him the authority all right.

Question: And all these other presidents before Joseph F. Smith, then, they didn't hold this office?

Joel: Each one of those were appointed and ordained by the Patriarchal authority.

Comment: Just the Patriarch.

Joel: Brigham Young was, John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith were ordained by the Patriarch.

Question: I thought that President Young held the civil authority.

Joel: Well, he held that as well as the spiritual authority. He held a dual office—worked in a dual capacity. John the Revelator worked in three different capacities. He was a member of the First Presidency; he was a member of the Twelve; and he also received this office after Christ.

Question: Well, what did Brother John Woolley hold?

Joel: He held the Patriarchal office.

Comment: Just the Patriarchal.

Question: Brother Joel, am I not right that when a successor is ordained to this office of being this High Priest that stands in the place of Melchizedek, or in the place of Moses, is it not right, the one that ordains—before he actually does lay hands upon and ordain the successor—is it not revealed to him from on high first?

Joel: Sure.

Comment: Now, that way, then, it would be a direct revelation from God; in other words, he is set in by God, Himself.

Joel: Sure. When my father saw that he was actually going to die, he told my mother; he said: *"I can't die yet, because I haven't finished my work."* And he sent immediately for me.

Question: Then you are the twentieth one to hold it?

Joel: That's right. You can follow right down to the twenty men, and only twenty that have held it.

Comment: From Joseph Smith to your grandfather; then to your father; then to you.

Joel: That's right. There have only been four in this dispensation who have held it.

Question: Now why do they stop at Joseph F. Smith?

Joel: Because he was properly ordained by the Patriarchal office. Heber J. Grant was ordained by lesser authority. But up until that time they had been ordained by the Patriarchal authority. And that's where the split in the Priesthood came, and that's how it began to get out of order.

Ossmen: That was all Heber J. Grant's idea because he rebelled against. . . .

Joel: Heber J. Grant rebelled against these first two offices, and fought them bitterly. He [illegible] people in southern Utah up to such a pitch against my father that they sought his life, and the Patriarchal office. Before Heber J. Grant's death, he had him put behind bars through the persecutor and so forth that was brought upon those that refused to relinquish the gospel.

Question: Why didn't they want to keep that high law in the Church? Why didn't Joseph Smith want it?

Joel: The people just wouldn't have it.

Comment: Just couldn't live it?

Joel: The people wouldn't have it. They just absolutely refused to go on with it.

Joseph: They wanted to get rid of the persecution.

Comment: I would like to mention something maybe that everyone is very much interested in. When I first came to this country in 1930—now I don't remember whether it was in conference 1930 or '31—now, the late Brother Heber C. Kimball—I don't know who knows him. . . .

Joel: Chase Kimball.

Comment: Chase Kimball—he was my brother-in-law. Now, I could not understand too much English at this time and he asked me if I was able to understand some of the things. And so much as I could understand from him—Heber J. Grant got up in Priesthood meeting one Saturday night—I don't remember—I think it was either Spring or October conference, and he said: *"Brethren,"* he said, *"I have been approached of late by people of the Priesthood,"*—not just the mere members, but also the women members, asking him if he had the keys to the Kingdom of God, or the keys of the Priesthood. And he said he was going to answer them and tell them that he has not.

Now I was wondering if you remember anything like that, anybody recording anything like that to you. Like I say, I was unable to

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understand what was going on, but this has been told to me by Brother Kimball.

Joel: Well, I have no recollection of ever hearing anything like that, myself.

I would like to paint a picture for you here from the scriptures, so that you can, more or less, get an idea of what was to take place in the transferring of the gospel, and the fulfilling of the covenant that God made to the house of Israel.

I think all of you are aware that God made a special covenant with the house of Israel [concerning] the latter days, and so as they departed from the truth, they lost the gospel; yet in the latter days it would be returned to them, and they would actually become a righteous people, and be brought into a terrestrial condition, like the City of Enoch was.

Now Moses tried to bring them to that condition but he was unable to do it. He did receive the promise—and God made a definite promise—to Abraham, Isaac, and Jacob, and our forefathers, pertaining to this thing; that in the latter days, when the fullness of the Gentiles came in, that He would take the gospel from the Gentiles back to the house of Israel, and bring them to that condition.

Now He has said all through the scriptures that He would fulfill that covenant. He has made it, and He will fulfill it. Joseph Smith definitely recognized that that would be fulfilled; that that hadn't been fulfilled yet, but that it would be fulfilled.

Question: Is it being fulfilled today?

Joel: Well, the fulfillment of it is what you have seen here today.

Joseph: It's a beginning.

Joel: Actually, a man has been raised up, holding this office that Melchizedek held, to call the Mormon people to repentance just as Christ called the Jewish people to repentance. The ones that accept his words will be carried—brought out and preserved, and do this work and form the nucleus, while the others will be destroyed. That's what the scriptures teach us in all clearness. And I want to prove that to you in a short time, but I want to read a passage here first.

Now, here in the eleventh chapter of Romans, we have a very close comparison with the parable of the Olive Tree as we find in the Book of Mormon. Paul is more or less giving them that as an idea of how things are going to be, just like it's given us in the Book of Mormon in the fifth chapter of Jacob, but it's not in near as much detail here, but he says this:

Romans 11:12-18
Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

Now, this was the Epistle of Paul to the Romans. He is chiding the Romans because they have become proud—because the gospel was taken away from the Jews and given to them, they had become proud and highminded about it. And he was calling them down a little bit—telling them not to be too sure of themselves and so forth. I'll go on reading here.

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

If by any means I may provoke to emulation them which are my flesh, and might save some of them.

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;

Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

...He's telling them not to boast against them. Because, actually, everything they had was, more or less, coming from the Jews.

Romans 11:19-23
Thou wilt say then, The branches were broken off, that I might be graffed in.

Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

For if God spared not the natural branches, take heed lest he also spare not thee.

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

[Break in tape]....

...conferred upon him from Adam [through] that line of men, Enoch, Lamech, Noah, Melchizedek, Abraham, on down to Moses; Christ. And Christ gave it to John, his beloved disciple. And he remained on the earth in a translated condition; and he gave it to Joseph Smith. Joseph Smith gave it to Benjamin F. Johnson, as we have explained to you.

But that is the only way any man could possibly hold it today. I think that we are the only ones that make any claims to that [office]; that could even possibly hold water along that line, according to the scriptures.

Here in 3rd Nephi, we again are referred to the same covenant that God made with the house of Israel. The 20th chapter of 3rd Nephi, starting at the 41st verse, says:

3 Nephi 20:41-46
And then shall a cry go forth: Depart ye, depart ye, go ye out from thence, touch not that which is unclean; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.

For ye shall not go out with haste nor go by flight; for the Lord will go before you, and the God of Israel shall be your rearward.

Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high.

As many were astonished at thee—his visage was so marred, more than any man, and his form more than the sons of men—

So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider.

Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.

Now, in other words, when this same Deliverer—that was to come out of Zion and fulfill this covenant . . . his visage was going to be *"marred more than any man, and his form more than the sons of men!"*

In other words, he was going to step forth from the least expected source—from the most hated family, if you don't mind, in all Israel. The course that we took, and the way that we were almost forced to defend the fulness of the gospel, and so forth, where our name became darker than any other family in Israel; we were more despised, more looked down on than any other family in all Israel. That's what this had reference to. His visage would be *"marred more than any man, and his form more than the sons of men!"*

Brother Bonkie: In plain English, one would call it character assassination.

Joel: That's right. But you can see, this man—a Deliverer would come out of Zion, whose visage was marred more than any man, and his form more than the sons of men. He would come forth from the least expected source, to fulfill this covenant to the house of Israel.

This is what the Lord goes on to say about it: That a man—a Deliverer was to come forth, whose visage was *"marred, more than any man, and his form more than the sons of men."* Just as Christ stepped forth—His visage was actually marred, more than any man in His time; and far more than the sons of men. He was the least one that the Jews gave any credence to, as having any reason for them to even look into His claims.

Joseph: Right to this day, they don't.

Joel: And He took the gospel to the Gentiles. Now, this man would come, whose visage was *"marred more than any man, and his form more than the sons of men."* And, as it says here . . . Christ, Himself, is speaking to the Nephites, and interpreting this prophecy that I just read to you about the marred servant—

> 3 Nephi 21:9-11
> **For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.**

In other words, it's not going to be too easy to believe, when it happens.

> **But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.**

In other words, the whole cunning of the devil

He did everything he could to blacken my father's name, and his children after him; so that there would be the greatest blackness possible upon that source, when this man stepped forth. But it goes on to say:

> **Therefore it shall come to pass that whosoever—**

Now, when John the Baptist and Christ went to the Jewish Church; from the greatest man there—the greatest leader, down to the least; in spite of all their pomp and pride, and all their great professions of Priesthood (and they were the greatest people in the world, you might say), yet every man in that church—from the president of the church, down to the last man—had to obey the instructions of those men, or be cut off from among the people of the covenant.

So, as this says, history was to repeat itself. It says here:

> **Therefore it shall come to pass that whosoever—**

There is not anyone excluded—

> **. . . will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.**

Now, who are the people of the covenant? The Mormon people.

Now, this man—according to this picture that we are bringing out here—who was to come from the least expected source; his visage was *"marred more than any man, and his form more than the sons of men"*; yet the Mormon people, from the greatest unto the least, are going to have to listen to him, or be cut off from among the people of the covenant. It says:

> 3 Nephi 21:12-22
> **And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.**
>
> **Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.**
>
> **Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots;**

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> **And I will cut off the cities of thy land, and throw down all thy strongholds;**
>
> **And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers;**
>
> **Thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands;**
>
> **And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.**
>
> **And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.**
>
> **For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel;**
>
> **And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.**
>
> **But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance.**

Now, who is He giving this land for their inheritance? The sons of Lehi. And our only hope is to actually repent and return to the gospel in its fulness, and do our part to redeem that people and be numbered among them. For if there is anything to these scriptures, that's our only hope we have left.

This land was not given to the Europeans. We needn't think that the United States is going to forever hold the power that she holds. Because it says, plainly, that the whole thing is going to be [destroyed] after this man performs his work among the covenant people—the Mormon people.

The Mormon people are to be given a last chance, just like the Jews were. Those that accept this man, will take part in this great work and help carry the gospel back to the house of Israel; and fulfill that great and marvelous and glorious covenant that the Father made with the house of Israel. But those that refuse, will be swept off from the face of the land.

Just as Benjamin F. Johnson told my father; he said, *"This whole nation would be swept with the besom of destruction."* He told him to go into the south, and get everyone he could into the south, before this terrible destruction came.

Father saw it in a vision; as well as a hundred years of the future of Mexico; as well as this terrible destruction that has to come upon this nation.

Joseph: How many years ago has that been?

Joel: Fifty-two years ago.

Joseph: He saw another forty-eight years.

Joel: That's right. By then, of course, why, Mexico and the land southward were the garden of Eden . . . [not clear]

Joseph: The millennial reign was on.

Joel: It was already on.

Joseph: That gives some idea how close it is.

Joel: From the time my father saw that vision, he never ceased, to the last day of his life, in trying to get everyone that he thought anything of, to get interested and prepare to move to Mexico. I think Aunt Ellen will testify to that, won't you?

Aunt Ellen: Oh, yes.

Joel: It might be interesting to you to know that Aunt Ellen here, and her husband, and my father and his family, were the only ones in the Mormon colonies that went forth and carried on the principles of the gospel; or carried on plural marriage, after these restrictions—the

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most severe restrictions were put on it by the church. She was one of the wives of Tom Jones, in the Mormon Colonies, down there. She has a concept of a lot of these things.

Comment: That's what they went to Mexico for. Wasn't the pretense to go to Mexico, to fulfill the laws of God?

Joel: There were three main reasons why they went to Mexico.

> The first was to keep plural marriage alive.
>
> The second was to preach the gospel to the Lamanites.
>
> The third was to open a gateway into the south, in the future time of great peril.

That was the testimony of George Albert Smith, who called me at the time I went on a mission; when he was President of the Quorum of the Twelve Apostles. That's what he said—three reasons why those colonies were established.

Ossmen: I heard that. I heard him comment on that speech in the colonies.

Comment: I don't think we have ever heard that up here.

Joel: Well, that was the purpose—the underlying purpose that Wilford Woodruff and John Taylor, and these men, prepared and sent the group of men to Mexico to establish colonies there; in the first place, that they might go on living plural marriage, unmolested by the laws of the United States; the second place, was to carry the gospel to the Lamanites; and the third, was to open a gateway into the south for the Saints, in the future time of great peril.

Norman: Where were you living, when you were called on your mission?

Joel: In Colonia Juarez, the little town where I was raised, in northern Mexico.

Now, if you can see that picture. It is painted very clearly, here; all the scriptures back it up. You can find many, many places that will back it up, in this very way.

But it says his visage would be *"marred more than any man."* He would come from the least expected source. It says,

> 3 Nephi 20:44
> As many were astonished at thee—his visage was so marred, more than any man, and his form more than the sons of men.

When I started this work—everyone even my own family, and so forth, decided I had gone crazy! Like Ossmen says, he didn't think I had! He knew I had! [laughter] That was more or less the attitude of the people.

Joseph: He had a lot of charity for you. He decided to go with you! [laughter]

Joel: Thank you! [laughter]

Joel: But that's the picture. If the Mormon people don't want to accept me; why, they will have to accept someone that's worse, still, and harder to accept, still, if possible. That's what the scriptures testify. It says, his visage would be—*"marred, more than any man"*; and if there is any man whose visage is marred more than mine; why, then, that's who they will have to look to. But I don't think you will find anyone. It would be pretty hard to find anyone that had, actually, the great pressure, and prejudices, brought against them. It seems like the whole powers of the adversary were against us, to step on our neck and keep us under water—give us no chance, whatsoever.

Joseph: Has the adversary given up, now?

Joel: No, not quite. He won't give one inch that he doesn't have to, either. He won't give one inch; not unless we actually step forth and push him back. Heber C. Kimball, and all those early prophets told the Mormon people, that it wasn't the whole of the church that was going to do this great work; but they said a people would come out of the heart's core of this people, that would actually do this great work—that has been so much spoken of.

I think it was Daniel H. Wells that said, *"Doubtless, many would make a shipwreck of their faith following after the ways of Babylon, and so forth."* He wasn't going to say that God would go off and leave the people; but He would gather a people from the heart's core of this people, that would be zealous in good work, and that were willing to follow the Saviour to the cross, if needs be. He would use those people to actually take forth the Kingdom and usher in the millennium.

Joseph: You're not actually expecting any great numbers then, to come forth?

Joel: Well, I expect a nucleus of people to come out of the Mormon people, in sufficient numbers to do the work. There will be a lot of people that will actually come out of this nation, for truth; because, first, we will work with the Mormon people and actually, as the scriptures tell us, in the twelfth chapter of Revelation, where it says that a . . . [interrupted]

Question: What about a few, Brother Joel? Aren't there several scriptures that say that there will just be a few people that will do the work?

Joel: —that actually bring out the kingdom and set it up. But after it's brought out, and set up, and the destructions actually come, then they will come with knapsacks on their backs, bundles under their arms—be glad to get there by the skin of their teeth. [That's] the way some of the early apostles said it, down in the colonies.

Joseph: Will they have earned membership in the kingdom, by then? Will they even get that far?

Joel: Eventually—even the people from the outside, that are even willing to so much as uphold the principles of the Constitution of the United States, will join; gather with the people that will eventually come back and set up a new government, based upon the laws of the Kingdom of God.

Quest on: But the destructions will definately take the wicked, won't they, Brother Joel?

Joel: That's right! This whole nation will be swept of the wicked. And then, these men will come from the south and set up the government of God here upon this continent.

Joseph: Actually, the ones that will be swept off, will be those who have transgressed to the point that the death penalty is on them.

Joel: That's right. Those that absolutely will not uphold even as much as the principles of civil liberty, in regard to the Constitution of the United States!

These Elders, and so forth, that go into the south, to unite with the Lamanite people that are willing to accept these principles and laws, are the ones that will actually save the Constitution of the United States; keep those principles alive in the earth; and return, and set them up over all the world.

Comment: Brother Joel, I have seen in a dream, myself, back in 1935, of what's going to happen to this valley and this city [Salt Lake]; that the Lamanites are going to overrun the country. All the danger came from the south; the first destruction. And I have often wondered about this. Where the Lord says; and at His house it shall start. So it's this valley, where all these tribulations are going to start to happen.

Joseph: Did you raid the icebox that night? [laughter]

Answer: I didn't even have an icebox that night! [laughter]

Brother Kaufman: Brother Joel, what do you think about the negro affair?

Joel: Well, they will be swept off with, more or less, the rest of the wicked.

Joseph: They are going to sweep each other off, one of these days.

Joel: The Prophet Joseph Smith said, in the *"White Horse Prophecy"*—he said, *"The doings of the black horse will be terrible!"* He asked the Lord to take away the vision, when he saw what was happening to them—according to the *"White Horse Prophecy."*

Now, there has been a lot of talk about the *"White Horse Prophecy."* But in the papers where the titles to Joseph Smith's properties, and so forth, were kept and preserved, that Benjamin F. Johnson had given to my father; in that box of papers was the *"White Horse Prophecy,"* in Benjamin F. Johnson's own handwriting.

Question: You have this?

Joel: Yes. Benjamin F. Johnson put that with all these special papers that he left.

Question: Is this where it originally came from, then?

Joel: Very probably! I think there were two sources of it: that, and also, another. There are some very slight differences in them. They were told by two different people; but in effect, it's all the same.

Question: Brother Joel, is there a likelihood that any from the negro race might join the Church of the Firstborn of the Fulness of Times?

Joel: Well, before this thing is over, naturally, all the children of God upon the earth will be brought in subjection to the Kingdom of God—all races.

Question: What about them ever receiving the Priesthood? Is there also a likelihood for that?

Joel: Well, actually, the Priesthood. . . . If we will follow back through—even in ancient Israel, there was only one tribe that held the Priesthood. And it will be that same tribe, in the end, that hold it. Actually, we do not realize it, but very much of the blood of Levi is among the Mormon people.

Norman: What about the negro blood in the south—down south, I understand that they recorded. . . . In the Mormon Church, they have quite a difficult time among the Lamanites, determining whether there is negro blood in these people, or not.

Joel: Probably the main way that that will be found out, is their own faithfulness. It's just almost a universal case, where no negro will ever really go forth and accept the gospel in its fullness.

Norman: Well actually isn't there any way of knowing this before they are ordained to the Priesthood?

Joel: There are lots of ways of knowing it. But that is one very definite way that they, themselves, will eliminate themselves.

Norman: I see! Well, how does the Church of the Firstborn, then, do this?

Joel: If there is no other knowledge, we depend first, on their own faithfulness. And if there is any question beyond that—why, we naturally have to . . . [interrupted]

Norman: You don't check the lineage, at all?

Joel: Well, we check it as far as it's possible, of course.

Joseph: Well, actually, through the principle of adoption, they can—any line can become a part of the true blood, can't they? Maybe, other than the negro. . . .

Norman: But not the blood of Cain.

Joel: Well, actually as far as the Priesthood is concerned, that is principally reserved to the blood of Levi.

Joseph: But through adoption, can't they become the blood of Israel? I know Brigham Young gave a discourse on that.

Joel: Well, it would be very unlikely.

Joseph: Now, he said that it is unlikely; but once in a while, one is converted. Joseph Smith said there was actually a change, by the power of the Holy Ghost, of the blood.

Joel: I am not trying to say that a man that has negro blood in his veins—if he pays the price, that he can't get the reward. But as far as him holding the Priesthood, and offices in the Church, and everything, that's clear out of anything that was ever intended.

Joseph: They lost the right in the pre-existence?

Joel: Well, in ancient Israel, there are eleven tribes that didn't hold the Priesthood. The tribe of Levi, alone hold it, but that didn't mean they couldn't get their blessings, if they paid the price.

Norman: Could a negro hold the Priesthood, then, in the Church of the Firstborn, if they paid the price and were faithful?

Joel: Well, now! That's a different proposition; and a different Priesthood; and something that has nothing to do with this Priesthood that's referred to, that the Levites held. That would be something [interrupted]

Norman: I'm speaking of the Priesthood that all the members of the Church of the Firstborn hold.

Joel: I'm referring to something different. I'm referring to the Priesthood that a man receives in the eternal worlds. I doubt that any negro will ever attain to that. But, of course, if he paid [illegible] he would still have to be given it.

Norman: Well, what about the Priesthood here in the earth?

Joel: That belongs to the tribe of Levi.

Joseph: But they earned it in the pre-existence?

Joel: Not necessarily. It's just something that—as far as this Priesthood in the Church is concerned, it's more or less those that are appointed to carry the work of the ministry and the offices in the Church.

Norman: But what if a person had the negro blood and he was ordained to the Priesthood? Would he hold the Priesthood? Would he officiate in the offices?

Joel: Well, if he was actually ordained to it and performed some work in that office, why, he would very probably have to be recognized—as long as he was recognized.

Question: Joel, do you mean that as a people, the negro can't hold the Priesthood? But maybe, individually, if a negro is worthy of . . . [interrupted]

Joel: I say that any man that pays the price—I don't think a negro in this world has ever paid it—but if he should, he would have to receive the reward; because God is no respecter of persons.

Comment: The Prophet Joseph Smith. . . . If I remember correctly, in Brother Stewart's book (you have read it, Brother Joel), it says that at one time—during the Prophet's time—that there were three negroes that held some Priesthood; but the Prophet Joseph Smith rejected that. It was taken away from them; because, they were not to receive that Priesthood until after everyone else had been preached to.

Joel: Well, that's something that we shouldn't be too worried about. The thing for us to do, is to go forth and receive every blessing we can,

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and let the negroes receive every blessing they can. I don't want to deprive them of anything, as far as I'm personally concerned.

Norman: I think Brother Ervil touched on that, when he was up here.

He said if the standards of the Priesthood, and the covenants of the Priesthood, are kept where they belong and maintained the way they belong; and the standards of the Celestial Kingdom are kept that way; he said, then any person with negroid blood, desiring those blessings, that will come up to that standard and pay that price; he says, he will be worthy to hold that Priesthood. And, he says he will turn white. [laughter]

Joel: But, it's just almost a . . . . Well, I'm not going to say it's an impossibility. But if it's not, it's the next thing to it.

Norman: It's not a discrimination. It's just a natural elimination process.

Joel: That's right. They, themselves, just won't come to that.

Joseph: The reason they won't is because of how far they advanced in the pre-existence.

Joel: That's right.

Joseph: That's the reason they are in the position that they are in. You have got to go beyond mortality, to get the answer to the reason that the negro is in the position he's in.

. . . .

John Fairchorse: We have touched upon the negro question. And I would like to just state, according to my studies. . . . From what I remember, the early leaders of the Church were very outspoken on that subject, especially Brigham Young—as Sister Kirkendall stated.

All right. That does not mean the present organization of the Church of Jesus Christ is not going to relinquish on that point. We have seen them compromise upon every issue. [According to them] polygamy was a twin relic of barbarianism, . . . And you will find, probably, before the trouble that is going on in the nation now is over with, that the Mormon Church leaders will agree to accept the negroes, and then there will be no discrimination. They will give them the Priesthood—whether they can or not. Because they have done away with polygamy, they do also away with this other prohibition. In other words, they will compromise themselves upon every line, before the world situation will be over. That's my honest opinion.

. . . .

APPENDAGE-II

HISTORY AND MISCELLANEOUS

PART I

HISTORY AND EARLY EXPERIENCES

ADO

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INTERESTING COMMENTARY PREPARATORY TO THIS WORK

(The Qualities of Joel's Father, Dayer LeBaron)

Speaker: Joel F. LeBaron
General Conference
April 1, 1963
Colonia LeBaron, Chihuahua

Brothers and Sisters,

It is really wonderful to see such an inspiring congregation—out in the middle of the desert, so to speak. But if we will follow through the history of the past ages of the world, we will see that whenever God has had a work to do—a people to gather out—it seems that they have always picked up, left the comforts of the city—the comforts of the well-established societies, [and] gone out in the desert to commence anew; where they could keep the commandments of God without being trammeled, as they would in the places that were more fully developed and more fully inhabited.

I think that it was one of the descendants of the Spencers (the Spencers that are over here in the Mormon Colonies)—she was over here with her husband, in the early days of the Mormon Colonies; and according to what she told my father, they were called to go back over to the other colonies and abandon this place. And she said that it was revealed to her and her husband that they were not to go back over to those other colonies; that they were to retain their property here in this valley. Because the time would come when a special work would take place here, and that this valley had been especially reserved for a special work. I think we can see the fulfillment of that.

My brother, Verlan, mentioned how my father said (when this whole colony—this side here, so to speak, was covered with mesquite bushes; there were one or two little adobe shacks—or partial adobe shacks on this property)—when he admonished his boys to not be discouraged, because:

> Dayer LeBaron
> The time would come when they would beat trails from the four quarters of the earth to this very place, because of the work that would take place here.

My Brothers and Sisters, men may ridicule—and many have belittled the efforts that my father made; they ridiculed him when he went up to Colonia Juarez to establish that orchard; but I feel that the struggles that I had in that place did something to build something in me that I probably never would have been able to obtain in any other circumstance—or unless there would have been a similar circumstance. I saw him stand up in battle against what everyone else said was impossible.

And when the time came that he felt that his testimony had been sufficiently borne to the people of those colonies, he went before the Lord. And he told the Lord that he felt that the time had come that he should be released from

his mission in that place. He had had extreme difficulty in selling out his property; he hadn't been able to sell hardly anything. The time had come to start anew. He told the Lord, as I have said, that he felt that the time had come for him to be released from the mission in that place, to start anew; and he wanted the Lord to help him sell his property and get means to start anew.

Brothers and Sisters, in six days he was completely sold out. I don't think [they have] held a better sale in that place since. . . . That was the kind of faith that man had. He had the faith to stand alone; against, you might say, the whole world.

One of my boyhood friends and I had an opportunity to talk in Mesa. He was the boy that was closer to me, in my boyhood—outside of my own brothers—than any other person; we were almost like two brothers. I hadn't seen him in eleven years. I called him up to renew our acquaintance—to renew our friendship, and spend a little time with him.

He said, *"Joel, when I was there in the colony, I was young; I didn't realize what it was* (excuse the expression)*—what it really meant for a man to really have guts."* He said, *"of all the men I ever knew in my whole life, I look at your father as one of those men that really had guts!"*

These things didn't come by chance, of course. My father was shown the visions of eternity. The Savior Himself, spoke to him and promised him his exaltation, on condition that he would obey His voice. And I heard him say, on more than one occasion, that what he was shown was something with which he could never be satisfied with anything less. And no matter what it cost, or what price he had to pay, he would never be satisfied with anything less.

I remember when I was working on that orchard that Verlan spoke about. We were there together (you might say, we [were] dressed in patched overalls—working there, building fence), and I began to talk a little bit of what a great thing it was to be an Apostle—to be President of the Church. And right while he [my father] was standing in that position—taking the shovel in his hand, he said:

> Dayer LeBaron
> Joel, I would rather stand in my position, than be President of the Mormon Church.

He knew what he held. He didn't tell me everything at that time (I think I was only about seventeen years old, or something like that); but he knew what he was working for. He saw his children ostracized, persecuted; but he had been given the knowledge beforehand, that his children would come out on top. I honestly don't think he could have ever stood it otherwise.

From 1911, to the day of his death, he never ceased to try to get anyone that he felt of much worth—that he thought anything of—interested in moving south. He saw this nation grow and become beautiful; while he saw the terrible destructions that would come upon the United States.

I think I'm safe in saying that there have been few men that have ever had to stand by and go through what he went through, single-handed. Many things that he told us, he prohibited us, absolutely, to repeat to the outside world during his lifetime. He said, *"After I am gone, that may be another story."*

I say these things, that you might understand that even from his early manhood, he knew what he was doing; his course was marked out. He knew that he had to raise some boys that would follow in his footsteps and bear off the Kingdom of God to its triumph. Just as Nathan Clark said, he knew that that [authority] had to come through Dayer LeBaron. All the details of how he knew, I don't know; he didn't tell me; but he did tell me that he knew it had to come through Dayer LeBaron.

. . . .

Now, Brothers and Sisters, I say these things so that you might know that the Lord has fulfilled His promises: in that He said that He

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would *"prepare the way before"*—that He had actually done that. He sent a man down here—a Prophet of God—a man with an iron will, to prepare the way whereby *"Jacob might flourish in the wilderness"* and the *"Lamanites blossom as the rose."*

He [father] told me, on various occasions; he said:

> Dayer LeBaron
> Joel, I am going to burn these things into your heart in such an indelible way that you cannot forget them.

And that's exactly what he did. From the time that his boys, you might say, were almost babies, in his quiet way, taking advantage of his opportunities, he taught us of these prophecies—taught us of these things. [He] told us of the things that were to come; the mission of his grandfather; the things that had to take place here in the south; how his grandfather, Benjamin F. Johnson, told him that:

> Benjamin F. Johnson
> The next great and important work pertaining to the building up of the Kingdom of God would transpire in the south.

And I think that I am safe in saying that he raised five sons that have never flinched in the defense of their integrity. They may have made mistakes—which, no doubt, have all of us; we didn't always have the complete understanding; but as far as their integrity is concerned; [as far as] five of his sons here were raised, I don't think any one of them has ever bowed the knee to Baal, or sacrificed their conscience for any price, whatsoever. I think that they stand today as the five most united men—as the five most united brothers there are in the world. And I think it should be that way; because of the greatness of the work that is at hand; because of the gravity of the situation. I think that the Lord has raised up men to help steady the ark and form the *"nucleus"*—men of an iron will, that can help to keep the Kingdom of God from reverting back, as it has in ages past.

It is my sincere and humble testimony, Brothers and Sisters, that this work will go forward, just as it has to this day; that nothing can possibly stop it from going forth. It would be easier for a man to stop the sun from coming up in the morning than it would be for him to stop this work.

This is my testimony—that I do know that this is the work which will bring *"peace on earth and good will toward men,"* and *"fill the earth with the knowledge of God as the waters cover the sea."* It will take time; it will take effort; but what can stop it, Brothers and Sisters? Nothing can stop us from carrying out our purposes—carrying out the plan that God has given; because God is back of it. If I didn't know that, I wouldn't say what I have said. This is the testimony that I leave with you this afternoon; and I do it, in the name of Jesus Christ. Amen.

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EARLY COLONIZATION

(Growing Up in the Mormon Colonies)

Speaker: Joel F. LeBaron
General Conference
October 10, 1965
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

I am truly thankful I was able to be here to this conference. I have thoroughly enjoyed it.

I have thoroughly enjoyed what these brethren from the Kingston group have had to say. It's quite a rare thing to find the spirit that they have manifested.

I have always tried to make it a principle of my life that I would always respect another man's belief; that I would never be an enemy to him just because he didn't believe like I did; inasmuch as he was willing to respect those rights which I was given by my Creator—the freedom; and that he would respect me in following the dictates of my conscience.

Now, Brother Merlin Kingston (is it?) spoke something of what my father told him, up in Utah. I would like to say again at this conference (I have said it before), and especially for their benefit: That shortly after we came to this valley, I was riding through this *"pass"* with my father. We had gone over to this little town of Angostura—over across the mountain. And just as we came up into the top of the saddle, there—a little overpass—my father stopped his horse and pointed down the valley. He said:

Dayer LeBaron
They will build a highway, and it will come right up through this pass.

At that time, they had never surveyed it—up till that time. They had talked something of it. But it wasn't very long after that till they put that highway in, and it went right through the place where he pointed it out.

I have thought of many of these things in my father's life. I would like to also bear a testimony that he gave, pertaining to the water under this area. When we first came here, the different ones that have drilled wells in other parts of the valley tried to discourage us, and said that there wasn't any strong flows; that different ones had drilled, but they had only got very little water, and that we had very little hope of finding any very strong flows here.

Well, my brother-in-law, Floyd (who passed away a short time ago), came to me with these stories, and actually got me to feeling quite blue. Because I knew that without more water than we were getting from the river, it would be pretty difficult for us to do very much here. And I went to my father about it—I happened to bring the subject up, I mean (when he was standing right up here, where you can see a ramp that was made into a well—just as you come across the cattle guard, there); and I began to tell him the report that had come to me; and he said:

Dayer LeBaron
Don't worry, Joel. The first time I ever set my foot on this ground, it was revealed to me that there was plenty of water under here.

Well, a few days after that (it may have been a month or two), my Uncle Cleve brought us down a little inch and a half centrifugal pump—motor, pump, all together; and they tried to tell me that I would never get a flow for that. Well, after we got to the water, we got a strong flow for it—in less than three feet. And that's the very spot where my father was standing, when he told me that it was revealed to him that there was plenty of water under here.

We put down a well, and we got a six-inch surface flow. Later, we drilled up a little further, and we got a stream of water—that we pumped out of the well, with only a centrifugal pump—an eight-inch stream. Now, those kind of water flows are very seldom heard of.

But I only bring these things up to show that, as my father said, he had a monitor within his bosom that guided him, and that warned him, and that kept him from the pitfalls. He told us, very plainly, that:

Dayer LeBaron
They would beat trails from the four quarters of the earth to this place, because of what would take place here.

My cousin, Homer, bears testimony [of] when my father told him that it would be his sons that would *"bind up the law and seal up the testimony."*

When my father told us these things, you can imagine how it made us wonder. We were the most hated family in all Mormondom. We had been more or less ostracized, and we had come over here—at least, in part—to get away from that spirit of persecution. And you can imagine how little we could understand those things that he was telling us—and how they could possibly be fulfilled.

My father began to call this *"Colonia LeBaron,"* when there was just a few little cottages here. And one very good friend of the family—once, when the subject was brought up—spoke in the most disgusted tones I think I ever heard a man speak: To think that we would have the audacity to propose that someday we might establish a colony here! But that's the way the Lord works, Brothers and Sisters.

There is a principle that we have very definitely manifested in the life of the Savior, wherein—I don't remember which one of the Apostles said this—but he said that He descended below all things, that He might rise above all things. [see Ephesians 4:9-10]

Now, is it conceivable that this is the reason that the Lord saw fit to make the LeBaron family, you might say, the butt of the jokes and the ridicule of the whole Mormon people?

I don't know what I ever did in my life to cause a people to feel this way toward me. I always tried to do my duty—live up to the teachings of the gospel, to the best of my ability. I'm not trying to profess that I always did it; because I certainly didn't; but I tried. I got at least pretty good marks in school; I felt that I had average intelligence, at least, and maybe a little better. And why this spirit of animosity? Why this spirit of persecution? I couldn't understand it.

It seemed just like there was a wall built between our family, and almost any other people in Mormondom. The girls that I was raised with, and acquainted with, were scared to death to associate with us. If they would have tried, of course, their parents wouldn't have let them. They used to look at Ervil, and just sigh; and say, *"If he just wasn't a LeBaron!"*

But I am certain that God intended that we should go through these things; that we might, as Brother Bautista put it, *"be the blackest*

sheep of all Mormondom"; that our *"visage might be marred, more than any other man."* That's what that prophecy meant. The devil knew where this great reform was coming from. You don't need to think he didn't. Those people just seemed to have an intuitive fear of it. I don't think they knew, themselves, why they were afraid of it; but that fear was there.

As Brother Bautista told us (after he had been here visiting us for about three weeks)—he says, *"Well, I have always wondered why it was that this spirit of animosity has been against the LeBaron family so strong. Whenever the principles of the fulness of the gospel have been talked about,"* he said, *"they always bring up the LeBaron family, and try to ridicule it, and try to put it down. It had never failed."* He said he always wondered why it was. After he had been there with us for three weeks, he said he could understand now, why it was—it was because they were afraid of us.

Now, why were they afraid of us? It's the plain case, they were! We weren't doing anything! We were just trying to do a little farming operation over here—doing a poor job of that. And we were only trying to defend our own position a little bit, and defend what's written in the holy word of God here, as we understood it (and I think we understood about as well as any of them, if not a little bit better); but they absolutely were determined to put us down.

All during our youth, and while we were growing up, they seemed to have a vowed determination to turn us against our father. When it came right to the showdown, and they set about to force us to the battle, I mean to say, and we took sides with our father; it made them so angry, that when I walked down the streets in Colonia Juarez, the boys that grew up with me—that were my boyhood companions—would walk right down the sidewalk at the side of me, and wouldn't so much as lift their eyes to look at me, they were so mad. They were determined to turn my father's family against him. When they found out they hadn't done it, that's how they felt.

But I'm sure that someday, at least, the righteous will appreciate the efforts that we have made—the struggles that we have gone through; and that these things that are written in these scriptures, which we are trying desperately to stand for and uphold before the people, and keep from being blotted out from the earth, will go forth and truly bless the nations of the earth; and that we will have the satisfaction of saying that we truly went forth, and at least did everything that we knew how, to establish righteousness in the earth. And if this be the case, then I feel paid a hundred-fold [for] any sacrifice, or anything I may have gone through in that condition, where the Lord seemed to bring us to *"descend below all things"*—at least, pertaining to our own time.

I realize those things are only blessings in disguise, that prepared us to shoulder the responsibilities that our father placed upon us when he left this sphere of action.

I want to call upon God to pour out His blessings upon this congregation—those that are going to their homes—that they will be protected, that all things will work together for their good, and that we will be able to grow from day to day. When I see the growth that has been made by different ones that have come into this work, it is really satisfying to me. And I hope that we will be able to go forth and grow further, and become more united; and become more patterned after the life of our Redeemer; and that we will truly be able to go forth and receive the blessings we desire, I pray, in the name of Jesus Christ. Amen.

QUALITIES OF DAYER LEBARON

(The Difference between Believers and Disbelievers)

Speaker: Joel F. LeBaron
General Conference
April, 1968 (?)
Colonia LeBaron, Chihuahua

My Beloved Brothers and Sisters,

I think you can feel with me the weight of this conference—the beauty and the greatness of the things that have been said.

I don't want to take this time now, to go on with the theme. I think what Brother Siegfried just said is sufficient; I think many, if not all of us, feel the same way that he does. I would like to go back, somewhat, and maybe just give a few experiences leading up to this work—experiences in my own life, [and] the life of my father, that may be of interest to you; that may add to your testimony; that might help you to more fully understand just how these things were prepared.

I would like to recall back to the time when I was (if I remember correctly) eighteen years of age, when I received a very astounding experience; which taught me from that time forth, while my father lived, to never take it lightly when he told me that he had had a strong impression; that a monitor within his bosom had made him understand a certain thing.

My brother Floren will remember the occasion. He, my father, and I, were at our field, just up the river from Colonia Juarez. We had worked there quite a number of years in preparing the property, planting an orchard; which was sold later, to give us the means to make the move over to this place.

It was on the afternoon of a heavy rainstorm. And to get away from this rainstorm, we sheltered ourselves in a small adobe room that had been built there before we obtained the place—before my father purchased it. After this heavy rainstorm was over, it was time for those that were going on back to Colonia Juarez, to go. My father asked Floren to hitch up the horses. And he told me; he said,

> Dayer LeBaron:
> Joel, I have had a very strong impression that this house is going to cave in. I think we should all go home.

I just kind of blew the thing off. I told him that it was absurd to suppose that that house would fall in. It had good, strong walls; it had two posts in the middle, to help support the roof. The very idea, to me, was absurd. He insisted! I insisted just as strong, that I had no fear of the house coming down. He gave in to me.

The team and wagon were prepared. My father and Floren boarded the wagon. Before they got out of sight, that house came down! And if it hadn't been for the fact that there was one post in the middle—over to one corner—that barely managed to catch one of the rafters

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(and it splintered as it came, but it still held); and if I hadn't been over in that one corner, drying my clothes by the fireplace, that would have been the end of Joel F. LeBaron—as far as this life is concerned.

Never again did I take lightly his counsel and his advice, when he told me that certain things were revealed to him. And I watched it through my life, and I can bear testimony to the many prophecies that he made—that they all have been, and are being, fulfilled—and will be.

After we were, more or less, driven from the Mexican Mission—my brother Ervil and myself (the wrath and the hatred of the Mormon people [were] especially directed against us on this occasion, because we could not surrender our God-given civil rights and bow the knee to Baal)—I returned again to the Ranch (this was some two years later, if I remember correctly); I had no desire to remain longer in the Mormon Colonies. And I began to prevail upon my father to make this move that we had planned, and form what he, even at that time, referred to as, *"Colonia LeBaron."* I prevailed upon him, and he said:

Dayer LeBaron
Joel, I will make this move on one condition, and one condition only.

He said:

As far as I am personally concerned, I have plenty of property here. I can settle down here and lack for nothing. If I am going to give up what I have here and make a move to another place, I am going to ask you only one thing; and that is: that you will promise me on this occasion, that you will stick with the deal until it becomes a success; otherwise, we will make no move.

I promised him faithfully on that occasion, that I would do so. And the many years that we stayed here on this place—on this *"ranch,"* as it was, then—the struggle, the labor, the expense (almost all the time, I was carrying probably five to ten times more than my own weight, to hold the thing together, but I stuck with it)—I never forgot the promise that I made my father. So if it hadn't been for that, probably—maybe, on various occasions, I would have been glad to have taken off and gotten out of it. But now, we can see the fulfillment of his desires in the establishment of this Colony—and the growth of it—and the growth that we will see in the future. There are many great and important things taking place here, and that will take place here, in the future.

[When] we came here, this whole place now, where Colonia LeBaron stands, was covered with mesquites. We had to really labor with our hands, to get these first buildings up; the first pieces of ground cleared—to get the paper work done. As we were going back and forth to this next little colony over here, one day—just as the sun was setting—my father and I were riding a horse back up through this pass, where this highway goes through here. And just as we dropped down over the valley—over the saddle there, where you see down over—he stopped his horse. I automatically stopped mine. He held his hand out, looked forward, and said:

Dayer LeBaron
The time will come in the near future, when there will be a highway built from El Valle right up through this pass.

I don't want to relate too much, the history of this. But the engineers had the highway established several different places—and passed on; yet it still came right through the place that my father said it would go.

He told me on one occasion, that the two places that the Lord was doing the most at that time to fulfill the prophecies and open up the way for the establishment of His Kingdom in the last days, was: first, in Palestine; and next—right here on this ranch.

He said the time would come when they would beat trails from the four corners of the earth to this place, because of the work that would take place here.

I think I have already said, in this conference (Is Brother Homer here? If he is, please raise your hand . . . at any rate, you can ask him this, and he will verify it)—that my father told him some seven or eight years before his death; he said:

Dayer LeBaron
It's my boys that will go forth, and bind up the law and seal up the testimony.

And I think now, we can understand more clearly than ever, the meaning of this—what it means to *"go forth, and bind up the law and seal up the testimony."* This is referring to something that is to be done on a civil level. To bind up the law and seal up the testimony, according to the ancient customs, was a civil matter.

So, we can see the pulse of this man. He was probably the most hated man on the earth, during his lifetime. Still, he had a knowledge of the future; he was a true prophet of God. And though it was not his place to bring forth this *"Ensign"* and establish this work, yet he died with the knowledge that his sons would do this work; and told them plainly, shortly before his death, that the time was near at hand when they would have to step forth and take the lead.

My father had, on various occasions, the ministration of Holy Angels—instructions from on high. And the Savior, Himself, personally spoke to my father and promised him—in the midst of a glorious vision of the future and the condition of the exalted—He promised him that that was his destiny also, if he would abide the law.

It seems that I was closer to my father than anyone else. It seems like—especially the latter part of his life—latter eight or ten years, we were almost as if we were one in spirit. And I truly learned through these experiences, to know what the spirit of God was, and what the Holy Ghost was; and to follow its dictates—to follow that spirit. I think it should be a testimony of great importance to the truthfulness of his mission, and the mission of this work: that though, probably, he was the most hated man of his time; and certainly, the most hated man in Mormondom—the man who the Mormon people tried harder to crush than any other man—whose influence they tried to crush—including the influence of his family (and in spite of all this that he had to go through; in spite of all the effort to destroy him, his work, his mission, and his family, after him)—I am convinced that yet he will have the greatest posterity of any other man of his time; which I fully feel should stand as a testimony that though the world hated this man, yet God certainly loved him.

I know that through all these persecutions—through all this bitterness—he did not become bitter. He never demonstrated the spirit of bitterness; I never saw him do it in my life. And I learned at a very early age, the futility of letting this bitter spirit enter into my heart.

In conclusion, I would like to bring to the attention of this congregation, some very definite and basic principles, pertaining to our condition [as] the Saints of God. There is a spirit of belief, and there is a spirit of disbelief; there is a spirit of unity, and there is a spirit of contention. Those who have the true spirit of belief, it's the spirit that the Savior had reference to when He told His disciples:

St. Mark 16:15-16
. . . Go ye into all the world, and preach the gospel unto every creature.

He that believeth and is baptized will be saved; but he that believeth not shall be damned.

Or, in other words, he who had the true spirit of belief would be saved, and he who had the spirit of disbelief would be damned.

Let's keep the true spirit of belief. And let's go forth in the true spirit of unity, and keep the spirit of contention out of our midst. If we keep the spirit of unity, we will be united; though we may have a few differences in opinion—we may not have all come to exactly the same understanding of the gospel; but if we have the

true spirit of unity, to the extent that we are one as a people, and go forth in this spirit—the spirit that has been manifested by this conference—we will be able to go forth and perform the mission that God has placed upon us, in a manner that will be pleasing in His sight and triumphant to His cause, and add glory and honor upon our heads. And we will be able to see the great and glorious blessings which God has promised the faithful that would go forth and do this work in these last days; and we can have this great and glorious promise for us, and our children after us; is my testimony, in the name of Jesus Christ. Amen.

EXPERIENCES AND TESTIMONY OF ALMA D. LEBARON JR.

Speaker: Alma Dayer LeBaron Jr.
General Conference
April 3, 1960
Colonia LeBaron, Chihuahua

[Dear Brothers and Sisters,]

I'm going to tell you a little bit about one of the most terrifying experiences I ever had in my life. I was really scared, and I don't mean maybe.

I had been raised up in the Mormon Church by a polygamist father who had been excommunicated from the Church and treated as an apostate; as an adulterer; as a wicked man. I had had the finger of scorn pointed at me all my life, just for being the son of that kind of a character.

I had been very active in the Church on account of the diligence of my parents and their encouragement. From the time I was a very young boy, I took a deep interest in the spiritual things of the Kingdom of God.

I had grown up and filled a mission for the [L.D.S.] Church, and married one of my missionary companions who had filled two missions for the Church. I became quite well thought of by the members of the Mormon Church of whom I was associated with.

For years I had been praying to the Lord that He would give me a knowledge concerning my father and his condition before the eyes of God. At times, I felt that my father must be right, and at times I felt like he must be wrong. I had gone through some real wonderful experiences in the missionary field, and I had learned a little about the discernment of the Holy Spirit. I had truly been inspired—in part of my missionary work, at least—and I learned, through struggle and prayer and studying, to heed the promptings of the Holy Ghost that came upon me and inspired me to do this or the other.

At this time, I prayed unto the Lord to help me to understand the principles of the fulness of the gospel, and help me to understand those things that pertained to my father; if he was actually justified in his plural marriage relationship, or if he wasn't. I promised the Lord many times, that if He would give me a testimony and a knowledge, that I would stand up to it and defend it—cost what it may. So the Lord answered my prayer, to my full satisfaction. I felt wonderment within me, that the Lord had made known to me that my father was right on this question; [and] the leaders of the Church were in apostasy.

It was just a day or two after this, when I went to a Church branch in Mesa, Arizona, where I was then visiting. My little sister, Esther, went to the same meeting and played a piano solo. It was a branch of the Spanish/American Mission. There were quite a few Lamanites there at the branch, and several American people. There were a number of people present at that meeting, whom I had been raised with in

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COTEJADO

Colonia Juarez and Dublan—people I had been closely associated with throughout my life.

I had the feeling that it might be my duty to bear my testimony, being this Sunday was a testimony Sunday—[a] last Sunday. I began thinking that it might be my duty (being the Lord had given me more knowledge—more understanding)—that maybe it was my duty to warn the people of the great division that was to come in the future; how the wheat would have to be divided from the tares and a great reformation take place; how the house of God would have to be set in order. I had a desire in my heart to bear that testimony to my fellowman; but in thinking about it, a fear came into me that's indescribable.

I began to think over how they had harassed and collared and persecuted my father for so many years. I began to think of my friends and loved ones in the Mormon Church, who would immediately cast me out as a worthless apostate. I began to think of my own beloved wife, who would probably turn against me; and all those things began to go through my mind. So I said to myself, *"I promise the Lord that I will defend that which He gives me and makes me to understand."*

So I fasted and prayed that morning, and I asked the Lord that He do one thing—I didn't want to make a mistake—didn't want to make any foolish boneheads—but that if He wanted me to bear my testimony to the things that I felt sure were true, then I wanted Him—when the time came for testimony meeting, I wanted Him to inspire me. I wanted Him even before I got up to speak, to cause my bosom to burn within me by the power of His Holy Spirit, that I might know that it be His will.

So I went to this meeting, fasting and praying that the Lord's will would be done; and if it was His will, that He would inspire me and I would be able to get up and bear my testimony in a different way than I had ever done before in my life. I remember when the testimony meeting started, I had this weak feeling in my knees. My knees were kind of shaky and trembling—that scared and fearful feeling inside of me, but I remembered the things that I had promised the Lord.

When some of the first speakers were speaking, I prayed in my heart silently; I asked the Lord, *"If it's your will that I get up and bear my testimony, cause that my bosom should burn and I'll feel the power of the Holy Spirit within me so I'll know that you have heard my prayer and that this is your will."*

As I was praying silently in my heart, I felt a thrilling burning feeling within me, in the very center of my bosom. I immediately recognized that feeling and spirit as the spirit and power that helped me in the mission field when I had done my very best work; and so I said to myself, *"God has heard my prayer and He wants me to get up and bear my testimony."* So I made up my mind to do it.

That spirit came through me just like a little shock and didn't stay long. As I sat there on the bench, my knees began to quake, and I began to feel weak and scared. When the person who was speaking sat down, instead of getting right up, (I was just too scared) I just sat there trembling, and I let the opportunity pass. When someone else got up and began to speak, I sat there. I felt weak and miserable—scared. I felt like I couldn't endure, so I said to myself, *"If I can do it when this next person sits down,"* I said, *"I won't let anyone get the jump on me next time."* So before the next person could even get clear set down, I jumped up and walked up to the front. My knees were trembling and I turned around, [and] faced the audience. When I opened my mouth and began to speak, something happened to me that's almost indescribable; that fearful, weak, scared feeling all vanished; it vanished like the dew before the morning sun.

I stood up before that audience. I imagine it was about twice as many people as here today—[I] can't remember for sure. As I began to speak, I noticed that everyone stopped whispering. Everyone sat almost deathly still.

Every eye was turned on me, and I began to bear my testimony. I remember while I was speaking, I felt filled with power like as never before in my life in speaking. The thoughts and ideas came to me just almost without any effort. My whole bosom burned within me. I felt full of joy and gratitude unto God, and I bore my testimony in a manner that when I sat down it just seemed like I was almost walking in space. I felt so overjoyed and thrilled and happy, and I knew that God had heard my prayer, and I knew that the principles and doctrines and things that I had said were true.

I realize, Brothers and Sisters, that it is not so much what we say that counts; it's the spirit and the power that accompanies it, in our words and in our deeds. When we can't get the spirit and the power of the Holy Ghost to accompany us in our sermons, in our talks, in our preachings, it's like the tinkling of brass and the ringing of bells.

We need the power of the Holy Ghost to accompany us constantly that it may carry our message and cause it to sink into the hearts and into the minds of those who listen. Without this spirit and this power, we are worthless, we are useless, in the service of God in His ministry. That's why the scripture says that the spirit shall be given by the power of faith, and if we don't receive this spirit, the scripture says don't preach.

Brothers and Sisters, I would like to say a few words concerning my father.

I want to say that my father believed in the doctrine of work. I have never been acquainted with another man in my life, who I could say was a harder worker than my father. He was up early in the morning and worked late at night; and in his spare moments, he would steal away and we would catch him with a book open, reading it—when he had the time to sit down and rest in the evening. He was very enthusiastic as far as studying—[very] studious.

I remember one time when I was on a paint job with him. He would get up at daylight in the morning—was out pruning the grapes and transplanting grape vines. At 8 o'clock, he would be over on the paint job. Sometimes he would work on the paint job till 11-12 o'clock at night; and he would work on the paint job sometimes till he couldn't hardly hold a brush up. His arms would ache. And I said to him one day, I said, *"Dad, what do you do it for? It's not worth it."* Then he told me of the need of his many children, his wives, how they were pleading with him for this and begging him for that. He said, *"You say it's not worth it and I shouldn't do it. I shouldn't work so hard,"* but he said, *"I want to tell you, if you ever get in the same position I'm in, you'll do exactly the same thing."* He said, *"I know it because I know what you're made out of."*

I remember how hard my father tried to get me to stay in Mexico. I remember back how he plead with me and begged me and encircled me, trying to get me to stay in Mexico and not to go to the United States to seek my future. He encouraged me at one time to buy a little farm way off in the mountains by Colonia Pacheco, and to go up into those mountains to farm—start a horticulture and a farming project. He said, *"The Lord has a special mission for you if you'll stay in this country and establish yourself among the Lamanites."* He said, *"It doesn't matter if you stay here five years ahead of time or ten years or fifteen or even twenty years—that doesn't matter at all. The main thing is to be here when the time comes."*

I remember one day I was getting prepared to move into the mountains. It was the day before Christmas, and I was moving up to start my farming project. I had to go about thirty miles with team and wagon. I got up before daylight and hooked up a small team of mares and loaded up to leave for the hills. My father got up before daylight and came out and put his arm around me and he told me that I was doing the right thing. He was thankful. He said, *"Go up there and do your best and the Lord will bless you and you will someday become the bishop of Pacheco."*

I'm not going to say much more, because I know it's late. But I want to bear you my testimony, my Brothers and Sisters, that I know that this work is true. I know that we're engaged in the service of our God. I know that this is the beginning of the greatest reformation the world has ever known. We who are working in this service in this work—a bunch of poor, weak mortals, ignorant of many things, hardly know what to do from one day till the next; and the only possibility we have to make a success personally, each one of us, of our work and our mission (we know that the work will roll forward whether you or I, whichever one of us collapse, the work will roll forward and be consummated) but for our individual progress and success, the only hope we have, Brothers and Sisters, is to get the spirit of God, and once we get it, cling onto it.

It's awful easy to lose the spirit of the Lord once we obtain it. It's very easy to drift. It's very easy to become mixed up with wicked characters and become impregnated with the wrong spirit. It's awfully easy to become discouraged.

So if we want, each one of us, personally to have success and take part in this great work unto its finish, and gain the blessings and rewards that God has for His servants, we have got to find out how to get the spirit of God, and once we get it, we have got to learn how to keep it.

I have been reminded, in my own mind, many times during this conference of the words of Heber C. Kimball—how he repeated over and over again that, *"We must be like clay in the potter's hand."* We must be willing to be submissive and be molded by God and by those who God places over us to guide us and direct us, and by the spirit of God to us personally. We must be like clay in the potter's hand, and we must be guided by the Holy Spirit of God or else we will fail.

. . . .

Brothers and Sisters, I want to ask the blessings of God upon us, on each and everyone here, and our friends and loved ones at a distance from here—to bless us and inspire us, and help us to get the spirit of God, and help us to keep it, and help us, Brothers and Sisters, to radiate this spirit to our fellowman and help them get the spirit of this work. I ask these blessings in the name of Jesus Christ. Amen.

HIS FATHER'S AUTHORITY

Speaker: Alma D. LeBaron Jr.
October 10, 1965
Colonia LeBaron, Chihuahua

My Dear Brothers and Sisters,

I feel greatly honored. I can truly say that this has been a great day for me.

I have been, for many years, looking forward to meeting some of the Kingston people. In the time of my youth, I used to hear my father speak of them in very brave and high terms. He spoke of his friendship with them. I know, from what he told me, that he expected good results from that group. He expected their work to be of great worth.

My brother Ervil spoke of two friends that our father had, in his isolated and persecuted condition. I would like to say a few words about another great friend he had. He may not have been so closely associated—so personal with him, but I know that my father had a great respect for Joseph W. Musser, and Joseph W. Musser had a very great respect for my father.

There was a time when our family was divided, and both factions of the LeBaron family were outcasts by the Mormon church and by the Fundamentalists. Some of my brothers and myself had a great desire to enter into the law of plural marriage. We had great desires to have our first wives, which we then had, sealed to us. But there wasn't anyone—it didn't seem like there was anyone on earth that had the proper authority, that was willing to seal our wives to us.

Well, father told us, one day [while] talking to [my] brother Ben, my brother Ervil, and myself (we were in a certain conflict with our father)—but he came to us one day, and he said, *"Boys, in spite of the differences between us; in spite of these things that have come up, I want you to know that I consider you to be good, honest, sincere boys, and I want to cooperate with you any way I can."* He said, *"If you want your wives sealed to you, I will seal them to you. I have got the authority."* We said, *"Well, where did you get it?" "Oh,"* he said, *"I have had it for a good many years; I have had it from way back there."*

He told us the story about this friend, Nathan Clark. Ervil spoke about [him] way back, years and years ago; how he came to Mexico on a special trip, to find him [my father]. When he found him, he told him, *"I have been sent by President Joseph F. Smith."* He brought him a copy of the marriage ceremony—sealing ceremony. He [my father] told us how Brother Clark told him—

> Nathan Clark
> You have authority to perform these sealings, and we want you to help us carry on this work.

It was very much amusing to me—I mean, especially, then—how our father stated how this brother came to him and said, *"You have this authority and we want you to help us carry on this work."* But he didn't tell us how he got the authority.

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We didn't believe that story too well. We questioned and doubted his authority. We wanted to have our wives sealed to us, and we wanted the chance to get plural wives and have them sealed to us. We figured we had no right to take a plural wife unless it was given to us by the Priesthood. These Fundamentalists just weren't willing to give us any wives. So we finally wrote up to Brother Joseph W. Musser; because our father came down with another story. He said he had been up to see Brother Musser—he said he had told Brother Musser, *"I have the authority to perform these sealings and I have had it since way back a long time."* He said Brother Musser says, *"Well, is there anything I can do to strengthen your claim?"* Father said, *"No, there's nothing you can do to strengthen it."* Well, he said he just gave him a copy of the marriage ceremony with his signature on it—told him it was the Lord's blessing.

So we still questioned his authority and we wrote up to Joseph W. Musser, and we asked him, *"Does our father have the authority to seal our wives to us?"* And Brother Musser wrote back, and I saw the letter and Joseph W. Musser's signature on it, and he said, *"Your father does have authority to seal your wives to you."*

This was something to me of very great significance at that time. It was not too long after this—after my father had died . . . I thought at that time that Joseph W. Musser held the highest keys of Priesthood. I didn't know of anyone else on earth that had as good a claim for them as he did. I didn't feel in those days free to go to the United States for certain reasons. I heard of a trip Joseph Musser was going to make to the southern part of Mexico to visit Brother Bautista. Brother Joel and Brother Ervil and I were working together at that time and we were under very hard circumstances and we had lots of work to do around the farm.

We got together and we decided that only one of us could go. We all wanted to go pretty bad. Ervil figured he should go and I figured that I should go, and Brother Joel, he wanted to go pretty bad; he didn't seem to be as insisting as the others were. Well, we decided we would draw lots, and I was really praying that the lot would fall to me. [laughter] When we drew lots, it fell to me to go to Mexico and meet with Brother Musser in the Bautista colony.

I was at this time praying for a testimony, a true testimony from God, as to whether Brother Musser was a true prophet of God or not. When I met him at the colony, I went over and shook hands with him, and a handshake never thrilled me so much before nor since. It was like a current of electricity. Something came through him into my arm and thrilled me through and through—caused my bosom to burn within me. I felt sure at that time that the Lord had heard my prayers and He had given me a testimony that Brother Musser was a true prophet of God.

Well, I was very much concerned as to how I stood, myself, before the Lord. I had had so many condemnations heaped upon me, and one thing and another. Brother Musser was almost on the verge of death at that time. He was very weak, and he had quit giving Patriarchal Blessings. He had Brother Allred and others give these blessings.

Well, I had a strong desire to receive a blessing under the hand of Brother Joseph W. Musser. I asked him if he would condescend to give me a Patriarchal Blessing. He said, *"Yes."* He called into the home of Brother Bautista—had Brother Allred write the blessing. He didn't say very much. Among other things, he said, *"And I bless you that you may continue to be a Patriarch in your father's family."* To me, that was a sign that he did uphold the Priesthood of my father and recognized the fact that we did hold the true Priesthood of God, even in spite of the fact that we were outcast by his own account.

At this time Brother John Butchereit was there. He had shortly before been ordained to the Holy Apostleship. Brother [Owen] Allred and several others [formed] a new council there, and Brother Musser was presiding at the meeting. And I was so shocked and surprised when he looked around and pointed at me and said, *"You come up and preach to us."* I know from all those things that Brother Musser did have a great respect for my father.

Among other things, after my brother Ervil and my brother Ben had been in the south publishing literature concerning the fulness of the gospel, which we had done contrary to my father's counsel, Brother Bautista became enraged against some of the things we published, and it seemed to cause quite an agitation and stir among the Mormon people in general. Later on, I went to visit Brother Bautista and we were kind of at sword point—he and I—but he told me; he said, *"Brother Musser told me that you boys must receive a blessing for what you have done."*

Later on, we got tired of publishing this literature on our own responsibility. We decided we just wouldn't publish anymore unless Brother Musser would back us up in it, and counsel us and direct us what to publish. We wrote up to Brother Musser and told him we were through publishing, unless he would direct us in it and tell us what to publish. He wrote back and told us several things he would like published; [he] appreciated the efforts. We did do some publishing under his direction.

I remember one of the last testimonies I heard from my father. When Owen Allred had written a letter to my little brother, Floren (he was kind of young in those days), and in this letter he said, *"Your father doesn't have any authority and he never will have any authority."* When that was read to my father (he was paralyzed at that time; it was shortly before his death), he kind of stiffened up a little and it just made him a little bit angry." He said,

> Dayer LeBaron
> Boys, I want to tell you that I do have some authority. [I have it by virtue of the mantle my grandfather gave me. (insert by Alma)] And furthermore, I would like to say that the day will soon come when we will have to step forward and take the lead over the Allreds and over everyone else in this great latter day work.

Many of those things were very puzzling at that time, but as years went by I can see a little here and a little there that keeps coming back. We keep digging up one thing or another; like Brother Kingston repeated tonight the vision my father told him. That's the first time in my life I ever heard that. I heard other things that more or less meant the same, but to me it's been a very thrilling experience to hear the testimonies of these Kingston brethren.

Well, Brothers and Sisters, I would just like to say a few words in Spanish. . . .

1 Footnote: Alma was not present on the first occasion this letter was read to his father, nearly five years earlier. (See the account given by Verlan M. LeBaron in the "Ensign," Vol. 1, No. 4, p. 6)

THE SERVANT OF THE VINEYARD

Speaker: Alma D. LeBaron Jr.[1]
General Conference
October 15, 1966
Colonia LeBaron, Chihuahua

[My dear Brothers and Sisters,]

. . . .

I would like to tell you a little faith-promoting experience, which, to me, gave me great joy when I heard it.

Now, many of you people are acquainted with this old gentleman I'm going to speak about. His name is Marion Wilson. He lives at Colonia Juarez—over to the other side of [Nuevo] Casas Grandes. And when he told me this experience, I asked him, *"Why don't you tell it to your neighbors and your friends and your relatives?"* He shook his head. He said, *"I can't do it. But I'm going to give you permission to tell it to anybody you see fit."* I have told it to some of my friends on various occasions, but I imagine there is quite a bunch here that have never heard this; and I'm not going to go into detail and tell the whole story.

But he told me, one day (when this was what was then the LeBaron Ranch—about the time that this work was started. He was then living in Colonia Juarez. He soon—before this—moved back from the United States, where he had spent several years); he told me that he and his wife had returned to Mexico, because they felt that they had some special mission in this country. They had felt inspired that way.

And he told me that he had received a vision of the Lord that gave him to understand, very emphatically, and very convincingly, that he was doing something displeasing to the Lord; that he was off the track. And he said he couldn't possibly understand where he was off the track; but that's the way he understood the vision. A few years went by. And in the meantime, I had had the opportunity to explain to him many things pertaining to this work, and he had become curious and interested enough to where he came here and visited with my brothers.

And then later he became very humble about it. He told me that he got down on his knees and he prayed to the Lord that he might have a testimony if this work was true. He said after he prayed to the Lord, he saw a vision. He said it was almost identical to the first vision except for just a few words the Prophet spoke to him. He actually referred to it as a dream that was from the Lord. He said that in this dream, or night vision, he met the Prophet Joseph Smith. And the Prophet Joseph Smith walked up to him with a very friendly look on his face, a smile, a cheerful countenance, and a very friendly handshake—and a very penetrating look. And he said to him: *"You help those boys and I will help you."* He said, *"I know now for a surety that you boys are doing the right thing."*

1 Excerpt taken from "Tithing and Surplus Property," page 87, by Alma D. LeBaron Jr.

There is another old gentleman that lives in Utah, by the name of George Dockstader, who was once our Mission President in the state of Utah. About six months ago, he came to my home in Las Vegas, and he told me of a very wonderful experience. Again, I'm sure that many of you people have heard about this, but I feel that there are probably a lot of you that haven't. It was an experience that, as he told to me, was very inspiring. And, again, just a few weeks ago, during the last month, I again visited him in Utah; and because some of the things he told me, pertaining to this experience, were kind of vague in my mind, I asked him to tell me the experience over again. And he did so in the presence of my brother Verlan.

In every way, he told me exactly the same story, except he added a little to it that he hadn't told me on the occasion before. Upon this occasion he referred to (he said it happened in last November—about eleven months ago), he said he became somewhat discouraged, and somewhat downhearted; and he said that his faith began to weaken a little bit, as pertaining to this work, and that he got very humble and got down on his knees and prayed to the Lord, that he might have a stronger testimony; that he might be prepared to do more good; and that after he prayed, he was attending a meeting in St. George, in the Mormon Church.

He said that while he was sitting in this meeting, a spirit came upon him of great power. He said he felt a very rich outpouring of the Holy Spirit of God. And then, all of a sudden, he saw a column of light descend out of heaven. It came near him, and a personage stood at his side. And in this column of light he said was written very plainly—very distinctly, *"Joel, He, Speaks to God FACE TO FACE."* He said that *"Joel"*—the first letter was capitalized, then there was a comma; then *"He"* capitalized, and there was a comma, and starting with *"Speaks"* it was capitalized (the first letter), and *"God"* was capitalized (the first letter), and when it said, *"FACE TO FACE"* it was in full capital letters, *"Joel, He, Speaks to God FACE TO FACE."* And he said he read these letters in the column of light, and he also heard a voice out of the heavens speak exactly the same words, *"Joel, He, Speaks to God FACE TO FACE."*

I won't mention the other things he said that he saw in this vision. But he told me about six months ago, that after he saw this vision, he was so filled with the spirit, so animated, he said he went home and he felt like a new man. He said from that day forth, he had had much greater power to influence his friends and his relatives, pertaining to this work; that they had listened to him as they had never listened to him before.

Now, Brothers and Sisters, I'm going to leave these faith promoting experiences. I could go on hour after hour and tell you faith promoting experiences [that have] caused me to receive great joy and happiness as pertaining to the work that we are engaged in—our Lamanite brethren in the south who had vision after vision to help them to have courage and faith and back up this work.

I would like to relate now, an experience I had with Dr. Rulon C. Allred approximately twenty years ago. At this time he, and many other Fundamentalists, were claiming that Joseph Smith was the one Mighty and Strong who was to return to the earth to set the house of God in order. I, at this time, had a strong conviction that it was to be a mortal man. I asked Brother Allred what evidence he could show me, or what proof he could give me that this man would be a resurrected being returned to earth, and would be the Prophet Joseph Smith. And he quoted [to] me from section 103 of the Doctrine and Covenants which I will read; which he said was proof that Joseph Smith was the man.

He read to me verse 21 of section 103:

D&C 103:21
Verily, verily I say unto you, that my servant Joseph Smith, Jun. is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.

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He said: *"There it is. That's the proof."* Then he went on to read:

> **D&C 103:22**
> **Therefore let my servant Joseph Smith, Jun. say unto the strength of my house, my young men and the middle aged – Gather yourselves together unto the land of Zion, upon the land which I have bought with money that has been consecrated unto me.**

I tried to convince him that he was mistaken -- that that didn't mean what he said it meant, but I had no way to convince him at that time.

Now, the reason I bring this up. . . . The thing that brought it to my attention, was just a few days ago I ran across a young man from the state of Utah, a young investigator who was interested in our work, but he had this same sticker in his craw. He said he understood that to mean that Joseph Smith would be the man to come back and do this work, and he wanted me to explain it to him. Well, I started out by reading. . . . I said, *"Okay, let's go to the parable that the Lord refers to."* And I took him back to section 101.

Now, this which I just read had been given on February 24, 1834—revelation from God. Now the parable the Lord here refers to. . . . Let me read this verse over again:

> **D&C 103:21**
> **Verily, verily I say unto you, that my servant Joseph Smith, Jun. is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.**

Now, we go back to section 101, which was given approximately two months before, and we find the parable that the Lord referred to. Now, in connection with this parable, I'm going to read it for two reasons:

* First, to show you how this thing all connects up.

* Second, because this is one of the very best prophecies that depicts the Mormon apostasy today.

It tells what was going to take place from the days of the restoration of the gospel—from the days of Joseph Smith—up to the winding-up scene of the redemption of Zion. So I would like you to get both stones in one throw.

> D&C 101:43
> And now, I will show unto you a parable, that you may know my will concerning the redemption of Zion.

Now, this is the Lord speaking. By the redemption of Zion, I suppose we all understand what that means. That refers to the land of Zion in Jackson County where the Holy City is to be built and the people redeemed from the power of their enemy. It is the very thing that the Mormon people have been looking forward to from the beginning, and the very thing that the ancient Saints looked forward to.

> **D&C 101:43-44**
> **And now, I will show unto you a parable, that you may know my will concerning the redemption of Zion.**
>
> **A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive-trees;**

Now, I want you to notice carefully the word *"twelve"* olive-trees.

The way I understand this, these trees represent the members of the Church and these special twelve represent twelve special members that were planted in the Church of Jesus Christ of Latter-day Saints.

> **D&C 101:45-49**
> **And set watchmen round about them, and build a tower, that one. . . .**

Now, notice here it says *"one."* It doesn't say *"three"* or *"twelve"* or *"seven,"* but it says that *"one"*--

> **And set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower, that**

> **mine olive-trees (the twelve) may not be broken down when the enemy shall come to spoil and take upon themselves the fruit of my vineyard.**
>
> Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive-trees, and built a hedge round about, and set watchmen, and began to build a tower.
>
> And while they were yet laying the foundation thereof. . . .

Now, this tower represents the commandments of God in their fullness—what God commanded to be done with them in the vineyard.

> **And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower?**
>
> **And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?**
>
> **Might not this money be given to the exchangers? For there is no need of these things.**

That's the time the servant of the Lord—the authority of the true Church of God, departed from the commandments.

> **D&C 101:50-54**
> **And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.**

This is when they made agreements with the enemy to no longer keep the commandments—or at least had the agreements among themselves.

> And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees.

This is where the *"twelve"* came under the power of the adversary.

> **Now, behold, the nobleman, the lord of the vineyard, called upon his servants. . . .**

Now, this is God speaking again from the heavens.

> Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why? what is the cause of this great evil?

The great apostasy in the Mormon Church.

> **Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you?**
>
> **And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer.**

They could have done, if they had kept the commandments of God.

> **D&C 101:55-56**
> **And the lord of the vineyard said unto one of his servants: . . .**

Now, this is the part I was coming to that is in connection with the other thing I started with.

> **And the lord of the vineyard said unto one of his servants: Go and gather together the residue of my servants. . . .**

And that's what is taking place at the present time.

> . . . and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry;
>
> **And go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine; I have bought it with money.**

Okay, now, let's go back to section 103:

D&C 103:21
Verily, verily I say unto you, that my servant Joseph Smith, Jun. is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.

Now, does this say that Joseph Smith is the servant to whom the Lord of the vineyard spake in the parable? Or does he say it is the man to whom he likened the servant?

Now, this servant to whom the Lord spake in the parable is the man to redeem Zion—to lead the Saints.

Now, if Joseph Smith was that man, then the revelation would read this way:

Verily, verily I say unto you, that my servant Joseph Smith, Jun. is the man to whom the lord of the vineyard spake in the parable which I have given unto you.

But the revelation says. . . . Let me read it again—because this is a stumbling block for thousands of good, honorable Latter-day Saint people (especially among the Fundamentalists). Now, notice real carefully, the wording:

Verily, verily I say unto you, that my servant Joseph Smith, Jun. is the man to whom I likened the servant. . . .

In other words, this servant we have been reading about to whom the Lord spoke in the parable—Joseph Smith was likened to him.

In other words, up here in the same section where the Lord said—

D&C 103:16
Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.

In other words, this man would be in there [in the parable] like unto Joseph Smith.

. . . .

COLORADO

Maud L. McDonald LeBaron
Colonia LeBaron
Galeana, Chihuahua, Mexico
November 24, 1978

Spencer W. Kimball, President
Church of Jesus Christ of Latter-day Saints
47 East South Temple
Salt Lake City, Utah

Dear Spencer Kimball,

I've been writing a letter to you for years. Ever since you said, *"Maud, there's a fellow up on Poverty Hill that's six feet four."* And since you pushed me into the lake.

Not long ago in a letter Charlie said, *"I've been writing a letter to Spencer."* I've been wondering if you remember when you pushed me into the lake. I never learned to swim. My first memory of life was hearing old lady Nichols from Huntsville, Utah, say, *"I saw her pink bonnet in the canal and I thought she might be there too,"* as she was carrying me home to my mother, after getting me out of the canal.

The next time, Willie took me out of a bottomless hole in the Black Foot River. Joe ran to camp to tell the folks I had fallen in. Willie was a little older. He laid flat on his stomach till I came up, then dragged me out.

The next day, I was crossing a canal with the family and I fell off the edge of the bridge. Dad laid down and pulled me out from under the other end. He said, *"You just like to fall in the water."* I was four. The next time I touched water was when you pushed me into the lake.

My next memory is when Clarence and I built a store out of apple boxes, then went to the neighbor's garden to find something to sell. I picked peas and he pulled carrots. When we were caught with the carrots, we had to pay for them and take them back.

The F.B.I. came to my door not long ago and asked me if I was ever engaged to you. I simply told them you were a friend of my younger brother. You were three years younger than I and we went to the same school.

I am 86½ and as long as you mentioned my name in your late history (I don't think you were quite as kind as you could have been), I want to say there are more important things for me to tell you before I might happen to disappear.

When Dayer and I were married, we went straight to the home of Sarah Jane Johnson of Mesa, Arizona. Brother Johnson had been dead four years. His rose gardens were still blooming. He had the largest gravestone in the cemetery and the largest family in the Salt River Valley. Many relatives were introduced to me.

It was interesting to me because in the fall of 1908 I went to the L.D.S. High School in Salt Lake City and was taught by John Henry Evans and B. H. Roberts. In April, B. H. Roberts came and helped teach Plural Marriage to the missionaries that were in the school. I believed every word he told us. The next to the last Friday they were anxious to know what those seventy-five pupils thought about plural marriage; what effect their teaching had on them.

I was chumming with the wealthy Grace Hewlett, Orson F. Hewlett's daughter. Grace fixed her examination paper in a hurry. She simply wrote at the top of her paper: *"It's none of your business"* and insisted on me doing the same. I couldn't do that. I wrote a half page of foolscap old-fashioned writing paper.

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The next Monday morning John Henry Evans called me into his office. He told me that was the best letter he had gotten out of seventy-five [pupils]; that he had looked over my records and I didn't have to take any final exams. He said he would expect great things of me in the future.

Nathan Clark told me personally that John Henry Evans was at that very time married to two of his nieces secretly. This is the very first time I've repeated that to anyone.

In the spring of 1909 while I was yet in the L.D.S. High School, the Salt Lake Tribune came out with the news that President Joseph F. Smith was fined five hundred dollars for having an illegitimate child. He answered them that the child was worth the five hundred.

If I remember right, that morning in the El Portal Hotel at Mesa, Arizona, when I told you my troubles, you said you had never heard of the *"Four Rejected Revelations."* I've read them so many times I remember one paragraph perfectly:

> **And as I have heretofore said by my servant Joseph: All those who would enter into my glory must and shall obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham? I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof; Even so, Amen.**

This came as *"Thus saith the Lord."*

Apostle John W. Taylor himself told me that when they were trying him for his fellowship, his judge told him they were not cutting him off for breaking the laws of God, but because he was out of harmony with the Twelve Apostles.

When I was 72, I was in Las Vegas taking care of my Social Security. Dayer's plural wife invited me to her family reunion. Fifty young grandchildren and six children called me Aunt Maud and Grandmother.

I feel sad sometimes when I think how many great men there are in the Mormon Church who have less than five children, and who practice birth control, when Joseph Smith taught plainly in the early days of the Church that birth control was contrary to the law of God.

A temple worker from southern Utah, a few years ago made a special visit to my home to tell me that their Stake had a special priesthood meeting at conference time, and that one of the Apostles was there to bring a message. He told them that half of the things the L.D.S. Church were teaching were false and they should know it.

It upset the brethren so much, they went together to Salt Lake City to consult the President of the Church, Joseph Fielding Smith. They told President Smith of the message that had been brought to them. President Smith said, *"I'm sorry, but it's true. One half of all the teachings of the L.D.S. Church today are false. If we gave them the truth, they wouldn't have it, so we give them what they want, and the people don't want the truth, so we just do the best we can."*

So why be so hard on people who want the truth in preference to being popular? Thousands of good Latter-day Saints have been cast out of the Church for clinging to the truth. You should know this.

The persecution wrecked my family. I tried to raise them in the Mormon Church and I appreciate all the fine things the people did for us in Colonia Juarez. Dr. Hatch told them in public once that it wasn't anything but the persecution that caused it.

Once I asked the Stake President, Claudius Bowman, in Dublan if I could use the Church house for a community concert. After the concert, he said he wished I'd use it for one every month. As I was leaving his office he said. *"Sister LeBaron, I've often felt bad for the way we've had to treat you people, but Dayer had sixteen men all ready to go into plural marriage and that's the only way we could prevent men from entering plural marriage – by making life extremely hard on your family."*

I forgot to tell you about the most important thing I wanted to write about. It's this:

After Dayer and I had been staying in the home of Sarah Jane Johnson about two weeks, she looked me straight in the eyes and said, *"You ought to be thankful, because my husband, Benjamin F. Johnson, picked Dayer out of all his seven families and numerous posterity to receive the blessing that was to be handed down, in keeping with the instructions of the Prophet Joseph, given at the time Benjamin was anointed. He was chosen to carry the 'mantle' down to one of his sons. My husband held something that nobody else held, and when Brigham Young, John Taylor and others came to conference they always came to counsel with him. Benjamin F. Johnson would have been made an Apostle, but he was given a higher office."*

Benjamin F. Johnson blessed Dayer when he was 18 and told him to carry that blessing down to one of his sons, and to raise his sons in Mexico. He said the great things to transpire in the last days, pertaining to the kingdom of God, would transpire in the land to the south, that the Saints would yet go to Central America for survival. Salt Lake City was not their haven, like they thought. The Saints would yet go further south and there would be another exodus in the future. Dayer told me this many, many times.

After we were married six weeks, Charles S. Sellers' grandson, a 14 year old boy, came to our door and said his grandfather wanted to see Dayer. I went with him to Sellers' home. The first thing he told Dayer was that he promised Benjamin F. Johnson that when Dayer LeBaron became 24 years of age he would give him a box that was hidden in the earth. He said, *"I'm thankful I'm free from the burden."*

We went into the pomegranate bushes and dug up a small box. It was buried deep in the ground. They dug for a long time before they got it out. Dayer hadn't been home in Mesa for so long, Sellers hid the box there.

Dayer was real anxious to see and get the box. He was thankful for it because he knew his grandfather was talking to him. It was hid out behind the house in the pomegranate hedge about forty feet away. They opened the box as soon as they got it into Brother Sellers' house. It contained all Benjamin F. Johnson's most precious things. Dayer warned me not to let anything happen to it – to keep it in my trunk.

In the box the thing that attracted me most was a poem Benjamin F. Johnson wrote to his wife Sarah Jane while he was on his mission to the Hawaiian Islands. It was beautiful! I memorized it at one time. There was Joel H. Johnson's (his brother) poetry. Also a ten thousand word letter by B. F. Johnson to George F. Gibbs, secretary to the First Presidency of the Church, written at their request. That's what attracted Dayer.

We were afraid we might lose the box as we were going to move. Dayer said nothing to me about it but went up to a company and had forty copies of the Johnson letter typed.

The White Horse Prophecy given by the Prophet Joseph Smith was in that box in Johnson's own hand writing.

After we got the box, and before we turned its contents in to the Church archives, the First Presidency signed an article in the *"Improvement Era"* saying it was of no value and it couldn't be depended on for sure. But we were surprised at them because we never thought of anyone discrediting that prophecy – it was back so far in the history of the Church.

No one would discredit anything in that box if they read what was in it. They might just as well discredit the long letter to Gibbs. The *"White Horse Prophecy"* had been in Johnson's hands since he crossed the plains.

Henry W. Richards was the first one who said there was no box. That shows he's afraid of the truth.

There were also three deeds in the box. The deed to Adam Ondi-Ahman; (Dayer told me that at first his grandfather was hurt thinking he got the worst piece of land, but after he found out from the Prophet Joseph Smith that it was Adam Ondi-Ahman he knew he had gotten the best) and the deed to the Nauvoo House; and the deed to the Nauvoo Mansion. I remember so plainly when Dayer picked up a paper and said, *"Here's the deed to the Nauvoo Mansion where the Prophet Joseph lived."*

In the very bottom of the box was a letter from the Prophet Joseph Smith to Benjamin F. Johnson. This letter was not supposed to be given to the common public. It said when a boy and girl in love lived together before a ceremony was performed, to go ahead and seal them and treat them with the respect they deserve, and not treat them with harshness. He said their sin was no greater than the sin of the birds and the bees, if they were true to each other and lived right afterward.

I read the letter time and time again. In the days of Joseph Smith, the world was so bitter against young people who *"fell,"* that the truth couldn't be told publicly; but yet they were more lenient than they had been for centuries before that time.

Benjamin F. Johnson said the Prophet Joseph Smith taught him this:

> Joseph Smith
> If the Saints would raise large families and not worry about too many children, they would be blessed and get along better than those who shirk their responsibility and did things to prevent having children.

Also Sarah Jane Johnson told me both Benjamin F. Johnson and Dayer's father, Ben F. LeBaron, were sealed to the Prophet Joseph Smith as sons. It was known among the Johnsons and LeBarons that the blessing given to Dayer placed him at the head of the Prophet Joseph Smith's posterity.

Dayer wasn't very popular. He was such a strange person because he knew what he carried. After he had left town all that time, they never called on him to speak or talk in public. I never caught on for years that he was an outcast. He took me to Church the first Sunday, but I never caught on to that.

When Benjamin F. Johnson anointed Dayer, these words he used:

> Benjamin F. Johnson
> When I die, my mantle will fall upon you, even as the mantle of Elijah fell upon Elisha when he ascended to heaven in a chariot of fire.

These are the very same words used when the Prophet Joseph Smith passed his blessing on to Benjamin F. Johnson, laying his hands upon his head. And these same words Dayer used when he passed the mantle on to his son Joel. Dayer asked me to be a witness to all the world that he gave the mantle to Joel.

I was standing in the back yard of the LeBaron home in Hurricane, Utah, when Mother LeBaron got a letter from George Lewis, Church Detective, telling them what a crime it would be for Dayer to take a plural wife. She wailed, *"Oh, I hope he doesn't fail, after his grandfather gave him the blessing and so much depends on him!"*

In 1945 I was asked by one of Dayer's close relatives in Mesa, Arizona, if I could explain why B. F. Johnson gave this special blessing to Dayer instead of to one of his own sons, and why Dayer was given such a blessing and no one else. Dayer's mother told me he had a special blessing and that much depended on him. I might have learned more, but I asked very few questions.

I was standing on the ditch bank in Colonia Juarez when Nathan Clark brought a copy of the Temple Marriage ceremony and handed it to Dayer, saying President Joseph F. Smith sent it to him, asking him to help them keep plural marriage alive in the earth as long as he lived, but not to perform any sealings without the Spirit [of God manifesting it to him].

Nathan Clark bore testimony that President Joseph F. Smith and Mathias Cowley called him to a pre-dawn meeting on the Temple grounds, put him under covenant not to reveal certain things, and asked him to go find Benjamin F. Johnson's heir, who was Dayer LeBaron, and carry a message for them. He was a fast friend of Dayer's ever after, and bore testimony to three of my sons before he died, of their father's position, and told them he knew the work of the redemption of Zion had to come through Dayer LeBaron – that he had looked for this for years.

Some time before President Joseph F. Smith died, Dayer went to Salt Lake City and talked this whole thing over with President Smith. They both came to an agreement that the time had not come yet for the work to be done that had to be done by the man standing at the head of the Prophet Joseph Smith's posterity. Dayer was commanded of God to remain in absolute silence and suffer the persecution.

And before Dayer died he said he'd rather be crucified and hung on a cross than to ever again have to stand by and see what his children have suffered at the hands of the Mormons. When the children were young, the persecution became so terrible for them Dayer could hardly stand it. He asked God if he couldn't go to some big city to live, where the children could grow up in happiness. But he was commanded to remain in Colonia Juarez to raise the children. Then he was shown a vision of how Satan would do his utmost to destroy our whole family, but in the end Satan wouldn't get the victory, but Dayer's children would come out on top.

In your December 1972 *Ensign*, page 81, there are some very interesting words in an article, *"The Old Testament Speaks Today,"* by Cleon Skousen. Let me share them with you:

> Ensign, Dec 1972, p. 81
> From that moment on, both Jews and Christians will worship the same Messiah. Heathen nations will say to the Jews: *"We will go with you: for we have heard that God is with you."* (Zech. 8:22-23)

> **The Old Testament is an exciting book. We have sampled here only a few of its treasures. There are other profound subjects relating to modern times that have been recently explored, and these are equally stimulating.**
>
> **One of them is the description of a special type of civilization that potentially is capable of eliminating crime, slavery, prisons, war, poverty, injustice, intemperance, and immorality. The laws and principles for such a civilization were revealed by God and are actually demonstrated on occasion during the Old Testament period.**
>
> **God also revealed a pattern for ideal priesthood government that offers the most efficient and economical way to govern large populations without sacrificing local control or private initiative.**
>
> **There is scarcely any problem in social relations today that is not treated in the Old Testament. That is why we call it a modern book designed for modern man. It speaks to us in our day.**

These two types of government were revealed anew to the world for the first time in thousands of years by my son Joel. His whole mission consisted of teaching the details of these two types of government to the world and his followers. I know this. Like other prophets before him who brought new light to the world, he sealed his testimony with his own blood. And his testimony stands before the world from the hour of his martyrdom. I know this.

> Hebrews 9:16-17
> **For where a testament is there must also of necessity be the death of the testator.**
>
> **For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.**

My son Joel died a martyr because he wouldn't change the law of Jehovah. He told several people that he would be killed, but not until his mission was finished. His mission was to all the world, like Noah's. On a civil level. In Noah's time, people were breaking the Ten Commandments, the civil law of God. Noah called people to repentance for not keeping

EXHIBIT 143

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> When I die, my mantle will fall upon you, even as the mantle of Elijah fell upon Elisha when he ascended to heaven in a chariot of fire.

These are the very same words used when the Prophet Joseph Smith passed his blessing on to Benjamin F. Johnson, laying his hands upon his head. And these same words Dayer used when he passed the mantle on to his son Joel. Dayer asked me to be a witness to all the world that he gave the mantle to Joel.

I was standing in the back yard of the LeBaron home in Hurricane, Utah, when Mother LeBaron got a letter from George Lewis, Church Detective, telling them what a crime it would be for Dayer to take a plural wife. She wailed, *"Oh, I hope he doesn't fail, after his grandfather gave him the blessing and so much depends on him!"*

In 1945 I was asked by one of Dayer's close relatives in Mesa, Arizona, if I could explain why B. F. Johnson gave this special blessing to Dayer instead of to one of his own sons, and why Dayer was given such a blessing and no one else. Dayer's mother told me he had a special blessing and that much depended on him. I might have learned more, but I asked very few questions.

I was standing on the ditch bank in Colonia Juarez when Nathan Clark brought a copy of the Temple Marriage ceremony and handed it to Dayer, saying President Joseph F. Smith sent it to him, asking him to help them keep plural marriage alive in the earth as long as he lived, but not to perform any sealings without the Spirit [of God manifesting it to him].

Nathan Clark bore testimony that President Joseph F. Smith and Mathias Cowley called him to a pre-dawn meeting on the Temple grounds, put him under covenant not to reveal certain things, and asked him to go find Benjamin F. Johnson's heir, who was Dayer LeBaron, and carry a message for them. He was a fast friend of Dayer's ever after, and bore testimony to three of my sons before he died, of their father's position, and told them he knew the work of the redemption of Zion had to come through Dayer LeBaron – that he had looked for this for years.

Some time before President Joseph F. Smith died, Dayer went to Salt Lake City and talked this whole thing over with President Smith. They both came to an agreement that the time had not come yet for the work to be done that had to be done by the man standing at the head of the Prophet Joseph Smith's posterity. Dayer was commanded of God to remain in absolute silence and suffer the persecution.

And before Dayer died he said he'd rather be crucified and hung on a cross than to ever again have to stand by and see what his children have suffered at the hands of the Mormons. When the children were young, the persecution became so terrible for them Dayer could hardly stand it. He asked God if he couldn't go to some big city to live, where the children could grow up in happiness. But he was commanded to remain in Colonia Juarez to raise the children. Then he was shown a vision of how Satan would do his utmost to destroy our whole family, but in the end Satan wouldn't get the victory, but Dayer's children would come out on top.

In your December 1972 *Ensign*, page 81, there are some very interesting words in an article, *"The Old Testament Speaks Today,"* by Cleon Skousen. Let me share them with you:

> Ensign, Dec 1972, p. 81
> **From that moment on, both Jews and Christians will worship the same Messiah. Heathen nations will say to the Jews: *"We will go with you: for we have heard that God is with you."* (Zech. 8:22-23)**

> **The Old Testament is an exciting book. We have sampled here only a few of its treasures. There are other profound subjects relating to modern times that have been recently explored, and these are equally stimulating.**
>
> **One of them is the description of a special type of civilization that potentially is capable of eliminating crime, slavery, prisons, war, poverty, injustice, intemperance, and immorality. The laws and principles for such a civilization were revealed by God and are actually demonstrated on occasion during the Old Testament period.**
>
> **God also revealed a pattern for ideal priesthood government that offers the most efficient and economical way to govern large populations without sacrificing local control or private initiative.**
>
> **There is scarcely any problem in social relations today that is not treated in the Old Testament. That is why we call it a modern book designed for modern man. It speaks to us in our day.**

These two types of government were revealed anew to the world for the first time in thousands of years by my son Joel. His whole mission consisted of teaching the details of these two types of government to the world and his followers. I know this. Like other prophets before him who brought new light to the world, he sealed his testimony with his own blood. And his testimony stands before the world from the hour of his martyrdom. I know this.

> Hebrews 9:16-17
> **For where a testament is there must also of necessity be the death of the testator.**
>
> **For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.**

My son Joel died a martyr because he wouldn't change the law of Jehovah. He told several people that he would be killed, but not until his mission was finished. His mission was to all the world, like Noah's. On a civil level. In Noah's time, people were breaking the Ten Commandments, the civil law of God. Noah called people to repentance for not keeping

the basic laws of civilization. People who won't keep the Ten Commandments, the minimum standard of any civilization, no matter race, color or creed, are not worthy to remain on this earth. God brings down judgment upon them after a fair warning.

So it is today. Our nations are bogged down in crime because many trample under foot God's civil law, revealed in ancient times to Moses with the statutes and judgments. With the laws and knowledge of *"just punishment for crime"*—God's punishment.

There must be a restoration of the ancient civil law of God with *"just punishment for crime"*—God's punishment, before there can be peace on earth for a thousand years.

My son Joel revealed *"many great and important things pertaining to the Kingdom of God,"* as the article of faith mentions. He revealed the Constitution of the Political Kingdom of God. The Constitution spoken of by Brigham Young in Journal of Discourses 17:156-157. Speaking of the Church of Jesus Christ of Latter-day Saints, Brigham Young said:

JD 17:156-157

This is what we are in the habit of calling the kingdom of God. But there are further organizations. The Prophet gave a full and complete organization to this kingdom the Spring before he was killed. This kingdom is the kingdom that Daniel spoke of, which was to be set up in the last days; it is the kingdom that is not to be given to another people; * the kingdom that is to be held by the servants of God, to rule the nations of the earth, to send forth those laws and ordinances that shall be suitable *** and will throw their protecting arms around the whole human family, protecting them in their rights. *****

Now I want to give you these few words—the kingdom of God will protect every person, every sect and all people upon the face of the whole earth, in their legal rights. I shall not tell you the names of the members of this kingdom, neither shall I read to you its constitution, but the constitution was given by revelation. The day will come when it will be organized in strength and power. Now, as the Church of Jesus Christ of Latter-day Saints, we work our way along the best we can. Can you understand this?

Brigham Young, George Q. Cannon and Heber C. Kimball all spoke of the promise God made to the Prophet Joseph Smith concerning his posterity. I was once asked what I thought of the prophecy made by Heber C. Kimball in Journal of Discourses 4:6:

JD 4:6

At present the Prophet Joseph's boys lay apparently in a state of slumber; everything seems to be perfectly calm with them, but by and by God will wake them up and they will roar like the thunders of Mount Sinai.

This was my answer:

I think Heber C. Kimball, in Vol. 4, p. 6 of Journal of Discourses was referring to Joseph Smith's adopted sons. Where are any others? Are not adopted sons just as much sons as any others? If not, what value is the Temple work? I am sure his adopted sons received the blessing.

My husband often read from Isaiah 6:8 and from the 84th section of the Doctrine and Covenants, so that I nearly know it by heart. The blessing that was passed on by these great prophets was the Sceptre.

President George Q. Cannon, in Journal of Discourses 25:367 said this:

JD 25:367

***** but faithful posterity will come, just as I believe it will be the case with the Prophet Joseph's seed. Today he has not a soul descended from him personally, in this Church. There is not a man bearing the Holy Priesthood to stand before our God in the Church that Joseph was the means in the hands of God of founding—not a man today of his own blood—that is, by descent—to stand before the Lord and represent him among these Latter-day Saints.**

But will this always be the case? No. Just as sure as God lives, just as sure as God has made promises, so sure will some one of Joseph Smith's posterity rise up and be numbered with this Church, and bear the everlasting Priesthood that Joseph himself held. It may be delayed in the wise providence of our God. There are many things that we cannot understand, cannot see the reason why they should be so; but these promises are unalterable; God made them to Joseph during his lifetime; and they will be fulfilled just as sure as God made them. He (Joseph) will have among this people, some one descended from his own loins, who will bear the everlasting Priesthood, and who will honor and magnify that Priesthood among the Latter-day Saints.

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Brigham Young, in Journal of Discourses 8:69 said this:

JD 8:69

***** What of Joseph Smith's family? What of his boys? *** Joseph said to me, *"God will take care of my children when I am taken."***

They are in the hands of God, and when they make their appearance before this people, there are none but what will say—Amen! We are ready to receive you.

The brethren testify that Brother Brigham is Brother Joseph's legal successor. You never heard me say so. I say that I am a good hand to keep the dogs and wolves out of the flock. I do not care a groat who rises up. I do not think anything about being Joseph's successor. That is nothing that concerns me.

The sons of Joseph and Emma Smith have built the Reorganized L.D.S. Church on the premise that they are the real successors of the Prophet Joseph Smith. I quote from *"The Return"*—an address by President Israel A. Smith of the Reorganized Church of Jesus Christ of Latter-day Saints:

The Return
Reorganized LDS Church

This is my thesis: The original church was founded on a great truth, by men who sought and were given divine guidance. Then followed a period when it was apparently lost, * The history of the years between the disorganization and disruption at Nauvoo and the year 1852 shows there was a growing movement among them.**

Almost simultaneously with the proclamation—the first public confession, if you please—of polygamy in Utah, steps were taken to nucleate the faithful adherents in Wisconsin, Illinois, and elsewhere. * But while the priesthood and members of the church were praying for wisdom, the eldest son of the Prophet, on whom the special blessing had been given by his deceased father, was likewise asking for wisdom to know what he should do—*** Yet the voice of prophecy came to the Saints in Wisconsin as early as 1851, as follows: *"The successor to Joseph Smith is Joseph Smith, the son of Joseph Smith, the Prophet. It is his right by lineage, saith the Lord your God."***

And later, in one of their conferences, it is recorded that the entire assemblage stood up in endorsement of the proposal to *"acknowledge the seed of Joseph Smith."* (See D&C 86:8-11, 110:12, 124:57-58) ***

Spencer, do you really believe the sons of Emma Smith received this special blessing from the Prophet like they claim? They have no real witnesses. There are plenty of witnesses that the Prophet's adopted sons by the Priesthood received this special blessing. I am sure of this. God said in the mouth of two or three witnesses shall all things be established.

The work my son Joel accomplished does not detract from the L.D.S. Church nor take anything from it. It only adds on all the things that were lacking.

Oh Spencer, if you could only see what I can see, your heart would rejoice! You would then see clearly another pathway to bring into the Mormon Church many millions of people rapidly. Joel revealed the gospel of the Kingdom that must be taken to every nation, kindred, tongue and people before the end comes. It is the civil kingdom that must spread over the earth first, before the church.

The basic principles that must spread over the earth and be accepted by all the nations before the millennial reign of peace can come, and Satan be bound for a thousand years, are three simple things, according to Joel's teachings:

* 1. The *"Ten Commandments"* must be established, as in ancient times, as the Constitution of the Political Kingdom of God, as the

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Civil Law of God, as a basis for true liberty and freedom, with God's punishment for crime as given in the Holy Scriptures.

2. Plural marriage must be made legal in all nations, on a civil level, with its rules and regulations as given by God in the Holy Scriptures, namely the Old Testament.

3. Our corrupt banking system must be broken. Usury on money must be done away, as the scriptures explain. Somehow, the nations of the earth must be brought out of **bondage to the world bankers**, who dominate our very lives, and keep the world in economic chains.

How is this to be done? I don't know. Joel taught his people this would come about through a vast educational program. He said: *"Teach what used to be and what is to come. That's all."*

Oh Spencer, my dear friend, how I wish I could convey to you all I know in my heart, then you would rejoice exceedingly and your burdens would be lightened. I have always been loyal to you, remember that. What I am telling you is not to hurt your position in any way, but to help you.

I read your *"Church News"* regularly and it thrills me to see what you are accomplishing among the nations of the earth. The expansion of your missionary program is a marvelous thing. May I tell you how to expand your efforts even more? I believe I know. It's this:

Forget Joel and his teachings. Forget personalities. Forget the LeBarons exist. Work on principle and the scriptures. Look up all the scripture and references in any book in the library concerning John the Beloved, or John the Revelator. By these you can plainly see that John the Beloved held the Priesthood Sceptre after the crucifixion, not Peter.

John the Revelator held the highest Priesthood office, the theocratic Priesthood that stands as God to give laws to the people. (See Teachings of the Prophet Joseph Smith, p. 322) Not Peter, as the Catholics have taught these 2000 years. John the Beloved was the revelator to the whole human family after the crucifixion. The Catholics taught a true doctrine about their Pope taking the place of Christ on earth, but they have traced their authority through the wrong man. John lived and preached on the earth many years after all the other apostles were dead.

In the Doctrine and Covenants, section 77:14, it is plain to see that John the Revelator held Priesthood authority over all things. He was the Elias who, *"as it is written, must come and restore all things."*

Joel taught us that it was John the Beloved who was the Elias who came to Joseph Smith in the Kirtland Temple and conferred authority, who committed the dispensation of the gospel of Abraham, which is exactly the same thing as the gospel of Jesus Christ. Abraham held the Priesthood Sceptre, the authority over all things. He got it from Melchizedek, who traced his authority back to Abel. (See D&C 84:6-17; also 110:12)

Heber C. Kimball said this, concerning the ministry of angels at the Solemn Assembly in the Kirtland Temple: *"While these things (i.e., the ordinances then being administered) were being attended to, the beloved disciple John was seen in our midst by Joseph Smith Jun., Oliver Cowdery and others."* —Helen Mar Whitney, *"Early Reminiscences,"* Women's Exponent, IX (February 1, 1881) p. 130.

John the Beloved has been overlooked by the world in general, yet there are rare scriptures which tell the superior work God gave him to do. Let me share a few of the best:

St. John 21:22 — *"If I will that he tarry till I come, what is that to thee?"*

Doctrine and Covenants, 7: **Record made by John — his greater work among men.**

D&C 93:6, 11 — **John bore record of the Lord's glory.**

D&C 93:18 — **The fulness of the record of John promised.**

1 Nephi 14:18-27 **600 years before Christ, John's mission and name made known.**

Ether 4:16 — John's written revelations to be unfolded in the eyes of all the people.

3 Nephi 28:6-32 — Speaking of John the Beloved and the Three Nephites, the doctrine of translation explained, the great works of these men.

D&C 77:9 — **(Said of John,)** *"...this is the Elias which was to come to gather together the tribes of Israel and restore all things."*

D&C 77:14 — **For John, a mission and an ordinance, for him to gather the tribes of Israel; Behold, this is Elias, who, as it is written, must come and restore all things.**

There are other records in other books and magazines telling of his work among men for many years after all the other Apostles were gone from this earth.

By using the scriptures and all known facts concerning John the Beloved, I feel sure you can bring many millions of Catholics into the Church — when the deception has been taken from their eyes.

False prophets love to tell of the great things they are going to do. True prophets do things without fanfare and let their works stand. I listened to the tape, *"Profile of a Prophet"* that your missionaries take before the world. I want to bear testimony to you that my son Joel qualified in every one of the 19 qualifications listed by Hugh B. Brown, that a man must have and do in order to be a true prophet of God, like the prophets of the Old Testament — Daniel, Isaiah, etc.

My son Joel was truly a prophet of God sent to this generation of the twentieth century. Joel was not a liar. Above all things he was noted for his honesty. I believed in him when he told us that resurrected beings appeared to him in Farmington Canyon, Utah, and told him many things.

He shook hands with them and they told him what a very difficult job he had to do. He knew who the men were.

Listen again to *"Profile of a Prophet"* and you will understand the character of my son Joel, and perhaps appreciate the message God commanded him to give to the people of the twentieth century — to all the world.

This battle with Satan is still raging. In the press, on the radio, on television before the world. Satan is still trying to completely destroy the LeBaron family. This is a life and death struggle with Satan. He knows if he can destroy the LeBaron image he can continue to reign on the earth with crime and blood as he has done for the last six thousand years. He also knows that if he loses this battle he will be bound for a thousand years. His Satanic powers will have been conquered and the forces of evil will come to a standstill. And the gospel of Jesus Christ in all its fulness will reign supreme in all the earth.

The human family will come out of bondage and sin. Liberty will be proclaimed throughout all the land. The gospel of the Kingdom will spread over the earth and the spirit of freedom will rise in the hearts of people everywhere. Freedom in all its dimensions: economic, spiritual and civil. Then can freedom ring from every mountain side, and there will be none to harm and make afraid in all the holy mountains.

Can't you see, my dear friend Spencer? How I wish you could see! Let us not have small wars between families and churches. Let us look at the picture taking in the whole world.

When Joel legalized the Church of the Firstborn of the Fulness of Times, by command of God, he formed a legal corporation that legally upholds before the world everything that God ever has revealed, and everything that God ever will reveal in the future. Think of it! This is the only legal organization on earth that upholds the gospel of Jesus Christ in all its fulness.

You should know that the Prophet Joseph Smith organized the Church of the Firstborn. Heber C. Kimball testified of it in Journal of Discourses, Vol. 5:129. I'll give you the quote to make it easy for you to see:

> **JD 5:129**
> **This people here are the people of God. Here, in the Territory of Deseret, in the kingdom of God, and here are all the officers pertaining to that kingdom; and here is an organization that is organized after the order of God, and it is organized after the order of the Church of the First Born.**
>
> **Let me explain what the Church of the First Born is. It is the first church that ever was raised up upon this earth; that is, the first born Church. That is what I mean; and when God our Father organized that Church, He organized it just as His Father organized the Church on the earth where He dwelt; and that same order is organized here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio. Brother Brigham Young, myself, and others were present when that was done; and when those officers received their endowments, they were together in one place. They were organized, and received their endowments and blessings, and those keys were placed upon them, and that kingdom will stand for ever.**

Joel taught us many things about the civil law of God, the perfect law of liberty as mentioned in James 1:25 and 2:12 – the royal law foundation. *"Respect for the rights of others is peace,"* said Benito Juarez. *"Just punishment for crime"*; *"Where there is no just punishment for crime, liberty loses its defense,"* said Joel. Keeping the *"Ten Commandments"* is the only way to respect the rights of others, on a national or individual level. These *"Ten Commandments"* are the basic civil law of the universe, throughout all the worlds in space. And much more, Joel taught us. This was the issue for which he not only dedicated his life, but also for which he gave his blood at the hands of assassins, as he died a martyr for the truth he gave the world.

What is meant by the restitution of all things as spoken of in Acts 3:21? Doesn't this include the restitution of the ancient perfect law of liberty, and the civil kingdom of God, just as God revealed it in the first days of the human family?

Let us unite our forces. The L.D.S. people – the Reorganized L.D.S. people, all the Fundamentalists, the Church of the Firstborn – all who believe in the Book of Mormon – let us unite on a civil basis at least, and spread Mormonism over the earth like waters cover the sea. [See Isaiah 11:9]

President John Taylor said the Church of Jesus Christ of Latter-day Saints is the training camps of Israel, but there will be many who will never get beyond the training camps. The world needs this training camp. It has the best program for training people in all avenues of life, that there is, and may it spread rapidly over the earth, is my true desire.

Remember President Kimball, I've always been loyal to you.

Sincerely,

Maud L. McDonald LeBaron

P. S. I do not expect an answer.

mlml/els

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PART II

MISCELLANEOUS

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THE WORD OF WISDOM

Speaker: Joseph C. Parson[1]
General Conference
(Following Joel's Funeral)
August 27, 1972
Colonia LeBaron, Chihuahua

[My Dear Brothers and Sisters,]

....

Now, in order for us to fulfill completely our responsibilities in carrying out these things [teach the correct principles with regards to the constitutional law of the Political Kingdom], God has revealed many things pertaining to our responsibilities towards ourselves, and to have an appreciation for our bodies, appreciation for the opportunity of being here, and we need to learn how we can keep this body healthy, along with our minds and spirits, and if we learn the proper foods, and the proper activity, proper exercise, and things for our body, we can go and be productive and healthy long beyond the years of what tradition has taught us.

The Prophet Joseph Smith gave some very timely instructions in his time—in his day, with regards to how to keep ourselves healthy. The *Word of Wisdom* was given. And some of the basic things in the *Word of Wisdom* teach how we can keep the body healthy and great promises [were given] with regards to following this pattern.

Now, we don't have to get fanatical. But if we learn the basic things of foods, we can be productive and go forward and not waste our time. If we keep ourselves healthy, we still haven't time enough to fulfill all the work that needs to be done in the short time that we live here. At the best, mortality is only a brief moment—our probation here in mortality—but it's one of the most important moments that will ever be allotted to us in our eternal lives because this is the place that we have the opportunity, through our agency—that's protected through our own agency, of choosing the plan of life or the plan of death. And we need to learn what the fullness of life eternal means in its full state—the fullness of life eternal means to be recipients of the work and the glory of the Father, to become immortal—gain eternal life—immortality and eternal life.

I would like to read just one part of the revelation that is called the *Word of Wisdom*, with a great promise I don't think we think too much about. It isn't confined to just the abstinence from tea, coffee, and tobacco, as a restricted version of the *Word of Wisdom* of most people in the Mormon Church. But there is a great promise based on compliance. It points out in the *Word of Wisdom* the things that we should use on the positive side, the things we should refrain from. Then here is where the great promise is—starting from verse 18:

D&C 89:18-21
And all saints who remember to keep and do these sayings, walking in obedience. . . .

[1] Excerpt taken from "Visitation in Farmington Canyon," page 390, by Joseph C. Parson.

Now, listen to this.

> **. . . walking in obedience to (all) the commandments, shall receive health in their navel and marrow to their bones;**
>
> **And shall find wisdom and great treasures of knowledge, even hidden treasures;**

It's not only yielding obedience, to a study of how the body functions and try to use the proper food, the proper exercise, the proper [not clear] of how to keep that body functioning properly, but then, in addition to that, it covers the law—yielding obedience to all of the commandments, to live by every word that proceedeth forth from the mouth of God, then we have this great promise:

> **And shall find wisdom and great treasures of knowledge, . . .**

This is what we all need.

> **. . . even hidden treasures;**
>
> **And shall run and not be weary, and shall walk and not faint.**
>
> **And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.**

I think most of the time we think of the *Word of Wisdom* as only with regards to those definite things that are stated, the do's and the don'ts; but to fulfill the great promise that is there, that covers everything.

To gain the promise of hidden treasures of knowledge, and a healthy mind and body, we have to yield obedience to all the laws of God. In this way, we will have the wisdom and the understanding to gain these great eternal blessings, if we will discipline ourselves around these principles. And I think this is the key thing for us now—is to practice self-discipline and to follow through according to our testimony.

ORGANIZATION OF THE YOUTH OF ISRAEL

Speaker: J. Bruce Wakeham[1]
General Conference
Date: February 1972
Los Molinos, Baja California

[Dear Brothers and Sisters,]

. . . .

During the last few years, we have given a great deal of consideration to our educational affairs, and we have neglected that area of our lives which has a great deal to do with the degree of unity we are able to establish.

People that don't play together rarely gain a very fond appreciation of one another. If all of our associations are confined to a serious, sacrificial, burdensome type of activity, we do not have the normal opportunity that we should have to establish the type of unity that can exist among friends—particularly young people, whose minds are not developed to the point where they can carry the same heavy burdens that an older person carries; who are in great need of the friendly association that comes through a successfully operating social organization. And it should be recognized that the Church is not only an educational organization, it's also a social organization.

In order to provide for the great need that we have in this area, we have given a great deal of thought, as a quorum of Presidency, to the manner in which something should be organized. We were faced with the proposition perhaps of establishing an MIA like we have, most of us, experienced in the Mormon Church. We thought of incorporating our social activities not as a separate organization, but right within the confines of the Church. And after giving these propositions a great deal of thought, we came up with the conclusion that we should establish a separate organization that was to operate in parallel with the organization of the Church.

I'm sure that most of you have seen this little pamphlet that has gone out. After this meeting is over, we will try to make a distribution of this. It's printed both in English and Spanish.

But to introduce you to the organizational aspects of the organization as we have devised it and approved it, I would like to read to you a little bit from the organizational outline and the schedule of activities. These are the two segments, two areas that we have developed as to how the organization should be organized and what the schedule of activities should be.

The first paragraph is entitled *"Purpose"* and it says:

> Purpose of the Youth of Israel
> In recognition of the great need we have for wholesome recreational activity and special opportunities to develop culturally and socially as a people, the Quorum of the First Presidency has organized the *"Youth of Israel"* to function as a parallel organization to the Church of the Firstborn of the Fulness of Times.

[1] Excerpt taken from "On Honoring the Law of the Fathers," page 373, by J. Bruce Wakeham.

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Its purpose as an organization shall be to provide additional opportunities for the membership to engage in social, cultural and educational activities which are uplifting and enlightening and conducive to the development of an outstanding and refined society.

It shall be the purpose of the "Youth of Israel" to create these benefits by classroom instruction and methods of recreational or creative activity which will tend to exalt the individual and relieve the tensions, boredom and loneliness brought on by the weightier duties of everyday living.

Now, rather than read the organizational aspects of it, I would like to just draw on the board here how the organization will look. At the top, we have a president.

Under the president, we have two planned committees – one for men and one for women. Both the president and the planning committees have the right to appoint travelling ambassadors to be, shall we say, their eyes, ears and mouth among the people, to see what is being done – to get reflections – to see how their program is operating – and to revise or alter the program in such a way as to make it more effective. These are the authorities on a general level.

Under them, come the stake organizations, and this will be a Stake Co-ordinating Committee to co-ordinate the activities of the wards or branches in the districts that they serve.

On a local level, there will be two committees formed – or quorums formed to direct the activities to take place in the wards or branches. Under them, will be found two groups of people; one will be directors of classroom instruction – excuse me, teachers; and the other will be activity directors; which is basically the way the organization will function. Membership in the organization will be granted by the decision of these two groups of people.

Once the organization is established, it will be financed by funds obtained from the Church through the Fund Distribution Committee and by special activities that will be conducted for fund raising purposes.

In paragraph four of the Organizational Out line, we have a statement in relation to how membership will be granted and upon what principles it will be maintained. And it says this:

Organizational Outline
paragraph 4
Membership in the *"Youth of Israel,"* with a right to participation in all activities, shall be predicated upon a demonstration of an understanding and a willingness to adhere to the principles and laws outlined in the constitution of the Political Kingdom of God.

Membership or special invitation from local or higher officers shall be required for attendance at all functions of the *"Youth of Israel."* Any person whose membership is suspended will automatically lose all privileges associated with affiliation, including the right to attend any function except by special invitation. Membership shall be granted and suspended by the unanimous decision of the two quorums presiding on a local level. Appeals to the decision of these quorums may be made to the Stake Co-ordinating Committee and the president of the *"Youth of Israel"* respectively.

I don't know if I made it clear that on a local level this is formed in the same way. This is of men, and this is of women, so that both men and women have a representation.

Going over the schedule of activities, I hope that by reading it, you will gain a basic idea of what we want to accomplish through this social organization and how we want it to be done.

There are four different activities that are mentioned in the schedule of activities. The first of these is called *"The General Assembly."*

The purpose of *"The General Assembly"* shall be to provide the opportunity for members to develop a theoretical knowledge and practical experience in activities essential to a moral, secure, cultured and well-rounded society. This will be conducted on a week night, 6:30 to 9:30 p.m., preferably Tuesday or Wednesday. The activities which will be taken care of at that time will be business and announcements, classroom instruction, a practice period and recreation and refreshments. The curriculum which will be followed in the classroom instructions that are given is this.

Schedule of week night activities:

* 1. Home management for men, including instruction in shop, gardening, animal husbandry, building, bookkeeping, budgeting, and so on.

Now, this class will be designed to reinforce the activities of Economic Government and provide all those who wish to attend with the opportunity of learning how to become more productive – how to live in Mexico; how to conduct their stewardships; order efficient business practices; how to become economically independent; what role the husband should play, or the father should play in the education of his children in economic affairs.

* 2. Home management for women, including cooking, canning, sewing, bookkeeping, budgeting and so on.

This will apply the same principles to the ladies.

* 3. Language instruction.

In our program of establishing ourselves in Mexico, we have a special problem, as you could witness by the necessity of continual translation and we hope to be able to somewhat solve this problem on the basis of making our young people bilingual – completely bilingual – from their earliest days.

I would say, also, that in connection with this program, that although it is named the *"Youth of Israel,"* we mean for you to understand that it is for everyone eight years old and up. Every person in the Church who is worthy of baptism, who has reached an age where they can be accountable for their own sins, should have the opportunity to begin to associate in a social way with their friends and the other members of the organization – the other members of the Church – on up and including till the day they die. And so, even though it is specified *"Youth of Israel,"* this is for everyone.

* 4. Survival, including hunting, fishing, camping and the emergency use of wildlife.

* 5. Arts, including dancing, singing, drama, speech, poetry and prose, painting, sculpture, photography and the social graces.

* 6. Gospel instruction, including courtship, marriage, sex, health, tobacco, alcohol, drugs and the Word of Wisdom, religious history from a secular point of view as well as social and economic standards of conduct.

* 7. Instruction in sporting activities.

We feel not only that should the people have the opportunity of engaging in sporting activities but that they should be instructed in a classroom capacity in how to do well in those activities.

* 8. Citizenship, including study of the Constitution of the Political Kingdom of God.

The second category of activity is *"Weekend Social Activities."*

The purpose of these social activities shall be to enjoy what talents we develop as a people and enjoy mutual association in a recreational way. They shall be held on a Friday or a Saturday night, or on whatever other night may seem most convenient. The activities will consist of the following:

Schedule of week-end social activities –

* 1. Ward or Stake dinners with entertainment to suit the nature of the evening, whether formal or informal.

Meaning that the opportunity will be given, for example, to our young ladies who have learned in their Home Management for Women classes how to serve tables, how to prepare food

and so on – they will have, through these Ward or Stake dinners, the opportunity to demonstrate their abilities before the people; to practice; to conduct them on a pot-luck basis; on an informal basis, or on a very formal basis with tables finely set and dressed in the best of clothes and in the most refined circumstances.

* 2. Dances – folk dancing, square dancing, including some ballroom dancing.

* 3. Musical entertainment – instrumentals and solo or group vocals with fireside and hayride sing-ins.

* 4. Drama – skits, plays, vaudeville acts and motion picture entertainment.

The third type of activity is *"Saturday Sports."*

The *"Saturday Sports"* program shall be for the purpose of practical application of classroom study. Physical culture – the development of courage, endurance and the will to succeed which are the natural by-products of sporting activity. It shall be conducted on Saturday morning, or as long as the specific activity may require. Activities that will be engaged in will be:

Saturday sports program –

* 1. Individual sporting activities, including track and field competition. Gymnastics and tumbling, swimming and diving, horseback riding and rodeo events, marksmanship, badminton, table and lawn tennis, tether ball, horseshoes, lawn bowling and chess.

We have tried to incorporate something that is applicable to anyone whether they are eight years old or eighty years old. If you can't do anything else, you can at least play chess.

* 2. Group sports, including baseball, basketball, soccer, football, water and field polo, and field hockey. Camping trips to practice explorations, survival, marksmanship and so on.

The fourth and last category of events is entitled *"Special Events."*

The purpose of the *"Special Events"* program shall be to bring together a larger number of people than usual in the type of activity suggested to apply to what they have practiced and learned and to give special recognition to outstanding industry and achievement.

Generally, the attendance at these and all other events should be restricted to members; however, special events may be planned specifically to invite the public for fund raising purposes and to attract attention to the quality and value of our social life and beliefs.

Such events should be coordinated with public information activities for maximum benefit to be derived. The time will be anytime Saturday or even on a multiple day schedule and the activities will consist of the following:

Special Events program –

* 1. Fairs held annually or semi-annually, or as production, time and talent may suggest, including games, competition in economic talents and displays of production and methods as well as economic and artistic achievement.

* 2. Festivals to display talent in the arts.

* 3. Sporting events involving prizes and inter-area competition.

* 4. Rodeos and horse shows displaying equestrian abilities.

This brings us to the end of the Schedule of Activities.

Now, Brothers and Sisters, we have organized the *"Youth of Israel"* as a parallel organization. That is to say that it is separate from the Church, and we have done this in the hope that we may be able, as time goes on, to devise special plans that will provide enough money to build and establish the facilities that are necessary to make this program a success. As you well can see, the success of it will depend upon quite a large membership and also upon facilities being made available to carry on this program.

COTEJADO

With this in mind – the idea being that it be a separate organization, we would like to take this opportunity to officially organize it here in your presence today. And if you would like to be members of this organization, we would like you to raise your right hand at this time.

Thank you. Thank you very much, Brothers and Sisters.

Then we may consider that the *"Youth of Israel"* is officially organized at this time. I would ask you please to give it all the support that you could give it. Because I feel that if we are to be able to establish the type of unity that we want to establish in this Church, especially in our economic affairs, whereby we can, by the practice of the principles that are outlined in the book of Doctrine and Covenants and in the other books, establish a condition of equality, of oneness and of unity, both economically and between the nations that we represent – or the national origins that we represent.

I feel that the very first step toward achieving success in this area, is that we learn to play together. If we do this, Brothers and Sisters, I feel sure that we will be able to establish the kind of oneness that should be characteristic in the economic field of the true Church of God. .

. . . .

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COTEJADO

MARRIAGE

Speaker: T. Orsmon Jones (Excerpts)
(Wedding ceremony of Lorraine and Pierre LeBaron)
November 30, 1985
Colonia LeBaron, Chihuahua

To the very degree that we infringe upon the rights of others, to that very same degree we lose our own rights. That's all that God has told us that we cannot do.

In this great universe that is filled with His law, He has set this earth up so beautifully. He has planned how His children should come to this earth through this great institution of marriage.

That's what this occasion is all about. That is why we are here today; because we believe in the marriage system that Brother Joel taught. We believe in the great law of plural marriage.

There are many, especially in the Protestant world, that say our way of life is adultery. And it's very simple. Take any one of them you want to, and ask them the simple question: Is this type of marriage—plural marriage—within the law of God, or is it outside the law of God?

Whatever their answer is, you have got them. Because if it is within the law, then why are they not upholding the law? If it's outside of the law, look what we do to all of the ancient apostles and prophets in the Old Testament—Abraham, Isaac, and Jacob, David, and Solomon—and you can go on and name many other men. Challenge them! [When] did God put any great blessings upon strictly a monogamist? Prove it from the Bible.

Then they will tell you that Christ came and changed the law. But Christ said, *"Think not that I have come to change the law but to fulfill the law; and not one jot or tittle should pass from the law till all should be fulfilled."* He did not change the law. If He did, question them: What law did He change?

Okay, this great principle—this marriage system that we have; the only Christians upon the face of the earth that are living that law today are rooted in Joseph Smith. Think about it. All of them are rooted to Joseph Smith. So if they say it isn't within the law, look what they do to those men that are outside of the law. And if it is within the law, how come you are not upholding it?*

Brigham Young: *"There are two grand principles by virtue of which all intelligent beings have a legitimate right to govern and hold dominion; these are, by begetting children from their loins, and by winning the hearts of others to voluntarily desire their righteous exercise of power extended over them.*

"These constitute a sure foundation for an eternal throne—a kingdom as perpetual as God's. No usurped power... is connected with such a government. It is upon this foundation that the throne of Michael is established as Father, Patriarch, God; and it is for all His children who come into this world, to learn and fully understand the eternity of that relationship." (Millennial Star 15:801)

* Note: Plural marriage is legal under the civil law of God; on the other hand, it isn't obligatory. See Exodus 21:10

TERMINOLOGY

Speaker: William P. Tucker[1]
Organization of Ward
Date: 1966
Colonia LeBaron, Chihuahua

[Dear Brothers and Sisters,]

....

I believe one of the things that has confounded the Christian world, more than any other thing, is the fact that the Bible was written basically in two different languages. That is, first: that the Old Testament generally was written in the Hebrew, and the New Testament, in general, was written in the Greek. And if you trace back and examine the most ancient texts that can be found—let's say, the writers of the New Testament, they are in Greek. However, the most ancient texts of the Old Testament are found in Hebrew.

Now, you might want to know, *"What difference does that make?"* Well, as far as understanding the actual organization of the church and people of God, it makes a great deal of difference. I will give you an example:

All through the New Testament, you read of the word *church*—the Church of Christ, and the Church of the Firstborn, and a number of other names given there; but this word, *church*—for instance, you take here the great revelation that was given to John the Beloved; the very first thing he was commanded to do:

> Revelation 2:1
> [not verbatim]
> **Unto the angel of the servant of the church of Ephesus write ....**

and so forth; letter after letter—seven letters written to the seven *churches.* You can go to every one of the epistles written here, wherein they were not general epistles, and you can read that Paul was writing to the Saints of the *church,* at such and such a place.

Here is another word: *Saints.* You only read the word *Saint* one place in the Old Testament, and that is in a couple or three chapters of the book of Daniel. And that's because these two or three chapters weren't written in Hebrew. Daniel was one of the prophets in exile, and that book was written in Chaldean. But in no book of Hebrew, do you read the word *Saint*; nor do you read the word *church.* And yet, this is familiar New Testament terminology. And consequently, people thought the Old Testament—the people in their organization—was just nothing like the New Testament. And actually, if you begin to examine it, they had the very same organization.

Well, if you go back into the Hebrew, the word that should have been translated *church,* because of its particular connotations, was translated *congregation.* And consequently, all through the Old Testament, you read of the *congregation* of the children of Israel: It just as well be *church.* We go along to the New Testament, and the Greek word for *congregation* was *ecclesia,* and that's where we get *ecclesiastical.* The Latin form that it was later translated into was *kyriakos,* which became *church;*

1 Excerpt taken from "The Covenant to Support Liberty," page 47, by William P. Tucker.

which merely meant an assembly, or a congregation. And consequently, the languages make it look like you have *churches* in the New Testament and *congregation* in the Old Testament, and people never connect the two. And yet, it was actually the very same.

All through the Old Testament, you read of a *holy* people; in the New Testament, you read of *Saints;* but actually, the word *holy* and the word *saint* mean precisely the same thing—*santo* means *Holy.* The Holy Spirit, translated in these Latin languages, is the *Saint* spirit; in other words, *Saints* are a *holy* people; and the *Holy* people of Israel, in the Old Testament, were *Saints*. So the only question was the translation of these [. . . not clear] from a different language.

We come to this question of *overseers.* All through the Old Testament, you read of *overseers.* You don't read of any *bishops,* because *bishop* is a Greek word. The word *obispo* in Greek means, literally, *overseer.* It just came on down through the church, from the New Testament translations in Greek, as a *bishop.* But the *bishops* were *overseers.* And the *overseers* of the Old Testament and the *bishops* of the New Testament are precisely the same functions.

You can go and find the same, as far as *patriarchs* are concerned. *Patriarch* comes from the Greek. I'm sure all of you who have studied our publications realize that, coming from a *patriarch,* it means *father* and *ruler*—or *ruling*. A *patriarch* had been a *ruling father*. So they weren't called *patriarchs* back in Abraham's time, for instance; they weren't called *patriarchs* back in the time of Moses, or earlier, because those men didn't speak Greek. Greek was their interpretation of the Hebrew word; in other words, *ruling father* was the interpretation of the word that was used among the people of God. The word *patriarch* actually didn't even come into use until New Testament time. Prior to that, they were called something else.

But the one thing that you might be interested in, here: In the days of Abraham, who was the patriarch—His name *Abram* and *Abraham* actually, literally, by translation from the Hebrew, is *the father of the faithful, the first father,* or *the elder.* You go to the New Testament, where it says:

> Romans 8:15
> [not verbatim]
> **Let all cry, Abba, Father.**

In Hebrew, the word for *father* is *Abba,* and Abraham means *the father of the faithful.* This was a title. Jacob was called *Israel,* the friend or the soldier of God. Abram was called *Abraham,* meaning *the father of the faithful, the first elder, the first father;* and this was translated into the Greek, *ruling father, patriarch.*

And consequently, it looks like here, again, you have a former repeat of things. Not so! All down through the history of the world, the organization of the people of God has been precisely the same; but due to all these different languages, why, they have been called all kinds of different names. And consequently, because we live in a world of many languages—as a result, let's say, of the Tower of Babel and the confusion of tongues—the people are confused. And as Brother John said, *"Even when they speak the same language, they can hardly understand each other."* Actually, we need some kind of divine language, something we can communicate, in reality, the meaning of terms and the things that people really have in their minds—their real concepts, beliefs, and ideas.

Well, we could stretch this on and on—to the term *priest,* and why they had to tell which order they were of, because it was all one word; the word *priest,* and how that came on down—from that, you get to the Presbyters and the Presbyterian Church—and go on and on and on.

But all these various officers, and the way it's changed to the different languages that the Bible was translated through, and why people

got confused as to which officer was supposed to be the head: You go to this church, and their head officer is the bishop; you go to this one—their head officer is an elder; you go to this one, and he's something else; just a mass of confusion on the subject because of all the various languages that were used throughout the history of the world.

In one age, the Priesthood was the Holy Priesthood, after the order of the Son of God; but in Melchizedek's day, it became the Priesthood of Melchizedek—and so on, and so forth. And it says in the scriptures—in the Doctrine and Covenants—that it was the church that called it the Priesthood of Melchizedek. The Lord didn't change its name! The church, in order to not have to repeat such a long term, called it in their day, the Priesthood of Melchizedek—or the Melchizedek Priesthood.

And so, more confusion—and more confusion, until we arrive at this time in history when all things are to be brought together in one; which, people must come to a full and complete understanding of the way things happened in former dispensations; because, as the Prophet Joseph said:

> TPJS, pg. 168
> [not verbatim]
> **Everything will be conducted in this last dispensation precisely as they have been in all former dispensations.**

So, we need to come to a full knowledge of the order and organization of the house of the Lord, and of the laws and principles and various branches of government and balance of powers.

All these various things will have to become familiar to us—as we are familiar, you might say, with the fingers on the hand. And this, of course, can only be through experience. And that's why it thrills me so much to see, actually, the first Ward organized; and to see it organized with a Ward President; and actually begin with the correct organization, and see the powers of economic government and those of the religious/educational government actually separated.

I would like to explain that in Spanish, if you will excuse me for just a moment. . . .

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SCRIPTURAL REFERENCE GUIDES

A Glance at the Bible Story

We are likely to be somewhat surprised when we learn the actual size of the land of Palestine. It is but one and one-half times the size of the State of Connecticut. It is less than one-tenth as large as the State of Utah. The Jordan river, for the most part its eastern boundary, is less than fifty miles from the Mediterranean on the south and less than half that on the north. The distance from Dan to Beersheba, the extreme limits north and south, was not in excess of 180 miles. Our imaginations have played some wonderful tricks on us, but tricks nonetheless. The magnificent stories, of Homeric proportions, we have read and heard so many times might too often have made us think of settings in proportion to the characters and exploits represented.

From Egypt to Palestine, the territory where Moses and the children of Israel wandered for forty years, is less than three hundred miles. The distance from Jerusalem to Moab, that land where Naomi spent so many lonely years, and from which it appears to have been such a big undertaking to return, is about thirty miles. Hannah, who lived at Ramah and went once a year to see her son Samuel, traveled fifteen miles each way. David's Israel and the Philistines were usually separated by approximately twenty-five miles.

"And when the Master, driven from Nazareth, went to Capernaum to make that the center of his ministry, he walked some twenty miles across the hills."[1] *[Lands and Times* by J. Nile Washburn]

1 Harry Emerson Fosdick, *A Pilgrimage to Palestine* (New York: The Macmillan Company, 1937), page 10.

BIBLE LAW REFERENCE

Compiled by

Harvard P. Stubbs

If ye walk in My STATUTES, and keep My COMMANDMENTS, and do them;...I will have respect unto you,...and establish my covenant with you. And I will walk among you, and will be your God, and ye shall be My people. . . .

(Leviticus 26:3, 9,12)

COTE

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This reference is not intended to be a complete guide or give a balanced application of the law of God in all three departments of government – there is considerable detail yet to be brought out.

The Lord has revealed to Joseph Smith and Joel further understanding pertaining to the laws and organization of the three departments of government as they will be when the Kingdom of God is fully established upon the earth.

Our Three Basic Liberties

This Bible which we expound is the Constitution of Mankind's liberty. A little of this Book entered the consciousness of our founding fathers, and it became political dynamite in the world – they struck for, they won, **political liberty.**

But political liberty is a comparatively incomplete thing, it can not stand up by itself, it never fulfills the people's pathetic hope. It requires to be accompanied by **economic liberty** to make it worth its cost or to enable people to enjoy it.

And much as we prize economic liberty today, much as we desire it, it too is an incomplete thing and will not stand by itself; it requires for its establishment the **spiritual liberty** of man.

These three liberties are one, the glorious liberty of the sons of God, and all we know of them we know from this Book in its story of our people.

("God's Covenant Race," pg 325)

FOREWORD

God as the Father and Creator of this earth has the supreme right to govern it. Man, through grace, was created in His image and given dominion over every living thing upon the earth.

> Genesis 1:28
> **And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.**

The whole sweep of Bible narrative tells the unending story of how—with unbelievable patience—God revealed Himself to man, chose a nation to represent Him and appointed men to carry out His instructions.

The law given at Mount Sinai by God Himself and administered to the nation of Israel through the Priesthood[1] Moses held, was to be a standing law forever. It was given for the protection of each man's civil right to have life, liberty, and the pursuit of happiness. By this code of laws Moses organized the nation of Israel.

This code of laws, which includes the Statutes and Judgments, will be established again and will be the basis of "bringing to pass the restoration spoken of by the mouth of all the holy prophets." This code of laws is the basis upon which the kingdom of God will be established in the latter days, and the kingdom again be given to Israel in fulfillment of the promises God made to their forefathers.

Daniel the prophet saw this kingdom in vision. The standard of liberty established within this kingdom would eventually fill the whole earth and become the law of all nations. [See Diagram on page 207] By abiding by these constitutional laws of God's government, we are guaranteed freedom, and blessings:

> Deuteronomy 7:13
> **. . . he will love thee and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine. . . .**

1 See *Priesthood Expounded*

It will be through obedience to those same constitutional laws that Christ will be able to come and fulfill the mission given Him by His Father, and to establish His kingdom on earth as it is in heaven. It will be through obedience to those same constitutional laws that the millennium of peace will be established through a God-loving people, willing to give Him the right to govern His earth. Christ said:

> Matthew 5:17-20
> **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.**
>
> **For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**
> *(See Luke 16:17)*
>
> **Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven.**
>
> **For I say unto you, That except your righteousness (your keeping of the law) shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.**

If we truly love God our Father, we will keep His commandments; we will live our life His way, we will organize our governments His way. This is how we respect and honor Him and glorify His name among men.

The Kingdom of God is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. God having made all beings and worlds, has the supreme right to govern them by his own laws, and by officers of his own appointment. Any people attempting to govern themselves by laws of their own making, and by officers of their own appointment, are in direct rebellion against the kingdom of God.

(Orson Pratt's Works, pg. 31)

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—INTRODUCTION—

GOD'S POLITICAL KINGDOM AND ITS CONSTITUTIONAL LAW

God through His holy prophets has made known that He is going to bring a state of law and order upon the entire face of this earth. By oath and covenant He has decreed that He will accomplish this by establishing a perfect law of liberty and His own government. This government is sometimes referred to in scripture as the Kingdom of God. During the earthly ministry of Christ, He established His Church on the earth and taught His disciples to pray for the coming of His Kingdom.

For nearly two thousand years Christians have been praying for God's Kingdom to come upon the earth in order that His will might be done here as it is in heaven.

Matthew 6:10
Thy kingdom come. Thy will be done in earth, as it is in heaven.

This has reference to the eventual establishment of a civil government organized and directed by God and upholding a set of laws which he has given.

Forty days after Christ's glorious resurrection, His disciples wanted to know when He would commence to bring about the establishment of this Kingdom in power as had been foretold. This was their last question to him before His final ascension into heaven.

Acts 1:6
When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

God's kingdom had been established anciently with a wise set of laws to protect the rights and freedom of man but due to the wickedness of His people God allowed His government to be overthrown by the governments of men. It was at this point in history when Christ appeared. During His lifetime He established God's church and it was those He left in charge over it who wanted to know when He would again establish His Kingdom. This they were not permitted to know; yet they were required to carry their ministry and establish His church, being witnesses of His name unto the ends of the earth. They well knew that the political government of God was coming on the earth, for God had foretold this by the mouth of His holy prophets. In a prophecy which outlined a great portion of the political future of the world, in which churches are not mentioned, not even the church that Christ, Himself, established, God foretold of a political kingdom coming forth with power to break in pieces and consume the kingdoms of this world.

Daniel 2:44
And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

This prophecy does not say that a church will break in pieces and consume the civil governments of the earth, as many have supposed, or that all men will, at a given time become members of only one church; it says that all the

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nations of the earth are going to come under the jurisdiction of one righteous political government.

The time of the coming of the kingdom of God upon the earth was described by Christ Himself. It would be a time of great wonders and disasters when the land of Jerusalem would no longer be trodden down of the Gentiles.

Luke 21:24-26, 28, 31
And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

...when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

This was not to indicate that at the time of greatest tribulation a purely spiritual organization would appear to redeem men from bondage and prevent their destruction. The only kind of a kingdom that could intervene in the midst of the scenes above described would be a government of law under God, capable of accomplishing the great things that God has foretold.

Revelation 11:15
...The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

Daniel 7:27
And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Revelation 12:10
...Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

There can be no doubt about the coming of God's kingdom, and when this kingdom is set up it will be a government of law. The government of God is a government of law. Inasmuch as it will be the civil government of God, it will have to be governed by His civil law. He has given only one civil code in the history of the world, and we are informed that it is the one that will be in effect when His kingdom comes into power. It is of prime importance to have a knowledge of that law, because only those who ascribe to it will be permitted to have citizenship in God's political kingdom on this earth.

The greatest manifestation of power from on high ever witnessed by mortal men, took place at the time God revealed that law which was given as the constitution of His political government.

Deuteronomy 4:32-37
For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him.

Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt

In this manner and under these conditions, God gave the constitution of His political kingdom to a small, powerful nation, shortly after its deliverance from bondage. This political constitution was known as "the law of liberty." It is the only civil code that God has ever revealed to provide for the basic freedoms of His children. All Christians are required to conduct their lives in keeping with this law.

James 2:12, 13
So speak ye, and so do, as they that shall be judged by the law of liberty.

For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

The covenant that was established between God and His people at the time the political constitution of the Kingdom of God was revealed, was called the covenant of liberty. The people readily entered into that covenant because they heard God speak when He gave the most important portions of that law.

Exodus 19:9
And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever
....

The people were to believe Moses forever, as touching the law of civil liberty, because God was to give a law that would be eternal in its nature and which would be forever binding upon His people.

Exodus 19:16-19
And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

Exodus 20:1, 2; 18-22
And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

....

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

And the people stood afar off, and Moses drew near unto the thick darkness where God was.

And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

God caused this great fear to come upon the people as He began to give them His civil law, because it is by nature a life or death issue. True civil liberty always has been a life or death issue when there has been a dedicated people prepared to defend it. It was with this overwhelming manifestation of mighty power that God made His stand for freedom in the presence of His chosen people. After the great liberator and law-giver Moses had returned again to the people from talking with God, he reviewed to them all that God had spoken, including all the judgments of God's civil law. The people indicated their complete accep-

tance of that law, so Moses wrote it in a book, which was called the Book of the Covenant. This original covenant established between God and His chosen people was the covenant of civil liberty. To be numbered with His people men were required to uphold liberty and to obey the laws upon which true freedom is based. Failure to come to this standard is highly offensive unto God, and He has said that He is going to deal severely with those, in this age, who persist in following such a course.

Malachi 3:18; 4:1-4
Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

The primary features of God's civil law are called statutes and judgments. The statutes are the laws that define and forbid crime; and the judgments are the laws that prescribe punishment for crime. The dividing line between the righteous and the wicked is the law of liberty. God has said that he is going to re-establish the covenant of liberty that is based upon this law. He has said that He will be the God of those who receive this covenant and that upon this basis they will be His people.

Jeremiah 31:31-32
Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

God has said that He will begin to bring a state of law and order upon this earth by gathering the descendants of His ancient chosen people and uniting them as one nation or kingdom under the political standard of His civil law of statutes and judgments.

Ezekiel 37:21-23
Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

Ezekiel 37:24
...they shall also walk in my judgments, and observe my statutes, and do them.

Whether these statutes and judgments are upheld or not is the basis God has of determining whether people are on a criminal level or whether they are on a civil level. The law of civil liberty was the basis of determining whether the way of life or religion of a people was of God or of Baal. In other words, it was the basis of distinguishing between the worship of the true God and the worship of a false God. It has always been a life or death issue

pertaining both to this world and the world to come.

Deuteronomy 30:15-19
See, I have set before thee this day life and good, and death and evil;

In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.

But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

No man was to either add to the law of liberty or diminish from it.

Deuteronomy 4:1-2
Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live....

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God....

The commandments of God provide primarily for the freedom of men. True freedom is a condition where the natural, inherent rights of men are upheld by proper education in law and principle and are also protected by civil law enforcement that is based on just punishment for crime in keeping with the commandments of God.

Deuteronomy 7:9-12
Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

And repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face.

Thou shalt therefore keep the commandments, and the statutes and the judgments, which I command thee this day, to do them.

Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers.

The greatest political wisdom among nations is manifested by upholding the laws and principles of freedom that have been handed down from the Creator.

As Thomas Jefferson said:

He that gave us life gave us liberty.

He provided for the liberty of His children by strict laws. Being the author of life as well as the author of liberty, He necessarily was the author of the true law of liberty and established it by placing the entire nation of Israel under a blood covenant to uphold it.

Deuteronomy 4:5-14
Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

Keep therefore and do them: for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons;

Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto

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me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

And the Lord commanded me at that time to teach you statutes and judgments. . . .

It was upon the basis of this law of statutes and judgments, of which the Ten Commandments constitute the basic part, that the original covenant between God and the house of Israel was established. The altar upon which the blood of this covenant was sprinkled was the altar of liberty. The drops of blood sprinkled upon that altar symbolized the blood of the children of Israel both individually and collectively. The taking of that covenant, and agreeing before God to uphold and defend the law of liberty with their blood, established that law as the constitutional law of their nation.

Exodus 24:3-8

And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.

And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord.

And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient.

And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words.

If the children of Israel had not agreed to uphold fully the law of liberty, which is the least law of God's kingdom, no covenant could have been established between God and His chosen people. When God re-establishes His kingdom upon the earth, the same covenant will be in effect and the same law will be the constitutional law of that government. When the descendants of the Lord's ancient covenant people return to Him, it will be by way of obedience to the same civil law that He gave to their fathers through Moses, the great teacher and law-giver.

Deuteronomy 30:1-4, 8

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: . . .

And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.

The first step in returning to God is for men to repent of their sins wherein they violate God's civil law. If they will not obey the least law of God's kingdom, it is certain that they will not obey any higher law.

It will not be very difficult for those who seek God to find Him, for the knowledge of His civil law is readily available.

Deuteronomy 30:10-14

If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Before the judgments of God's civil law are applied (as foretold by the prophet Malachi) to the utter destruction of the wicked and ungodly, the gospel of the Kingdom of God must be proclaimed unto all nations, so that all men will be left without excuse.

Matthew 24:14

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; then shall the end come.

This gospel of the Kingdom of God must unconditionally include the constitutional law of God's Political Kingdom, because men can not be judged and condemned by that law without first knowing what it is. This is the law that will determine who will be subjects for destruction and who will not. . . .

Joel F. LeBaron

OUR RELATIONSHIP TO GOD

Protection of the individual in his right to freedom and liberty is the essence of Divine justice. Liberty under the law, however, can never be construed as a license to do as one pleases, disregarding the rights of others. In the exercise of personal freedom the law of the Lord protects the rights of individuals, regulating the relationship between men to insure justice for all. But there can be no true liberty nor real and lasting freedom for man unless men recognize God and Him only. God must come first in the thoughts and hearts of His people. Thus it is that His laws embrace, first of all, man's relationship to Him and afterwards man's relationship to his neighbor.

Codification of the Law

Deuteronomy is the codification of the law of the Lord by Moses, a system of laws which he admonished Israel to administer at all times. In this book there are no laws of ordinance or ritual. In chapter after chapter for over 600 verses there are set forth statutes and laws for individual, national and economic well-being. Fifteen verses only of this book cover the Ten Commandments, the perfect moral code which men have continually acknowledged.

The Ten Commandments

In these laws, the very first to be promulgated at Mount Sinai for Israel to keep and administer, is the admonition that God must be supreme in the life and activities of man. Idolatry and swearing are forbidden, while one day in seven is to be kept holy. Parents are to be honored and man must not commit violence, or wrong his fellow man. Thus the commandments required reverence and worship of God as well as love for one's neighbor.

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The Greatest Commandment

When Jesus was asked which was the greatest of all the commandments, He said, *"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."* (Mark 12:30) This same admonition had been given Israel by Moses (Deut 6:4-5) and this instruction covered the requirements of the first half of the Ten Commandments.

Directly following His statement as to which was the first and greatest of the commandments, Jesus then said, *"And the second is like unto it, Thou shalt love thy neighbour as thyself"* (Mat 22:39) wherein he quoted from a statement by Moses as recorded in Leviticus 19:18. This is the basic underlying principle of the last half of the Ten Commandments.

Love Fulfills the Law

Paul brings out the fact that the law will be kept if one truly loves his neighbor, saying, *"For he that loveth another hath fulfilled the law, For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfillment of the law."* (Rom 13:8-10) Thus the *love of one's neighbour* covers the requirements as set forth in the last half of the Ten Commandments, for one who truly loves will not violate any of these requirements.

The Golden Rule

Unless the law is being kept, men or nations are unable to keep the golden rule, *"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."* When the law of the Lord becomes the law of the land, however, destructive competition will have passed. Then and *only then* will the Golden Rule be in full operation. In that day the jungle law of the *"survival of the strongest"* will give place to the law of assisting thy neighbor: when everyone will help his brother, thus instituting a *competition of service* instead of for selfish advantage as at present.

The burden of the message of the Prophets as well as the underlying principle of the entire law of the Lord is a love of God and of your fellow man.

(Howard B. Rand, *"Digest of the Divine Law,"* pg 34,49,50,51)

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The Added Ritual

"Confusion" is the only word which explains the condition existing in the minds of so many Christians regarding the law, through the failure to recognize the ordinances as that *law which was added.* The *ritual* does not now have to be observed; but the *Commandments, Statutes,* and *Judgments* are still in operation and every man and nation will ultimately be compelled to observe and keep them. The day will yet come when God's people will be compelled to recognize the operation of these Divine Laws. Ezekiel prophesies of that time and says, "They shall also walk in my judgments, and observe my statutes, and do them." (Ezek 37:24)

[Howard B. Rand, *"Digest of the Divine Law,"* pg 10]

SECTION ONE

THE CIVIL DEPARTMENT

THE TEN COMMANDMENTS WITH THE STATUTES AND JUDGMENTS

I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages,...and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts....

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts.

(Mal 3:5,7)

God is actually the one true Lawgiver in the universe. Attributable to him are the physical laws governing material creation, inanimate things (Job 38:4-38; Ps 104:5-19) and animals. (Job 39:1-30) Man also, as a creation of God, is subject to His physical laws and, being a moral, rational creature, capable of reasoning and of spirituality, is equally subject to his moral laws. (Rom 12:1; I Cor 2:14-16) God's physical laws are unbreakable. (Jer 33:20,21)

One who goes contrary to the physical laws experiences immediate application of their sanctions. Likewise, the moral laws of God are irrevocable and cannot be circumvented or violated with impunity. They are as sure of enforcement as His natural laws, though the punishment may not be as immediately enforced. *"God is not one to be mocked. For whatever a man is sowing, this he will also reap."* (Gal 6:7; I Tim 5:24)

(Aid to Bible Understanding, pg 1045)

PART I

THE FIRST COMMANDMENT

I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. THOU SHALT HAVE NO OTHER GODS[1] BEFORE ME. *(Exo 20:2, 3; Deut 5:6, 7)*

A. TREASON Against God Forbidden:

1. Thou shalt worship no other god: for the Lord...is a jealous God....(Exo 34:14; See Deut 6:13-15)

2. ...make no mention of the name of other gods, neither let it be heard out of thy mouth. (Exo 23:13; See Jos 23:7)

3. Thou shalt not bow down to their gods, nor serve them....(Exo 23:24; See II Kings 17:35)

4. Thou shalt make no covenant with them nor with their gods....(Exo 23:32)

5. ...inquire not after their gods...for every abomination...have they done....(Deut 12:30-31; Deut 7:16)

Forbidden to Follow Apostasy of Members of Family

6. If thy brother...or thy son...or the wife of thy bosom, or thy friend...entice thee, saying, Let us go and serve other gods, which thou hast not known...thou shalt not consent unto him, nor hearken unto him.... (Deut 13:6-8)

A. Judgments:

1. He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed. (Exo 22:20)

2. If there be found among you...man or woman, that hath wrought wickedness...in transgressing his covenant, and hath gone and served other gods...thou shalt stone them with stones[2]....(Deut 17:2-5)

3. If thou shalt hear say in one of thy cities,...Certain men...are gone out...saying, Let us go and serve other gods, which thou hast not known;...

   Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly,... (Deut 13:13,15)

Judgments

4. Thou shalt not consent unto him;...neither shall thine eye pity him,...neither shalt thou conceal him: but thou shalt surely...stone him with stones, that he die;...

   And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you. (Deut 13:8,10-11)

1 Footnote: When Israel was organized as a nation God became their King, Legislator and Judge. (Isa 33:22) He gave them the..."*Ten Commandments*" as they are often called, setting forth the principles upon which the body of about 600 other laws was based. He began the "*Ten Commandments*" with the statement: "*I am the Lord thy God, which have brought thee out of the land of Egypt.*" (Ex 20:2) This serves as the primary reason for obedience to the entire Law. Disobedience was not only a violation of the law of the Head of government but also an offense against...God, and blasphemy of God was...treason. *[Aid to Bible Understanding, pg 395]*

2 Footnote: *Behold...The Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should [illegible] nation should dwindle and perish in unbelief.* (1 Nephi 4:13)

CONFIDENCIAL

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RELATED SUBJECTS

B. WORSHIP of Satan and Witchcraft Forbidden:

1. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God. (Lev 19:31)

2. ...neither shall ye use enchantment, nor observe times. (Lev 19:26)

3. **There shall not be found among you anyone...that useth divination, or an observer of times[3] or an enchanter, or a witch,[4]**

   Or a charmer or a consulter with familiar spirits, or a wizard, or a necromancer. (Deut 18:10-11)

4. **They shall no more offer their sacrifices unto devils, after whom they have gone a whoring. (Lev 17:7)**

5. When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards...it is because there is no light in them....(Isa 8:19,20)

B. Judgments:

1. Thou shalt not suffer a witch to live. (Exo 22:18)

2. A man...that hath a familiar spirit, or that is a wizard shall surely be put to death:...(Lev 20:27)

3. The soul that turneth after such as have familiar spirits, and after wizards,...I will set my face against that soul, and will cut him off....(Lev 20:6)

4. I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers: (Micah 5:12)

5. **I will be a swift witness against the sorcerers, and against the adulterers....(Mal. 3:5; See Acts 13:6-11)**

6. ...whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone:...(Rev. 21:8)

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.

(I Sam 15:22,23)

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3 Footnote: **Divination and Astrology** – Practitioners of divination believe that superhuman gods reveal the future to those trained to read and interpret certain signs and omens, which, they say, are communicated in various ways: By celestial phenomena (the position and movement of stars and planets, eclipses, meteors), by terrestrial physical forces (wind, storms, fire), by behavior of creatures (howling of dogs, flight of birds, movement of snakes),...by the lines in the palm of the hand, by the casting of lots, and by the "spirits" of the dead. *[ABU, pg 456]*

Some English versions translate the original Aramaic word *gezar* as "soothsayers." (Dan 2:27; 4:7; 5:7,11) This astrological cult consisted of those "who, from the position of the stars at the hour of birth, by various arts of computation and divining, determined the fate of individuals." Astrology is essentially polytheistic; its birth in the lower Mesopotamian valley dates back to shortly after the Flood when men turned away from the pure worship of the Lord. The name "Chaldean" in time became practically synonymous with "astrologer." *[ABU, pg 155]*

4 Footnote: **Witchcraft and Spiritualism** – Witchcraft was an appeal to a power alien from God. So it was accounted rebellion against the Lord...Satan's design in spiritualism is,...to supersede Scripture with another authority (viz. spirit communications) in matters of faith. Satan and his demons are the real speakers in these pretended communications from the spirits of the dead. The "associate spirit" of spiritualism answers to the Scripture "familiar spirit" of the wizards. The pythoness and the witch of Endor were each a "medium" between the consulters and the powers of darkness.

Spiritualism is virtually condemned in Deut 18:10; II Kings 17:17; 21:6. Saul's disobedience and rebellion against God's will led him,...at last to consult the witch of Endor; Samuel's words as to his disobedience in the case of Amalek proving prophetical, *"rebellion* is as the sin of *witchcraft*, and stubbornness is as iniquity and idolatry" (I Sam 15:23; compare 28:3-20) "So Saul died for his transgression (evasion of obedience)...and also *for asking counsel of one that had a familiar spirit, to inquire of it."* (I Chron 10:13) *[Fausset's Bible Dict, pg 174]*

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PART II

THE SECOND COMMANDMENT

THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE,[1] or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.
(Exo 20:4-6; Deut 5:8-10)

A. WORSHIP of Idols Forbidden:

1. Turn ye not unto idols, nor make to yourselves molten gods:...(Lev 19:4; See Exo 34:17)

2. Ye shall make you no idols nor graven image,... neither shall ye set up any image of stone in your land, to bow down unto it....(Lev 26:1)

3. Take...heed...lest ye corrupt yourselves, and make you a graven image....(Deut 4:15-16)

4. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. (Exo 20:23)

5. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it:...(Deut 7:26)

A. Judgments:

1. ...they have made them a molten calf...Thus saith the Lord...slay every man....(Exo 32:8,27)

2. [When ye] shall corrupt yourselves, and make a graven image,...[ye] shall utterly be destroyed. (Deut 4:25-26)

3. I will...cut down your images, and cast your carcasses upon the carcasses of your idols....(Lev 26:30)

4. ...he that is taken with the accursed thing shall be burnt with fire, he and all that he hath:...(Josh 7:15)

5. Cursed be the man that maketh any graven or molten image...and putteth it in a secret place.....(Deut 27:15)

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1 Footnote: **There are two degrees in idolatry**...the worst, that of having other gods besides Jehovah the one and only God, the first commandment is directed. Against the less flagrant degree, worshipping the true God under the form of an image or symbolic likeness, representing any of His attributes, the second commandment is directed....Aaron's calf worship...violated the second [commandment]. (Compare I Kings 16:30; II Kings 10:26-28,31; 17:7-23) The Roman and Greek Catholics violate the second commandment in the adoration of the *"eucharistic mass,"* the bowing before images, etc., and go perilously near violating the first in the Divine titles wherewith they invoke the Virgin Mary....Polytheism ancient and modern is willing to grant the Lord the first place among deities; but He will have none "in His presence" which is *everywhere*.

The penalty of overt idolatry, as being treason against God, was death. The offender's nearest relatives must denounce him, and even be first to stone him (Exo 22:20; Deut 13:2-10; 17:2-5) Especially Moloch's worship with human sacrifices and passing through the fire entailed death as the penalty. The Canaanites were exterminated for it (Exo 34:15,16; Deut 7; 12:29-31; 20:17) Israel's disasters were punishment of their idolatry. (Jer 2:17) Saul lost his throne, Achan his life, and Hiel his family, for retaining or restoring aught of a people doomed for idolatry (I Sam 15; Josh 7; I Kings 16:34) *[Fausset's Bible Dict., pg 304, 305]*

RELATED SUBJECTS

B. Examples of HEATHEN Idols:

1. They forsook the Lord and served Baal and Ashtaroth...(Judg 2:13; see ch 3:6-8)

Baal-Peor, Chemosh - Moabite gods;
Dagon - Philistine god;
Diana - Ephesian goddess.

Baal, the supreme male divinity of the Phoenician and Canaanitish nations, as ASTORETH was their female divinity. [New Standard Reference Bible]

C. HUMAN Sacrifice Forbidden:

1. Thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God:... (Lev 18:21; see Jer 19:3-15)

2. There shall not be found among you anyone that maketh his son or his daughter to pass through the fire,...(Deut 18:10; see Ps 106:36-38)

Molech (Melek, king). The chief god of the Phoenicians - mentioned as the god of the Ammonites. Human sacrifices (infants) were offered up to this idol. [Smiths Bible Dictionary]

D. HEATHEN Images and Shrines to Be Destroyed:

1. Ye shall destroy their altars, break their images, and cut down their groves. (Exo 34:13; see Exo 23:24))

2. Ye shall...destroy all their pictures and...all their molten images, and pluck down all their high places. (Num 33:52)

3. The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them,...for it is an abomination to the Lord. (Deut 7:25)

4. Ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods,....(Deut 12:3)

B. Judgments:

1. [Because] they have built also the high places of Baal...I will cause them to fall by the sword... (Jer 19:5,7)

2. ...Slay ye every one...that were joined unto Baal-peor. (Num 25:5)

C. Judgments:

1. [Whosoever] giveth any of his seed unto Molech; he shall surely be put to death:...(Lev 20:2)

2. If the people...hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: then I will set my face against [them], and will cut [them] off,...(Lev 20:4-5)

Forms of Idolatry—Acts of idolatry referred to in the Bible included such revolting practices as ceremonial prostitution, child sacrifice, drunkenness and self-laceration to the point of causing blood to flow. (I Kings 14:24; 18:28; Jer 19:3-5; Hos 4:13,14; Amos 2:8) Idols were venerated by partaking of food and drink (Ex 32:6; I Cor 8:10), by bowing and sacrificing to them, by song and dance and even by a kiss. (Ex 32:8,18,19; I Kings 19:18; Hos 13:2) Idolatry was also committed by arranging a table of food and drink for false gods (Isa 65:11), by making drink offerings, sacrificial cakes and sacrificial smoke (Jer 7:18; 44:17) and by weeping in religious ceremony. (Ezek 8:14) *[ABU, pg 809]*

PART III

THE THIRD COMMANDMENT

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; for the Lord will not hold him guiltless that taketh his name in vain.[1] *(Exo 20:7; Deut 5:11)*

A. BLASPHEMY Against God Forbidden:[1]

1. Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God:...(Lev 19:12; See Lev 18:21;20:3)

2. Neither shall ye profane my holy name, but I will be hallowed among the children of Israel:...(Lev 22:32)

3. They shall be holy unto their God, and not profane the name of their God:...(Lev 21:6)

4. Thou shalt not revile against God, nor curse the ruler of thy people. (Exo 22:28 IV)

A. Judgments:

1. He that blasphemeth the name of the Lord, he shall surely be put to death,..and all the congregation shall certainly stone him:

...as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. (Lev 24:16)

2. And the Lord spake unto Moses, saying, Bring forth him that hath cursed [blasphemed the name of the Lord] without the camp;...and let all the congregation stone him. (Lev 24:14)

3. This is the curse that goeth forth,...it shall enter into the house of him that sweareth falsely by my name:....(Zec 5:3,4)

1 Footnote: **Blasphemy**—The great majority of Israelites became guilty of disrespectful murmuring against the Lord, resulting in their being sentenced to wander during forty years and, for those from twenty years old upward, to die in the wilderness. (Num 14:1-4,11,23,29; Deut 1:27,28,34-39) Their blasphemous attitude brought them to the point of talking of stoning God's faithful servants. (Num 14:10) While the abusive speech of Korah, Dathan and Abiram was actually directed against God's representatives, Moses and Aaron, yet, before God's execution of these men, and those of their households before their tents, Moses told those observing that "you will then know for certain that these men have *treated Jehovah disrespectfully*," by disdaining his theocratic appointments. (Num 16:1-3, 30-35)

Even where there were no spoken expressions against God, one's actions against the laws of God's covenant evidently could constitute a "speaking abusively of the Lord" or blaspheming him. Thus, while merciful consideration was given to the unintentional violator of God's law, the individual committing deliberate, willful offenses, whether native Israelite or alien resident, was to be put to death as having spoken abusively of Jehovah and having despised his word and commandment. (Num 15:27-31; compare Deut 31:20; Neh 9:18,26) *[Aid to Bible Understanding, pg 239]*

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RELATED SUBJECTS

B. PROPHETS Who Speak Presumptuously:

1. When a prophet speaketh in the name of the Lord, if the thing follow not...the prophet hath spoken it presumptuously: thou shalt not be afraid of him. (Deut 18:22)

False Christs and False Prophets

2. **There are certain men crept in unawares....ungodly men, turning the grace of our God into lasciviousness, and denying...our Lord Jesus Christ.** (Jude 1:4)

3. **Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.** (Mat 7:15)

4. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. (Acts 20:29)

5. Take heed that no man deceive you. For many shall come in my name saying, I am Christ; and shall deceive many. (Mat 24:5)

6. There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Mat 24:24; see Mark 13:21,22)

7. **Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?**

   Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit,... Wherefore by their fruits ye shall know them.(M 7:16)

B. Judgments:

1. The prophet which shall presume to speak a word in my name, which I have not commanded...even that prophet shall die. (Deut 18:20-22)

2. If there arise among you a prophet...saying, Let us go after other gods, which thou hast not known...that prophet...shall be put to death. (Deut 13:1-5, See Jer 14:14-16)

2 Footnote: The three essentials for establishing the credentials of the true prophet, as given through Moses, were: the true prophet would speak in the Lord's name; the things foretold would come to pass (Deut 18:20-22); and his prophesying must promote true worship, being in harmony with God's revealed word and commandments. (Deut 13:1-4) The last requirement was probably the most vital and decisive, for an individual might hypocritically use God's name and, by coincidence, his prediction might see fulfillment. But the true prophet was not solely or even primarily a prognosticator....Rather, he was an advocate of righteousness, and his message dealt primarily with moral standards and their application.

He expressed God's mind on matters. (Isa 1:10-20; Mic 6:1-12) Hence, it was not necessary to wait perhaps for years or generations to determine whether the prophet was true or false by fulfillment of a prediction. If his message contradicted God's revealed will and standards he was false. Thus, a prophet who foretold peace for Israel or Judah at a time when the people were engaging in disobedience to God's Word and Law, of necessity was false. (Jer 6:13,14; 14:11-16) Jesus' later warning concerning false prophets paralleled that of Moses. Though using his name, and giving "signs and wonders to lead astray," their fruits would prove them "workers of lawlessness." (Mat 7:15-23; Mark 13:21-23; compare II Peter 2:1-3; I John 4:1-3) *[Aid to Bible Understanding, pg 1348]*

PART IV

THE FOURTH COMMANDMENT

REMEMBER THE SABBATH DAY TO KEEP IT HOLY:

Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God:[1] in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. *(Exo 20:8-11; Deut 5:12-15)*

A. DESECRATION of The Sabbath Forbidden:

1. Ye shall keep my sabbaths, and reverence my sanctuary:...(Lev 19:30; See Lev 26:2)

2. ...Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations;...(Exo 31:13)

3. **The children of Israel shall keep the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever:...**(Exo 31:16,17; See Ezek 20:20)

4. Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. (Exo 23:12)

5. ...the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings.[2] (Lev 23:3)

6. ...they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths. (Ezek 44:24)

A. Judgments:

1. Ye shall keep the sabbath;...everyone that defileth it shall surely be put to death:...(Exo 31:14)

   ...whosoever doeth any work in the sabbath day, he shall surely be put to death. (Exo 31:14,15)

2. ...on the seventh day there shall be to you an holy day...whosoever doeth work therein shall be put to death. (Exo 35:2; See Num 15:32-36)

3. ...they found a man that gathered sticks [wood] upon the sabbath day [rebelling against the law of God] ...And the Lord said unto Moses, the man shall surely be put to death:...(Num 15:32-35)

1 Footnote: The Hebrews began their day in the evening, after sunset, and ended it the next day at sunset. The day, therefore, ran from evening to evening. *"In the ninth day of the* [seventh] *month at even, from even unto even, shall ye celebrate your sabbath."* (Lev 23:32) This follows the pattern of the Lord's creative days, *"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."* (Gen 1:5) *[ABU, pg 428]*

2 Footnote: *And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.* (Neh 13:19)

RELATED SUBJECTS

B. BUYING AND SELLING on the Sabbath Forbidden

1. Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem;

   Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day. (Jer 17:21, 22)

2. They...entered into...an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes....

   And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day....(Neh 10:29, 31)

C. COOKING on the Sabbath Forbidden:

1. This is that which the Lord hath said: Tomorrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe....[3](Exo 16:23) Ye shall kindle no fire throughout your habitations upon the sabbath day. (Exo 35:3)

D. SIX DAYS Shalt Thou Labor

1. Six days thou shalt labour, and do all thy work.... (Deut 5:13; see Ecc 9:10)

2. Six days thou shalt do thy work, and on the seventh day thou shalt rest:...(Exo 23:12)

3. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord:...(Exo 35:2; See Deut 5:13; Lev 23:3)

B. Judgments:

1. If ye will not hearken unto me to hallow the sabbath day, and not to bear a burden;...then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. (Jer 17:27)

D. Judgments:

1. The hand of the diligent shall bear rule: but the slothful shall be under tribute. (Prov 12:24; See 24:30-34)

2. ...we commanded you, that if any would not work, neither should he eat. (II Thes 3:10-12)

3. If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. (I Tim 5:8)

3 **Preparation**—A name applied to the day preceding the weekly sabbath, during which the Jews prepared for the sabbath. When the Lord began to provide manna in the wilderness he directed that a double portion be collected on the sixth day, since the people were not to gather manna on the sabbath, or seventh day. So, in preparation for the weekly sabbath, the Jews collected and baked or boiled extra manna. (Ex 16:5,22-27) In time the "day before the sabbath" came to be termed Preparation, as Mark explained. (Mark 15:42)

(Somewhat similarly, in German *Samstag* [Saturday] is also called *Sonnabend* [literally, "Sun evening"] or "evening before Sunday.") The Jewish Preparation day would end at sundown...at which time the sabbath would commence, the Jewish day running from evening to evening. On Preparation [day] the people prepared meals for the next day, the sabbath, and completed any other pressing work that could not wait until after the sabbath. (Ex 20:10) *[Aid to Bible Understading, pg 1334]* [Further laws pertaining to the Sabbath, continued on page 105]

PART V

THE FIFTH COMMANDMENT

HONOR THY FATHER AND THY MOTHER: that thy days may be long upon the land that the Lord thy God giveth thee.[1] *(Exo 20:12; Deut 5:16)*

A. REBELLION Against Parents Forbidden:

1. Honor thy father and mother;...that it may be well with thee, and that thou mayest live long on the earth. (Eph 6:2,3; See Col 3:20; I Tim 5:4)

2. Hear, ye children, the instruction of a father, and attend to know understanding. (Prov 4:1)

3. ...hear the instruction of thy father, and forsake not the law of thy mother: (Prov 1:8; See Prov 3:1,2; 13:1)

4. ...keep thy father's commandment, and forsake not the law of thy mother: (Prov 6:20; See Jer 35:18,19)

5. Ye shall fear every man his mother, and his father, and keep my sabbaths:...(Lev 19:3; See Deut 27:16)

A. Judgments:

1. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother,...the men of his city shall stone him with stones....(Deut 21:18-21)

2. He that smiteth his father or his mother, shall be surely put to death. (Exo 21:15; See Prov 20:20)

3. Everyone that curseth [revileth] his father, or his mother, shall be surely put to death:...his blood shall be upon him. (Lev 20:9; See Exo 21:17; see Mat 15:4)

1 Footnote: In giving the Ten Commandments to Israel, God gave attention to the integrity of the family unit. "Honor your father and your mother" is the fifth commandment,...A child rebellious against his parents was as one rebellious against the governmental arrangement established by God as well as against God himself. *[ABU, pg 564]*

Children were to regard their parents with the greatest respect. The rod of parental authority was firmly exercised. (Prov 22:15) It was to be used in love, but discipline was severe for the disobedient child. (Prov 13:24; 23:13,14) A child who cursed or struck his parents could be put to death. (Lev 20:9; Exo 21:15) An incurably rebellious older son was to be stoned. (Deut 21:18-21) Therefore, any tendency in the nation toward juvenile delinquency or disrespect of parental authority would be greatly retarded by the punishment inflicted upon such offenders. (Exo 21:15,17; Mat 15:4; Mark 7:10) *[Aid to Bible Understanding, pg 312,488]*

Wise parents do not hold back the rod and reproof, but by discipline and counsel protect their children against delinquency. (Prov 29:15) The wise wife contributes greatly to the success and happiness of the family. (Prov 14:1; 31:26) Children who wisely submit to parental discipline bring joy and honor to the family, upholding its reputation against slander or accusation, and give proof to others of their fathers' wisdom and training. (Prov 10:1; 13:1; 15:20; 23:24,25; 27:11) *[Aid to Bible Understanding, pg 1664]*

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RELATED SUBJECTS

B. PARENTS' Responsibility to Discipline Children:

1. ...ye shall command your children to observe to do all the words of this law... because it is your life, and through this thing ye shall prolong your days in the land,... (Deut 32:46,47)

2. If a man have a stubborn and rebellious son...then shall his father and his mother...bring him unto the elders of his city....(Deut 21:18-21)

3. ...he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment;...(Gen 18:19)

4. ...One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) (I Tim 3:4,5)

5. As a man chasteneth his son, so the Lord thy God chasteneth thee. (Deut 8:5) Whom the Lord loveth he correcteth; even as a father the son in whom he delighteth. (Prov 3:12; see Rev 3:19)

6. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

   Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness,...(Heb 12:7)

(Further Laws on Honoring thy Father and Mother, cont'd, pg 130)

B. Judgments:

1. ...I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. (I Sam. 3:13)

2. Wherefore...honorest thy sons above me...? Behold, the days come, that I will cut off thine arm, and the arm of thy father's house,...(I Sam. 2:29,31)

3. Remember ye the law of Moses my servant, which I commanded unto him in Horeb...with the statutes and judgments.

   Behold...[Elijah] shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Mal 4:4-6)

2 Footnote: As God's representative, the father is responsible to see that God's principles are taught to his household. (Gen 18:19; Eph 6:4; Deut 6:6,7) His teaching and disciplinary duties also include personal instructions and commands, which the mother assists in carrying out. (Prov 1:8; 6:20) The God-fearing father has great love for his children and exhorts and consoles them with great tenderness. (I Thess 2:11; Hos 11:3) So that they might walk in the right way he disciplines them, corrects and reproves them. (Heb 12:9; Prov 3:12) He finds pleasure in his sons and especially does he rejoice when they display wisdom. *[Aid to Bible Understanding, pg 569]*

Parents must act as judge of their children's actions, words, and attitudes. It is a part of the responsibility of anyone in a God-ordained position of rulership to judge every violation of God's law committed by those under their authority. The parents' authority is represented by their word. Their word is law as far as the child is concerned. When a child knowingly or unknowingly commits a wrong, his parents must declare the issue as being wrong....When parents do not rebuke the wrong their children commit, they are actually condoning wrong doing. Parents who tolerate unrighteous behavior promote unrighteousness and abdicate [renounce] their responsibility. *[What the Bible Says About Child Training, pg 220]*

PART VI

THE SIXTH COMMANDMENT

THOU SHALT NOT KILL.[1]

(Exo 20:13; Deut 5:17)

A. SHEDDING Innocent Blood Forbidden:

1. ...the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. (Num 35:33)

2. Keep thee far from a false matter; and the innocent and righteous slay thou not:...(Exo 23:7)

3. Ye shall take no satisfaction [consideration] for the life of a murderer, which is guilty of death.... (Num 35:31)

A. Judgments:

1. Whoso sheddeth man's blood, by man shall his blood be shed:...(Gen 9:6)

2. He that smiteth a man, so that he die, shall be surely put to death. (Exo 21:12; See Lev 24:17; Deut 27:25)

3. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses:...(Num 35:30;

4. If a man come presumptuously upon his neighbor, to slay him with guile; thou shalt take him from mine altar, that he may die. (Exo 21:14)

5. If he thrust him of hatred,...or in enmity smite him with his hand that he die; he that smote him shall surely be put to death;...(Num 35:20-21)

6. If any man hate his neighbor...and smite him mortally that he die...the elders of his city shall...deliver him into the hands of the avenger...that he may die.

   Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee. (Deut 19:11-13; see 21:1-9)

1 Footnote: The Mosaic law...included extensive legislation regarding the taking of human life. It differentiated between deliberate and accidental slaying. Factors considered as weighing against one claiming to be an accidental manslayer were: If he (1) had been a former hater of the slain person (Deut 19:11,12; compare Joshua 20:5), (2) had lain in wait for the victim (Num 35:20,21) or (3) had used an object or implement capable of inflicting a mortal wound. (Num 35:16-18). Even slaves, if killed while being beaten by their masters, were to be avenged. (Ex 21:20) Whereas the death penalty was prescribed for deliberate murderers and a ransom was ruled out in their case, unintentional manslayers could preserve their lives by availing themselves of the safety accorded them in the cities of refuge. (Ex 21:12,13; Num 35:30,31; Josh 20:2,3) *[Aid to Bible Understanding, pg 1190]*

B. ABORTION Forbidden:

1. Children are an heritage of the Lord: and the fruit of the womb is his reward.[2] (Psa 127:3)

2. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee,...(Jer 1:5)

3. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all. (Eccl 11:5)

Instances of Infanticide:

4. And the king of Egypt spake to the Hebrew midwives,...And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. (Exo 1:15,16; See Acts 7:17-19)

5. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

   Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be conforted, because they are not. (Mat 2:16-18)

(Further Laws on Criminal Abuse, cont'd on pg 35)

B. Judgments:

1. If men strive, and hurt a woman with child so that her fruit depart from her,...he shall surely be punished, according as the woman's husband will lay upon him;...

   If any mischief follow, then thou shalt give life for life,...burning for burning, wound for wound, stripe for stripe. (Exo 21:23-25)

2. Cursed be he that taketh reward to slay an innocent person....(Deut 27:25)

2 Footnote: Deliberately to induce abortion or miscarriage by artificial means, by the use of drugs or by medical operation, the sole purpose of which is to avoid the birth of an unwanted child, is an act of high crime in the sight of God. Life as a precious gift from God is sacred. Hence God's law to Moses protected the life of an unborn baby against more than criminal abortion, for if in a fracas between men a pregnant woman suffered an accident fatal to the child, *"He shall be surely punished."* (Ex 21:22-25) Dr. J. Glenn comments: "The viable embryo in the uterus is a human individual, and therefore destroying it, is a violation of the sixth commandment."

Properly viewed, the fruitage of the womb is a blessing of Jehovah. (Lev 26:9; Ps 127:3) Hence in promising to prosper Israel, God gave assurance of successful culmination of pregnancy and the bringing forth of children, saying: *"Neither a woman suffering an abortion nor a barren woman will exist in your land."* (Ex 23:26) *[Aid to Bible Understanding, pg 22]*

PART VII

THE SEVENTH COMMANDMENT

THOU SHALT NOT COMMIT ADULTERY.[1]

(Exo 20:14; Deut 5:18)

A. DESTRUCTION of the Family Unit Forbidden

1. Thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her. (Lev 18:20)

2 He that goeth in to his neighbor's wife; whosoever toucheth her shall not be innocent. (Prov 6:29)

3. Whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. (Prov 6:32,33; See Job 31:9-12)

B. RAPE Forbidden:

A. Judgments:

1. ...he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death. (Lev 20:10)

2. If a man be found lying with a woman married to an husband, then they shall both of them die,... (Deut 22:22)

3. If a damsel...be betrothed unto an husband, and a man find her in the city, and lie with her;...ye shall stone them with stones....(Deut 22:23,24)

B. Judgments:

1. If a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only... shall die;...(Deut 22:25)

1 Footnote: The Lord's law separated Israel and raised the moral status of marriage and family life to a much higher level than that of the surrounding nations. Under the law of Moses the penalty for adultery was death for both guilty parties: "In case a man is found lying with a woman owned by an owner, both of them must then die together." This applied even to a betrothed woman, it being considered that she had committed adultery if she had relations with a man other than the one to whom she was duly engaged. (Deut 22:22-24) *[Aid to Bible Understanding, pg 39]*

...While the seventh commandment, in forbidding adultery, served to safeguard the family unit, the tenth commandment, by forbidding wrong desires, further protected the integrity of one's own family, as well as the other man's house and family. *[Aid to Bible Understanding, pg 564]*

...The law code, *"thou shalt not commit adultery,"* is summed up in this word, namely, *"Thou shalt love thy neighbor as thyself."* There can be no hypocrisy in this matter...(Rom 13:9; 2:22) Jesus broadened out the matter of adultery, saying: *"Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."* (Mat 5:27,28) *[Aid to Bible Understanding, pg 39]*

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RELATED SUBJECTS

C. PROSTITUTION and Whoredom Forbidden:

1. There shall be no whore of the daughters of Israel...Thou shalt not bring the hire of a whore ...(Deut 23:17,18)

2. Do not prostitute thy daughter, to cause her to be a whore;...(Lev 19:29; See Prov 6:24-26)

3. They shall not take a wife that is a whore, or profane;...(Lev 21:7)

4. Neither shall he profane his seed among his people:...(Lev 21:15)

5. Give not thy strength unto women, nor thy ways to that which destroyeth kings. (Prov 31:3)

C. Judgments:

1. ...if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.[2] (Lev 21:9; See Gen 38:24)

2. If the tokens of virginity be not found...they shall bring out the damsel to the door of her father's house, and...shall stone her with stones....

Because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you. (Deut 22:20,21)

(Crimes of Immorality, continued on pg 33)

2 Footnote: Adultery was prohibited by the seventh commandment (Ex 20:14; Deut 5:18); the penalty was death for both parties. (Lev 20:10) The girl found guilty of having married under the false pretense of virginity was to be put to death. (Deut 22:13-21) The engaged girl who committed fornication with another man was considered the same as an adulterous wife, and was put to death. (Deut 22:23,24) The single girl who committed fornication was to be married to the man who seduced her unless the father refused to permit the marriage. (Ex 22:16,17; Deut 22:28,29)....A [man]...was forbidden by the law to marry a prostitute, and the daughter...who committed prostitution was to be put to death....(Lev 21:7,9,14) *[Aid to Bible Understanding, pg 1351]*

PART VIII

THE EIGHTH COMMANDMENT

"THOU SHALT NOT STEAL"

(Exo 20:15; Deut 5:19)

A. FRAUD or Theft Forbidden:

1. Ye shall not steal, neither deal falsely, neither lie one to another....Thou shall not defraud thy neighbor, neither rob him:...(Lev 19:11,13)

2. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. (Lev 19:35; See Deut 25:13-15)

3. When thou comest into thy neighbor's vineyard,... thou shalt not put any [grapes] in thy vessel. (Deut 23:24)

4. ...thou shalt not move a sickle unto thy neighbor's standing corn. (Deut 23:25)

5. Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance,...(Deut 19:14; See Deut 27:17)

6. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good,...(Eph 4:28)

7. The wicked borroweth and payeth not again:... (Psalm 37:21)

A. Judgments:

1. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. (Exo 22:1)

2. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double. (Exo 22:4)

3. If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. (Exo 22:7)

4. For all manner of trespass, whether it be for...sheep, for raiment, or for any manner of lost thing...whom the judges shall condemn, he shall pay double unto his neighbor. (Exo 22:9)

1 Footnote: (Deut 5:19; Mat 19:18) A thief had to make twofold, fourfold or as much as fivefold compensation, depending upon what the Law outlined. If he could not do so, he was sold into slavery, regaining his freedom upon making full compensation. (Ex 22:1-12)...While the thief who steals for hunger's sake may not be as reprehensible as one who,...steals out of greed...(Josh 7:11,20,21; Prov 6:30; Mat 15:19; John 12:4-6), those desiring God's approval cannot be guilty of thievery. (Isa 61:8; Rom 2:21)...."*Love worketh no ill to his neighbor*";...(Rom 13:9,10; Mat 22:39; Jas 2:8) Any thief wanting to live under God's kingdom must repent...and learn to do hard work for a living. (I Cor 6:10; Eph 4:28; I Pet 4:15) *[Aid to Bible Understanding, pg 1594]*

RELATED SUBJECTS

B. SERVITUDE for Restitution of Theft:

1. If thy brother...be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond servant:

   But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of Jubilee:...(Lev 25:39,40; see 25:47-55; Prov 29:24)

C. BREACH of Trust:

1. Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. (Deut 22:1,2)

2. In like manner shalt thou do to his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's,...(Deut 22:3,4; See Exo 23:4,5)

B. Judgments:

1. If a thief be found breaking up...he should make full restitution; if he have nothing, then he shall be sold for his theft.[2](Exo 22:2,3)

C. Judgments:

1. If a soul...have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:...

   Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth,...(Lev 6:2,3,5; See Num 5:5-7)

2 Footnote: The sanctions for offenses were designed to give relief and compensation to the victim of a thief or damager of property. If the thief could not pay the stipulated amount he could be sold as a servant, either to the victim or to another, thus reimbursing the victim and making the criminal work for his upkeep, so that the State would not have him on its hands, as is the case where imprisonment is practiced. These laws were just and served toward the rehabilitation of the criminal. – (Ex. 22:1-6) *[Aid to Bible Understanding, pg 396]*

PART IX

THE NINTH COMMANDMENT

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR[1] *(Exo 20:16; Deut 5:20)*

A. FALSE Accusations Forbidden:

1. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. (Exo 23:1)

2. Ye shall...neither deal falsely, neither lie one to another. And ye shall not swear by my name falsely,... (Lev 19:11,12)

3. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor:...(Lev 19:16)

4. Be not a witness against thy neighbor without cause; and deceive not with thy lips. (Prov 24:28; See 25:18)

5. Let none of you imagine evil in your hearts against his neighbor; and love no false oath:...(Zec 8:17)

6. If a false witness rise up against any man to testify...that which is wrong; both,...shall stand...before the priests and the judges,...(Deut 19:16,17)

A. Judgments:

1. ...if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him, as he had thought to have done unto his brother;...

   And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

   Thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot. (Deut 19:18-21)

2. Whoso privily slandereth his neighbor, him will I cut off: He that worketh deceit shall not dwell within my house:...(Psalm 101:5,7; See Prov 19:9)

3. I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against... false swearers, and against those that...fear not me, saith the Lord of hosts. (Mal 3:5; See Rev 12:10,11)

1 Footnote: Witnesses were commanded by the Law to speak the truth (Exo 20:16; 23:7), and were [usually]...put under oath. (Mat 26:63).....Since those in a legal case before the judges...were considered as standing before the Lord, witnesses were to recognize that they were accountable to God. (Exo 22:8; Deut 1:17; 19:17)

A witness was not to accept a bribe nor to allow anyone wicked to persuade him to speak untruthfully or to scheme violence. (Exo 23:1,8) He was not to let his testimony be swayed by pressure of a crowd or by the wealth of poverty of those involved in the case. (Exo 23:2,3) Even the closest family relationship was not to hold one back from testifying against a violator of the law, such as an apostate or rebellious one. (Deut 13:6-11; 21:18-21; Zech 13:3) One who proved to be a false witness received the punishment that the person accused would have received if found guilty. (Deut 19:17-21)

If a person was a witness to apostate acts, sedition, murder, which defiled the land, and certain other serious crimes, he was under obligation to report it and to testify to what he knew, [or be guilty of the same] (Lev 5:1; Deut 13:8; compare Prov 29:24; Esther 6:2) One witness was not enough to establish a matter, however. Two or more were required. (Num 35:30; Deut 17:6; 19:15; compare John 8:17,18; 1 Tim 5:19; Hebrews 10:28) *[Aid to Bible Understanding, pg 1053]*

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B. UNRIGHTEOUS Judgment Forbidden:

1. If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked. (Deut 25:1)

2. Judge not according to the appearance, but judge righteous judgment....Doth our law judge any man before it hear him and know what he doeth? (John 7:24,51; see Prov 18:13)

3. **Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's:(Deut 1:17)**

4. ...thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness thou shalt judge thy neighbor. (Lev 19:15)

5. If ye have respect to persons ye commit sin, and are convinced of the law as transgressors....So speak ye, and so do, as they that shall be judged by the law of liberty. (James 2:9,12)

(See Laws on Legal Procedure, pg 58)

B. Judgments:

1. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord. (Prov 17:15)

2. ...if the witness be a false witness, and hath testified falsely against his brother; [or if a man be a false judge and hath judged his brother falsely]; then shall ye do unto him, as he had thought to have done unto his brother;... (Deut 19:18)

3. **Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!**

Woe unto them that are wise in their own eyes, and prudent in their own sight!...which justify the wicked **for reward, and take away the righteousness of the** righteous from him!

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: **because they have cast away the law of the Lord...** (Isa 5:20-24)

2 Footnote: Many are the admonitions against the perversion of judgment, taking of bribes, or partiality. (Exo 23:6-8; Deut 1:16,17; 16:19; Prov 17:23; 24:23; 28:21; 29:4) A poor man was not to be favored merely because he was poor, nor was the rich man to be given advantage over the poor. (Lev 19:15) The rights of the alien resident were to be regarded and they were not to be treated unjustly. The judges were not to oppress such ones, nor widows and orphans, who seemed to have no protector,... *[Aid to Bible Understanding, pg 384]*

PART X

THE TENTH COMMANDMENT

THOU SHALT NOT COVET[1] thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. *(Exo 20:17; Deut 5:21)*

A. CONTEMPLATION of Crime Forbidden:

1. ...Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. (Luke 12:15)

2. Let your conversation be without covetousness; and be content with such things as ye have:...(Heb 13:5)

3. Out of the heart proceed evil thoughts,...adulteries, fornications, thefts,...blasphemies: these are the things which defile a man:...(Matt 15:19,20)

4. ...he that hateth covetousness shall prolong his days. (Prov 28:16)

A. Judgments:

1. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. (Isa 57:17; see Josh 7:20-26)

2. Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness,...(Jer 8:10; See Job 31:9-12)

3. Woe to him that increaseth that which is not his...Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high,... (Hab 2:6,9)

4. Woe to them that devise iniquity, and work evil... And they covet fields, and take them by violence; and houses, and take them away:...

Therefore thus saith the Lord; Behold, against this family do I devise an evil, from which ye shall not remove your necks;...(Micah 2:1-3)

1 Footnote: Covetousness is idolatry (Col 3:5), since the object of an individual's cravings diverts affection away from the Creator and thus, in effect, becomes an idol. Instead of serving the Lord God in faithfulness, a person can become a slave to his...fleshly desire or appetite, and make this his god. (Rom 16:18; Phil 3:18,19) Since love for the Creator is demonstrated by obedience (1 John 5:3), rebellion and pushing ahead presumptuously [willfully breaking the law] are comparable to acts of idolatry. (1 Sam 15:22,23) *[Aid to Bible Understanding, pg 809]*

RELATED SUBJECTS

B. IDOLATRY and Lust Forbidden:

1. Perverse disputings of men of corrupt minds,...supposing that gain is godliness: from such withdraw thyself. (1 Tim 6:5)

2. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. (Jude 1:16; see v. 18)

3. All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. (I John 2:16)

4. ...I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. (Romans 7:7)

5. ...whosoever looketh on a woman to lust after her hath committed adultery already in his heart. (Mat 5:28)

B. Judgments:

1. This ye know, that no whoremonger,...nor covetous man, who is an idolater, hath any inheritance in the kingdom of...God. (Eph 5:5)

2. Mortify therefore your members...evil concupiscence [lust], and covetousness, which is idolatry: for which...the wrath of God cometh on the children of disobedience: (Col 3:5,6)

3. If I have made gold my hope,...If I rejoiced because mine hand had gotten much;...this also were an iniquity to be punished by the judge:...(Job 31:24,25,28; See 1 Tim 6:7)

4. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. (1 Tim 6:9; See James 4:2)

The Ten Commandments as stated at Exodus, chapter 20, and Deuteronomy, chapter 5, do not expressly state the sanction for every violation. However, these penalties are definitely stated in other places. For a violation of the first seven commandments, the penalty was death. The punishment for stealing was restitution and compensation to the one whose property had been stolen; for false witness, retribution. The last commandment, against covetousness or wrong desire, carried with it no sanction enforceable by the judges. It transcended man-made laws in that it made every man his own spiritual policeman and got at the root or source of the violation of all the commandments. If wrong desire was indulged in, it would eventually manifest itself in a violation of one of the other nine commandments. *[Aid to Bible Understanding, pg 396]*

PART XI

FURTHER CRIMES OF IMMORALITY

A. SEDUCTION and Whoredom Forbidden:

1. If her father disallow her in the day that he heareth; not any of her vows...shall stand:...(Num 30:5)

2. If he have betrothed her unto his son, he shall deal with her after the manner of daughters. (Exo 21:9)

A. Judgments:

1. If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

   If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.[1] (Exo 22:16,17)

2. If a man find a damsel that is a virgin,...and lay hold on her,...then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife;

   Because he hath humbled [defiled] her, he may not put her away all his days. (Deut 22:28,29)

3. If any man take a wife,...and bring up an evil name upon her,...[if the thing be not true] the elders of that city shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel;[2]

   Because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. (Deut 22:13-19)

B. INCEST with Next-of-Kin Forbidden:

1. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. (Lev 18:,8; See Deut 22:30)

2. Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter,...it is wickedness. (Lev 18:17)

3. Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife:...(Lev 18:15)

B. Judgments:

1. The man that lieth with his father's wife...both of them shall surely be put to death....(Lev 20:11)

2. If a man take a wife and her mother, it is wickedness; they shall be burnt with fire. (Lev 20:14)

3. If a man lie with his daughter-in-law, both of them shall surely be put to death:...(Lev 20:12)

1 Footnote: Under the Mosaic law, a man committing fornication with an unengaged girl was required to marry the girl and to pay her father the purchase price for brides (fifty silver shekels), and he could not divorce her all his days. Even if her father refused to give him the girl in marriage, the man had to pay the purchase price to the father. (Deut 22:28,29) *[Aid to Bible Understanding, pg 601]*

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4. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother,...even their nakedness thou shalt not uncover. (Lev 18:9; See 18:11)

5. Thou shalt not uncover the nakedness of thy father's sister:...thou shalt not uncover the nakedness of thy mother's sister:...(Lev 18:13,14)

6. The nakedness of thy son's daughter, or of thy daughter's daughter,...thou shalt not uncover: for their's is thine own nakedness. (Lev 18:10)

7. Neither shalt thou take a wife to her sister (or one wife to another—margin), to vex her, to uncover her nakedness, before the other in her lifetime. (Lev 18:18)

8. Thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. (Lev 18:19; See ch 15:27)

C. SODOMY (Homosexuality) Forbidden:

1. There shall be no...sodomite of the sons of Israel. (Deut 23:17; See Gen 19:5)

2. Thou shalt not lie with mankind, as with womankind. (Lev 18:22; See Judg 19:22)

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3. ...God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: (Rom 1:26)

4. Likewise the men, leaving the natural use of the woman, burned in their lust one toward another;... (Rom 1:27)

D. BESTIALITY Forbidden:

1. Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto:...(Lev 18:23)

(Whoredom continued on pg. 44)

4. If a man shall take his sister,...and see her nakedness, and she see his nakedness; it is a wicked thing; they shall be cut off....[3] (Lev 20:17)

5. Thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin; they shall bear their iniquity. (Lev 20:19)

6. If a man shall lie with a woman having her sickness,...he hath discovered her fountain,...both of them shall be cut off....(Lev 20:18)

7. Whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.[14] (Lev 18:29)

C. Judgments:

1. If a man also lie with mankind, as he lieth with a woman,..they shall surely be put to death;...(Lev 20:13)

D. Judgments:

1. If a man lie with a beast, he shall surely be put to death:...(Lev 20:15,16; See Exo 22:19)

2. If a woman approach unto any beast, and lie down thereto,...they shall surely be put to death;...(Lev 20:16; See Deut 27:21)

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2 Footnote: The sanctity of marriage was emphasized by the law that punished with death a girl who married under the false pretense of being a virgin, having committed fornication secretly. If her husband falsely charged her with such a crime, it was considered as bringing great reproach on her father's house. For his slanderous action, the man was to be "disciplined" by the judges, perhaps by beating, and fined one hundred silver shekels, the money then being given to the father. (Deut 22:13-21) *[Aid to Bible Understanding, 601]*

3 Footnote: Some...authorities believe that [cutting off] constituted expulsion from the congregation of Israel....In most of the offenses mentioned, the penalty prescribed is death. With the remainder, the culprits were expelled from the community, and presumably from the country, since their presence contaminated the land. *[ABU, pg 405]*

PART XII

FURTHER LAWS ON CRIMINAL ABUSE

A. PHYSICAL Injuries Caused by Another

A. Judgments:

1. If a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

   Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man so shall it be done to him again.[1] (Lev 24:19,20)

2. If men strive together, and one smite another...and he die not,...then shall he that smote him...pay for the loss of his time, and cause him to be thoroughly healed. (Exo 21:18,19)

B. KIDNAPPING Forbidden:

B. Judgments:

1. He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. (Exo 21:16)

2. If a man be found stealing any of his brethren...and maketh merchandise of him, or selleth him; then that theif shall die;...(Deut 24:7)

C. NO PUNISHMENT for Slaying an Intruder at Night:

C. Judgments:

1. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.[2]

   If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution;... (Exo 22:2,3)

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1 Footnote: The original ethical intent of Mosaic law has been badly mangled by misinterpretations of the so-called lex talionis—*"life for life, eye for eye."* This was often considered as vindictive cruelty, which survived somehow from the barbaric past. Actually, it is the first formal enunciation of the principle of equal justice for all, and it put an end to the pre-Mosaic practice of exacting heavier penalties from the lower classes than from those of higher social ranks. The *"eye for eye"* meant, in fact, *"let the punishment fit the crime"* and had no more to do with revenge than the Hebrew concept of the "avenging God" has to do with vengeance in the modern sense. In Hebrew, avenge meant "to champion, defend, vindicate"—as we have determined from cuneiform letters written during the four centuries before Moses. *[Dr. William. F. Albright, from "Life" magazine, Dec 25, 1964]*

2 Footnote: If a burglary took place in the daytime, the householder would have bloodguilt if he killed the burglar. This was because the burglar could be described or identified and apprehended by proper authorities. If the burglary took place at night (motive of the housebreaker unknown; it might be murder) and the householder killed the burglar while defending his property (and perhaps even his life), there would be no bloodguilt upon him. (Exo 22:2,3) *[Aid to Bible Understanding, pg 1041]*

D. INJURIES Caused by Another's Animals:

1. Whether [an ox] have gored a son, or have gored a daughter, according to this judgment shall it be done unto him....(Exo 21:31)

2. If a man be found stealing any of his brethren...and maketh merchandise of him, or selleth him; then that thief shall die;...(Deut 24:7)

E. LOSS of Property by Negligence:

D. Judgments:

1. If an ox gore a man or a woman, that they die: then the ox shall be surely stoned,...If the ox were wont to push with his horn in time past,...and [his owner] hath not kept him in, but that he hath killed a man or a woman;...his owner also shall be put to death.

   If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. (Exo 21:28-30)

E. Judgments:

1. If a man deliver unto his neighbor...any beast, to keep:...if it be stolen from him, he shall make restitution unto the owner thereof. (Exo 22:10-12)

2. If a man borrow ought of his neighbor, and it be hurt, or die,...he shall surely make it good. (Exo 22:14,15)

3. If a man shall...dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit shall make it good....(Exo 21:33,34)

4. He that killeth a beast shall make it good; beast for beast. (Lev 24:18)

5. If one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money....

   If it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox;...(Exo 21:35-36)

6. If a man shall cause a field or vineyard to be eaten, and shall put in his beast,...of the best of his own field, and...of his own vineyard, shall he make restitution. (Exo 22:5)

7. If fire break out...so that the stacks of corn...or the field, be consumed therewith; he that kindled the fire shall surely make restitution.[3] (Exo 22:6)

3 Footnote: Damages. (1) For letting the animals graze in another's field or vineyard: compensation with the best of his own field or vineyard (because the animals' owner gained by their eating) (Exo 22:5) (2) For kindling a fire that damaged another's property: compensation (Exo 22:6) (3) For killing a domestic animal: full compensation (Lev 24:18,21) (4) For an animal killing another animal: sell the live one and divide the price; also, divide the price of the dead animal (Exo 21:35) (5) For a bull having the habit of goring, but not under guard: compensation with the live bull for the dead one; but the dead one would go to the owner of the goring bull (he could sell it) (Exo 21:36)
[Aid to Bible Understanding, pg 1040]

Now these are THE COMMANDMENTS, THE STATUTES, AND THE JUDGMENTS, which the Lord your God commanded to teach you, that ye might do them....

And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes....And thou shalt write them upon the door posts of thine house, and upon thy gates:

That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

(Deut 6:1, 6-8; 11:20-21)

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SECTION TWO

THE CIVIL DEPARTMENT

FURTHER LAWS AND PENALTIES

See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God,...and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply:...

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:...

(Deut 30:15-16, 19)

PART I

LAWS PERTAINING TO BUSINESS AND ECONOMICS

A. TAKING of Usury (Interest) Forbidden:

1. Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury:...(Deut 23:19)

2. Take thou no usury of him, or increase:...Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. (Lev 25:36-37)

3. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.[1] (Exo 22:25)

Blessings for Obedience:

4. ...who shall abide in thy tabernacle? who shall dwell in thy holy hill?...He that putteth not out his money to usury, nor taketh reward against the innocent..... (Psalm 15:1,5)

5. He that hath not given forth upon usury, neither hath taken any increase,...hath walked in my statutes, and hath kept my judgments,...he is just, he shall surely live,...(Ezek 18:8,9)

Curses for Disobedience:

6. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. (Prov 28:8; see Neh 5:4-13)

7. ...thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God. (Ezek 22:12)

B. PAYMENT of Wages:

1. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers....

   At his day thou shalt give him his hire,...for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee. (Deut 24:14,15)

2. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until morning. (Lev 19:13)

Curses for Disobedience:

3. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord....(James 5:4)

4. Woe unto him...that useth his neighbour's service without wages, and giveth him not for his work. (Jer 22:13)

5. I will come near to you to judgment; and I will be a swift witness against...those that oppress the hireling in his wages,...(Mal 3:5)

C. LENDING:

1. Thou shalt open thine hand wide unto [thy brother] and shalt surely lend him sufficient for his need, in that which he wanteth. (Deut 15:8)

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1 Footnote: Any interest was forbidden to be exacted from an Israelite, but was permitted from a foreigner (Exo 22:25; Lev 25:35-38; Deut 23:19,20)....the law aimed at an equal diffusion of wealth, not at enriching some whilst others were poor. (Psa 15:5; Prov 28:8; Jer 15:10; Ezek 18:8,17) *[Fausset's Bible Dictionary, pg 709]*

Already in the second millennium B.C.E. Babylon had a fully developed loan system. The Hammurabi "code" indicates a 20-percent interest rate on money and grain, and stipulates that a merchant charging a higher rate would forfeit the amount lent. By contrast God's law to Israel prohibited making loans on interest to fellow Israelites. (Exo 22:25; Lev 25:36,37; Deut 23:19).... *[Aid to Bible Understanding, pg 838]*

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2. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. (Matt 5:42)

3. ...do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest ...(Luke 6:35)

D. BORROWING:

1. If a man borrow ought of his neighbour, and it be hurt, or die,...he shall surely make it good. (Exo 22:14)

2. ...The borrower is servant to the lender. (Prov 22:7)

3. The wicked borroweth and payeth not again.(Ps 37:21)

E. JUST Weights and Balances Required:

1. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have:...(Lev 19:35,36)

2. Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small.

   But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land....(Deut 25:13-15)

   Judgments:

3. A false balance is abomination to the Lord: but a just weight is his delight. (Prov 11:1)

4. Divers weights, and divers measures, both of them are alike abomination to the Lord. (Prov 20:10)

F. VALUE of Shekel Established by God:

1. All thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel. (Lev 27:25; See Exo 30:13; Num 3:47; 18:16)

G. BUILDING House to House Forbidden:

1. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! (Isa 5:8)

H. REMOVAL of Landmarks Forbidden:

1. Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance,...(Deut 19:14; See Prov 22:28)

2. Remove not the old landmark; and enter not into the fields of the fatherless: (Prov 23:10; See Job 24:2)

   Judgments:

3. Cursed be he that removeth his neighbor's landmark ....(Deut 27:17)

I. HYBRIDIZING of Seed Forbidden:

1. ...thou shalt not sow thy field with mingled seed:...[2] (Lev 19:19)

2. Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. (Deut 22:9)

J. INTERBREEDING of Animals Forbidden:

1. Thou shalt not plow with an ox and an ass together. (Deut 22:10)

2. Thou shalt not let thy cattle gender with a diverse kind:...(Lev 19:19)

K. CRUELTY to Animals Forbidden:

1. A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel. (Prov 12:10)

2. When a bullock [ox], or a sheep, or a goat, is brought forth, then it shall be seven days under the dam;...And whether it be cow or ewe [goat], ye shall not kill it and her young both in one day. (Lev 22:27-28)

3. If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam [mother] sitting upon the young,...thou shalt not take the dam with the young: ....that it may be well with thee, and that thou mayest prolong thy days. (Deut 22:6,7)

2 Footnote: [God's people] were not to interbreed two sorts of animals, sow the field with two sorts of seeds, or wear a garment of two sorts of thread, mixed, or plow with an ox and ass together. (Lev 19:19; Deut 22:9-11) *[Aid to Bible Understanding, pg 1043]*

PART II

LAWS PERTAINING TO FOOD AND DRESS

I. LAWS PERTAINING TO FOOD

A. EATING of Clean Animals Recommended by God:

1. These are the beasts which ye shall eat: the ox, the sheep, and the goat.

   The hart [deer], and the roebuck [deer], and the fallow deer, and the wild goat, and the pygarg [antelope], and the wild ox, and the chamois [goat-like antelope].

   And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat. (Deut 14:4-6)

   Unclean Animals Forbidden:

2. Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney [rabbit]: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

   And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass.[1] (Deut 14:7,8; See Lev 11:3-8)

3. The carcases of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

   And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even. (Lev 11:26,27)

B. EATING of Clean Fish Recommended by God:

1. These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat. (Lev 11:9; See Deut 14:9,10)

   Unclean Fish Forbidden:

2. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:

   They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination. (Lev 11:10,11)

C. EATING of Clean Fowl Recommended by God:

1. Of all clean birds ye shall eat....Every creeping thing that flieth is unclean unto you: they shall not be eaten. But of all clean fowls ye may eat. (Deut 14:11,19-20)

   Unclean Fowl Forbidden:

2. But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray, and the glede, and the kite, and the vulture after his kind, and every raven after his kind, and the owl, and the night hawk, and the cukow, and the hawk after his kind, the little owl, and the great owl, and the swan, and the pelican, and the gier eagle, and the cormorant, [large web-footed bird of the pelican family] and the stork, and the heron after her kind, and the lapwing, and the bat. (Deut 14:12-18)

1 Footnote: The prohibition in Leviticus 11 and Deuteronomy 14 against eating pork has a natural explanation: the pig is a carrier of trichinosis, generally transmitted by raw or insufficiently cooked pork. The hare and the hyrax are also prohibited. Though they are from different families, their habits and modes of life have converged to a surprising degree. Both are subject to tularemia, a dangerous disease which can be transmitted to a person while he is skinning or cleaning an infected animal. *[William F. Albright, from "Life" magazine, Dec 1964]*

D. EATING of Creeping Things Forbidden:

1. These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, And the ferret, and the chameleon, and the lizard, [and the snake], and the snail, and the mole.

   These are unclean to you among all that creep:... (Lev 11:29-31)

2. And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten.

   Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. (Lev 11:41,42)

E. NOT TO EAT Anything that Dies of Itself

1. Ye shall not eat anything that dieth of itself:...for thou art an holy people unto the Lord thy God....(Deut 14:21)

2. That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith:...(Lev 22:8)

3. ...neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs. (Exo 22:31; See Lev 17:15; Ezek 44:31)

4. [Abstain] from things strangled, and from blood. (Acts 15:20; See v. 29; ch 21:25)

F. EATING of Blood Forbidden:

1. Be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.

   ...thou shalt pour it upon the earth as water....that it may go well with thee, and with thy children after thee,...(Deut 12:23-25; See ch 15:23; Gen 9:4; Lev 19:26)

2. Ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. (Lev 7:26)

Judgments:

3. Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people. (Lev 7:27)

4. ...I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood:...(Lev 17:10,11)

G. EATING of Fat Forbidden:

1. ...Ye shall eat no manner of fat, of ox, or of sheep, or of goat. (Lev 7:23)

2. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood. (Lev 3:17)

II. LAWS PERTAINING TO DRESS:

A. WOMEN Not to Wear Men's Clothing:

1. The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God. (Deut 22:5)

B. TO WEAR Modest Apparel:

1. I will therefore...that women adorn themselves in modest apparel with,...sobriety [moderation]; not with...gold or pearls or costly array; (1 Tim 2:9,10)

2. Whose adorning let it not be that outward adorning...But let it be the...ornament of a meek and quiet spirit, which is in the sight of God of great price. (1 Pet 3:3)

C. NAKEDNESS Condemned:

1. ...Moses saw that the people were naked; (for Aaron had made them naked unto their shame....) (Exo 32:25; See Gen 9:20-26; Hab 2:15)

D. WEARING Clothes of mixed fabric Forbidden:

1. Thou shalt not wear a garment of divers sorts, as of woolen and linen together. (Deut 22:11)

2. ...neither shall a garment mingled of linen and woolen come upon thee. (Lev 19:19)

E. LONG HAIR Pleasing on Women but not on Men:

1. Doth not even nature itself teach you, that, if a man have long hair it is a shame unto him?

   But if a woman have long hair, it is a glory to her: for her hair is given to her for a covering. (I Cor 11:14,15)

Long Hair Forbidden for those Who Hold the Priesthood

2. They shall not make baldness upon their head, neither shall they shave their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. (Lev 21:5)

3. Neither shall they shave their heads nor suffer their locks to grow long; they shall only poll their heads. (Ezek 44:20)

F. MARRING or Tattooing of the Body Forbidden:

1. Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes....(Deut 14:1)

2. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD. (Lev 19:28; See ch 21:5)

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PART III

CHARACTER TRAITS CONDEMNED BY GOD

I. GOSSIP AND DECEIT FORBIDDEN:

A. BUSYBODY, Gossip:

1. Thou shalt not go up and down as a talebearer among thy people:...(Lev 19:16)

2. Let none of you [be]...a busybody in other men's matters. (I Peter 4:15)

3. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly [bosom]. (Prov 18:8)

4. A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter. (Prov 11:13; See II Thes 3:10,11; I Tim 5:13)

5. Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. (Prov 26:20)

6. Refuse profane and old wives' fables, and exercise thyself rather unto godliness. (I Tim 4:7)

7. In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. (Prov 10:19)

8. ...every idle word that men shall speak, they shall give account thereof in the day of judgment. (Mat 12:36,37)

B. LYING:

1. Lie not one to another,...(Col 3:9; See Lev 19:11)

2. A righteous man hateth lying:... (Prov 13:5)

3. He said, Surely they are my people, children that will not lie:...(Isa 63:8)

4. Lying lips are abomination to the Lord: but they that deal truly are his delight. (Prov 12:22)

5. A false witness shall not be unpunished, and he that speaketh lies shall not escape. (Prov 19:5)

6. These...things doth the Lord hate:...a lying tongue ...a false witness that speaketh lies,...(Prov 6:16-19)

7. ...all liars shall have their part in the lake which burneth with fire and brimstone:...And there shall in no wise enter into [the holy city] anyone that loveth and maketh a lie:...(Rev 21:8,27)

C. DISHONESTY:

1. ...ye should do that which is honest....(II Cor 13:7)

2. Recompense to no man evil for evil. Provide things honest in the sight of all men. (Rom 12:17)

3. ...I have smitten my hand at thy dishonest gain.... (Ezek 22:13)

D. FRAUD:

1. Thou knowest the commandments,...Defraud not, ...(Mark 10:19)

2. That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such,...(I Thes 4:6)

3. The hire of the laborers,...which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord.... (James 5:4)

E. HYPOCRISY:

1. What is the hope of the hypocrite, though he hath gained, when God taketh away his soul? (Job 27:28)

2. Why call ye me Lord Lord and do not the things which I say? (Luke 6:46)

3. ...he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? (I John 4:20)

4. He that saith, I know Him and keepeth not his commandments, is a liar, and the truth is not in him. (I John 2:4,9)

5. Be ye doers of the word, and not hearers only, deceiving your own selves. (James 1:22)

6. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men,...(Mark 7:7,8)

II. PRIDE AND CONTENTION FORBIDDEN:

A. BOASTING:

1. They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him:...

   For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

   Their inward thought is, that their houses shall continue forever, and their dwelling-places to all generations; they call their lands after their own names ...This their way is their folly:...(Psalm 49:6-7,10-11,13)

2. For not he that commendeth himself is approved, but whom the Lord commendeth. (II Cor 10:18) ...for men to search their own glory is not glory. (Prov 25:27)

3. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. (Prov 27:2)

4. Professing themselves to be wise, they become fools,...being filled with all unrighteousness,...proud, boasters,...(Rom 1:22,29,30)

B. PRIDE:

1. Only by pride cometh contention:...(Prov 13:10)

2. He that is of a proud heart stirreth up strife:... (Prov 28:25)

3. The wicked through the pride of his countenance will not seek after God:...(Psalm 10:4)

4. Every one that is proud in heart is an abomination to the Lord:...(Prov 16:5)

5. Pride goeth before destruction, and an haughty spirit before a fall. (Prov 16:18)

6. ...all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up,...(Mal 4:1)

7. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

   For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: (Isa 2:11,12)

C. GREED:

1. He that is greedy of gain troubleth his own house; (Prov 15:27)

2. They are greedy dogs which can never have enough, ...they all look to their own way, every one for his gain,...(Isa 56:11)

3. ...thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God. (Ezek 22:12)

D. ENVY:

1. Let not thine heart envy sinners:...(Prov 23:17)

2. Be not thou envious against evil men, neither desire to be with them...For there shall be no reward to the evil man;...(Prov 24:1,20)

3. Where envying and strife is, there is confusion and every evil work. (James 3:16)

4. Now the works of the flesh are...wrath, strife...envyings,...they which do such things shall not inherit the kingdom of God. (Gal 5:19-21,26)

E. ANGER:

1. Charity...is not easily provoked,...(I Cor 13:4,5)

2. A soft answer turneth away wrath: but grievous words stir up anger. (Prov 15:1)

3. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. (Eccl 7:9)

4. He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly. (Prov 14:29)

5. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. (Prov 16:32)

6. An angry man stirreth up strife, and a furious man aboundeth in transgression. (Prov 29:22)

7. ...Whosoever is angry with his brother without a cause shall be in danger of the judgment:...(Matt 5:22)

8. ...let not the sun go down upon your wrath: neither give place to the devil. (Eph 4:26,27)

F. CONTENTION and Strife:

1. If it be possible, as much as lieth in you, live peaceably with all men. (Rom 12:18)

2. It is an honor for a man to cease from strife: but every fool will be meddling. (Prov 20:3)

3. A froward [perverse] man soweth strife: and a whisperer separateth chief friends. (Prov 16:28)

4. Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease. (Prov 22:10)

5. ...who shall abide in thy tabernacle? who shall dwell in thy holy hill?...He that backbiteth not with his tongue, nor doeth evil to his neighbor,...(Psalm 15:1,3)

6. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem [the] other better than themselves....

   Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation,...(Phil 2:3,14-15)

III. DRINKING WINE OR STRONG DRINK FORBIDDEN:

Israel, After Leaving Egypt:

1. ...neither have ye drunk wine or strong drink: that ye might know that I am the Lord your God. (Deut 29:6)

Commandment to the Priests:

2. Do not drink wine or strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: (Lev 10:9)

3. Neither shall any priest drink wine, when they enter into the inner court. (Ezek 44:21; See I Tim 3:2,3)

To One who Makes a Vow:

4. He shall separate himself from wine and strong drink, and shall drink no vinegar of wine...[he shall] eat nothing that is made of the vine tree,...(Num 6:3,4)

Mother Bearing a Son Consecrated to God:

5. ...thou shalt conceive, and bear a son. Now therefore beware,...and drink not wine nor strong drink,... (Judg 13:3,4)

6. He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink;...(Luke 1:15)

Counsel of King Lemuel's Mother:

7. It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: .(Prov 31:4)

Not to be a Stumbling Block to thy Brother:

8. It is good neither to...drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. (Rom 14:21)

Further Counsel on Wine and Strong Drink:

9. ...Be not deceived: neither....drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. (I Cor 6:9,10)

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10. The drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. (Prov 23:21)

11. Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. (Prov 20:1; See ch 23:29-35)

12. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. (Dan 1:8)

13. The words of Jonadab...that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment:...(Jer 35:14)

14. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

    They that tarry long at the wine; they that go to seek mixed wine....

    At the last it biteth like a serpent, and stingeth like an adder. (Prov 23:29-30,32)

Judgments:

15. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:.(Isa 5:22)

16. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! (Isa 5:11)

17. Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken... that thou mayest look on their nakedness! (Hab 2:15)

IV. WHOREDOM AND LUST FORBIDDEN:

1. Ye know that no whoremonger, nor unclean person,...hath any inheritance in the kingdom of Christ and of God. (Eph 5:5)

2. Give not thy strength unto women, nor thy ways to that which destroyeth kings. (Prov 31:3)

3. A whore is a deep ditch; and a strange woman is a narrow pit. She also lieth in wait as for a prey, and increaseth the transgressors among men. (Prov 23:27,28)

4. The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein. (Prov 22:14)

5. For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil:

   But her end is bitter as wormwood, sharp as a two edged sword.

   Her feet go down to death; her steps take hold on hell. (Prov 5:3-5)

6. My son, keep thy father's commandment, and forsake not the law of thy mother:...

   For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

   To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

   Lust not after her beauty in thine heart; neither let her take thee with her eye-lids.

   For by means of a whorish woman a man is brought to a piece of bread; and the adulteress will hunt for the precious life.

   Can a man take fire in his bosom, and his clothes not be burned?

   Can one go upon hot coals, and his feet not be burned? (Prov 6:20,23-28)

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V. COVETING WEALTH AND RICHES FORBIDDEN (IDOLATRY)

1. Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth,...(Deut 8:18)

2. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase:... (Eccles 5:10)

3. ...Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. (Luke 12:15)

4. If I have made gold my hope, or have said to the fine gold, Thou art my confidence; If I rejoiced because my wealth was great, and because mine hand had gotten much;...This also were an iniquity to be punished by the judge: for I should have denied the God that is above. (Job 31:24,25,28)

5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself...For we brought nothing into this world, and it is certain we can carry nothing out....

   For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

   But thou, O man of God, flee these things, and follow after righteousness,...(I Tim 6:5-11)

6. Labor not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven. (Prov 23:4,5)

7. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. (Job 21:13,14)

8. ...he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. (Jer 17:11)

9. A little that a righteous man hath is better than the riches of many wicked. (Psalm 37:16)

10. Riches profit not in the day of wrath: but righteousness delivereth from death....He that trusteth in his riches shall fall:...(Prov 11:4,28)

11. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; (Zep 1:18)

Words of the Savior:

12. What is a man profited, if he shall gain the whole world, and lose his own soul? (Mat 16:26)

13. ...how hard is it for them that trust in riches to enter into the kingdom of God!

    It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. (Mark 10:24,25)

14. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

    But lay up for yourselves treasures in heaven,...For where your treasure is, there will your heart be also. (Mat 6:19-21)

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." (Jer 9:23-24)

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1 Footnote: Throughout the scriptures the emphasis is placed, not on the possession of material riches, but on a good standing with God,...Faithful servants of God, such as the patriarchs Abraham and Job...though wealthy, these men were not materialists. They appreciated that their material prosperity was due to God's blessing upon them, and they were not greedy for riches....Although it was in harmony with God's purpose that the Israelites enjoyed prosperity from their hard work (compare Prov 6:6-11; 20:13; 24:33,34), He also saw to it that they were warned concerning the danger of forgetting Him as the Source of their wealth and beginning to trust in their riches. (Deut 8:7-17; Psalm 49:6-9; Prov 11:4; 18:10,11; Jer 9:23,24) *[Aid to Bible Understanding, pg. 1407,1408]*

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TRUE SOURCE OF HAPPINESS— RICHES, TEMPORAL AND SPIRITUAL, ETC.

Why do we desire to live? Is it to accumulate riches? No; this ought not to be the cause of the desire in our hearts, for if we should have power to heap up gold as the sands—if we should have power to collect the treasures of the earth together to a very great extent, and have power to have everything, so far as this world's goods are concerned, to the fullest extent of our desires, what is it even then? Can we take those things into the grave with us? Can we carry our farms, our houses, our carriages, and other property, behind the veil with us? No, we cannot. Then why should this be in the hearts of so many of those who profess to be Saints as the uppermost desire? Why should the people lie awake to study how to collect an abundance of the things of this life? Why should they cling to the things that must perish and be done away? This is one of the great temptations that beset the pathway of mortal man. He desires to heap up the riches of this world, as though he were to stay here forever. . . .

It frequently looks very curious to me, looking at it naturally, and causes me some astonishment, when I see the pride and arrogance of the children of men; for I see that the whole bent of their minds is upon the wheat and corn, that they may grow: their contemplations seem to be upon the plans and means by which they can best accumulate the treasures of this world. . . . Who would believe that they would be so exceedingly anxious to heap up millions more than they actually need? They see scores of their neighbours cut down upon their right hand and upon their left: they have the experience before them to prove that all must go into their graves without carrying with them the goods and riches of this world. Why is it that it does not take away this feeling from them? . . .

We have brought these principles and notions with us; we have inherited them from our fathers; they were instilled into us by our parents; and we have to get rid of them as soon as we can, in order that we may be prepared to receive the true principles in the proper spirit.

We ought to be thankful that we are in a country where we cannot get rich as easily as we desire to—a country where it takes from morning till night in hard labour to get the common necessaries of life, and that this will continue until the Lord says that our hearts are prepared, and we are capable of enjoying the good things of this life.

We, as Latter-day Saints, not only have the promise of earthly riches and temporal comforts; but, what is far more joyful to us and more satisfactory to our minds, is, that we look forward to an eternity of riches—to a perpetual increase of wealth to be given unto us, if we are faithful before the Lord, to be enjoyed upon righteous principles—to be enjoyed where no covetousness shall mar our feelings—to be participated in by the Latter-day Saints when they have clean hands, pure hearts,—when they can use the blessings bestowed upon them according to the mind and will of God and in peace, where riches will impart the most perfect happiness to the Saints of the living God.

These are the riches we should seek after first —these the treasures that our hearts should be set upon—the riches that are behind the veil, that extend beyond this mortal sphere—the riches that are as endurable as eternity. It is these riches that will be able to endure and stand when all earthly riches shall vanish away like the dream of a night vision.

(Orson Pratt, "Journal of Discourses," 8:307-310)

THE LOVE OF MONEY

Men are inclined to think that because they do not actually bow down before an image they are free from idolatry. This is not the case. To worship before an image is to recognize its power and authority and to accept its lordship. This is true especially when service to this object of worship becomes the ambition and end of a man's activities. As in the service of other gods, so here men set up idolatry whenever they place something above all else, even God, and it becomes an object of reverence in the place of God.

We could list a multitude of things that have been set before God and of the many superstitions men follow while their achievements are monumentalized and glorified above God. Perhaps heading the list is the idolatrous worship of the profit system, making money and wealth, represented in gold and silver—the image of adoration. Men often seek money for the love of it, even at the cost of honesty and virtue.

Recently a minister proclaimed from his pulpit that the objective of everyone (including himself) was money, and stated that he would doubt the veracity of anyone who denied that this was so. This modern worship of gold originated at Babylon when the king set up the image, that is, a likeness of gold on the plain of Dura. (Dan 3:1) There he gathered together the princes, the governors, the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces for the dedication of the new system which he was inaugurating. His demand was that they accept gold as their standard and make its possession their objective: or as the Bible says, *"bow down and worship it."*

From that day and forward men have been worshipping gold or its equivalent in the love of money which is the root of all evil. The security of life, the blessings of peace, the love and happiness between individuals have all been sacrificed upon the altar built to this image. Misery, suffering, war, destitution and want have been the gift to men from this god as men and nations have served and worshipped him....

(Howard B. Rand, "Digest of the Divine Law," pg 55-56)

SECTION THREE

THE CIVIL DEPARTMENT

LEGAL PROCEDURE

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge:...

(Exo 18:21,22)

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THE PURPOSE OF GOVERNMENT

The dictionary defines government as *"authoritative administration of the affairs of state."* It is, therefore, the control, direction and restraint exercised over man in his community life. If that restraint is in conformity with just and equitable laws, then only the criminally inclined will find fault and oppose such administration.

As government is an authoritative administration, from whence comes this authority which grants men the right to administer law and exercise power over his fellow man? One of the marked evidences that a Power greater than man is responsible for granting unto men the right to establish orderly government is that history demonstrates the inevitable retribution which follows the abuse or misuse of the power to govern. For there is as much of a responsibility resting upon the shoulders of those who are charged with the affairs of state—to administer the law with equity and justice—as rests upon the citizens of the state to keep and observe the law. Seldom, if ever, does the break-down of government begin with the people. Disrespect for the law and opposition to those who administer it is usually the result of people becoming aware of corruption and inefficiency in high places.

Because this is so, there is perhaps nothing so important to the peace, prosperity and happiness of a people than the type and form of government under which men live.

People under tyrannical governments suffer oppression and are subject to unjust laws and evil administration, regardless of the national resources and wealth of the nation. On the other hand, a people living under a benevolent government—the administrators of which have but one thought in mind: to administer the law for the benefit of all, that righteousness and justice might be established, refusing to favor any one group of citizens or manifest partiality towards any class among its people—will keep peace within its own borders and have a loyal citizenry ready at all times to defend the rights of such a government.

Nowhere has man been given authority to make law! Perfection in government requires that men function in an administrative capacity only, for when men depart from this function, and assume the right to make law, the result is confusion and the inability of men to keep all the laws—many of which rulings are outmoded almost as soon as they are enacted into law....

Purpose of Government

Our forefathers expressed the real purpose of government when they wrote the preamble of our constitution. *"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution of the United States of America."* While the desire was to give these blessings to our nation, the mere writing of a constitution, no matter how carefully drawn, would not, in itself, secure these blessings for a people, for they are the attributes of righteousness in administration.

It is impossible to establish justice unless those entrusted with the enforcement of law are just. It is impossible to have domestic tranquillity unless there be equitable taxation (which is not confiscation of property) and unless there is the proper distribution of the right to labor

and possess wealth under a system of economics which would eliminate destitution and want, otherwise there will always be fear and an apprehension of the future. Certainly the general welfare cannot be promoted if one group of citizens is penalized in favor of another and more favored group. Thus the functioning of a righteous government is fundamentally administrative; that is, laws must be administered that are just to all, from the humblest to the greatest of all our citizens.

We cannot have the blessings of liberty for ourselves or for our posterity under a government which goes into business in competition with its own citizens. Governments in business and *"business-controlling governments"* destroy the very purpose of government!

Seeking the Kingdom

How, then, can the blessings of real peace, prosperity and happiness be secured which will assure liberty and guarantee freedom for all? Jesus answered this question when He said, *"Seek ye first the kingdom of God, and His righteousness* (which is the perfection of the administration of the laws of that Kingdom); *and all these things* (the needs of life of which He had been speaking) *will be added unto you."* (Mat 6:33)

This is a call to restore the administration which had been established over the Kingdom at the time it was organized at Mount Sinai. There God had given the laws of righteousness which His people were instructed to administer. This Divine Charter of National Administration recognizes the impossibility of establishing equity, justice and liberty until all His laws are kept. And while God never granted man (or any group of men) the right to make law, yet He has enjoined men to keep, observe and administer His laws....

Two Civilizations

Governments were originally organized in accordance with the provisions of the Divine Charter, but history shows that, in the process of time, the authority which had been granted them to administer law was assumed to be a license which was used to oppress and dominate men. The right to govern was seized upon by aggressive men as a means of control—with the result that there came into being the spirit that *might makes right* and to the strong belongs the spoils! With this as a premise, there arose a civilization centering in the Euphratean Valley, the rulers of which demonstrated their philosophy of government by aggressive warfare against all those who opposed their methods or stood in the way of their ambitions.

Individual acts of violence and crime in the antediluvian days had now given way to the violence of aggressive governments. And due to the fact that governments had now become evil it was necessary, in the plans of God, to establish an administration of righteousness to oppose this aggression....

Ultimate World Rule

In order that this world-wide program might see final fulfillment the seed of Abraham was organized into a Kingdom at Mount Sinai and given authority to administer God's laws, which became the basis of their national life and the foundation of their governmental authority and constitution. Here, then, was organized a Kingdom by Jehovah, the God of Israel, and by virtue of that fact it is the Kingdom of God upon earth: the laws of which Kingdom will yet be enforced throughout all the earth in the ultimate world-wide administration of those laws by this Kingdom.

We have already touched upon the organization of this Kingdom, but let us again emphasize the purpose of that organization—to administer the law in righteousness, to establish equity and justice throughout the earth and to oppose all evil aggression—bringing to judgment evil men and ultimately destroying the power of those governments bent on evil aggression....

(Howard B. Rand, "Digest of the Divine [illegible] 117-123)

PART I

LEGAL PROCEDURE

THE RIGHTEOUS NOT TO TAKE A BROTHER TO LAW BEFORE THE UNJUST:

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?....

I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?....

But brother goeth to law with brother, and that before the unbelievers....(I Cor 6:1-2,5-6)

I. PROPER PROCEDURE FOR DEALING WITH THY BROTHER

A. WHEN Thy Brother Hath Trespassed Against Thee:

1. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.[1] (Luke 17:3; See Num 5:5-7; Lev 19:17; Prov 24:24,25)

   He that rebuketh a man, afterwards shall find more favor than he that flattereth with the tongue.(Pro28:23)

2. Debate [discuss] thy cause with thy neighbour himself; and discover not a secret to another: Lest he that heareth it put thee to shame, and thine infamy (public disgrace) turn not away. (Prov 25:9,10)

3. Against [a brother]...receive not an accusation, but before two or three witnesses. (I Tim 5:19)

4. He that answereth a matter before he heareth it, it is folly and shame unto him. (Prov 18:13)

B. THREE Steps Commanded by God In Dealing with Offenses:

(1) Go between he and thee alone:
If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

(2) Bring in two or three witnesses:
But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

(3) Both to go before the council:
And if he shall neglect to hear them, tell it unto the church [council], but if he neglect to hear the [council]...let him be unto thee as an heathen man and a publican. (Mat 18:15-17)

C. WHEN Thy Brother Hath Ought Against Thee

1. If thou bring thy gift to the altar [to God], and there rememberest that thy brother hath ought against thee;...first be reconciled to thy brother, and then come and offer thy gift. (Mat 5:23,24)

2. Say not, I will do so to him as he hath done to me, I will render to the man according to his work. (Prov 24:29) Recompense to no man evil for evil.... Be not overcome of evil, but overcome evil with good. (Rom 12:17,21)

3. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? (Mat 5:46,47)

4. ...Execute true judgment, and show mercy and compassion every man to his brother:...and let none of you imagine evil against his brother in your heart. (Zec 7:9,10; See ch 8:16)

1 Footnote: I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men,...And him that repenteth not of his sins, and confesseth them not, ye shall bring before the [council]...and do with him as the scripture saith....And this ye shall do that God may be glorified—not because ye forgive not, having not compassion, that ye may be justified in the eyes of the law, that ye may not offend him who is your lawgiver. (D&C 64:10-13)

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II. LAWS PERTAINING TO COURT PROCEDURE

A. Chiefs of the Tribes Appointed as Judges

I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

And I charged your judges at that time, saying,...Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: (Deut 1:15-17)

B. ORDINARY Cases to be Brought Before Judges Within thy City Gates:

1. Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment....

   That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee. (Deut 16:18,20)

2. Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness.

   And Moses chose able men out of all Israel; and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

   And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.[2] (Exo 18:21,25,26)

C. DIFFICULT Cases to be Brought Before the Priests the Levites in Jerusalem:

1. If there arise a matter too hard for thee in judgment,...being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose; [See II Kings 21:4]

   And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment:...

   According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left. (Deut 17:8-11)

D. THE HIGHEST Judge to Ask Counsel from God after the Urim and Thummim:

1. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;...And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

   And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord:

   At his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. (Num 27:18,20-21; See Exo 28:29,30)

E. JUDGES Required to Render Righteous Judgment:

1. If there be a controversy between men and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.[3] (Deut 25:1; See Prov 17:15)

2. Judge not according to the appearance, but judge righteous judgment....Doth our law judge any man before it hear him, and know what he doeth? (John 7:24,51)

3. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment: (Exo 23:2)

2 Footnote: [Moses] appointed capable men as chiefs of thousands, of hundreds, of fifties and of tens. (Exo 18:13-26) Moses thereby established an efficient judicial system to administer justice to the body of approximately three million people under his care...The men selected as judges...were generally family heads and heads of tribes, older men of the city, in which they acted as judges. The Levites, who were set aside by the Lord as special instructors in the Law, served prominently also as judges. (Deut 1:15) *[Aid to Bible Understanding, pg 384]*

The Law given to the nation contained within it the procedure that was to be followed in civil cases and also in cases of misdemeanor or crime (including those against God, and the state), misunderstandings, personal quarrels and troubles on the individual, family, tribal and national levels. *[Aid to Bible Understanding, pg 384,1053]*

4. ...thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbour. (Lev 19:15; See Prov 24:23)

5. Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge: (Deut 24:17)

6. Ye shall have one manner of law, as well for the stranger, as for one of your own country:...(Lev 24:22)

F. BRIBERY Forbidden:

1. Thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. (Exo 23:8; See Prov 17:23; 15:27)

2. ...thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. (Deut 16:19; See Prov 29:4; 28:21)

3. ...Take heed what ye do: for ye judge not for man, but for the Lord,...for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts. (II Chron 19:6,7; See I Sam 8:3)

   Curses for Disobedience:

4. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. (Mic 7:3)

5. Hear this,...ye heads of the house of Jacob and princes of the house of Israel, that abhor judgment, and pervert all equity....

   The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money:...

   Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps,...(Mic 3:9-12)

III. LAWS PERTAINING TO WITNESSES

A. TWO or More Witnesses Required

1. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. (Deut 19:15; See Num 35:30; II Cor 13:1; 1 Tim 5:19)

2. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. (Deut 17:6; See Num 35:30; Heb 10:28)

   The Defendant May be a Witness for Himself:

3. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:

   Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good. (Exo 22:10,11; See John 8:17,18)

B. WITNESSES Forbidden to Withhold Knowledge of Crime:

1. If a soul...hear the voice of swearing [an oath], and is a witness, [as to] whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity....

   Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from... [another]; when he knoweth of it [and doth not reveal it], then he shall be guilty in one of these. (Lev 5:1,4)

2. If thy brother,...entice thee secretly, saying, Let us go and serve other gods, [or let us forsake the law of our God]....Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: (Deut 13:6,8)

3 Footnote: The judges were given latitude to investigate and consider motives and attitude of violators, along with the circumstances surrounding the violation. A deliberate, disrespectful or unrepentant violator received the full penalty. (Num 15:30,31) In other cases a lighter judgment might be determined...The difference between a deliberate thief and a voluntarily confessing wrongdoer evidently accounts for the difference in penalty stated at Exodus 22:7 and that of Leviticus 6:1-7. *[Aid to Bible Understanding, pg 1037]*

PART II

METHODS OF PUNISHMENT FOR CRIMINAL OFFENSES

I. LAWS PERTAINING TO PUNISHMENT

A. THE PENALTY to be According to the Crime:

1. And he that killeth any man shall surely be put to death.

   And he that killeth a beast shall make it good; beast for beast.

   And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

   Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. (Lev 24:17-20)

B. JUDGMENT to be Executed Immediately:

1. Whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him,...[1] (Ezra 7:26; See Deut 25:2)

2. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. (Ecc 8:11)

II. CAPITAL PUNISHMENT

A. ORDINARY Form of Capital Punishment Carried out by Stoning:

For Worshipping Other Gods:

1. If there be found among you...man or woman, that hath wrought wickedness in the sight of the Lord thy God in transgressing his covenant, and hath gone and served other gods,...[thou] shalt stone them with stones, till they die. (Deut 17:2-5; See 13:10)

For Occultism:

2. A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death...they shall stone them with stones:...(Lev 20:27)

For Blasphemy:

3. And the Lord spake unto Moses, saying, Bring forth him that hath cursed [blasphemed the name of the Lord] without the camp;...and let all the congregation stone him. (Lev 24:14)

For Desecration of the Sabbath:

4. ...they found a man that gathered sticks [wood] upon the sabbath day [in rebellion against the law of God] ....And the Lord said unto Moses, the man shall surely be put to death: all the congregation shall stone him with stones without the camp. (Num 15:32,35)

1 Footnote: Punishments under the law...served to keep the land clean from defilement....The punishments deterred crime, maintained respect for the sanctity of life, for the law of the land and its Lawgiver, God, and for one's fellowman and, when obeyed, preserved the nation from economic failure and from moral decay.... *[ABU, pg 396]*

Justice was administered speedily. The only instances where a person was held for a time was when a matter was difficult and the judgment had to be received from God. Then the accused was held in custody until the decision was received. (Lev 24:12; Num 15:34) The law did not provide for imprisonment. Only later on, as the nation deteriorated, and also during the time of Gentile domination, was imprisonment practiced. (2 Chron 18:25,26; Jer 10:2; 29:26; Ezra 7:26; Acts 5:19; 12:3,4) *[Aid to Bible Understanding, pg 386]*

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For Rebellion Against Parents:

5. If a man have a stubborn and rebellious son,...the men of his city shall stone him...(Deut 21 18,21)

For Prostitution:

6. ...the men of her city shall stone her with stones that she die because she hath wrought folly in Israel, to play the whore....(Deut 22:20-21)

For Adultery:

7. If a damsel...be betrothed unto an husband, and a man find her in the city, and lie with her;...ye shall stone them with stones...(Deut 22:23,24)

B. LARGE Numbers Executed by the Sword:

1. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing:... Thus saith the Lord...slay every man....(Exo 32:19,27)

2. If thou shalt hear say in one of thy cities,...saying, Certain men,...are gone out from among you, and have withdrawn the inhabitants of their city, saying Let us go and serve other gods,...

   Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly,... (Deut 13:13-13,15)

III. CERTAIN OFFENSES PUNISHABLE BY MEANS OTHER THAN THE DEATH PENALTY

A. CORPORAL Punishment by Scourging:

1. If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

   And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

   Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee. (Deut 25:1-3)

For Adultery of a Betrothed Bondmaid:

2. Whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free. (Lev 19:20; See Exo 21:20,21)

For False Accusations of Whoredom:

3. If any man take a wife, and go in unto her, and hate her, and give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:...

   And the elders of that city shall take that man and chastise [scourge] him; and they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. (Deut 22:13-14, 18-19)

B. CORPORAL Punishment for Injuring a Person (Like for Like):

1. If a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

   Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. (Lev 24:19,20; see Deut 19:18-21)

2. ...thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. (Exo 21:23-25)

C. SERVITUDE for Theft When Unable to Make Restitution:

1. If a thief be found breaking up,...he should make full restitution; if he have nothing, then he shall be sold for his theft. (Exo 22:2,3; See Lev 25:39-42)

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IV. PENALTIES FOR CIVIL OFFENSES

A. RESTITUTION for Stolen or Borrowed Property:

For Stolen Property:

1. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. ...

   If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double. (Exo 22:1,4)

2. For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour. (Exo 22:9)

3. If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. (Exo 22:5)

For Borrowed Property:

4. **If a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.**

   But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire. (Exo 22:14,15)

B. COMPENSATION for Damaged Property:

1. He that killeth a beast shall make it good; beast for beast. (Lev 24:18)

2. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:

   Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

And if it be stolen from him, he [the thief] shall make restitution unto the owner thereof. If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn. (Exo 22:10-13)

If a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. (Exo 21:33,34)

4. If one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

   Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own. (Exo 21:35,36)

5. **If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution. (Exo 22:6)**

C. RESTITUTION for Breach of Trust:

1. **And the Lord spake unto Moses, saying, If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence or hath deceived his neighbour;**

   Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

   Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

   Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his (being found guilty). (Lev 6:1-5; See Num 5:-5-7)

CAPITAL PUNISHMENT

Crimes of violence are on the increase within our nation. It is taxing the capacity of our courts, our prosecutors and our jails....Crime is now considered the major problem of our times.

Murder is considered the foulest crime and calls for the severest penalty. Blackstone, the great authority on Anglo-Saxon law said: **"Capital punishment for murder is the capstone of the arch of justice."** Remove the capstone, and the whole structure of justice will fall.

Capital punishment for the crime of murder is not only the most ancient principle of man's law, but, according to the Bible it is the judgment of God. And God has enjoined every man with the duty to carry it out.

There was a time when God saw that violence filled the earth, and every imagination of the thoughts of man was evil, continually. God made a covenant with Noah, and through him, with his progeny, for *"perpetual generations"*:

Genesis 9:5
At the hand of every man's brother will I require the life of man. Whoso sheds man's blood, by man shall his blood be shed.

History proves that no tribe or people ever lasted long that did away with this law. Feuds and anarchy soon decimated it.

But we hear a voice saying, "But the Bible says, *'Thou shalt not kill.'* If we take life, we too are murderers." This remark exposes the ignorance of the speaker. He does not know the difference between a law and a judgment. God said to the individual, *"Thou shalt not kill."* This is a law. Then God says to society, *"The murderer shall surely be put to death."* This is a judgment. We are commanded to keep both the laws and the judgments of God. This command is to all people, but particularly to judges, juries and all those entrusted to carry out and administer the judgments.

By sentiment and false philosophy we have about destroyed capital punishment, and it remains only to take it out of the criminal code. The emphasis of sympathy is now placed with the murderer and not with the victim, a sure sign that our minds are perverted. We must expect the wrath of God to fall upon us unless there is a radical change in our sense of justice.

Capital punishment is the oldest principle in law antedating even the law of Moses. But God again incorporated this principle into the law for Israel, the edict *"The murderer shall surely be put to death"* appearing seven times in one chapter, the 35th of Numbers, as well as many other places. It is described as the judgment of God, and man is enjoined to enforce it. It is society's only protection.

A voice will say: "This is all true. You have quoted and interpreted the teaching of the Bible correctly. But this is all 'Old Hat.' It is Old Testament law and judgments. We live in a different age, the age of grace. Jesus came and took away the law, and it is no more against us."

Did Jesus really do that? What does Jesus say about it?

> Matthew 5:7-8
> **Think not that I come to destroy the law or the prophets. I come not to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass one jot or one tittle of the law shall in no wise pass till all be fulfilled.**

How can we fulfill the law? By obeying it, or living a life so free from offense that we will not come in contact with it. *"He that loveth his brother hath fulfilled the law."* For law was not made for a righteous man but for the lawless and disobedient—*"For murderers of fathers and murderers of mothers, for manslayers."* (I Tim 1:9)

What, then, should be the attitude of a Christian if he is called to be a judge or juror in a case that calls for the supreme penalty? The Bible says, *"Thine eye shall not pity him, but thou shall put away the guilt of innocent blood from Israel, that it may go well with thee."* (Deut 19:13) *"Be not afraid; the judgment is God's."* The reason behind it all is declared to be, *"and those who remain shall hear and fear, and shall henceforth commit no more any such evil."* (Deut 19:20)

Why then must we retain the law providing the death penalty for murder and rape and such crimes? Aside from maintaining peace and justice in the land, the greatest reason is because **it is the judgment of god**, and we are appointed and charged by God to carry out this judgment, because **the judge of all the earth says he will curse the land and punish the people who neglect to do it.**

(Reconstructed, from an article written by Early Van Deventer, 423 N. Minn., Glendora, CA)

PART III

LAWS PERTAINING TO WAR

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. (Psalm 127:1)

GOD TO LEAD THE ARMIES OF ISRAEL

God led the people about through the way of the wilderness of the Red sea: and the children of Israel went up 'harnessed' (the loins girt with a sword) out of the land of Egypt.[1] (Exo 13:18; see I Kings 20:11)

I. PROCEDURE FOR WAR

A. ISRAEL to Seek Counsel from God Before Going into Battle:

1. The Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

   And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

   And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

   And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. (Num 27:18-21; See ch 10:33-36)

B. PRIESTS to Instill Faith Before Going Into Battle:

1. When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.

   And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

   And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

   For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you. (Deut 20:1-4)

C. CHIEFS of the Tribes Appointed as Captains of the Armies:

1. And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people. (Deut 20:9)

2. ...Nahshon, the son of Amminadab, shall be captain of the children of Judah.

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1 Footnote: By victoriously directing Israel, who, prior to their deliverance from Egypt, had [no experience in]...warfare, against "seven nations more populous and mighty" than they were, God magnified his name as "the Lord of armies, the God of the battle lines of Israel." *[Aid to Bible Understanding, pg 1643]*

In Israel's army, at the exodus, every man above twenty was a soldier (Num 1:3); each tribe a battalion, with its own banner and leader (Num 2:2; 10:5,6,14). Their positions in camp and on march were accurately fixed. The whole host moved according to pre-appointed alarms on the trumpet. (Exo 13:18).... They went up "according to their armies," arranged in five divisions—van, center, two wings, and rearguard:...

The divisions for civil purposes were the same as for military (Exo 18:21; compare Num 31:14); in both cases divided into [illegible] hundreds, fifties, and tens, and the chiefs bearing the same designation....Men already revered for civil [illegible] and noble family descent, so long as they remained faithful to God, formed the heads of the army ensuring [illegible] curity and...a free country. *[Fausset's Bible Dictionary, pg 52, 716]*

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...the captain of the children of Reuben shall be Elizur the son of Shedeur.

...the captain of the sons of Ephraim shall be Elishama the son of Ammihud

...the captain of the children of Dan shall be Ahiezer the son of Ammishaddai. (Num 2:3,10,18,25) [see chapters 1, 2 and 10 for complete listing of the captains of the tribes]

3. These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel. (Num 1:16)

D. EACH Tribe to Pitch According to the Ensign of His Father's House:

1. And the Lord spake unto Moses and unto Aaron, saying, Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch....

   And the children of Israel did according to all that the Lord commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers. (Num 2:1,2,34)

E. ARMIES to Set Forward According to the Tabernacle—or the Ark of the Covenant:

1. The Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

   Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards. (Num 1:53; 2:17; see 10:17,21)

2. There shall be a space between you and [the ark of the covenant], about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go:...(Josh 2:4)

The Standard of Judah to be on the East Side of the Tabernacle:

3. On the east side [of the tabernacle] toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab shall be captain of the children of Judah....

   And those that do pitch next unto him shall be the tribe of Issachar....Then the tribe of Zebulun....

   All that were numbered in the camp of Judah were 186,400 throughout their armies. These shall first set forth. (Num 2:33,9; see 10:14-16)

The Standard of Reuben to be on the South Side of the Tabernacle:

4. On the south side shall be the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben shall be Elizur the son of Shedeur....

   And those which pitch by him shall be the tribe of Simeon:...Then the tribe of Gad:...

   All that were numbered in the camp of Reuben were 151,450 throughout their armies. **And they shall set forth in the second rank.** (Num 2:10,12,14,16; see 10:18-20)

The Standard of Ephraim to be on the West Side of the Tabernacle:

5. On the west side shall be the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Amihud....

   And by him shall be the tribe of Manasseh:...Then the tribe of Benjamin:...

   All that were numbered of the camp of Ephraim were 108,100 throughout their armies. **And they shall go forward in the third rank.** (Num 2:18,20,22,24; see 10:22-24)

The Standard of Dan to be on the North Side of the Tabernacle:

6. The standard of the camp of Dan shall be on the north side by their armies: and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai....

   And those that encamp by him shall be the tribe of Asher:...Then the tribe of Naphtali:...

All they that were numbered in the camp of Dan were 157,600. **They shall go hindmost with their standards.** (Num 2:25,27,29,31; see 10:25-27)

These are those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts were 603,550.

Thus were the journeyings of the children of Israel according to their armies, when they set forward. (Num 2:32; 10:28; see ch 31:14)

F. SILVER Trumpets to Direct the Armies:

1. And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

   And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

   And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee.

   When ye blow an alarm, then the camps that lie on the east parts shall go forward.

   When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys...

   And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

   And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. (Num 10: 1-9)

G. VICTORY in Battle:

1. If ye walk in my statutes and keep my commandments, and do them;

   Ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword ....

   And I will walk among you, and will be your God, and ye shall be my people.[2] (Lev 25:3,7-8,12)

II. LAWS PERTAINING TO MILITARY SERVICE

A. CHIEFS of the Tribes to Assist in Numbering the Armies:

1. And the Lord spake unto Moses in the wilderness of Sinai,...saying,...Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;...

   And with you there shall be a man of every tribe; every one head of the house of his fathers...(Num 1:2,4)

B. UNIVERSAL Enlistment of all Males Over Twenty:

1. From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies...

   These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: each one was for the house of his fathers.

   So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel; (Num 1:3,44,45)

2 Footnote: God strictly commanded Israel that they were not to engage in wars of aggression or conquest beyond the territory that he granted to them, or aside from the nations he ordered them to fight. They were not to engage in strife with the nations of Edom, Moab or Ammon. (Deut 2:4,5,9,19) But they were attacked by these nations in later times and were forced to defend themselves against them in warfare. In this they had God's help. (Judg 3:12-30; 11:32,33; 1 Sam 14:47) *[Aid to Bible Understanding, pg 1644]*

C. **EXEMPTION from Military Service:**

Levites Exempt From Military Service:

1. But the Levites after the tribe of their fathers were not numbered among them.

   For the Lord had spoken unto Moses, saying, Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: (Num 1:47-49)

Certain Individuals Excused from Military Service:

2. The officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

   And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

   And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.[3] (Deut 20:5-7; See ch 24:5)

The Fearful and Faint-Hearted Excused from Military Service:

3. And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart. (Deut 20:8)

D. **MORAL and Physical Cleanliness Required of Soldiers:**

1. When the host goeth forth against thine enemies, then keep thee from every wicked thing.... (Deut 23:9; See 23:9-14)

2. ...the officers went through the host [of Israel's armies]...And Joshua said unto the people, Sanctify yourselves: for tomorrow the Lord will do wonders among you. (Josh 3:2,5; See II Sam 11:10,11)

3. And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes,...

   And Moses went down from the mount.... And he said unto the people, Be ready against the third day: come not at your wives. (Exo 19:10,14-15)

   Sanctify yourselves therefore, and be ye holy: for I am the Lord your God.[3] (Lev 20:7)

III. REGULATIONS FOR WAR

A. **CITIES to be Offered Peaceful Surrender Prior to Siege:**

1. When thou comest nigh unto a city to fight against it, then proclaim peace unto it[4]

   And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

   And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: (Dt 20:10)

3 Footnote: Exemptions were given to men who had just completed a new house, or who had planted a vineyard and had not used its fruitage. These exemptions were based on the right of a man to enjoy the fruitage of his work. The newly married man was exempt for one year. During this time the man might be able to have and to see an heir. Here Jehovah revealed his concern and consideration for the family. (Num 1:1-3, 44-46; Deut 20:5-8; 24:5)

The Levites, who took care of the service at the sanctuary, were exempt, showing that the Lord considered the spiritual welfare of the people more important than military defense. (Num 1:47-49; 2:32,33) ...fighting forces, before they entered battle, were customarily sanctified. (Josh 3:5; Jer 6:4; 51:27,28) During warfare Israel's forces...had to be ceremonially clean. They could not have sexual relations, even with their own wives during a military campaign. Accordingly, there were no prostitutes who followed Israel's army. Moreover, the camp itself had to be kept clean from defilement. (Lev 15:16,18; Deut 23:9-14; II Sam 11:11,13) *[Aid to Bible Understanding, pg 1644]*

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B. **FRUIT Trees Not to be Cut Down for Bulwarks During Siege:**

1. When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege: (Deut 20:19, 20)

C. **RULES for Treatment of Captives:**

Captives from Cities Abroad:

1. When the Lord thy God hath delivered [the city] into thine hands, thou shalt smite every male thereof with the edge of the sword.

   But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee.

   Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. (Deut 20:13-15; See ch 21:10-14; Num 31:17,18)

Captives from Cities of Thine Inheritance:

2. But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

   But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee:

   That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God. (Deut 20:16-18)

D. **REGULATIONS Concerning Spoils of War:**

Spoils of War Divided Between Combatants and Non-combatants:

1. And the Lord spake unto Moses, saying, Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

   And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: (Num 31:25-27)

A Tribute to be Given to God:

2. And levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep:

   Take it of their half, and give it unto Eleazar the Priest, for an heave offering of the Lord.

   And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord. (Num 31:28-30; See ch 31:41-54

4 Footnote: The Lord instructed Israel as to military procedure in the conquest of Canaan. The seven nations of Canaan, named at Deuteronomy 7:1,2, were to be exterminated, including women and children. (Deut 20:15-17) According to Deuteronomy 20:10-15, other cities were first warned and terms of peace extended. If the city surrendered, the inhabitants were spared and put to forced labor. This opportunity to surrender, together with the assurance that their lives would be spared and their women would not be molested, was an inducement to such cities to capitulate to Israel's army, thus avoiding much bloodshed. If the city did not surrender, all males were killed. *[Aid to Bible Understanding, pg 1644]*

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In the very Book where we are told of the blessings of peace and of a day coming when *"nation shall not lift up a sword against nation, neither shall they learn war any more"* we are given laws covering the instructions of God for His people when they go out to battle against their enemies....

Some theologians, because of their refusal to recognize the part and place His Kingdom is destined to play in world affairs previous to the establishment of peace, have opposed all war and wrongly instructed men to refrain from having any part to do with war, counseling them to become pacifists and resist their government numbering them for war.

Tasks Assigned Kingdom

All such teaching is the result of the failure to recognize that God did organize a Kingdom at Mount Sinai, the Kingdom over which Jesus Christ will ultimately rule, but previous to that rule assigned to that Kingdom certain tasks which required it to function as a government of administration, punishing the criminal and moving with the sword against the enemy without who would seek to destroy His government and Kingdom. When one fails to understand the fundamentals of the organization and administration of the Kingdom, both for its defense against the criminal within and the enemy without, such are apt to apply to Kingdom affairs and operations Jesus' instruction to the individual regarding individual relationships. The result is a warped understanding of the application of laws governing the individual and also the Kingdom.

Individual and National Obligations

Nowhere in the Bible are individuals, as such, instructed to make war, though there is instruction regarding their defense against aggression. If an individual should go forth to war against another he would, under the law, be considered a criminal. But that same individual, when empowered by the law and under its authority, can as an official of the law bear arms and move against individuals who are criminally inclined and who are preying upon society. Also, every individual, at the command of the government, is duty bound to support the government and become a part of the armed forces when the enemy threatens the security of the nation.

In no particular does Jesus Christ declare against the laws of national defense which must be observed by every true citizen of the nation when the nation's existence is imperiled by the enemies of the Kingdom. The fact is, Jesus condemned the man who teaches against even the least of the commandments of God (Mat 5:19), and one of His commandments given to Moses was: *"Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; from twenty years old and upward, all that are able to go forth to war."* (Num 1:2-3)

But what did Jesus teach which has been so misconstrued by the pacifists as to be used by them in undertaking to influence men to resist their government's demand for military service when the very life of the nation is at stake?

Two Swords

An often quoted passage is Jesus' statement to Peter who, having a sword, drew it in aggression: *"Put up again thy sword into his place: for all they that take the sword shall perish with the sword."* (Mat 16:52)....

The drawer of the sword is the aggressor and He has here set forth the principle that aggressors will go down before the sword in the hand of the defender, for *there are two swords in this passage:* one is in the hand of the aggressor and the other is in the hand of the defender! For anyone to quote this passage and use it for any other purpose than that the aggressor is to be destroyed by the sword of the defender will do violence to the context and completely change the meaning Jesus gave in thus expressing Himself....

The Law of Murder

Often the law, *"Thou shalt not kill,"* is cited by the pacifists in condemning war; but such are failing to recognize that this law applies to individual conduct and when violated brings the following judgment: *"Whoso killeth any person, the murderer shall be put to death."* (Num 35:30)

These rulings *regarding the individual* are so clear that there is no question regarding man's duty in the administration of the law *"Thou shalt not kill"* with the judgments defining punishment for its violation....

Unprovoked Attacks

When Israel came out of Egypt, Amalek came out against them and was finally defeated by Israel who had to fight for her existence or be destroyed. Because of this attack the Lord said unto Moses, *"Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven....For* (marginal rendering) *because the hand of Amalek is against the throne of the Lord therefore the Lord will have war with Amalek from generation to generation."* (Exo 17:14-16)....

Later, Moses recounts this unprovoked attack made upon Israel and admonishes them to *"Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God."* Thus is the case stated proving guilty aggression on the part of the enemy: those who desire to destroy Israel.

Judgment is now rendered and while applicable to Amalek in this instance yet it also applied to every other nation which makes an unprovoked attack upon His people. *"Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it."* (Deut 25:17-19)

Balaam's Prophecy

The justice of this judgment is confirmed by God through Balaam: *"And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations* (that warred against Israel); *but his latter end shall be that he perish for ever* (marginal rendering: *even to destruction*)." (Num 24:20)

How foolish it is for men to ignore this judgment regarding the aggressor and a national policy in Israel of which people God allowed Balaam...(Num 22:35) to declare, *"God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up?"* (Num 24:8-9)

God's Battle Axe

By the verdict of God, Israel is destined to destroy their enemies and as a nation is commanded of God: *"Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."* (Jeremiah 51:20)

In their very attitude, the pacifists are declaring to God their intention of preventing His people being used of Him as His battle axe and weapons of war.

Individual Relationships

Let us turn to one more passage which is also quoted and misapplied by the pacifists, *"But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."* (Mat 5:39) This

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sage is addressed to individuals, the very disciples whom the Lord counselled to sell their garments and buy swords. What, then, does it mean? Ferrar Fenton renders the passage: *"But I tell you, Do not contend with the wicked"*; while Moffatt says, *"But I tell you, you are not to resist an injury."*

The contents clearly show that while the law of judgment said, *"An eye for an eye, and a tooth for a tooth"* (which law He confirmed in the statement, *"I am not come to destroy the law, or the prophets: I am not come to destroy* [the law], *but to fulfill* [the prophets]. *For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all* [the prophets] *be fulfilled"* (Mat 5:17-18) that individuals are not to put into practice the law of national judgment and administration in their dealings one with another. But they are to suffer injury without taking vengeance one upon the other. Even when taken to court and the case goes against one, Jesus counsels to be generous also and not vengeful.

Jesus in no particular opposed or taught against the Israel law of military service but rather confirmed the need of being armed in his statement, *"When a strong man armed keepeth his palace, his goods are in peace."* (Luke 11:21) But Jesus most certainly condemned the holding of grudges, the taking of vengeance and the refusal to forgive those who wrong us as individuals. But, as an officer of the government, that same individual must administer the law in justice and in accord with the judgment, *"An eye for an eye, and a tooth for a tooth"*—making the punishment fit the crime and in so doing bring to justice the criminals. Individuals must also be ready to give their services to their government in a time of trouble and defend their nation against all aggressors and enemies of their government.

Jesus Christ, the Warrior

Even Jesus Christ Himself is pictured by John as leading the armies of heaven against the enemies of His Kingdom and of Him John says, *"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war."* (Rev 19:11)....

Surely, if the Son of God is justified in waging war for the cause of righteousness, and for the purpose of establishing justice, can any of His followers do less in this present age...?

But when to this is added the fact that His Kingdom was established at Mount Sinai and that Kingdom (The House of Jacob) is the one over which the Angel declared to Mary that Jesus is to reign and rule, surely it is a privilege for the citizens of that Kingdom to defend it against the attacks of the enemy who seek to destroy His government....

Jesus' instruction to the individual in his personal relationships in no way can be construed as instruction to a government which must oppose all aggression and fight its enemies or be destroyed. The law makes it mandatory for the nation to move against the enemies without as well as the criminals within.

Registration and Arming

As has been already shown, all the male population of Israel from twenty years old and upwards was numbered for war. This was a conscription of the entire male population able to bear arms and who were inducted into the military service of the nation....

When our forefathers wrote the constitution of the United States, consciously or unconsciously they followed the Israel system of the right of every man to keep and bear arms. Article II of our constitution reads, *"A well regulated militia being necessary to the security of a free State, the right of the people to keep and bear arms shall not be infringed."* This was patterned after the Israel method: when every able bodied man capable of bearing arms and who might be called upon by the nation for military duties to defend his country, his life, liberty and freedom was thus able and prepared to take his place in the ranks of the army.

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Tyranny, as a rule, arises from within a nation when the government has been captured by men who would use their acquired power to oppress the people. These facts were known to the framers of the constitution, hence they recognized the need and right of citizens to keep and bear arms in order to insure real liberty. God in His wisdom, in organizing His Kingdom for military operations against any enemy, made it a fundamental law in the land that every man should be a part of the military forces of the nation—keeping his arms and equipment in his own possession.

Now the right of citizens to keep and bear arms is fundamental in preserving true freedom, so much so that subversive forces in sundry and subtle ways first move to disarm the citizens of a nation which they later plan to dominate. We have witnessed such moves in the past while the states which have already passed laws violating Article II of our constitution did so under the pretext of disarming the criminal. The states which have violated this fundamental principle for the protection of its citizens against armed violence have not only failed to reduce crime, but have contributed to the increase in violence and crime. The criminal, *who never disarms*, knows he is dealing with law-abiding *unarmed* citizens.

Honest men and leaders never fear an armed, law-abiding civilian population and when we restore the Israel system of *every man a part of the armed forces of the nation in possession of his equipment* evil men will always fear the righteous indignation of a people able to defend their homes, their freedom and their liberty whenever it is threatened. When the trumpet was blown and the call to arms was issued in Israel, each man rallied around the standard of his fathers and was fully equipped for battle. There were no unnecessary long delays in mobilization to meet the threat of the attacking enemy.

Aggression Forbidden

But while Israel was to be prepared for war, God forbade the nation to be the aggressor. They were to be His battle axe and fight all aggressors who came against them. If the pacifists were to have their way, liberty and freedom would soon pass, as ambitious and ruthless aggressors extended their power by the might of military rule, for they would disarm the people chosen by God to oppose all aggressors....

...Israel's leaders were forbidden to multiply weapons of aggression, the possession of which would tempt ambitious men to lead the people on a war of conquest. (Deut 17:16)

Because a nation can be involved in a war of aggression by indirect methods, such as entering into defensive alliances, Israel was forbidden to make any covenant with the nations around them or with their gods. (Exo 23:32)

Purpose of Armament

Armament was not to be made the end but merely a means of protection against the enemy, and so the question arises as to what extent His people are to prepare for war. The only all-out preparation for war required by God is a spiritual relationship to Him rather than huge arsenals with a people slaving to supply the ever-increasing demands of the god of war. The promise is that when His people are right with Him *"The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways."* (Deut 28:7) But when we are not right with God and are refusing to keep His commandments, statutes and judgments, *"The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them."* (Deut 28:25)

And this will be true, regardless of our preparation, if we are walking contrary to His laws.

Israel's Righteousness:

...In instructing the nation, Moses said, *"Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live.... Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day?"* (Deut 4:1-8)

The reason that the enemies of Israel will flee before them, so that *"Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword"* (Lev 26:8) is God's fulfillment of the promise that when His people are doing all He requires of them, *"Then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee."* (Exo 23:22-23)....

Priest's Charge to People

As Israel approached the battle the priests, the ministers of the Lord, were to address the people *"And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them: For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you."* (Deut 20:2-4)....

After Jehoshaphat had set his own kingdom in order and restored the administration of the Divine laws, Moab and the Children of Ammon—with others beside the Ammonites— a very great army, came against Jehoshaphat!

The King was in great fear because of the national unpreparedness to meet the enemy who were fully prepared and ready for battle. A fast was proclaimed throughout the land, the people gathered to the Temple at Jerusalem to seek help from the Lord.

Prayer for Deliverance

Jehoshaphat prayed as follows: *"O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?... If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."*

The Deliverance

Then a prophet of the Lord came to the King and said, *"Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's...tomorrow go out against them: for the Lord will be with you....Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."* (II Chron 19,20)

Rebellion and strife broke out between the allies assembled against Jehoshaphat and these great armies turned one upon the other. When the armies of Judah arrived the battle was over and the field strewn with their dead enemies, fulfilling what had been declared by the prophet: *"Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you."*

(Howard B. Rand, *"Digest of the Divine Law,"* pages 156-169)

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SECTION FOUR

THE ECONOMIC DEPARTMENT

LAWS PERTAINING TO INHERITANCES

When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

For the Lord's portion is his people; Jacob is the lot of his inheritance.

(Deut 32:8, 9)

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Importance of Inheritance

In order that the family may have sustenance there must be an inheritance or possession in the land. Because we have failed to recognize this or to act upon God's laws regarding the land, millions of people today are dispossessed of their possessions and are able to exist only by the sufferance of the nation. The loss of a job means starvation, for without a vested right in land the right to live and produce the needs of life is denied.

But the Bible declares the land is the Lord's and all the people were to have an inheritance therein.

An Israelite could not sell his possessions so that his family would not have an inheritance in the land. Now an inheritance is the right by law to receive possessions or property which is one's heritage or birthright. The Lord gave His people such an inheritance in the land and declared *"The land shall not be sold for ever: for the land is mine."* (Lev 25:23) They could lease that land, but a definite time period was set after which the land must revert to the original family. The land could not be taken through tax levies for no tax was allowed to be levied against a man's inheritance.

When Israel came into the land of Palestine to possess it that land was divided among the Tribes of Israel and each family received his inheritance under his father's house and Tribe. The land being the Lord's, the tithe of its increase was holy unto God.

Law of the Land

Moses had instructed the Children of Israel in accordance with the law of the Lord that they were to sow their fields and prune their vineyards and gather their fruit for six years. The seventh year was to be a Sabbath of rest in which year they were not to sow the land nor prune their vines or gather their fruit. That which grew of itself was not to be reaped nor were they to eat of it for it was to be a year of rest for the land. *"And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety."*

In this statement the Lord has promised that if His people would keep the law regarding the land there would be no insect devastation nor crop disease. Instead, there would be an abundant yield of all kinds from the land.

Use of the Surplus

But what shall the people do for the seventh year for food? This is also answered, for the Lord said, *"And if ye shall say, What shall we eat on the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of the old fruit until the ninth year; until her fruits come in ye shall eat of the old store."*

Here, then, is God's method for caring for the abundance in production by giving rest to the land and a year's vacation to His people with their living provided from the over-production of the six years. Thus God's abundance, in the keeping of the law, contributes to prosperity and blessing and does not impoverish a people. Instead of curtailing plant-

ing and instituting crop destruction, God shows how that over-production is to be used for the benefit of all.

The Year of Restoration

Seven sabbaths, or forty-nine years, were to be numbered and the fiftieth year was to be a Jubilee. This fiftieth year was to be hallowed or sanctified, that is, set apart. During this fiftieth year a proclamation should go out. In this year every man was to return unto his own possessions and to his own family while every man's inheritance was restored unto him.

Cast in the Liberty Bell in Philadelphia is a part of the Jubilee call: *"Proclaim liberty throughout all the land unto all the inhabitants thereof."* On July 8th, 1776, this bell rang out: summoning the people to hear the reading of the Declaration of Independence. What a different story might have been told in the history of our country: a story of peace, liberty and real prosperity—had we but kept the law of the Jubilee!

Instead, we have had periodic depressions and financial difficulties—with a deeper dip in those depressions every fifty years. Our nation could have led the way by keeping the letter as well as the spirit of that law inscribed on our Liberty Bell and in so doing would have demonstrated to the whole world the blessing of keeping the Divine Commandments.

But instead of doing this, we elected to follow in the steps of the nations around us and fifty years after the critical days that followed the War of Independence the Liberty Bell, which had been rung every year on the anniversary of the Declaration of Independence, cracked and has not been rung since.

Leases and Redemption

Property sold during the fifty years preceding each Jubilee returned in the year of Jubilee to the family of inheritance. Because this was so the sale of property, or the possession of it by other than the family of inheritance, amounted to a lease. The longest term would be fifty years, with all leases expiring in the Jubilee year. The price of the lease would be in accord with the number of years left to run before the Jubilee or proclamation of liberty and restoration.

In the observance of this law the people would not oppress one another yet there was liberty of trade and even the sale of property within these set bounds. If a man was poor and sold his inheritance it could be redeemed before the Jubilee, either by a relative or by himself, by paying to the purchaser the value of the use of the property for the years yet remaining to the Jubilee. If the owner or his relatives were unable to thus redeem the land it reverted to him or his family as a matter of law at the Jubilee.

God has thus assured continued possession of the land by His people and through the operation of the law prevented a man from squandering his inheritance so that the family could not redeem it, or finally come into possession of it in the year of rejoicing.

Land Free from Taxation

It was impossible to dispossess men of their inheritance under the law of the Lord as no taxes were levied against land. Regardless of a man's personal commitments he could not disinherit his family by being dispossessed of his land forever. Millions of people today have no inheritance in the land and are pauperized in a country where hundreds of thousands of acres of land lie idle and unused. Because taxes are levied against the land, instead of being levied against the increase from that land, men cannot afford to possess land. Through a system of debt that impoverishes the many and enriches the few the tendency has been to dispossess the many in our refusal to keep the law which states that *"ye shall not therefore oppress one another"* and we penalize, through taxation, those who should inherit the land!

Property Distinction

God placed a high value upon country property. It was from the land that the support of the family really came and in the protection of the family He assured them a continued possession or inheritance in the land. This fact will become evidenced as industry turns more and more to the products of the farm for furnishing raw material for manufacturing purposes. Land marks were forbidden to be removed so there might not be any confusion as to a man's possessions.

It is interesting to note that the Lord did not place the same value on city property as he placed on property in the country. If a house in the city was sold, it could be redeemed within a year. After that it was unredeemable and did not return in the Jubilee. It became the property of the new owner forever. But houses in the country and villages were treated as the land, redeemable at any time and to be returned to the original owner at the Jubilee. The only exception to the rule regarding city property was in the case of property belonging to the Levites. They were the administrators in the nation and could redeem their property in the city at any time and it returned to them in the Jubilee.

Protection of Property Rights

Following are a few of the sundry judgments establishing property rights, with compensation to the owner for their violation or for the destruction of his property. *"If a man shall cause a field or a vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution."* (Ex 22:5) The law of the Lord emphasizes restitution for trespasses and wrongs.

If a man kindle a fire that results in doing damage to his neighbor's possessions he must make full and adequate restitution. If a man dig a pit and fails to cover it and damage results to his neighbor's cattle he must make good the loss and pay full compensation for the animal killed. After paying his neighbor for his loss the dead cattle would be his.

While these judgments specifically apply to an agricultural community yet they are based upon fundamental principles of justice and law that can be applied in any age and to any type of industrial activity. The judgments as given are samples of the way the Law of the Lord is to be applied to specific cases. When this fact is fully recognized and understood we will cease to hear men make light of the Law of the Lord because some particular judgment under that law in Moses' time has no application today.

Nowhere in the Bible is there any indication that property rights are to ever be abolished. On the contrary, such rights are emphasized and safeguards are placed around that property to protect a man in his possessions. Liberty for the individual is non-existent apart from freedom of possession and the protection of personal holdings and property, with adequate compensation for its loss or destruction.

Land Has No Sale Value

Under the law of the Lord the land had no sale value in itself. The sale value was in the productiveness of the land. Because this was so, nothing could be gained by holding land for profit, for there was no profit in land except one labored and worked that it might bring forth an increase. When a man sold his inheritance, it was not the land which he sold but the right to the increase from that land. The sales value was based upon the yearly return from the land until the next Jubilee. Thus it was the yearly return which he sold and not the land. Thus the thrifty were not penalized while the shiftless were rewarded as is so often the case today. The thrifty paid a tithe from their abundance or increase and while the shiftless paid no tithe yet they also had no increase. Both were assured of their inheritance: free from the fear of losing it or having it taken from them by governmental levies, but the increase from that inheritance could only be secured by individual industry and enterprise. The owner of property and in possession of his heritage, under the law of the Lord, is blessed with security while today the ownership of property is a liability that may tax the resources of men to meet the levies made against his possessions.

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Homes for All

God saw to it that provision was made for homes for all His people, forever, in His refusal to allow the land to be sold. It gave security to men and assured the industrious an opportunity to provide for their needs and increase their wealth. Because land is primarily the basis of man's existence, while the inheritance of such sustains his right to property, yet for a government to make tax levies against that land impoverishes a nation and pauperizes its people.

Abolition of property rights is not a Scriptural teaching, though by our violation of God's system of taxation and with governmental levies against property and land, the abolition of property rights, with the resulting loss of security, has become a fact in the life of millions of our citizens.

(Howard B. Rand, *"Digest of the Divine Law,"* pp. 107-114)

PART I

LAWS PERTAINING TO INHERITANCES

I. INHERITANCE DISTRIBUTED AMONG THE TWELVE TRIBES OF ISRAEL

These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation. (Josh 19:51)

A. INHERITANCES to be Divided by Lot Among each Tribe – or Family.

1. And the Lord spake unto Moses in the plains of Moab, by Jordan, saying,...Ye shall divide the land by lot for an inheritance among your families:

   And to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. (Num 33:50,54)

B. CHIEFS of the Tribes to Assist in Distributing Inheritances:

1. And the Lord spake unto Moses, saying, These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun. And ye shall take one prince of every tribe [the chief fathers of the children of Israel], to divide the land by inheritance. (Num 34:16-18)

   And the names of the men are these:

   The prince of the children of Joseph, for the tribe of the children of Manassch, Hanniel the son of Ephod.

   And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan....[See text for complete listing of the twelve princes]

   These are they whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan.[1] (Num 34:23,24,29; See Josh 14:1)

C. NUMBERING of Families to Include All Males Over Twenty:

1. And it came to pass after the plague, that the Lord spake unto Moses and unto Eleazar, the son of Aaron the priest, saying,

   Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house,...(Num 26:1,2)

2. **The sons of Joseph after their families were Manasseh and Ephraim.**

   These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites....[See text for complete listing of families]

   These are the families of the sons of Ephraim according to those that were numbered of them,... (Num 26:28,35,37)

3. And the Lord spake unto Moses, saying, Unto these the land shall be divided for an inheritance according to the number of names.[2]

1 Footnote: The inheritance of the sons of Israel was given to them by the Lord, who outlined the boundaries of the land to Moses. (Num 34:1-12; Josh 1:4)...Families were given assignments within the territory of their tribe. As families would increase and sons would inherit, the land would be progressively divided up into smaller and smaller parcels. *[ABU, pg 830]*

2 Footnote: The laws governing the hereditary possessions and the dividing of them into smaller portions as the population increased were in themselves a contributing factor to greater family unity. . .The fact that every man was a possessor of land created a greater love for the soil on which he lived, promoted industriousness and, along with the Jubilee regulation, restored the nation to its original theocratic status every fiftieth year. This helped maintain a balanced economy. *[Aid to Bible Understanding, pg. 831]*

To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few. (Num 26:52-56)

D. LAND Passed to Sons by Inheritance:

1. Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

   But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them. (Ezek 46:16-18)

E. The BIRTHRIGHT—or Double Portion of Inheritance:

1. ...when [a man] maketh his sons to inherit that which he hath,...he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:[3]

   But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his. (Deut 21:16,17)

F. LAND Passed to Next-of-kin in the Absence of Sons and Daughters:

1. And the Lord spake unto Moses, saying....If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

   And if he have no daughter then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

   And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it:

   And it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses. (Num 27:6,8-11)

G. LAND Not to be Removed from One Tribe to Another:

1. And Moses commanded the children of Israel, saying,...Every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers....

   Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance. (Num 36:5,7,9)

II. THE YEAR OF JUBILEE (The Fiftieth Year)

(See *Discourses of the Prophet Joel F. LeBaron*, pg. 102; also, the *Bible Law Reference*, pgs. 110, 113)

A. LAND Not to be Sold Permanently:

1. The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me.

   And in all the land of your possession ye shall grant a redemption for the land.[4] (Lev 25:23,24)

3 Footnote: The firstborn son inherited a double portion (two parts) of the property as compared with that allotted to other sons...The father could transfer the birthright for a cause, giving the firstborn's inheritance to a younger son. In the instances of this noted in the Bible, it was not through whim or favoritism, but there was a basis on which the father determined to make the change in the birthright inheritance...Reuben the firstborn of Jacob lost his birthright inheritance by reason of fornication with his father's concubine. (Gen 49:3,4; 1 Chron 5:1,2) Jacob gave the greater blessing to Ephraim, Joseph's younger son, rather than to Manasseh the older. (Gen 48:13-19) *[ABU pg 830]*

4 Footnote: Since land was kept in the possession of the same family from generation to generation, it could not be sold in perpetuity. The sale of land was, in effect, only the leasing of it for the value of crops it would produce, the purchase price being on a graduated scale according to the number of years until the next Jubilee, at which time all land possession would revert to the original owner if it was not repurchased or redeemed prior to the Jubilee. (Lev 25:13,15,23,24) *[ABU pg 830]*

B. LAND to be Redeemed by Next-of-Kin

1. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.[5]

   And if the man have none to redeem it, and himself be able to redeem it; Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

   But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee:...(Lev 25:25-28; See Jer 32:8)

C. LAND To Revert Back to Original Heirs in the Year of Jubilee:

1. In the year of this Jubilee ye shall return every man unto his possession.[6] And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand,...according to the number of years after the jubilee thou shalt buy of thy neighbour,...

   According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it:...

   Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.

   Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. (Lev 25:13-18)

III. THE SABBATH YEAR (The Seventh Year)

A. LAND to Rest every Seventh Year:

1. And the Lord spake unto Moses, saying,...the seventh year shall be a sabbath of rest unto the land,...thou shalt neither sow thy field, nor prune thy vineyard. (Lev 25:1,4)

2. Six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat....(Exo 23:10,11)

3. I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years, and ye shall sow the eighth year, and eat yet of old fruit the ninth year;...(Lev 25:20-22; See Exo 16:29)

Curses for Disobedience:

4. I will bring the land into desolation:...And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

   Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; then shall the land rest,...(Lev 26:32-34; See ch 26:36-45)

B. CANCELLATION of Debt every Seventh Year

1. At the end of every seven years thou shalt make a release....Every creditor that lendeth ought unto his neighbor shall release it; he shall not exact it of his neighbor, or of his brother;...but that which is thine with thy brother thine hand shall release;

   ...for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance....(Deut 15:1,2-4)

5 Footnote: The Law provided that in the case of a poor Israelite whose circumstances forced him to sell his hereditary lands, his city house, or even to sell himself into servitude, "a repurchaser closely related to him" had the right to "buy back what his brother sold," or the seller could do so himself if funds became available to him. (Lev 25:23-27,29-34,47-49) If a man should make a vow offering to God a house or field and then desire to buy it back, he had to pay the valuation placed on the property plus a fifth in addition to that extimated value. (Lev 27:14-19) *[ABU, pg. 1372]*

6 Footnote: The Jubilee year, as long as observed, prevented the nation from sinking into a situation where only two classes existed, the ultrarich and the very poor. On every fiftieth year (counted from the time of Israel's entering Canaan) every man returned to his inheritance, any land he had sold being restored to him. Because of this law, the price of land decreased every year as the Jubilee approached. Actually, the buyer, in a sense, only leased the land, the price depending on the number of crops until the Jubilee year. (Lev 25:13-16,28) *[ABU, pg 1026]*

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PART II

THE LEVITES' INHERITANCE

At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day.

Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him. (Deut 10:8,9)

A. THE TITHES and Offerings of Israel to be the Levites' Inheritance:
(They were the priesthood organization in Israel)

1. The Priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord....and his inheritance. Therefore shall they have no inheritance among their brethren: the Lord is their inheritance, as he hath said unto them.

   And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw. The firstfruits also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

   For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons for ever.[1] (Deut 18:1-5; See 18:6-8)

B. OFFERINGS of the Lord to be the Inheritance of Aaron and his Sons:

1. And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. (Num 18:20)

   ...Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever....[2] (Num 18:8)

1 Footnote: ...Levi was not given a separate section of territory as an inheritance....Levi was granted forty-eight cities throughout the entire territory of Israel. Since the Levites received the appointment to special service at the sanctuary, Jehovah was said to be their inheritance. They received the tithe as their portion or inheritance in return for their service. (Num 18:20,21; 35:6,7) *[Aid to Bible Understanding, pg 830]*

2 Footnote: These tithing laws binding on Israel were not excessive. Nor should it be overlooked that God promised to prosper Israel by opening "the floodgates of the heavens" if his tithing laws were obeyed. (Mal 3:10; Deut 28:1,2,11-14) When the people became negligent as to tithing, the priesthood suffered, for the priests and Levites were forced to look to secular work and consequently neglected their ministerial services. (Neh 13:10) Such unfaithfulness tended to bring about a decline in true worship. *[Aid to Bible Understanding, pg 1605]*.

PART III

LAWS PERTAINING TO TITHES AND OFFERINGS

The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God. (Exo 34:26)

THREE PRINCIPAL ANNUAL OFFERINGS COMMANDED BY GOD

Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose: (1) in the **Feast of Unleavened Bread**, (2) and in the **Feast of Weeks**, (3) and in the **Feast of Tabernacles**: and they shall not appear before the Lord empty:

Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. (Deut 16:16,17)

I. CONSECRATION OF THE FIRSTBORN

There was to be a representation of the firstborn on a national basis at the Passover, or **Feast of Unleavened Bread**, at the Temple in Jerusalem.
(14th day of first Jewish month—April)

A. THE FIRSTBORN of Man and Beast to be Consecrated to the Lord:

1. And the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

   And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten. (Exo 13:1-3)

The Firstborn to be taken to the Temple in Jerusalem:

2. ...the firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep:...And ye shall be holy men unto me....[1] (Exo 22:29-31; See ch 4:22,23; 34:19,20)

   All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God:...

   Thou shalt eat it before the Lord thy God year by year in the place which the Lord shall choose [Jerusalem], thou and thy household. [See II Kings 21:4]

   And if there be any blemish therein, as if it be lame, or blind,...thou shalt not sacrifice it unto the Lord. Thou shalt eat it within thy gates:...(Deut 15:19-22)

II. CONSECRATION OF THE FIRSTFRUITS

There was to be a representation of the firstfruits on a national basis at the **Feast of Harvest**, or **Feast of Weeks**, at the Temple in Jerusalem.
(The 50th day—or seventh sabbath following the Passover)

A. THE FIRSTFRUITS of the Land to be Consecrated to the Lord:

1. And the Lord spake unto Moses, saying,...When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:...

1 Footnote: Since the firstborn sons among the Israelites were those in line to become the heads of the various households, they represented the entire nation. Jehovah, in fact, referred to the whole nation as his "first-born," it being his firstborn nation because of the Abrahamic covenant. (Ex 4:22) In view of his having preserved their lives, Jehovah commanded that "every male first-born that opens each womb among the sons of Israel, among men and beasts," be sanctified to him. (Ex 13:2) Thus, the firstborn sons were devoted to God. *[ABU, pg. 584]*

And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations, in all you dwellings.[2] (Lev 23:9-10,14)

2. Thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee:

And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and the Levite that is within thy gates,...in the place which the Lord thy God hath chosen to place his name there. (Deut 16:10,11)

The Firstfruits to be taken to the Temple in Jerusalem:

3. The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God....(Exo 23:19)

4. Thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land...and shalt go unto the place which the Lord shall choose to place his name there.

And thou shalt go unto the priest that shall be in those days,...And thou shalt set it before the Lord thy God, and worship before the Lord thy God:

And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you. (Deut 26:2-3,10-11)

III. CONSECRATION OF THE ANNUAL TITHE

There was to be a representation of the total harvest on a national basis at the Feast of Ingathering—or **Feast of Tabernacles** at the Temple in Jerusalem. (15th day of seventh Jewish month—October)

A. THE ANNUAL Tithe of Thine Increase to be Consecrated to the Lord

(Inheritance of the Priests the Levites):

1. Behold, I have given the children of Levi all the **tenth** in Israel for an inheritance, for their service which they serve,...of the tabernacle of the congregation....

The tithes of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit:...[3] (Num 18: 21,24)

2. All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord....

And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the **tenth** shall be holy unto the Lord. (Lev 27:30,32)

The Annual Tithe to be Taken to the Temple in Jerusalem:

3. Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth **year by year.**

And thou shalt eat before the Lord thy God,in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and thy flocks;...

2 Footnote: The Lord commanded the nation, representatively, to offer firstfruits to him, especially at the time of the Festival of Unfermented Cakes. Then, on Nisan 16, the high priest waved before Jehovah at the sanctuary some of the firstfruits of the grain harvest, a sheaf of barley, the first crop of the year based on the sacred calendar. (Lev 23:5-12) Again, at Pentecost, fifty days later, the firstfruits of the wheat harvest in the form of two leavened loaves made of fine flour were presented as a wave offering. (Lev 23:15-17)

Besides these grain offerings by the high priest on behalf of the nation, the Israelites were required to bring the firstfruits of all their produce as offerings...The firstfruits of coarse meal were to be offered in the form of ring-shaped cakes. (Num 15:20,21)Fruitage of the soil was also put in baskets and taken by the Israelites to the sanctuary (Deut 26:1,2).... *[Aid to Bible Understanding, pg. 584]*

3 Footnote: The first tithe, consisting of one-tenth of the produce of the land and fruit trees and (evidently of the increase) of the herds and flocks, was brought to the sanctuary and given to the Levites, since they had no inheritance in the land but were devoted to the service of the sanctuary. (Lev 27:30-32; Num 18:21,24) The Levites, in turn, gave a tenth of what they received to the Aaronic priesthood for their support. (Num 18:25-29) *[ABU, pg 1605]*

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If the way be too long for thee, so that thou art not able to carry it;...then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose:...

And thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household, and the Levite that is within thy gates;...[4] (Deut 14:22-27; See ch 12:17,18)

IV. CONSECRATION OF A TENTH OF THE TITHE

Inheritance of Aaron and his sons—the High Priests)

1. And the Lord spake unto Moses, saying, Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a **tenth part of the tithe.**

Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof of the Lord's heave-offering to Aaron the priest.

Out of all your gifts ye shall offer every heave offering of the Lord, of all the best thereof, even the hallowed part thereof out of it. (Num 18:25-26,28-29; See Neh 10:38,39)

V. CONSECRATION OF A SPECIAL TITHE EVERY THIRD YEAR

(A second tithe to be given to the Levite, the widow, and the fatherless)

A. A SPECIAL Tithe to be Used Within thy City Gates:

1. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

And the Levite,...and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee....(Deut 14:28,29)

2. When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;[5]

Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow,...

...I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me. Look down from thy holy habitation,...and bless thy people Israel, and the land which thou hast given us,...(Deut 26:12-15)

Blessings For Obedience:

3. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

4 Footnote: If an Israelite wished to give money instead of this produce, he could do so, provided he added an additional fifth to the valuation. (Lev 27:31) But it was different with the flock and the herd. As the animals came out of the pen one by one through a gate, the owner stood by the gate with a rod and marked every tenth one as the tithe, without examination or selection. (Lev 27:32,33)

5 Footnote: The Lord placed all under a strong moral obligation to provide the tithe; at the end of the three-year tithing cycle they were required to confess before Him that the tithe had been paid in full. (Deut 26:12-15) Anything improperly withheld was viewed as something stolen from God. (Mal 3:7-9; see Acts 4:36,37; 5:1-10) *[ABU, pg 1605]*

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And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts. (Mal 3:1-11)

Curses for Disobedience:

4. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. (Mal 3:7-9; See Acts 4:36,37; 5:1-10)

VI. ANNUAL OFFERING FOR THE SERVICE OF THE TABERNACLE

1. And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, that there be no plague among them,...

...They shall give, every one...that are numbered, half a shekel after the shekel of the sanctuary:...[6] Every one...from twenty years old and above, shall give an offering unto the Lord....

And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle...that it may be a memorial...before the Lord, to make an atonement for your souls. (Exo 30:11-14,16; see ch 38:21,26; II Chron 24:6-14; Neh 10:32-34)

6 Footnote: The Lord instructed Moses that, on taking a census, each person registered was to give a half shekel as "the Lord's contribution," it serving in behalf of the tent of meeting (Exo 30:12-16) It appears that it became customary for the children of Israel to give a fixed amount every year, even though a census was not taken annually....The Jews of Nehemiah's time obligated themselves to pay a third of a shekel yearly for the service of the temple. (Neh 10:32) *[Aid to Bible Understanding, pg 1577]*

PART IV

HUMANE LAWS

A. SPECIAL Provision for the Poor:

1. When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God. (Lev 19:9,10)

2. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. (Deut 24:20-21)

3. ...Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land....(Deut 15:11)

4. And thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works,...(Deut 15:10)

5. If thy brother be waxen poor, and [his hand faileth]; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. (Lev 25:35; see 25:39-43)

B. BLESSINGS FOR THOSE WHO AID THE POOR

1. Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. (Psalm 41:1)

2. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. (Prov 19:17)

3. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. (Prov 22:9)

4. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. (Luke 12:15,33,34)

5. If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day. (Isa 58:10)

6. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Mat 25:42)

C. CURSES for Those Who Oppress or Neglect the Poor:

1. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. (Prov 21:13)

2. He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse. (Prov 28:27)

3. Rob not the poor, because he is poor; neither oppress the afflicted in the gate: For the Lord will plead their cause, and spoil the soul of those that spoiled them. (Prov 22:22,23; See Deut 24:14,15)

4. Thou hast not given water to the weary to drink, and thou hast witholden bread from the hungry....Therefore snares are round about thee, and sudden fear troubleth thee;... (Job 22:7,10)

D. KINDNESS and Aid to Widows and Orphans:

1. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise,...your wives shall be widows, and your children fatherless. (Exo 22:22,23)

2. Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked. (Psalm 82:3,4)

3. ...the stranger, and the fatherless, and the widow,... shall come, and shall eat and be satisfied; that the Lord thy God may bless thee...(Deut 14:29)

4. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (Jas 1:27)

E. TREATMENT of Strangers:

1. The Lord your God...which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. (Deut 10:17-19)

2. If a stranger sojourn with thee in your land, ye shall not [oppress] him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt:...(Lev 19:33,34)

3. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. (Exo 12:49; See ch 20:10; Lev 24:22; Num 9:14; Deut 1:16)

Curses for those who Oppress the Stranger

1. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully....Therefore have I poured out mine indignation upon them;...their own way have I recompensed upon their heads,...(Ezek 22:29,31)

2. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow....(Deut 27:19)

F. THE BLIND and Maimed:

1. Thou shalt not curse the deaf, nor put a stumbling block before the blind,...(Lev 19:14)

2. ...When thou makest a dinner...call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

But when thou makest a feast, call the poor, the maimed, the lame, the blind:

And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. (Luke 14:12-14)

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THREE IMPORTANT LAWS

Happiness, contentment and peace within a nation depends upon the operation of a just and equitable system of administration and economics. Unless a nation is blessed with perfection in laws covering the equitable distribution and exchange of labor and goods among its citizens, the people will be harassed through maladministration; while the affliction of poverty, misery and distress will be in evidence—even in the midst of plenty. Because of the ever present evidence of the existence of these evil conditions in our modern civilization, different schemes have been and are being advocated and proclaimed by men as the solution for our social problems....

Progress and Poverty

...*Socialism* proposes to change these conditions by state ownership and control of the means of production. It aims to secure the reconstruction of society, increase wealth and bring about a more equitable distribution of the products of labor through public collective management of all industries. *Communism* is a social system in which there is community of goods. It calls for the abolition of all private property (by force of violence, if necessary) and the absolute control by the community in all matters pertaining to labor, religion and social relationships. *Capitalism* is a system of competition that favors the concentration of capital (resources or wealth employed in or available for production) in the hands of a few. Thus in these three systems of man there is in capitalism destructive competition with poverty in the midst of plenty; in socialism, state control and the destruction of private industry; in communism, community of goods and destruction of private ownership.

Failure of Capitalism

In operation, the system of capitalism has proved wanting and has been unable to establish an equitable distribution of wealth and bring prosperity and happiness to all men everywhere, while during its activity poverty has grown in the midst of plenty. Because this has been so, the advocates of socialism and communism have pointed to the failure of the capitalistic methods as reasons why their particular brand of social order should be established in its place. But the continuation of capitalism, the substitution of socialism, or the adoption of communism will not cure the economic ills of mankind.

The Perfect System

Perfection in any true economic structure that will bring to men real happiness in the labor of his hands must eliminate destructive competition and in the midst of plenty allow no poverty. It will not destroy private enterprise and industry nor will it deprive citizens of the right of ownership. There will be competition, but a competition in the doing of good and in the rendering of services. Private enterprise and industry will flourish in the hands of individuals who will consider themselves stewards accountable to God for the welfare and happiness of those in their employ who will share equitably in all profits. The security of private ownership will be established, and it will be protected with a manifest willingness and spirit on the part of each individual to share with others the things he possesses when it is necessary to do so.

Let us not lose sight of the importance of the family in the plans of God, for in the perfect economic structure the spirit of the happy family life will permeate the entire community. As there are members of the family who can accomplish more than others so will there be members of the community able and capable of accomplishing above others. But as in the family each has his or her own possessions, so in the community property rights will be respected. But no member of the

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perfect family will withhold from a brother or sister any possession in a time of need, nor will a real brother or sister take selfish advantage of this spirit of generosity. Thus will it be when the economic laws of the Lord are operating in a society that is in accord with the plans of God.

In this day of change, with the political, economic and religious systems of man coming to judgment, when the message of the kingdom and its perfect laws of social justice should *"be being proclaimed,"* most men, as well as our spiritual leaders, are ignorant of the fact that there exists in the plans of God a perfect economic system, recorded in the Book, the keeping of which laws will guarantee the elimination of all poverty, distress and want and promises the establishment of an administration that will bring to man all its benefits. After all, not even the perfect system will operate unless there is established perfection in administration and so the law of the Lord deals with this also.

Men have failed to recognize that after giving the Ten Commandments, the keeping of which provides perfection in moral relationships, God laid down the fundamentals of economic well-being. In the observance of these laws is the solution of all our economic troubles. But men and nations, instead of opening the Bible to discover the answers to their problems, follow a cycle of experimentation that history should long ago have taught them was but a treadmill of adversity.

Medium of Exchange Necessary

Under virgin conditions and in a primitive state men practiced barter, and exchanged their labor and goods for the labor and goods of others. As a nation increased its wealth, and commercial activities multiplied, a medium of exchange became necessary whereby purchasing power might be stored for future use. The volume of that medium of exchange would control the price of goods and because this is so there is only one equitable basis against which that medium should be issued and it is not gold! Under our system gold, an inflexible standard, has been selected, and because it has been accepted as the standard of commercial operation in order, therefore, to always keep a true balance, increase in labor and goods decreases prices while the reverse is true when there is a decrease in labor and goods' prices increase. This trends towards poverty and distress for the many, while wealth has a tendency to gravitate into the hands of the few.

In barter, an increase of labor results in an increase of goods which could be exchanged for the increased wealth of others. Thus the industrious through labor could increase their wealth. Under a system which has gold for its standard of value, the increase of goods (the result of increased labor) may increase the poverty of the laborer through a sharp decline in values as the result of the inability of the medium of exchange to expand in the same ratio as the increase in goods. The vicious circle is completed by thus making the possession of gold more valuable than the possession of property.

Destruction of Goods

In order today to control prices, and keep a more equitable balance between goods and prices, instead of discarding the present arbitrary standard of value and adopting the Divine method, men decree the destruction of goods and the curtailment of production. Thus real wealth, the things men can use and eat, are destroyed to prevent inflation, the result of the inability of the present medium of exchange to expand with the increase in production. Inflation would never occur under the God-given system, for there the medium of exchange is wholly adequate to handle the abundance that God has provided through allowing men to discover the means for increasing the production of the farm and the factory.

Today, with the increase in wealth there is a corresponding increase in poverty with periodic depressions, and despite the fact that we are in a land capable of yielding in abundance we experience untold wealth on one hand and dire poverty and distress on the other.

In our national desire for continued monetary prosperity, and in order to save a system of exchange not based upon real wealth, true wealth is destroyed that the gold standard may continue to function that the few may be prosperous. What a travesty of intelligence to hold, when God abundantly increases our goods, that prosperity can be had only by destruction or curtailment of that increase.

Increased possessions should spell PROSPERITY with capital letters and it should never mean adversity. The very fact that it does not do so is a condemnation of the system that fails to give liberally to the laborer his or her share in that increase.

With food enough for all, thousands are on the verge of starvation; with enough to clothe all, many are underclad; with an abundance of fuel, thousands suffer with the cold. The reason for this is due to the failure of the system of exchange that has become wealth. That system, valueless in itself, yet, because of the fact that it can earn upon itself, has taken the place of true wealth which must be destroyed to sustain the present system of values which is wholly inadequate to meet the needs of life in such abundance as God is now willing to give unto men. The inflexibility of the interest-bearing gold standard prevents thousands from converting their labor into the necessities of life.

Under-consumption

The cycle of poverty and depression operates as capitalism under our competitive system—throttled by an interest-bearing medium of exchange—increases poverty in the midst of plenty, causing the people to clamor for relief. Aggressive nations turn to war to ease domestic pressure and secure coveted markets for their production. Such relief is but temporary and the new problems that arise bring dictators to power, followed by the socialization of industry. The end of it all is the destruction of private ownership and ultimate chaos; all because of the refusal of the nations to discard an interest-bearing medium of exchange which is condemned by God, for under its operation the poor are oppressed.

Instead of turning for relief to our God-given system of economics and exchange we are trying to save the situation by a planned economy and through failure of distribution we call the unconsumed balance over-production. Actually there is no over-production but there is definitely under-consumption!

The Love of Money

What, then, is the difficulty? Paul put his finger on the besetting sin of the human race in its adherence to the Babylonian system of economics (which Jesus named *"Mammon,"* declaring you cannot serve God and Mammon) when he said, *"For the love of money is the root of all evil."* (*1 Tim 6:10*) This incarnate love leads to war while the desire for gold is a lust for power and the move to establish a controlled economy is for the purpose of perpetuating the present monetary system with all its attaining evils.

Establishment of Gold Standard

John in Revelation declares that all nations have partaken of the evils of Babylon the Great in the desire of men to possess wealth, power and authority as they strive to acquire gold or its equivalent. When the King of Babylon set up on the plain of Dura, in the Province of Babylon, the image (likeness) of gold this standard was established as the medium of commercial activity. The only dissenting voices in that great economic gathering were Shadrach, Meshach and Abednego, three young Hebrews who knew the Israel standard and would not consent to accept this Babylonian system.

"The rejection by these three of the demands of the King resulted in a fiery trial out of which they came forth victorious. Their experience was the forerunner of the experience of all those who throughout the ages have been unwilling to acquiesce in the demands made upon them by this system of Mammon. Business, under the present system—with its destructive competition—is war. The weak succumb under the attacks of the

strong. Hundreds of millions from cradle to the grave have lived in fear of want and destitution; while millions of others have existed in abject poverty, with untold suffering and privation as the result of the failure of the system to supply in abundance the needs of life to all men everywhere." (Study in Revelation, pages 274-5)

The call has gone forth for God's people to leave the system: *"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."* (Rev 18:4)

The Foundation of True Prosperity

It would be unjust to call upon Israel to leave the Babylonian methods of commerce if there was not another system already awaiting Israel's adoption in this time of emergency. Now there is such a system and it was given to His people at Mount Sinai. Israel departed from its observance and in the adoption of the methods of Babylon acquired the economic evils of the heathen system.

The only foundation on which true prosperity can rest, with an unlimited expansion of industry and enterprise and an increase in production—without having a corresponding increase in poverty in the midst of plenty—is an adequate and equitable medium of exchange. This medium must be a perfect weight and measure regarding the value of goods.

Let us turn to the Israel laws and we find that God instructed His people as follows: *"Thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee."* (Deut 25:15)

Today, goods in the hands of the merchant are valued at a price, but as soon as the same goods pass into the hand of the purchaser their value has materially decreased. The same holds true regarding practically all production, regardless of the actual usable value of the goods themselves. These changing values tend to enrich the seller at the expense of the buyer. Because of these arbitrary variations in values it makes the possession of money to be more desirable than the possession of goods and is a contributing factor in increasing poverty in the midst of plenty.

The Lord instructed Israel, *"Thou shalt not have in thy bag divers weights, a great and a small."* (Deut 25:13) In laying down this law God condemns the modern system of finance. Think for a moment of the divers weights and measures in the bag of high finance. Because of our failure to establish a fixed standard of value in relation to gold and silver, rather than gold alone, the producer receives little for his labor. Also, the consumer must pay dearly for that which the laborer has produced. It is a convenient sliding scale which is always in favor of the few against the many. Why should goods be of little value when in the possession of one, and so dear when required by another? It is clear from a study of the Israel system of exchange that a unit of value was established, fixed in its relation to goods, with silver part of the monetary system to increase volume with increase in goods.

In order to remedy economic conditions today, we must establish a unit of value and a standard of wealth that will stabilize prices. Let our national wealth in goods be backed by the necessary volume of money, increasing and decreasing with supply and demand, and prices will be stabilized. Thus goods, whether in the hand of the producer or consumer would have an inherent fixed value. The medium of exchange would increase with the increase in our national wealth. A true balance would thus be maintained in accord with Divine law. Instead of fluctuation in prices there would be a fluctuation in the volume of the medium of exchange. Increased production would mean increased purchasing power in the increase in the circularization of an increased medium of exchange.

Inflation Impossible

With the institution of this Israel system the increased abundance from the farm and factory would see corresponding increase in the volume of money in circulation: with workmen able and ready to absorb the increased abundance through restitution of the Israel system of labor and wages. There would be no fear of inflation under such conditions nor would there be the evil of scarcity, bringing its inevitable destitution and want. Wealth would be in the reach of anyone who, through enterprise and industry, was willing to expend his labor in production. Today, with no adequate method of balancing gold against supply and demand, fluctuation in prices is inevitable. But when money can be made to expand with the increase in goods men can always produce at a profit, for prices will have become stabilized. The production of goods will then be as profitable as the mining of gold.

Interest Forbidden

Along with the requirement that Israel possess a just system of weights and measures so that men may increase their labor and multiply their goods without a decline in values, a medium of exchange that will enable the farmer and factory worker to exchange their labor on an equitable basis, is God's requirement that the medium of exchange shall bear no interest. *"Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury."* (Deut 23:19) There is one exception to this law and this applies to the stranger or those who refuse to keep the requirements of the law. Such were not to have an advantage over the Israelite by being exempt from paying interest while imposing interest on others. The exception is, *"Unto the stranger thou mayest lend upon usury,"* and remember that the stranger here is one who refuses to accept or abide by the Israel requirements.

The taking of interest impoverishes a people, perpetuates poverty and works hardship on not only individuals but communities and nations as well. It also changes the medium of exchange from representing values, making it wealth and its possession to be desired more than the possession of true wealth, the things men can use. Then, too, the enormous sums involved in interest charges alone have enslaved men and nations, making them pay tribute for the right to live. We have set aside God's true blessings of increase for a few dollars in interest and instead of receiving a blessing are being cursed in all the work of our hands.

In his booklet, *The Economic Law of the Lord*, W. J. Cameron has this to say: *"The creation of credit without the multiplication of debt is a masterpiece of Divine legislation. Another strange point is that this law which absolutely prohibits interest or the increase which is called usury, comes from the same Divine power which practices increase all the time! We make dead money artificially yield a paltry three or four or five per cent—not that money yields it, the borrower does. But God's increase, did you ever count that? The Lord Christ once touched upon it; speaking of God's interest which He pays to man, Jesus said that in some instances it was thirty-fold, some sixty, and some an hundredfold. And this is not 30, 60, or 100 per cent, but 3,000, 6,000 and 10,000 per cent. And because we reject the living system of 10,000 per cent increase for our dead system of 5 per cent here we are!"*

Need we wonder at Ezekiel's condemnation of the whole system of taking usury? He said, *"Thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God."* (Ezekiel 22:12)

Taxation

But along with a just and equitable standard of value with a non-interest-bearing medium of exchange issued against this standard of value there also must be a definite and fixed relationship between that which man earns and the taxes he pays. Only thus can justice be done so that there will be no confiscation of wealth.

Taxes, always a problem and a troublesome question today, have become increasingly vexatious. But there is a solution of even this problem, for God has decreed how tax levies shall be made and the method of collection as well as the amount each citizen shall pay. To institute the Divine system of exchange without the Divine system of taxation there would

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still be privation and want through the confiscation of property under an unjust system of taxation.

Purpose of Government

Originally the purpose of government was to establish justice and equity, compelling the refractory to conform with laws that would insure peace. But governments cannot function without financial support, so each citizen contributes toward that support for the protection afforded him. That contribution became a financial assessment and today is called a tax levy. So long as a government carries out its legitimate purpose, protecting its peoples from aggression within and without, a nominal tax is sufficient for such purposes; but when a government becomes aggressive or departs from the fundamental principles of administration, an abuse of the right to tax (unless there are safeguards to prevent it) will follow.

Rewarding the Shiftless

Property, both real and personal, is today subject to taxation. Our present method of taxing property has no relationship whatever to the earning power of the individual who is compelled to meet these assessments. The fact is we penalize men for improving their property and increasing the wealth of the nation and reward those who destroy values and allow their property to deteriorate. Thus through taxation the government fines the thrifty and industrious and rewards the shiftless.

What is the remedy? It is a return to the Law of the Lord and its methods of taxation. Three principles must govern equitable taxation: 1st) Taxes must bear a definite relation to the income of the people and this relation must never be disturbed. 2nd) In order to conform with this first principle, taxes must be levied against income only; leaving all property, both real and personal, free from tax levies and thus not subject to confiscation. 3rd) The government must live within its income as a matter of sound business policy and remove forever the right to alter the tax principle. Under such conditions, government income is increased only by increasing the income of the people....

Israel System of Taxation... Under the tithing system in Israel there were no tax levies made against property, either real or personal, but taxes were a percentage of a man's earnings or increase. When a man ceased to earn and failed to have any increase he paid no taxes! His possessions were free from confiscation and he could live and enjoy them though his earnings had ceased. Today we tax the possessions of a man and when the day comes that he ceases to earn, or have any profitable increase from his possessions, and is thus unable to meet these tax levies, his property is confiscated and he may end his days on the poor farm. This we call *"civilization."* But under the God-given system a man was protected in his holdings as old age approached and was free from fear of destitution and want.

Because of national failure to recognize and keep God's laws of taxation we suffer with excessive levies against property and possessions (any levy against property itself is excessive) resulting in oppression and economic trouble. When the day comes that the nation keeps the law, then the vexatious problem of taxation will be solved forever and the administrators will live within their income, which will be a percentage of the earning and increase of the people....

In these three important laws a perfect monetary system based upon the value of goods, services and the increase of our national wealth, with the outlawing of usury and the institution of a system of taxation which is not confiscatory of property, the foundation will have been laid for an economic structure which in operation will be par excellent. Nothing that the socialists can conceive nor the Communists desire can be compared to the institution of the God-given system which will out-capital capitalism, in that all men will become capitalists and *"sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."* In this statement is the assurance of food and drink, to replace the fear and want which is ever present with men under our present economy.

(Howard B. Rand, "Digest of the Divine Law," pg 80-94)

SECTION FIVE

THE EDUCATIONAL DEPARTMENT

THE SABBATHS OF THE LORD

If thou turn away...from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

(Isa 58:13,14)

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PART I

THE BOOK OF THE LAW

A. THE BOOK OF THE LAW TO BE READ ON THE LORD'S SABBATHS:

On the Weekly Sabbath (The Seventh Day):

1. Moses of old time hath in every city them that preach him, [the law] being read in the synagogues every Sabbath day.[1] (Acts 15:21; See ch 13:14,15)

...as his custom was, he [Jesus] went into the synagogue on the sabbath day, and stood up for to read. (Luke 4:16)

In the Feast of Unleavened Bread:
(15th - 21st day of first Jewish month)

2. The children of Israel...kept the Feast of Unleavened Bread seven days...The Levites...taught the good knowledge [the law] of the Lord:...
(II Chron 30:21,22; See ch 35:1-3)

In the Sacred Month (The Seventh Month):
(1st day of seventh Jewish month)

3. Ezra the priest brought the law before the congregation...upon the first day of the seventh month....And the ears of all the people were attentive to the book of the law.

...the Levites caused the people to understand the law:...So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. (Neh 8:2-3,7-8)

In the Feast of Ingathering—or Feast of Tabernacles:

4. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner. (Neh 8:18)

In the Sabbath Year (The Seventh Year):

5. And Moses commanded them, saying...When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. [See II Kings 21:4]

Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: (Deut 31:10-12)

B. PUBLIC INSTRUCTION ON THE LAW

1. ...he [Joshua] read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones and the strangers that were... among them. (Josh 8:34,35)

2. **The king went up into the house of the Lord,...and all the inhabitants of Jerusalem with him,...and he read in their ears all the words of the book of the covenant which was found in the house of the Lord.** (II Kings 23:2)

3. **...He [Jehoshaphat] sent to his princes,...and with them he sent Levites....And they...had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people.** (IIChron 17:7-9)

4. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God. (Neh 9:2,3)

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1 Footnote: **Other Holy Days**—The Seventh day of the week was established by law, to be kept by the whole people....It was the keynote to a system consisting of seventh day, seventh week, seventh month, seventh year, and year of jubilee, which was at the end of seven times seven years. (See Lev, ch 23) *[Smith's Bible Dict., pg 104]*

PART II

THE SABBATHS OF THE LORD

...neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year. (Exo 34:24)

WEEKLY AND MONTHLY FEASTS

These are the feasts of the Lord, even holy convocations [assemblies], which ye shall proclaim in their seasons. (Lev 23:4)

A. THE WEEKLY Sabbath (The Seventh Day):
(7th day of each week – from even to even)

1. And the Lord spake unto Moses, saying,...Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation [assembly]; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings.[1] (Lev 23:1,3)

B. THE FEAST of New Moon:
(1st day or new moon of each Jewish month)

1. Thus saith the Lord God; The gate of the inner court...shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened....

   The people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons.[2] (Ezek 46:1,3; See Num 10:10; 28:11; Ezra 3:5)

THREE PRINCIPAL ANNUAL FEASTS TO BE HELD IN JERUSALEM

Three times thou shalt keep a feast unto me in the year:[3]

I. Thou shalt keep the **feast of unleavened bread:**...(in the time appointed of the month Abib [first Jewish month – April])

II. And the **feast of harvest,** the firstfruits of thy labors which thou hast sown in the field: [June]

III. And the **feast of Ingathering,** which is in the end of the year [October], when thou hast gathered in thy labors out of the field. (Exo 23: 14-16; 34:21-23)

I. THE FIRST MONTH (ABIB)

Includes two special events: (1) **The Passover,** which occurs on the evening of the fourteenth day of the first Jewish month; (2) **The Feast of Unleavened Bread,** which lasts seven days, and begins on the 15th day of the same month.

A. THE PASSOVER:
(14th day of first Jewish month – April)

The Passover was the annual national birthday festival – commemorating Israel's deliverance from Egypt.

1 Footnote: The **seventh-day sabbath** is spoken of in connection with the appointed festivals and the new moons and was especially set aside as a day of meditation on spiritual things and for instruction in God's law. Certain days of the festivals and also the new moons were sabbaths. Generally speaking, the seventh-day sabbath was more restrictive as to the normal procedures of life than were most of the holy conventions or sabbaths associated with the festivals. No work of any kind, either laborious service, trade or household work, could be done on the seventh-day sabbath,...*[Aid to Bible Understanding, pg 577]*

2 Footnote: ...the **new-moon** observance grew in time to become an important national festival. At Isaiah 1:13,14 it is placed alongside sabbaths and festal seasons. In the time of the later prophets, at least, on **new-moon** days the people did not engage in commercial enterprise, as indicated at Amos 8:5....While certain forms of work could be done on this day that could not be done on the sabbath, it was viewed as a day for the consideration of spiritual matters. The people would gather in convention (Isa 1:13; 66:23; Ps 81:3; Ezek 46:3) or visit the prophets or men of God. (1 Ki 4:23) *[Aid to Bible Understanding, pg 576,577]*

1. And the Lord spake unto Moses, saying,...In the fourteenth day of the first month at even is the Lord's passover. (Lev. 23:1,5)

2. Thou shalt therefore sacrifice the passover [lamb] unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there [See II Kings 21:4]....(Deut 16:2)

3. ...Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: ...This day came you out in the month Abib (April). (Exo 13:3,4)

4. This day shall be unto you for a memorial; and ye shall keep it a feast unto the Lord throughout your generations; ye shall keep it a feast by an ordinance forever.[4] (Exo 12:14)

Judgments:

5. The man that...forbeareth to keep the passover, even the same soul shall be cut off from among his people:...(Num 9:13)

B. THE FEAST of Unleavened Bread
(15th – 21st day of first Jewish month)

1. And the Lord spake unto Moses, saying,...On the fifteenth day of the same month [Abib] is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. (Lev 23:1,6; See Exo 13:41-43)

2. In the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them,...(Exo 12:16)

3. Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no work therein. (Deut 16:8)

4. Ye shall observe the **feast of unleavened bread;** for in this selfsame day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance forever.[5] (Exo 12:17; See ch 13:6-10)

Judgments:

5. Seven days shall ye eat unleavened bread ...whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. (Exo 12:15)

6. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel,...(Exo 12:19)

II. THE FIFTIETH DAY – (the Seventh Sabbath or seven times seven days)

Includes one special event: (1) **The Feast of Harvest – or Feast of Weeks,** which occurs on the fiftieth day following the Passover.

A. THE FEAST of Harvest – or Feast of Weeks (Pentecost):
(The 50th day – or seven sabbaths following the Passover)
Dedication of the firstfruits of grain harvest, and commemoration of the giving of the law at Sinai, fifty days after the exodus.

1. And the Lord spake unto Moses, saying,...from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days;...[6]

3 Footnote: The **Law covenant** required that all males appear "before the Lord your God in the place that he will choose" every year, during each of the three great annual festivals. (Deut 16:16) The place eventually chosen for a festival center was Jerusalem....The Lord promised, "Nobody will desire your land while you are going up to see the face of the Lord your God three times in the year." (Ex 34:24) Even though no men were left to guard the cities and the land, it proved true that no foreign nation ever came up to take the land of the Jews during their festivals prior to the destruction of Jerusalem....*[Aid to Bible Understanding, pg 573]*

4 Footnote: **Passover** commemorates the deliverance of the Israelites from Egypt and the 'passing over' of their firstborn when Jehovah destroyed the firstborn of Egypt. Seasonally, it fell at the beginning of the barley harvest. (Ex 12:14,24-47; Lev 23:10)....Since the Jews reckoned the day as starting after sundown and ending the next day at sundown, Nisan 14 would begin after sundown. It would be in the evening after Nisan 13 concluded that the Passover would be observed. *[Aid to Bible Understanding, pg 1273]*

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Ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute forever... throughout your generations. (Lev 23:15-16,21)

2. Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

Thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand,...as the Lord thy God hath blessed thee:

Thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter,...and the fatherless and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there [See II Kings 21:4].

And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes. (Deut 16:9-12; See Exo 34:22)

III. THE SEVENTH MONTH (The Sacred Month)

Includes three special events: (1) **The Feast of Trumpets**, which occurs on the first day of the seventh Jewish month; (2) **The Day of Atonement, which occurs on the tenth day of the same month; (3) The Feast of Ingathering—or feast of tabernacles**; which lasts eight days and begins on the 15th day of the same month. (See Lev 23:42-44; Neh 8:14-18)

A. THE FEAST of Trumpets:
(1st day or new moon of seventh Jewish month—October)
A symbol of the voice of God and the voice of the trumpet on Mt. Sinai.

1. And the Lord spake unto Moses, saying,...In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein:...[7] (Lev 23:23-25; See Num 29:1; Exo 19:16-19:1)

Judgments:

2. ...Whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.... (Ezek 33:4; See Num 10:9)

B. THE DAY of Atonement:
(10th day of seventh Jewish month)
This was held as a day of rest, a kind of **Sabbath of Sabbaths**, the only day in the year when the whole people fasted.

1. And the Lord spake unto Moses, saying,...On the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls [fast],...

Ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. (Lev 23:23,27-28; See Num 29:7)

2. Ye shall do no manner of work: It shall be a statute forever throughout your generations in all your dwellings.[8] (Lev 23:31; See Lev 16:29-31)

3. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath. (Lev 23:32)

5 Footnote: The first day of the **Feast of Unleavened Bread** was a solemn assembly or sabbath. On the second day, Nisan 16, a sheaf of the firstfruits of the barley harvest, the first crop to ripen in Palestine, was brought to the priest. Prior to this festival no new grain or bread...from the new harvest could be eaten....Not only was there a public or national firstfruit offering, but provision was also made for each family and every individual who had a possession in Israel to offer thanksgiving sacrifices during this festive occasion. (Ex 23:19; Deut 26:1,2) *[ABU, pg 578]*

6 Footnote: In the Old Testament, **Pentecost** [or fiftieth] is called the **Feast of Weeks** (Exo 34:22; Deut 16:10), or the **Feast of Harvest** (Exo 23:16), or of **Firstfruits** (Num 28:26). It marked the end of the barley harvest and the beginning of the wheat harvest and was one of the three annual pilgrimages to Jerusalem. According to Deut 16:10, it was celebrated seven weeks after the sickle was put to the standing grain, and according to Lev 23:15, seven weeks after the Sabbath that followed after the Passover....The festival was also held to mark the giving of the Law at Sinai, fifty days after the Exodus (Exo 19:1). In the Book of Acts of the Apostles, Pentecost is the day on which the outpouring of the Holy Spirit occurred,...fifty days after the Resurrection. *[The Glory of the New Test, pg 157]*

Judgments:

4. Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. (Lev 23:29)

5. Whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. (Lev 23:30)

C. THE FEAST of Ingathering—or Feast of Tabernacles (Booths):
(15th—to 22nd day of seventh Jewish month)
Celebrating the end of harvest and commemorating the covenant Israel made in the Sinai wilderness.

1. And the Lord spake unto Moses, saying,...The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord....

Seven days ye shall offer an offering...unto the Lord: on the eighth day shall be an holy convocation unto you;...it is a solemn assembly; ye shall do no servile work therein. (Lev 23:33-34,36)

2. In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God.

And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month. (Lev 23:39-41)

3. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths [tabernacles, huts, tents, pavilions, etc.]:

That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt:...(Lev 23:42-43; See Neh 8:14-18; Num 29:12-38; Deut 16:13)

4. Thou shalt observe the **feast of tabernacles** seven days, after that thou hast gathered in thy corn and thy wine [grapes]:

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.[9] (Deut 16:13-15)

Judgments:

5. ...everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King [Christ],...and to keep the feast of tabernacles.

...whoso will not come up of all the families...to worship the King,...even upon them shall be no rain;...there shall be the plague,wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles.

This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. (Zec 14:16-19)

7 Footnote: The Feast of Trumpets occurred on the first day (or the new moon) of the seventh month....It stood apart from the Festival of the New Moon in the other eleven months as being more important. The command states additionally concerning the Festival of Trumpets that it should be set aside as a day of holy convention, on which no sort of laborious work was to be done....This festival, of course, would be an important one,...because the Day of Atonement fell on the tenth day of this month and the Festival of Tabernacles began on the fifteenth. The completion of ingathering of the crops of the outgoing year would take place in this month.*[ABU, pg 577]*

8 Footnote: The **Day of Atonement** was...commemorated by Israel on the tenth day of the seventh [Jewish] month...The atonement day was a time of holy convention and of fasting, as is indicated by the fact that the people were then to 'afflict their souls.' This was the only fast enjoined under the Mosaic law. It was also a sabbath, a time to abstain from regular labors. (Lev 16:29-31; 23:26-32; Num 29:7; Acts 27:9) On only one day a year, on the atonement day, was the high priest permitted to enter the Most Holy compartment of the tabernacle or of the temple. (Heb 9:7) Interesting, too, is the fact that the Jubilee year, when due, began with the day of atonement. (Lev 25:9) *[ABU, 161]*

IV. THE SEVENTH YEAR (The Sabbath Year)

Laws respecting the sabbath year—or year of release: (1) Rest for the land; (2) Cancellation of debt; (3) All Israelite servants to be released.

A. THE SABBATH Year—or Year of Release:

(The 7th year—or year of individual release; see pg 102)

Rest for the Land:

1. And the Lord spake unto Moses, saying,...Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.

   Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

   But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

   That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

   And the Sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that are in thy land shall all the increase thereof be meat. (Lev 25:1-7)

Fruit of Sixth Year

2. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

   Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

   And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store. (Lev 25:20-22)

Cancellation of Debt:

3. At the end of every seven years thou shalt make a release...Every creditor that lendeth ought unto his neighbor shall release it; he shall not exact it of his neighbor, or of his brother; because it is called the Lord's release. (Deut 15:1,2)

Year of Individual Release:

4. If thy brother,...be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free...And when thou sendest him out free from thee, ...thou shalt furnish him liberally out of thy flock,...[10] (Deut 15:12-14)

Judgments:

5. Thus saith the Lord; ye have not hearkened unto me, in proclaiming liberty, everyone to his brother,...behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine;...

   Behold, I will...cause...[the enemy] to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant. (Jer 34:17,22)

9 Footnote: The **Feast of Tabernacles** celebrated the ingathering of the fruits of the ground, the grain and the [grapes] "the produce of the land." (Lev 23:39) It is referred to as "the festival of ingathering at the turn of the year."....The Feast of Tabernacles actually marked the end of the agricultural year for Israel. It was, therefore, a time of rejoicing and thanksgiving for all the blessings Jehovah had given in the fruitage of all their crops....While only the males were obligated to attend, whole families came. They were required to dwell in booths for the seven days of the festival. Usually one booth served for each family. (Ex 34:23; Lev 23:42) *[ABU, pg 575]*

10 Footnote: The **Sabbatical Year** is part of the same general law as the sabbath day. The land must rest fallow each seventh year. In Lev 25:2-7 and Deut 15 God ordains also the release of debtors every seventh year. The parts of the harvest crop ungathered and ungleaned in some degree sowed themselves for a spontaneous growth in the idle seventh year (Lev 19:9, 23:22) The owners laid up corn in the previous years for it (Lev 25:20-22) As the sabbath is God's assertion of His claim on time, so the sabbatical year began in the seventh month, and the whole law was then read during the feast of tabernacles; so that holy occupation, not apathetic rest, characterized it, as in the case of the sabbath day. *[Fausset's Bible Dictionary, pg 615]*

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V. THE FIFTIETH YEAR—(the Year of Jubilee) (The Seventh Sabbath Year—or seven times seven years)

Laws respecting the seventh sabbath year: (1) Rest for the soil; (2) Restoration of land to the original owner; (3) Freedom to all Israelite servants, whether by poverty or other causes.

A. THE YEAR of Jubilee—or Year of Liberty

(The 50th year—or year of corporate release; See *Discourses of the Prophet Joel F. LeBaron*, pg 102; also, the *Bible Law Reference*, pg 86, 113)

1. And the Lord spake unto Moses in mount Sinai, saying,...Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of seven sabbaths of years shall be unto thee forty and nine years.

   Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

   And ye shall hallow the fiftieth year, and **proclaim liberty throughout all the land unto all the inhabitants thereof**:...ye shall return every man unto his possession, and ye shall return every man unto his family. (Lev 25:1,8-10)

Each Man to Return to his Possession

2. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

   For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession. (Lev 25:11-13; See ch 27:24)

Hired Servant to Return to his Possession

3. And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:

   But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee:

   And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.[11] (Lev 25:39-41)

11 Footnote: The **Jubilee** prevented the accumulation of land in the hands of a few, and raised legally at regular intervals families and individuals out of destitution to competency; thereby guarding against the lawless and dangerous outbreaks of the penniless against large possessors, to which other states are liable. It tended to foster family feeling, and to promote the preservation of genealogies, and to remind all that the Lord was the supreme Landlord under whom their tenure was held, and the...Israelites, therefore, could not become lasting servants of any one else....

The **Jubilee** is the crowning of the sabbatical system. The weekly and the monthly sabbaths secured rest for each spiritually; the sabbatical year secured rest for the land. The Jubilee secured rest and restoration for *the body politic*, to recover that general equality which Joshua's original settlement contemplated....The leisure of the Jubilee year was devoted to school and instruction of the people, the reading of the law and such services. [Fausset's Bible Dictionary, pg 402]

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PART III

EXPLANATION OF THE FEASTS OF THE LORD

God's people, by His appointment, met before Him in brotherly fellowship for worship. Their commitment was primarily with God, then with one another. These national feasts tended to join all in one brotherhood....

I. THE THREE ANNUAL FEASTS

The three great feasts had a threefold bearing:

A. They marked the three points of time as to the fruits of the earth.

(1) At the passover in spring, in the month Abib, the first green ears of barley were cut, and were...prepared as parched corn, but first of all a handful of green ears were presented to the Lord.

(2) Fifty days after passover came the feast of weeks, i.e. a week of weeks after passover. The now ripe wheat, before being cut, was sanctified by its firstfruits...being offered to God.

(3) At the feast of tabernacles, in the end of...the seventh month...there was a feast of ingathering, when all the fruits of the field had been gathered in,...It was a joyful thanksgiving for what was completed. *(See Prov III:9; Psa 113:15)*

B. They marked three epochs in Israel's past history.

(1) The passover commemorated the deliverance out of Egypt when God passed over Israel, protecting them from the destroying angel,...and so achieving for them the first step of independent national life as God's covenant people.

(2) Fifty days after passover marked the giving of the law at Sinai, the second grand era in the history of the elect nation....

(3) The feast of tabernacles commemorates the establishment of God's people in the land of promise,...after the forty years of wandering in the wilderness, living in shifting tents....

C. They pointed prophetically to the grand events of the gospel kingdom.

(1) The passover points to the Lord Jesus, the true paschal Lamb sacrificed for us, whose sacrifice brings us into a permanent favor.

(2) The fiftieth day (Pentecost) is the day on which the Holy Spirit, descending on Christ's disciples [fifty days after the resurrection], confirms Christ's covenant of grace in the heart more effectually than the law of Sinai written on stone.

(3) Two great steps have already been taken towards establishing the kingdom of God....We have received redemption, also the Holy Ghost; we wait still for our inheritance and abiding home. The feast of tabernacles points to...the everlasting inheritance,...

(Fausset's Bible Dict. 1963, 229)

II. THE SABBATH YEAR

1. Counting from the year that Israel entered the Promised Land, a sabbath year was to be celebrated...on every seventh year....

There was to be no cultivating of the land, sowing or pruning, nor any gathering in of the crops grown,...This was a merciful provision for the poor....

The sabbath year was called "the year of release." During that year the land enjoyed a complete rest, or release, lying uncultivated. There was also to be a rest or a release on debts incurred. It was a release to God, in honor of Him....

God promised to provide enough during the sixth year's harvest to supply food for two years, from the sixth until the harvest in the eighth, because no crops could be sown on the seventh; therefore no harvest could be gathered until the eight year....

The seventh year was a sabbath so that they had to demonstrate faith and obedience by waiting until the harvest of the eighth year, and by God's blessing they survived....

Every year of release, during the festival of booths, all the people were to assemble, men and women, little ones and the alien residents, to hear the law read.

(When the people went into exile in Babylon, the land remained desolate for seventy years "until the land had paid off its sabbaths." (2 Chron 36:20,21)

(Aid to Bible Understanding, pg 1427)

III. THE YEAR OF JUBILEE

1. The Jubilee was in a sense an entire year of festivals, a year of liberty. The keeping of it would demonstrate Israel's faith in God, and would be a time of thanksgiving and happiness in His provisions....

   All hereditary land possessions that had been sold (usually because of financial reverses) were returned, and each man returned to his family and his ancestral possession. No family was to sink into the depths of perpetual poverty. Every family was to have its honor and respect. Even one who squandered his substance could not forever lose his inheritance for his posterity.

   After all, the land was really God's, and the Israelites themselves were alien residents and settlers from God's standpoint (Lev 25: 23,24). If the nation kept God's laws, then, as he said; "No one should come to be poor among you" (Deut 15:4,5).

   The wonderful provision of the Jubilee year can better be appreciated when one considers not only the beneficial results to the individual Israelites, but especially the effect on the nation as a whole.

   When the Jubilee arrangement was properly observed, the nation was restored in the Jubilee year to the full and proper theocratic state that God purposed and established at the beginning.

   Government was on a sound basis. The national economy would always be stable, and the nation would have no crushing debt. The Jubilee brought about a stable standard of land values and also prevented a great internal debt and its resultant false prosperity, bringing inflation, deflation and business depression.

   (Aid to Bible Understanding, pg 971)

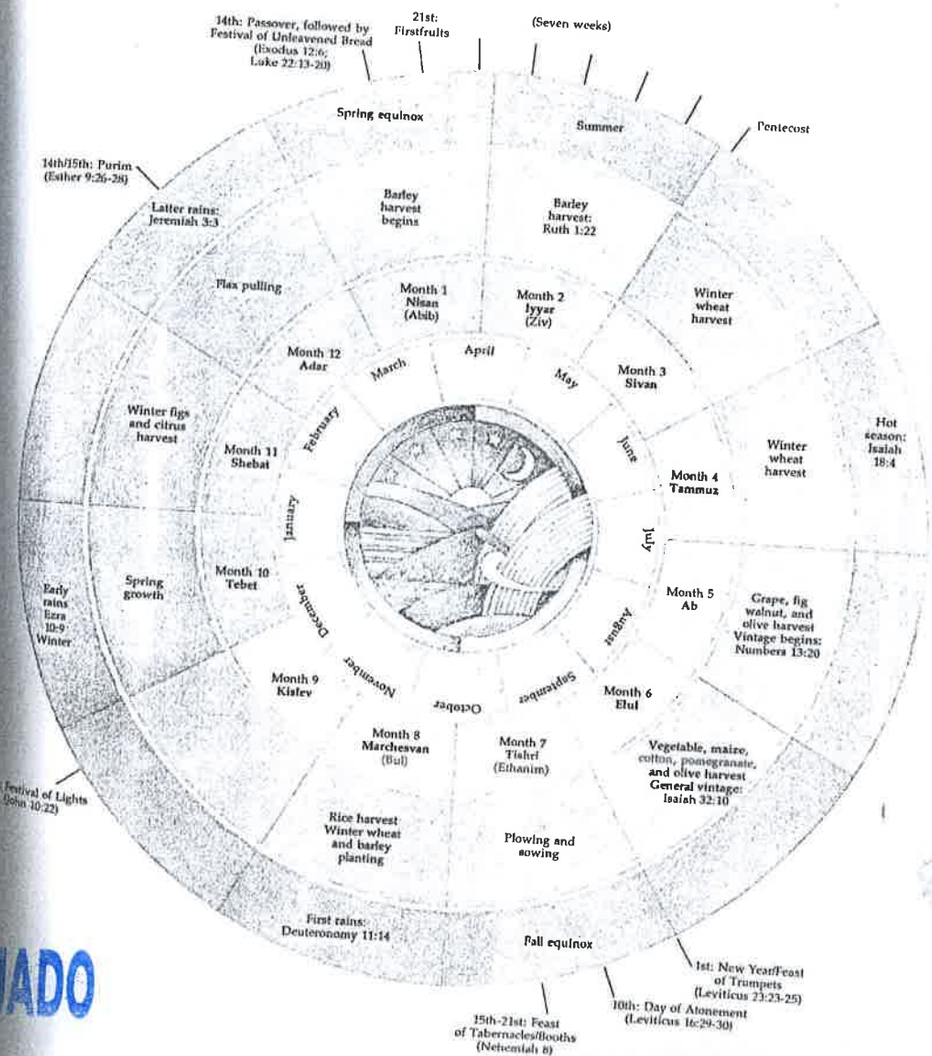
IV. THE THOUSAND-YEAR SABBATH

1. Following the sabbatical pattern of sanctifying the seventh part would make the last 1,000 years of God's 7,000-year rest a grand sabbath day, or a sabbath within the 7,000-year sabbath.

   Interestingly, Revelation 20:1-6 says that Satan is bound "for a thousand years" so that the nations of the earth will not be misled while Christ, who was the "Lord of the sabbath" while on earth and is such now in heaven, reigns as the King....

   (Aid to Bible Understanding, pg 1427)

Ancient Jewish Calendar



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SECTION SIX

THE FAMILY ORGANIZATION

LAWS PERTAINING TO THE FAMILY UNIT

And the Lord spake unto Moses and unto Aaron, saying, Every man of the children of Israel shall pitch by his own standard, with **the 'ensign' of their father's house**: far off about the tabernacle of the congregation shall they pitch....

And the children of Israel did according to all that the Lord commanded Moses: so they pitched by their standards, and so they set forward, **every one after their families, according to the house of their fathers.**

(Num 2:1-2,34)

The Kingdom of God exists solely for the purpose of protecting the individual in his right to justice, freedom and the pursuit of happiness: throwing around the family every safeguard to bring domestic tranquillity and peace.

Men have subverted these principles of justice through promulgating and practicing the doctrine that the individual exists to support the state, and the family to provide children for the future protection of the state and for the purpose of expanding its dominion.

While the Divine Law provides defense for the Kingdom, that there might be national continuity, the purpose of that defense is to protect the individual and preserve the family. There is no valid reason for the existence of a government other than to assure individuals their rights and privileges and to protect the family, that the children may have a right to inherit the blessings of peace and be surrounded by an environment of spiritual and national well-being.

When a nation departs from these fundamental principles, making the individual and family life secondary in importance to the functions of the state, oppression and tyranny follow, individual freedom passes, and family life suffers. This is followed by discontent among men while the injustice and violence engender hatred, and brute force takes the place of law and order. All this leads to evil aggression with its lusts and destruction.

Thus crimes committed against individual freedom and liberty, with family relationships made difficult, with war between nations—is but mute testimony of man's failure to recognize, keep and administer the commandments, statutes and judgments of the Lord.

(Howard B. Rand, "Digest of the Divine Law," pg 36-37)

PART I

LAWS PERTAINING TO MARRIAGE

A. MARRIAGE Ordained of God:

1. ...It is not good that man should be alone; I will make him an helpmeet for him. (Gen 2:18)
2. Therefore shall a man...cleave unto his wife: and they shall be one flesh. (Gen 2:24)
3. Neither is the man without the woman, neither the woman without the man...(I Cor 11:11)
4. Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord. (Prov 18:22)
5. Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge. (Heb 13:4)
6. What therefore God hath joined together, let not man put asunder.[1] (Mark 10:9)

B. INTERMARRIAGE with the Heathen Forbidden:

1. [Take heed to thyself], lest thou make a covenant with the inhabitants of the land...and thou take of their daughters unto thy sons, and their daughters ...make thy sons go a whoring after their gods. (Exo 34:15,16)
2. Give not your daughters unto their sons, neither take their daughters unto your sons,...(Ezra 9:12; See Neh 13:25; 10:29,30)
3. ...Separate yourselves from the people of the land, and from the strange wives. (Ezra 10:1; See ch 10:3,19)

Forbidden to Marry the Seed of Cain:

1. Thou shalt make no covenant with them:...neither shalt thou make marriages with them...[2] (Deut 7:2-4; See Zec 14:21)
2. Abraham said unto his eldest servant, ...Thou shalt not take a wife unto my son of the daughters of the Canaanites,...(Gen 24:2,3; See ch 9:25-27)
3. Isaac called Jacob,...and said unto him, Thou shalt not take a wife of the daughters of Canaan. (Gen 28:1)

Judgments:

4. If ye do in any wise...make marriages with them,... know for a certainty that...they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land....(Josh 23:12,13; See Judg 3:5-8)

C. MARRIAGES Between Certain Kinspeople Forbidden

1. If a man take a wife and her mother, it is wickedness:...(Lev 20:14)
2. If a man shall take his sister,...it is a wicked thing;... (Lev 20:17)

1 Footnote: Cleanness and loyalty in the marriage bond are emphasized throughout the scriptures. Paul says: "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers." (Heb 13:4) He counsels mutual respect between husband and wife and the marriage dues. *[Aid to Bible Understanding, pg 1116]* The basic purpose of marriage being to have children, the statement of blessing by Rebekah's family is understandable: "May you become thousands times ten thousand." (Gen 24:60) *[Aid to Bible Understanding, pg 1114]*

2 Footnote: The law specifically prohibited marriage alliances with the seven Canaanite nations that were to be ousted from the land. (Deut 7:1-4) Because of failing to observe this command the nation of Israel was ensnared in the worship of false gods and finally brought into captivity by their enemies. Solomon is an outstanding example of one who sinned in this respect. (Neh 13:26) Ezra and Nehemiah undertook energetic reforms among those of the repatriated Israelites who were contaminating their families and Israel itself by marriage to foreign wives (Ezra 9:1,2; 10:2-44; Neh 13:23-27) *[Aid to Bible Understanding, pg 564]*

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3. Thou shalt not uncover the nakedness of thy daughter-in-law:...(Lev 18:15)

4. The nakedness of thy father's wife shalt thou not uncover:...(Lev 18:7)

5. Thou shalt not uncover the nakedness of thy father's sister:...[nor] thy mother's sister:...(Lev 18:12,13)

6. The nakedness of thy son's daughter, or of thy daughter's daughter,...thou shalt not uncover:...(Lev 18:10)

D. REGARDING Cousin Marriages:

1. ...thou shalt take a wife for my son [Isaac] of my kindred, and of my father's house: (Gen 24:40; See ch 24:4,38)

2. Behold, Rebekah...was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother,... (Gen 24:15)

3. And Isaac called Jacob,...Take thee a wife from thence of the daughters of Laban, thy mother's brother. (Gen 28:1-2

4. ...the daughters of Zelophehad were married unto their father's brothers' sons: (Num 36:11)

E. REGARDING Polygamy:

1. If he take him another wife, her food, her raiment, and her duty of marriage [of the maidservant], shall he not diminish.[3] (Exo 21:10)

2. If a man have two wives,...and they have born him children,...(Deut21:15-17)

3. And Sarai, Abram's wife, took Hagar, her maid,... and gave her to her husband Abram to be his wife. (Gen 16:3)

4. And she [Rachel] gave him Bilhah, her handmaid, to wife:...and Bilhah conceived, and bare Jacob a son. (Gen 30:4,5)

5. When Leah saw that she had left bearing, she took Zilpah, her maid, and gave her Jacob to wife. (Gen 30:9)

6. And Gideon had three-score and ten sons of his body begotten: for he had many wives. (Judg 8:30)

7. And David took more wives at Jerusalem: and David begat more sons and daughters. (I Chron 14:3; See II Sam 5:13; 12:8)

8. And Jehoiada took for him two wives; and he begat sons and daughters. (II Chron 24:3)

9. ...If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. (Mat 22:24)

10. In that day seven women shall take hold of one man,...[4] (Isa 4:1)

3 Footnote: Polygamy was allowed under the Mosaic law...(Deut 21:15-17)...If either [a man] or his son had taken...a concubine and then married another wife, [the concubine] was to be provided with food, clothing and shelter and the marriage dues. (Ex 21:9-11) *[ABU, pg. 1655]*

...the family integrity was protected and its genealogy kept intact by strict laws governing polygamy, and in no way was looseness or promiscuity legally tolerated. Sons born of polygamy or concubinage were legitimate and part of the family circle, full-fledged sons of the father. *[Aid to Bible Understanding, pg 564]*

4 Footnote: After warning Israel of the calamities that would come upon her for unfaithfulness [in the latter-days], the Lord said, through Isaiah the prophet: *"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."* (Isa 4:1)

In the preceding two verses (Isa 3:25,26) God pointed out that [the wicked among Israel] would fall by war. So he was telling Israel of the inroads such conditions would make on the manpower of the nation, creating such a shortage that several women would attach themselves to a righteous man. They would be glad to take his name and have some male attentions, even if they had to share him with other women. They would accept polygamy to have some little part in a man's life. Thereby some of the reproach of widowhood or of the unmarried state, and childlessness, would be removed. *[Aid to Bible Understanding, pg 1666]*

F. PARENTS Responsibility In Betrothal of Sons and Daughters:

1. If her father disallow her in the day that he heareth; not any of her vows...shall stand: (Num 30:5)

2. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.[5] (Exo 22:17)

3. If he have betrothed her unto his son, he shall deal with her after the manner of daughters. (Exo 21:9)

4. Abraham said unto his eldest servant,...Thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. (Gen 24:2,4)

5. Laban and Bethuel answered,...Rebekah is before thee, take her, and go, and let her be thy master's son's wife,...(Gen 24:50,51)

6. Isaac called Jacob,...and said unto him,...Take thee a wife from thence of the daughters of Laban,...(Gen 28:1,2; See ch 28:7)

7. Moses was content to dwell with the man: and he [Jethro] gave Moses Zipporah, his daughter. (Exo 2:21)

8. Thus saith the Lord of hosts...Take wives for your sons, and give your daughters husbands, that they may bear sons and daughters; that ye may be increased....(Jer 29:4,6)

5 Footnote: Marriage was a matter affecting the family, and not only the family but the entire tribe or patriarchal community, for it could have an effect on the strength of the tribe as well as its economy. It was natural and seemed necessary, therefore, that the selection of a wife and the arrangement of all contractual and financial matters connected with it should be decided upon by the parents or guardians involved, though the consent of the parties was sometimes sought (Gen 24:8) and romantic attachments often accompanied the arrangements. (Gen 29:20; I Sam 18:20,27,28) The initial steps or proposals were generally made by the parents of the young man, but sometimes by the father of the girl, especially if there was a difference of rank. (Josh 15:16,17; I Sam 18:20-27)

It seems to have been customary for a man to look for a wife within the circle of his own relations or tribe. This principle is shown by Laban's statement to Jacob: *"It is better that I give her to thee, than that I should give her to another man: abide with me."* (Gen 29:19) Especially was this observed among the worshipers of the Lord, as exemplified by Abraham, who sent to his relatives in his own country to get a wife for his son Isaac rather than to take one from the daughters of the Canaanites among whom he was dwelling. (Gen 24:3,4) Marriage to nonworshipers of the Lord was frowned upon and strongly discouraged. It was a form of disloyalty. (Gen 26:34,35) Under the law, marriage alliances with persons of the seven Canaanite nations were prohibited. (Deut 7:1-4) *[Aid to Bible Understanding, pg 1114]*

PART II

LAWS PERTAINING TO HUSBANDS AND WIVES

A. DUTIES of Husband Toward Wife:

1. ...the head of every man is Christ; and the head of the woman is the man:...(I Cor 11:3)

2. The husband is the head of the wife, even as Christ is the head of the church:...[1]

   So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it,....(Eph 5:23,28-29)

3. Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband. (I Cor 7:3)

4. Ye husbands dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

   Finally, be ye all of one mind, having compassion one to another,...be courteous. Not rendering evil for evil, or railing for railing: but contrariwise blessing;...(I Pet 3:7)

Husband To Provide for His Family:

5. If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. (I Tim 5:8)

Commandment to the Newly-married:

6. When a man hath taken a new wife,...he shall be free at home one year, and shall cheer up his wife which he hath taken. (Deut 24:5)

B. DUTIES of Wife Toward Husband:

1. Wives, submit yourselves unto your own husbands, as unto the Lord.

   For the husband is the head of the wife, even as Christ is the head of the church:...[2]

   Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. (Eph 5:22-24)

2. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. (Col 3:18)

1 Footnote: A man, upon marrying a woman, brings her under a new law, "the law of her husband," according to which the husband can make rules and regulations for his family. (Rom 7:2,3) He becomes her head to whom she should be subject (Eph 5:21-24,33), [so long as he is in harmony with]...the superior headship of God and Christ. (I Cor 11:3) *[Aid to Bible Understanding, pg 805]*

While the husband occupied the superior position in the marriage arrangement, God's requirements were that he was to provide for and care for the family in a material and spiritual way. Also, all the wrong-doings of the family reflected on him; consequently he had a heavy responsibility. And while he had greater privileges than the wife, God's law protected the wife, and gave her certain unique privileges also, so that she was able to live a happy, productive life. *[Aid to Bible Understanding, pg 1655]*

2 Footnote: The happy state and activities of the faithful wife are described at Proverbs 31. She is industrious, weaving, making clothing for her family, attending to the buying of household needs, working in the vineyard, managing a household with the servants, aiding others who need help, clothing her family attractively, even bringing in some income by her handiwork, equipping her family against future emergencies, expressing herself in wisdom and loving-kindness and, through fear of the Lord and good works, receiving praise from her husband and from her sons, thereby honoring her husband and her family in the land. (Prov 18:22) *[Aid to Bible Understanding, pg*

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3. Likewise, ye wives, be in subjection to your own husbands; that,...they also may...be won by the conversation of the wives; While they behold your chaste conversation coupled with fear.

   Whose adorning let it not be that outward adorning...But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

   For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

   Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well,...(I Pet 3:1-6)

4. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. (I Tim 5:14)

5. ...teach the young women to be sober, to love their husbands, to love their children,

   To be discreet, chaste, keepers at home, good, obedient to their own husbands,...(Tit 2:4,5)

6. A virtuous woman...looketh well to the ways of her household, and eateth not the bread of idleness. (Prov 31:10,27)

C. CHILDREN to be Regarded as a Gift from God:

1. And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it,...[3] (Gen 1:28)

2. Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

   As arrows are in the hand of a mighty man; so are children of the youth.

   Happy is the man that hath his quiver full of them: (Psa 127:3-5)

3. Children's children are the crown of old men; and the glory of children are their fathers. (Prov 17:6)

Examples:

1. And God said unto Abraham,...Sarah shall her name be. And I will bless her,...and she shall be a mother of nations; kings of people shall be of her. (Gen 17:15,16)

2. And as for Ishmael,...Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. (Gen 17:20)

3. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands—of millions; and let thy seed possess the gate of those that hate them. (Gen 24:60)

4. And Isaac called Jacob, and blessed him,...and said unto him,...God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;...(Gen 28:1,3)

5. God blesseth them also, so that they are multiplied greatly;...Yet setteth he the poor on high from affliction and maketh him families like a flock. (Psa 107:38,41)

3 Footnote: The Israelites were especially concerned about bringing forth children because of God's promise to make them a mighty nation and because through them would come the seed of Abraham to bless all the families of the earth. (Gen 28:14) Having many children was considered a blessing from God. (Ps 127:3-5; 128:3-6) Sterility was looked on as a reproach. (Gen 30:23)...Although in the family circle a girl was just as much loved by the parents as the boy, the preference for a boy lay in the fact that it assured a continuance of the family line and name, and the holding of family property. *[Aid to Bible Understanding, pg 311]*

Children were regarded as consecrated to God, in the same covenant relation as the parents; therefore sons on the eighth day were circumcised (Gen 17:12). Hence followed parents' responsibility to rear children in the way of the Lord (Gen 18:19; Deut 6:7, 11:19); also children's responsibility to obey parents, as a preparatory discipline for the higher relationship to God. At five the boy passed under the father's training. At 12 he became "son of (i.e. subject to) the law," and was advanced to a fuller instruction in it. *[Aid to Bible Understanding, pg 125, 126]*

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D. PURIFICATION of Women After Childbirth

1. ...If a woman have conceived seed, and borne a manchild, then she shall be unclean seven days; ...And in the eighth day the flesh of his foreskin shall be circumcised.

   And she shall then continue in the blood of her purifying three and thirty days [forty days complete].

   But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days [eighty days complete].[4] (Lev 12:1-5)

Purification Following Menstrual Cycle

2. If a woman have an issue, and her issue...be blood, she shall be put apart seven days...

   And if a woman have an issue of her blood many days beyond the time of her separation,...all the days of...her uncleanness shall be as the days of her separation: she shall be unclean....

   But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. (Lev 15)

3. And if any man lie with her at all, and her flowers [her issue of blood] be upon him, he shall be unclean seven days. [5](Lev 15)

E. PURIFICATION of Men:

1. If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp.

   But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again. (Deut 23:10,11; see Lev 15:16)

4 Footnote: Giving birth also meant a period of uncleanness for the mother. If the baby was a boy she was unclean for seven days, the same as during her menstrual period. The eighth day the child was circumcised, but for another thirty-three days the mother was unclean as to touching anything holy or coming into the sanctuary, though not making unclean everything she touched. If the baby was a girl, this forty-day period was doubled: fourteen days plus sixty-six days.
The question arises: Why were such normal, proper things as menstruation, sexual intercourse between married persons and childbirth viewed in the law as making one "unclean"? For one thing it raised the most intimate relations of marriage to the level of sanctity, teaching both mates self-control, discipline, a high regard for the reproductive organs, and respect for the sacredness of life and blood. [Aid to Bible Understanding, pg 357]

5 Footnote: Intercourse with a woman during menstruation was forbidden. (Lev 18:19; 20:18) A husband who had intercourse with her during such uncleanness (perhaps at unexpected beginning of menstruation) was unclean seven days. (Lev 15:19-24) *[Aid to Bible Understanding, pg 1042]*

6 Footnote: If a man had an involuntary emission of semen during the night, he was to bathe and wash his garments and remain unclean until the following evening. A woman was to count seven days as the period of uncleanness for her regular menstruation. However, if a woman had an irregular, abnormal or prolonged flow, then she was to count also seven days after it stopped...When ceremonial cleanness was required, as, for example, when men were sanctified for a military expedition, they were obliged to refrain from having intercourse with their wives. (I Sam 21:4,5; II Sam 11:8-11) *[Aid to Bible Understanding, pg 356,359]*

PART III

LAWS PERTAINING TO DIVORCE AND REMARRIAGE

A. THE LORD Hates Putting Away:

1. ...Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. (I Cor 7:10-11)

   ...Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. (Mat 19:4-8)

2. ...the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

   And did not he make one?...And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

   For the Lord, the God of Israel, saith that he hateth putting away:...(Mal 2:14-16)

B. IF YOU Must Separate for a Time:

1. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

   Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. (I Cor 7:1-5)

C. NOT TO RETURN to Former Husband after Remarriage:

1. When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

   And when she is departed out of his house, she may go and be another man's wife.

   And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

   Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.[1] (Deut 24:1-4)

D. THE UNBELIEVING Spouse:

1. ...If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

   And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

   For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

1 Footnote: A husband could divorce his wife if he found something indecent on her part. This would likely include such things as showing him gross disrespect or bringing reproach upon the household or that of his father. But the wife was protected by the requirement that he must write out for her a certificate of divorce. She was then free to marry another man. (Deut 24:1,2) If the wife made a vow that her husband thought unwise or detrimental to the family's welfare, he could nullify it. (Num 30:10-15) This, however, was a safeguard for the wife, keeping her from any hasty action that might bring her into difficulty. *[Aid to Bible Understanding, pg 1655]*

But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases:...

For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? (I Cor 7:12-16)

E. WIDOW to Marry her Husband's Brother:

1. If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her

   And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. (Deut 25:5,6)

2. ...If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. (Mat 22:24; See Mark 12:19-23; Luke 20:28)

   Instances:

3. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. (Gen 38:8)

4. ...I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.

   And he [Boaz] said, Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. (Ruth 3:9,10)

   Moreover Ruth the Moabitess,...have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren,...(Ruth 4:10)

F. WIDOW or Divorced May return to her Father's house:

1. If the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat:...(Lev 22:13)

2. Then said Judah to Tamar, his daughter-in-law, Remain a widow at thy father's house, til Shelah my son be grown:...And Tamar went and dwelt in her father's house.[2] (Gen 38:11)

2 Footnote: ...the preservation of the family name and line [was important]...in patriarchal times and was incorporated into the law covenant with Israel. The widow was not to become a strange man's wife outside, that is, she should not marry anyone outside the family. When her brother-in-law took her, the firstborn would bear, not the name of the brother-in-law, but that of the deceased man....[The Firstborn son] carried on the family line and the hereditary possession remained in the father's household. *[Aid to Bible Understanding, pg 263]*

PART IV

LAWS PERTAINING TO PARENTS AND CHILDREN

I. THE PATRIARCHAL FAMILY UNIT

...choose you this day whom ye will serve;...but as for me and my house, we will serve the Lord. (Josh 24:15)

A. MEN to Govern Wives and Children as Patriarch or Father:

1. One that ruleth well his own house, having his children in subjection with all gravity;

   (For if a man know not how to rule his own house, how shall he take care of the church of God?) (I Tim 3:4,5)

2. He sent letters into all the king's provinces,...that every man should bear rule in his own house,... (Est 1:22)

3. I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment;...[1] (Gen 18:19)

   Examples of Father's Authority:

4. If her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand:...(Num 30:5)

5. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins. (Exo 22:17)

6. If a man have a stubborn and rebellious son...then shall his father and his mother...bring him unto the elders of his city...(Deut 21:18-21)

   Women and Children in the Last Days:

7. I will give children to be their princes, and babes shall rule over them.

   ...the child shall behave himself proudly against the ancient [adults], and the base against the honorable....

   As for my people, children are their oppressors, and women rule over them....(Isa 3:4,5,12)

1 Footnote: The authority of the parents, particularly the father in the family, was quite broad in scope. As long as the father was alive...the sons were subject to him...The father's authority over the daughter was such that he could annul a vow made by the daughter...A widow or a divorced woman could return to her father's house and again become subject to him. (Gen 38:11) Parental authority was also manifest in marriage, inasmuch as the parents [usually] made arrangements for the marriage of their children. (Gen 21:21; Exo 21:8-11; Judg 14:1-3)...Usually the older son assumed the responsibility of supporting the females in the family after his father had died. *[Aid to Bible Understanding, pg 312,313]*

The family in patriarchal times may be compared in some respects to the modern corporation. There were some things owned by family members as personal. But, for the most part, the property was held in common, with the father managing its disposal. A wrong committed by a member of the family was considered as a wrong against the family itself, especially its head. It brought reproach on him and he was responsible, as the judge of the household, to take the necessary action on the matter. (Gen 31:32,34; Lev 21:9; Deut 22:21; Josh 7:16-25) *[Aid to Bible Und, pg 564]*

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II. THE EDUCATIONAL DEPARTMENT

Train up a child in the way he should go: and when he is old, he will not depart from it. (Prov 22:6)

A. PARENTS Responsibility to Teach Their Children:

1. ...ye shall command your children to observe to do, all the words of this law...because it is your life, and through this thing ye shall prolong your days in the land,...(Deut 32:46,47)

2. I have taught you statutes and judgments...Take heed to thyself, and...teach them [to] thy sons, and thy sons' sons; (Deut 4:5,9)

3. And these words, which I command thee this day, shall be in thine heart:

   And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. (Deut 6:6-7)

4. Thou shalt say unto thy son...The Lord commanded us to do all these statutes, ...that he might preserve us alive as it is this day. (Deut 6:21-24)

5. Therefore shall ye lay up these my words in your heart...and ye shall teach them [to] your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.[2] (Deut 11:18-19; See Exo 10:1,2)

6. ...He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

   That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: (Psalm 78:5-6; See Deut 4:9,10; 31:13)

2 Footnote: Parents were the primary educators, responsible for the instruction of their children. (Exo 12:26,27; Deut 4:9; 6:7,20,21; 11:19-21) The spiritual, moral and mental education from childhood up was regarded by the Jews from the very beginning of their history as one of the principal duties of parents. Samson's father, Manoah, prayed for guidance in the manner in which his son should be trained. (Judg 13:8) The father was the chief instructor, but the mother also taught, especially encouraging the child to follow the father's instruction and discipline. (Prov 1:8; 4:1; 31:26,27) The parents realized that right training in youth would safeguard right conduct in later years. (Prov 22:6) *[Aid to Bible Understanding, pg 488]*

Properly training a child is the maximum expression of true love that a parent can give their child. No amount of material benefits parents could ever give a child can take the place of truly caring enough for him to train him. If you really love your child, train him; you and he both will receive the blessings that are promised by God. *"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."* (Eph 6:4) *"Train up a child in the way he should go: and when he is old, he will not depart from it."* (Prov 22:6) If you, as a parent, really desire the best for your children, you will observe these commands to train your children. Training requires that you teach them and that your teaching is accepted. Before your child will receive your instructions, he must first honor your position. *[What the Bible Says About Child Training, pg 16,18]*

III. THE ECONOMIC DEPARTMENT

A good man leaveth an inheritance to his children's children... (Prov 13:22)

A. SON'S Right to an Inheritance:

1. Thus saith the Lord God, if the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. (Ezek 46:16)

2. ...A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. (Luke 15:11,12)

B. THE BIRTHRIGHT – or Right of the Firstborn: (A Double Portion of Inheritance):

1. ...when [a man] maketh his sons to inherit that which he hath, he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:

   But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.[3] (Deut 21:16-17; See Gen 48:21,22; II Chron 21:3)

C. THE FIRSTBORN Son to Succeed to the Inheritance of the Deceased:

1. ...the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

   And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.[4] (Deut 25:5,6)

2. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. (Ruth 4:5; See ch 4:10)

D. DAUGHTER'S Right to an Inheritance When There are no Sons:

1. And the Lord spake unto Moses, saying,...If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. (Num 27:6,8; See Job 42:15)

2. Every daughter that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.[5] (Num 36:8; See Ruth 4:1-5)

3 Footnote: From the earliest times the firstborn son held an honored position in the family and was the one who succeeded to the headship of the household. He inherited a double portion of the father's property. (Deut 21:17) Reuben was seated by Joseph at a meal according to his right as firstborn. (Gen 43:33) But the Bible does not always honor the firstborn by listing sons according to birth. The first place is often given to the most prominent or faithful of the sons rather than to the firstborn. (Gen 6:10; I Chron 1:28; compare Gen 11:26,32; 12:4) *[ABU, pg 584]*

4 Footnote: If a man died without having a son, his brother or, if no brothers, his nearest of kin could marry his widow, to bring forth offspring from her. The man marrying the widow could also repurchase the dead man's inheritance, if it had been sold. (Ruth 4:9,10,13-17) The woman's firstborn would take the name, not of his actual father, but of the widow's first husband, thus possessing the land inheritance and keeping the man's name alive over his inheritance in Israel. (Deut 25:5,6) *[Aid to Bible Understanding, pg 1026]*

5 Footnote: When there were no sons, the inheritance went to the daughters. (Num 27:6-8; Josh 17:3-6) However, daughters who inherited land were required to marry only in the family of their father's tribe, in order to prevent the circulation of their inheritance from tribe to tribe. (Num 36:6-9) If there were no children, the order of passing on the inheritance was to (1) brothers of the deceased, (2) his father's brothers, (3) the closest blood relation. (Num 27:9-11) *[Aid to Bible Understanding, pg 830]*

IV. THE CIVIL DEPARTMENT

Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul. (Prov 29:17)

A. PARENTS Responsibility to Discipline Their Children:

1. Chasten thy son while there is hope, and let not thy soul spare for his crying. (Prov 19:18)

2. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. (Pr 22:15)

3. The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. (Prov 29:15)

4. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes. (Prov 13:24)

5. Withhold not correction from the child: for if thou beatest him with the rod [switch], he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.[6] (Prov 23:13,14)

6. ...as a man chasteneth his son, so the Lord thy God chasteneth thee. (Deut 8:5) For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth. (Prov 3:12)

7. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

   If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

   Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness,...(Heb 12:7,11; See Deut 21:18-21)

6 Footnote: The use of chastisement is revealed to be a necessary factor in the child's being trained away from foolishness and into wisdom (Prov 22:15; 29:15). These verses combine to indicate that the foolish self confidence (cocky, know-it-all attitude) of a child must be driven out before he can be taught anything. The rod that is to be used for chastisement has specific characteristics. It can cause stripes (thin marks like those left by a whip) and yet is small enough not to do permanent damage even if used strenuously (2 Sam 7:14; Prov 23:13; Heb 12:16)....These verses indicate the rod is to be a thin wooden stick like a switch. *[What the Bible Says About Child Training, pg 140,141]*

Parents must utilize chastisement to restore the break in family fellowship. In rebellion, the child is alienated from the parents, and they can neither bless him nor have fellowship with him. The only demonstration of love that is possible for parents to give a rebellious child is chastisement. In fact, when it is withheld, it demonstrates a lack of concern for the child's benefit. *[What the Bible Says About Child Training, pg 131]*

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V. CHILDREN'S RESPONSIBILITY TO THEIR PARENTS

...let them learn first to show piety at home, and to requite [pay back] their parents: for that is good and acceptable before God. (I Tim 5:4)

A. CHILDREN to Honor their Father and Mother:

1. Children, obey your parents in the Lord: for this is right. Honour thy father and mother;...that it may be well with thee, and thou mayest live long on the earth. (Eph 6:1-3; See Col 3:20)

2. My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart,...

   For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: (Prov 6:20, 21,23; See Prov 1:8)

3. My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee. (Prov 3:1,2; See ch 7:1-3)

4. Hear, ye children, the instruction of a father, and attend to know understanding. (Prov 4:1)

5. Hearken unto thy father that begat thee, and despise not thy mother when she is old....Thy father and thy mother shall be glad, and she that bare thee shall rejoice. (Prov 23:22,25)

6. Ye shall fear every man his mother and his father,...Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God:...(Lev 19:3,32)

A Wise Son:

7. A wise son heareth his father's instruction: but a scorner heareth not rebuke. (Prov 13:1)

8. Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father. (Prov 28:7)

9. A fool despiseth his father's instruction: but he that regardeth reproof is prudent.[7] (Prov 15:5)

7 Footnote: Children are commanded to honor both their father and mother. Parents are to receive from their children the respect due their position, for the child who learns obedience and who honors his parents, God has promised the blessings of peace and prosperity. *"Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."* (Exo 20:12) The child who honors his father and mother will be protected throughout his adult life by God's promise.

In addition, when a child follows his parents' instructions, his prosperity is increased even more. *"My son, forget not my law, but let thine heart keep my commandments: For length of days, and long life, and peace shall they add to thee."* (Prov 3:1,2) We can see the principle of truth as it applies to a child's becoming obedient and honoring his parents. When this truth is observed, the result is blessing; when not, the result is cursing. Parents who truly love their children [illegible] the best for them. These parents will see that their child honors them so he will receive God's promised [illegible] *[What the Bible Says About Child Training, pg 19,35]*

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The peculiar characteristics of the blessings included in the Everlasting Covenant made with Abraham, Isaac, Jacob, and their lineage, was the multiplicity of their seed, and the perpetuity of the royal priestly and kingly power in their lineage.

To assist in carrying out and fulfilling this covenant, good and virtuous women were given to their faithful prophets, rulers and wise and virtuous men; and, as it was said of the four wives of Jacob, "These did build the house of Israel."

While peculiar blessings and encouragements were given to a good and faithful man, and to his wives and children, while they were honored of God, and respected by all who knew them, while the father of a hundred children was had in greater honor than the hero of a hundred battles, adultery, fornication, and all unlawful intercourse was strictly prohibited, and even punished by the strictest laws, the penalty of which was death.

A daughter of Israel, who, by prostitution, was rendered unworthy or unqualified for the duties of a virtuous wife and mother, was considered unfit to live; while the male who would thus trifle with the fountain of life, and contribute to render a female unworthy to answer the end of her creation, was also condemned to death.

Strict laws were also given and diligently taught to both sexes, regulating the intercourse between husband and wife. All intercourse peculiar to the sexes was strictly prohibited at certain seasons which were untimely. **Nor were the bonds of wedlock any shield from condemnation, where the parties, by untimely union, excess or voluntary act, prevented propagation**, or injured the life or health of themselves or their offspring.

The object of the union of the sexes is the propagation of their species, or procreation; also for mutual affection, and the cultivation of those eternal principles of never ending charity and benevolence, which are inspired by the Eternal Spirit; **also for mutual comfort and assistance in this world of toil and sorrow,** and for mutual duties toward their offspring.

Marriage and its duties are therefore not a mere matter of choice or of convenience, or of pleasure to the parties, but to marry and multiply is a positive command of Almighty God, binding on all persons of both sexes who are circumstanced and conditioned to fulfill the same. To marry, propagate our species, do our duty to them, and to educate them in the light of truth, are among the chief objects of our existence on the earth. To neglect these duties, is to fail to answer the end of our creation, and is a very great sin.

While to pervert our natures and to prostitute ourselves and our strength to mere pleasures, or to unlawful communion of the sexes, is alike subversive of health, of pure, holy and lasting affection, of moral and social order, and of the laws of God and nature.

. . . .

A wise legislation of the law of God would punish, with just severity, the crimes of adultery or fornication, and would not suffer the idiot, the confirmed, irreclaimable drunkard, the man of hereditary disease, or of vicious

habits, to possess or retain a wife; while at the same time it will provide for a good and capable man to honorably receive and maintain more wives than one.

Indeed it should be the privilege of every virtuous female, who has the requisite capacity and qualifications for matrimony, to demand, of either individuals or government, the privilege of becoming an honored and legal wife and mother, even if it were necessary for her to be married to a man who has several wives; or, as Jesus said in the parable, to take the one talent from the place where it remains neglected or unimproved, and give it to him who has ten talents.

The false and corrupt institutions, and still more corrupt practices of "Christendom" have had a downward tendency in the generations of man for many centuries. Our physical organization, health, vigor, strength of body, intellectual faculties, inclinations, etc., are influenced very much by parentage. Hereditary disease, idiocy, weakness of mind, or of constitution, deformity, tendency to violent and ungovernable passions, vicious appetites and desires, are engendered by parents, and are bequeathed as a heritage from generation to generation. Man becomes a murderer, a thief, an adulterer, a drunkard, a lover of tobacco, opium, or other nauseous or poisonous drugs, by means of the predisposition and inclinations engendered by parentage.

The people before the flood, and also the Sodomites and Canaanites, had carried these corruptions and degeneracies so far that God, in mercy, destroyed them, and thus put an end to the procreation of races so degenerate and abominable, while Noah, Abraham, Melchizedek and others, who were taught in the true laws of procreation, *"were perfect in their generation"* and trained their children in the same laws.

The overthrow of those ancient degenerate races is a type of that which now awaits the nations called "Christian," or, in other words, the great whore of all the earth, for her sins have reached unto heaven, and God hath remembered her iniquities.

Where is the nation called "Christian" that does not uphold or permit prostitution, fornication and adultery, with all their debasing, demoralizing, degenerating and corroding effects, with all their tendencies to disease and crime, to operate unchecked, and to leaven and corrode all classes of society?

Where is the "Christian nation" that does not prohibit the law of God, as given to Abraham and the ancients in relation to marriage?

Where is the "Christian nation" that punishes the crime of adultery and fornication with death, or other heavy penalties?...

Where are the institutions which would protect, encourage and honor the patriarch Jacob, with his four wives and their children?

Where is the community who would feel themselves honored in associating with such a family?...Echo answers, Where?...

The restoration of these pure laws and practices will commence to improve or regenerate a race. A holy and temperate life, pure morals and manners, faith, hope, charity, cheerfulness, gentleness, integrity, intellectual development, pure truth and knowledge, and above all the operations of the divine Spirit, will produce a race more beautiful in form and features, stronger and more vigorous in constitution, happier in temperament and disposition, more intellectual, less vicious and better prepared for long life and good days in their mortal sojourn.

Each succeeding generation, governed by the same principles, will still improve, till men and women may live and multiply for a hundred years upon the earth.

(Parley P. Pratt, "Key to Theology," pg 153-158, 160, 179)

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O candidates for celestial glory! Would your joys be full in the countless years of eternity without forming the connection, the relationship, the kindred ties [of marriage] which form the domestic circle, which bud and blossom, and bear the fruits of eternal increase?

Would that eternal emotion of love which swells your bosoms be satisfied without an increase of posterity? Or, would you, like your heavenly Father, wish to fill countless worlds with your begotten sons and daughters, and bring them through all the gradations of progress, to inherit immortal bodies and eternal life?

Remember that this present probation is the world of preparation. This is the place where family organization is first formed for eternity, and where the kindred relationships, and affections take root, spring forth, blossom, and bear fruit.

Here, in the holy temples and sanctuaries of our God, must the everlasting covenants be ratified, sealed, and recorded in the holy records, and preserved in the archives of heaven, in the Lamb's **Book of Life**. Here, in the holy sanctuary, must be revealed, ordained and anointed the kings and queens of eternity.

All vows, covenants, contracts, marriages or unions, <u>not</u> formed by revelation, and sealed for time and all eternity, by the ministration of the holy **Priesthood**, will be dissolved by death, and will not be recognized by the eternal authorities, after the parties have entered through the veil into the eternal world.

This is heaven's eternal law, as revealed to the ancients, who held the keys of Priesthood, after the order of the Son of God, and as restored to the Saints of this age.

(Reconstructed from "Key to Theology," pg 151-153)

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CONCLUSION

GOD'S COVENANT WITH ISRAEL

THE COVENANT PEOPLE

When all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt obey his voice according to all that I command thee this day, . . .

Then the Lord thy God will turn thy captivity, and will have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. . . . Thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.

(Deut 30:1-3, 8; See TPJS, 85)

GOD'S COVENANT WITH ISRAEL

Israel gathered at the foot of Mount Sinai three months after they had left Egypt. Moses had gone up into the mountain and God called unto him saying,

Exodus 19:3-6

Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

God here proposed through Moses that, if the House of Jacob would consent to assume certain obligations, He would make them His Kingdom. It was a most important and solemn occasion as Moses came down from the Mount to present God's proposal to Israel. The acceptance of that proposal carried obligations which, if assumed by the House of Israel, would not only bind their generation to keep them but would bind their descendants for many generations to come.

Moses called together all the elders of the House of Jacob and laid before them the provision of the proposed charter in which God was offering to make them His Kingdom upon earth.

It would have been interesting to have listened to the general discussion of this unique proposal as the provisions and requirements under such an august charter were debated in this assembly. Finally the vote was taken and the unanimous consent of the people to the action of their elders is recorded in the words,

And all the people answered together, and said, All that the Lord hath spoken we will do.

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Then follows the account of a most solemn and impressive scene as God bears witness to His acceptance of this people and their willingness to be organized into a government and become His Kingdom.

It is worth while to read carefully the awe-inspiring scene that the children of Israel beheld early in the morning on the third day when they assembled at the foot of Mount Sinai....

Exodus 19:16-20
And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And mount Sinai was altogether on a smoke, because the Lord ascended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up.

After the ratification of the charter which instituted the House of Jacob the Kingdom of God upon earth, Moses presented Aaron, Nadab and Abihu with seventy of the elders as representatives of the people before the Throne of the Lord. The description of this scene is as follows:

Exodus 24:10,11
And they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

When God instructed Moses to speak to the House of Jacob He also said, *"Ye shall be unto me a kingdom of priests."* The word *priests* includes more than those who just officiate at the altar. It designates, for instance, like the Levitical priesthood, a group of administrators. The Lord said further that Israel should be *"an holy nation."* Thus, as the House of Jacob, the Lord admonishes Israel to keep His Covenant; that is, administer the law and become a nation of administrators. When Israel accepted this responsibility the physical birth of the Kingdom became a reality.

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The rebirth of the Kingdom [in these latter days] will only become a fact, making Israel a Holy Nation, when God's...people shall be cleansed from their filthiness, and a new heart is given unto them....

Ezek 36:25-26
I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

...the time has now come for His people [Israel] to acknowledge Him and fulfill the requirements of the oath taken by our forefathers, the terms of which are binding upon us....

The keeping of these laws is so essential to our very life and the cause of justice and liberty that a study of them and their application is imperative, for in the observance and keeping of them our nation will secure peace!

(Howard B. Rand, "Digest of the Divine Laws," pages 23-33)

CITIZENSHIP IN THE KINGDOM OF GOD

(Membership based upon the covenant to keep the Constitutional Law of God – The Ten Commandments, with the Statutes and Judgments)

The Covenant with Israel in Horeb:
"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles's wings, and brought you unto myself.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

"And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." (Exo 19:3-6)

"And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do....

And Moses took half of the blood [of the oxen], and put it in basons; and half of the blood he sprinkled on the altar.

"And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient.

"And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." (Exo 24:3,6-8)

"And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel....And he wrote upon the tables the words of the covenant, the ten commandments." (Exo 34:27,28)

The Covenant Renewed in Moab:
"And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

"The Lord your God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." (Deut 5:1-3)

"Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

"And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee." (Deut 26:17-18)

"Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water:

"That thou shouldest enter into covenant with the Lord thy God, and into his oath which the Lord thy God maketh with thee this day:

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"That he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob." (Deut 29:10-13)

Blessings for Obedience:
"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

"The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

"The Lord shall command the blessing upon thee in thy storehouses, all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

"The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

"And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

"And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.

"The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

"And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." (Deut 28:1,7-13)

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Curses for Disobedience:

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.

"And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

"The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

"The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

"Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed.

"And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

"And among these nations shalt thou find no ease neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

"And thy life shall hand in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life."
(Deut 28:15,23-25,61-62,64-66)

THE COVENANT PEOPLE

When the children of Israel were chosen with Moses at their head, they were to be a peculiar people, among whom God should place His name; their motto was: "The Lord is our lawgiver; the Lord is our Judge; the Lord is our King; and He shall reign over us." While in this state they might truly say, "Happy is that people whose God is the Lord."

Their government was a theocracy; they had God to make their laws, and men chosen by Him to administer them; He was their God, and they were His people. Moses received the word of the Lord from God Himself; he was the mouth of God to Aaron, and Aaron taught the people, in both civil and ecclesiastical affairs; they were both one, there was no distinction; so will it be when the purposes of God shall be accomplished. . . . This is the only thing that can bring about the "restitution of all things spoken of by all the holy Prophets since the world was"—

(Joseph Smith, TPJS, p. 252)

THE COVENANT PEOPLE

In the call of Abraham, God had selected a family, and in that family a race was chosen through whom He proposed to work. The time came when it was necessary to organize the descendants of Abraham into a Kingdom, so that, through such an earthly organization, God could make a demonstration to all nations of the perfection of His laws when properly administered.
(Howard B. Rand, "Digest of the Divine Law," pg 27)

At the age of seventy five Abram was directed by God to leave Ur and go west taking with him his wife, his servants and all his possessions. The beginning of God's covenant with Abraham and his descendants is recorded in the twelfth chapter of the Book of Genesis:

> **Now the Lord had said unto Abram, Get thee out of the country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.** (Gen. 12:1-3)

Abram obeyed that call, departed as the Lord had ordered and moved on toward Palestine. A few years later God began to reveal part of the long-range historical dimension of His covenant with Abraham's descendants. It is the greatest legal contract ever written. No man-made document could equal the Lord's commitment to the posterity of Abraham.

It was then that God changed Abram's name to Abraham meaning "Father of many nations." Abraham's descendants were not only to possess "The Promised Land" but were to expand as nations—to the West, and to the East, and to the North, and to the South (Gen. 22:17-18). His posterity were to be blessed with a bountiful inheritance with plenty to sustain them (Gen. 27:28-29) as they developed into a great people, a nation, and a company of nations (Gen. 35:11; 48:19).

A fundamental tenet of God's covenant with Abraham distinguished it from any other. Unlike the Law Covenant made later at Sinai (Deut. 25), which was dependent upon the people's commitment to keep the law, this Covenant of Promise was dependent solely upon the integrity of God's Word, alone, irrespective of the people's conduct. It was unconditional and it was to [stand] forever.

THE CHOSEN PEOPLE

Abraham was not a Jew but he was a Hebrew through his descent from Eber, or Heber, the first Hebrew whose forefather was Shem, a son of Noah. The select line of descent continued when God made this covenant with Abraham.

> **As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people [kings of nations, R.V.] shall be of her . . . And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.** (Gen. 17:15-16, 19)

Careful note should be made here that the Lord is making a distinction of great historical significance in this relationship with the various descendants of Abraham. To this day high caste Brahmans of India, Arabs and other Eastern peoples can trace their lineage to Abraham, and in our Lord's day the Idumean Jews who opposed Him could rightly claim Abraham as their father.

The seed of Abraham are many. However, only those who are descended through his son, Isaac, are "the children of promise." This exclusive consideration, on the Lord's part, for the descendants of Isaac was first recorded in Genesis 21:12:

> **In Isaac shall thy seed be called.**

. . . . This covenant promise has been made good. The seed of Isaac today are called Saxons in and after Isaac.

THE FAMILY OF JACOB-ISRAEL

After the death of Abraham, God confirmed the covenant with his son, Isaac, the child of promise:

> **I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.** (Gen. 26:3-4)

One of the most significant passages of Scripture concerning the development of the Covenant Promises begins in Genesis 25:21. To Isaac, the child of promise, who was to be the progenitor of the Lord's covenant people, it seemed that the continuity of his seed was to be aborted at the very outset:

> **And Isaac intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived.** (Gen. 25:21)

Twin sons were born to Rebekah and Isaac and Jacob, the younger twin, received the Birthright Blessing. . . .

The [illegible]gelong historical significance of the inheritance was forecast before Jacob and Esau were born. One of the most prophetic passages in Scripture are these words of the Lord to Rebekah:

> **Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.** (Gen. 25:23)

It was foreordained that the younger son was to inherit the Birthright Covenant Promises. His Hebrew name, Jacob, meaning "supplanter," because he did supplant his brother, was changed to Israel, meaning "a prince with" or "ruling with God" (Gen. 32:28). . . .

Jacob-Israel had twelve sons. Each son became the head of a tribe constituting the twelve tribes of Israel. These twelve sons were named Reuben, Joseph, Judah, Benjamin, Simeon, Levi, Issachar, Zebulun, Dan, Naphtali, Gad and Asher (Gen. 49; Num. 1:4-16). Until this time the Covenant Promises were given to a select individual in each generation; first to Abraham, then to Isaac, and finally to Jacob, whose name was changed to Israel. Now, the children of Israel were to share the inheritance in the covenant made with the fathers.

JOSEPH'S BIRTHRIGHT

> **Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.** (1 Chron. 5:2)

When Joseph's brothers saw that their father loved him more than all his children, they hated him. When Joseph interpreted a dream which put him in dominion over them, they hated him yet the more. Joseph dreamed yet another dream:

> **Behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?** (Gen. 37:9-10)

ROTEJADO

COTEJADO

Dreams are often the means God uses to communicate prophecy. Joseph's dreams were prophetic and he and his family would live to see their fulfillment. Bible readers will recall how Joseph was sold into slavery by his envious brothers and how he rose to pre-eminence in the land of Egypt to become ruler, second only to the Pharaoh.

Here, again, in a dream, this time by Pharaoh, which brought about the miraculous turn of events. Joseph interpreted Pharaoh's dream as a warning from God: seven years of plenty would be followed by seven years of famine. When Pharaoh's dream was repeated, Joseph told him it was established by God and God would shortly bring it to pass (Gen. 41:25-41):

> **And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. (Gen. 41:38-41)**

The famine came throughout all the lands; only Egypt was prepared (Gen. 41:54-57). Jacob-Israel sent his sons to buy food from the governor of Egypt and they came and bowed down before him with their faces to the earth. "Joseph knew his brethren, but they knew not him . . . And they knew not that Joseph understood them; for he spake unto them by an interpreter" (Gen. 42:1-8, 23).

When Joseph could no longer refrain from revealing himself, he wept aloud and the Egyptians and the house of Pharaoh heard:

> **Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence . . . And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither . . . and God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. (Gen. 45:1-7)**

All this was accomplished in the Providence of God that the sons of Joseph might receive the birthright and that all the children of Israel might be preserved. To comprehend the historic fulfillment of Joseph's birthright, it should be borne in mind that God appeared to Jacob at Padanaram and blessed him and God called his name "Israel" and told him to be fruitful and multiply:

> **A nation and a company of nations shall be of thee, and kings shall come out of thy loins. (Gen. 35:11)**

Now, again, the far-reaching magnitude of this prophecy was amplified when Jacob-Israel was reunited with Joseph in Egypt. When the patriarch was old and about to die, Joseph brought his two sons, Manasseh and Ephraim, to his bedside:

> **And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt...are mine; as Reuben and Simeon, they shall be mine. (Gen. 48:3-5)**
>
> **And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.**
>
> **And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. (Gen. 48:14-19)**

The historic fulfillment of this long-range prophecy by Jacob, the patriarch of Israel, is a major development in the National Message of the Bible. To the house of Joseph was assigned the dominant role among God's Covenant People. History bears witness to the prophetic word that Joseph's descendants would rise to preeminence among the nations of Israel. Ephraim and Manasseh were to grow together until they became a multitude of people in the midst of the earth. Eventually, Manasseh was to branch out to become a separate great nation (Gen. 49:22), and Ephraim was to become a great nation and a "multitude" or "company of nations." This was to become manifest "in the last days" (Gen. 49:1).

(William Norman Saxon, from *"The Reformation of Israel,"* pg. 4-7)

By divine revelation, through patriarchal blessings, we learn that nearly all of the latter-day saints gathered by Joseph Smith are of the tribe of Ephraim. We have been gathered out from among the Israel race or the Anglo-Saxon nations to be prepared for our mission of saving the whole house of Israel...The Prophet Joseph Smith is the seer mentioned in II Nephi 3:4-16 who was to come out of the loins of Joseph who was sold into Egypt; He was given the keys to gather all Israel, beginning with the Birthright leadership tribe of Ephraim.

> D&C 110:11
> **After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.**

After Joseph Smith organized the Church and began the work of the gathering of Israel, the Lord, in D&C 103:8 warned that the

Saints should keep the commandments, or the "kingdoms of the world" would prevail against them. Then, in verse seventeen, He said:

> **For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm.**

And in verse sixteen:

> **Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.**

Four years later, Elias Higbee asked the question:

> D&C 113:7, 8
> **What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?**
>
> **He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood,[1] which she, Zion, has a right to by lineage; also to return to that power which she had lost.**

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1 Footnote: For further understanding on priesthood, see *"Priesthood Expounded."*

COTEJADO

COMPILER'S NOTE

The Covenant with Israel is again to be established in these latter days, that the promises might be fulfilled that God made to Abraham, Isaac and Jacob concerning their posterity.

Joseph Smith, in his teachings (pg. 14), stated that the time has now come for the gathering of the house of Israel, and the establishing of this covenant again between God and His people.

> TPJS 14,15
> **The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set his hand again the second time to recover the remnants of his people, . . . and establish that covenant with them, which was promised when their sins should be taken away. (See Isaiah 11; Romans 11:25, 26 and 27, and also Jeremiah 31:31, 32 and 33) This covenant has never been established with the house of Israel, nor with the house of Judah [since the dispersion of Israel], for it requires two parties to make a covenant, and those two parties must be agreed, or no covenant can be made.**
>
> **Christ, in the days of His flesh, proposed to make a covenant with them, but they rejected Him and His proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time. But their unbelief has not rendered the promise of God of none effect: no, for there was another day limited in David, which was the day of His power; and then His people, Israel, should be a willing people;—and He would write His law in their hearts, and print it in their thoughts; their sins and their iniquities He would remember no more.**

In Moroni's first visitation to Joseph Smith, he quoted the last chapter of Malachi, pointing out that this prophecy had not yet been fulfilled, but soon would be *(See P.G.P. JS 2:36-40)*. In the fourth chapter—4th verse of Malachi—it says:

> Malachi 4:4
> **Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.**

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COTEJADO

Moroni also quoted the last verse of Malachi, chapter 4, though with a little variation:

> PGP, JS 2:39
> And he shall plant in the hearts of the children the promises [of the covenant] made to the fathers [Abraham, Isaac, and Jacob], and the hearts of the children shall turn to [the law of] their fathers. If it were not so, the whole earth would be utterly wasted at his coming.
> [See *"A True Servant of God,"* pg 174-184]

Joseph Smith also explained that the sacrifices involved with the making of this covenant would again be administered in bringing to pass the restoration spoken of by the holy prophets.

> TPJS 171-173
> **The offering of sacrifice . . . shall be continued at the last time; for all the ordinances and duties that ever have been required by the Priesthood . . . shall all be had in the last dispensation, therefore all things had under the authority of the Priesthood at any former period, shall be had again, bringing to pass the restoration spoken of by the mouth of all the Holy Prophets; then shall the sons of Levi offer an acceptable offering to the Lord . . . .**
>
> **It is a very prevalent opinion that the sacrifices which were offered were entirely consumed. This was not the case; if you read Leviticus 2:2-3, you will observe that the priests took a part as a memorial and offered it up before the Lord, while the remainder was kept for the maintenance of the priests; so that the offerings and sacrifices are not all consumed upon the altar—but the blood is sprinkled, and the fat and certain other portions are consumed. . . .**
>
> **It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued.** *[See J. of D. 15:324-328]*

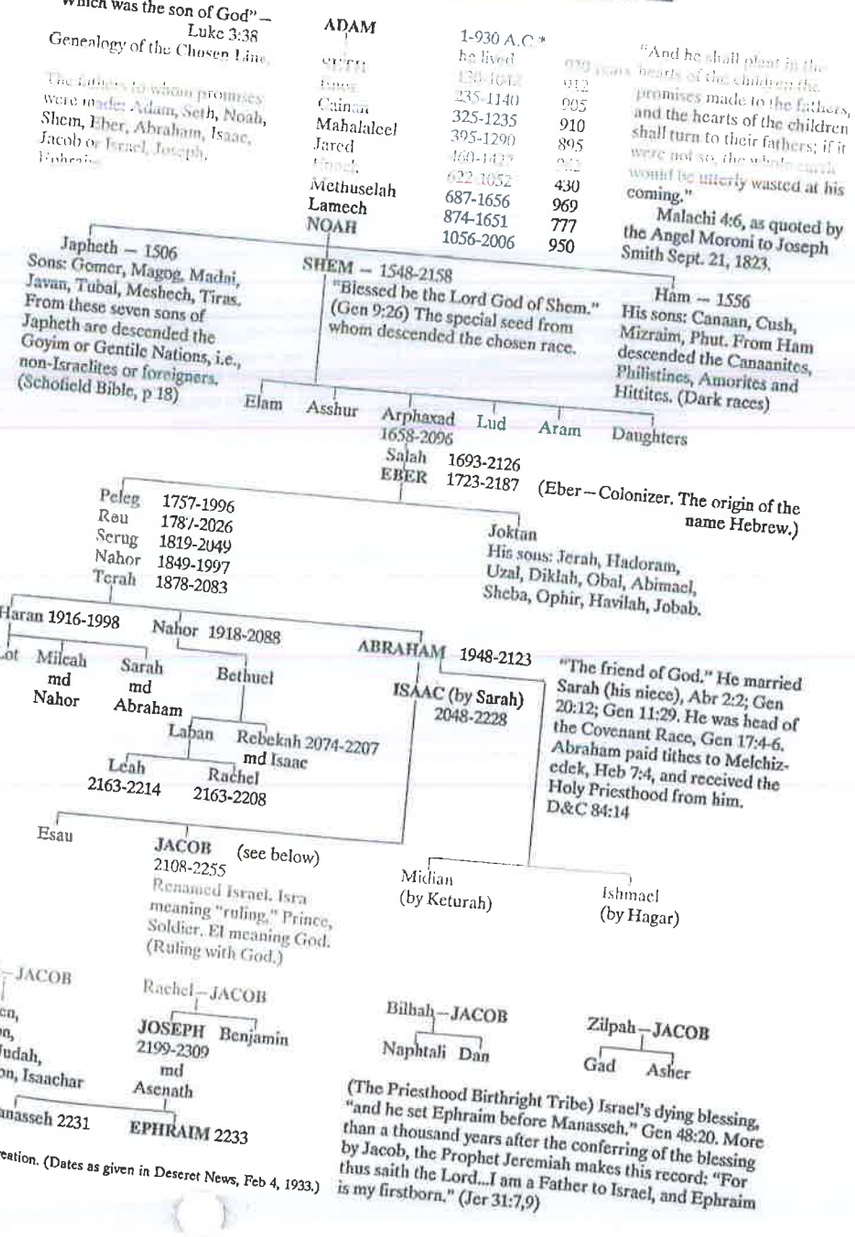
Joel explained that when the Sons of Levi offer again this offering in righteousness, it will be done on a similar basis to that done in the time of Moses, when the blood of the animal was sprinkled upon the altar and upon the people, signifying that a covenant was being made between God and the people, that they would uphold the law of liberty to their death.

GENEALOGY OF THE COVENANT PEOPLE

"Which was the son of God"—Luke 3:38

Genealogy of the Chosen Line

The Fathers to whom promises were made: Adam, Seth, Noah, Shem, Eber, Abraham, Isaac, Jacob or Israel, Joseph, Ephraim



*After creation. (Dates as given in Deseret News, Feb 4, 1933.)

CHURCH OF THE FIRSTBORN GOSPEL REFERENCE

By David T. Shore

Revised Edition

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HOW TO USE THIS GOSPEL REFERENCE

The first quote following the subject heading establishes the point being made. If read in consecutive order, all further quotes complement or add to it.

ABBREVIATIONS

DC – Doctrine and Covenants

BM – Book of Mormon

PGP – Pearl of Great Price

TPJS – Teachings of the Prophet Joseph Smith

DHC – Documentary History of the Church

JD – Journal of Discourses

DBY – Discourses of Brigham Young

PE – Priesthood Expounded – Church of the Firstborn Publication

IP – Items on Priesthood, by John Taylor

MS – Millennial Star – LDS Church Publication in England

GK – Gospel Kingdom, by John Taylor

TS – Times and Seasons – LDS Church Publication

IPW – Inspired Prophetic Warnings, by H. B. Lundwall

OVL – Our Vanishing Liberties, by Robert C. Newson

GD – Gospel Doctrine, by Joseph F. Smith

DPJL – Discourses of the Prophet Joel F. LeBaron

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CHURCH OF THE FIRSTBORN GOSPEL REFERENCE

ADAM

1. Adam is the father of all flesh—TPJS 167; JD 6:31.
2. Adam presides over the spirits of all men—TPJS 157.
3. Adam is the father of the spirits of all men—Women of Morm. 179; JD 1:50; MS 15:769; 17:195-96; JD 7:290; 4:1; 5:331; 8:208; 12:97.
4. Adam is our first father in the Priesthood—TPJS 167; Abr 1:3.
5. Adam obtained the First Presidency of the Priesthood in the Creation—TPJS 157-58, 169.
6. Adam holds the keys of presidency over all dispensations—TPJS 169, 167.
7. Whenever keys are brought from heaven, it is by Adam's authority—TPJS 157-58, 168.
8. Our Father Adam is known as Michael the Archangel and the Ancient of Days—JD 1:50; DC 107:54; TPJS 157, 167; Dan 7:13.
9. Adam as Michael was the chief manager in the Creation—JD 3:319; 1:50.
10. Michael was a celestial, resurrected being of another world—Women of Morm 179.
11. How Michael became mortal—DBY 50; JD 4:217-18.
12. Adam will call his children together in a grand council and give glory and dominion to Christ—TPJS 157; Dan 7:13-14.
13. Adam will deliver up his stewardship to Christ but retain his standing as head of the human family—TPJS 157.

BAPTISM

1. Baptism required in all ages—TPJS 266.
2. The sign marked out by Peter was to repent and be baptized for the remission of sins—TPJS 198-99.
3. Baptism is a sign to God, to angels, and to heaven that we do the will of God—TPJS 197-98; Mos 18:10.
4. Baptism is the gateway into the Kingdom of God—3 Ne 11:33-34, 37-38; 2 Ne 31:17; TPJS 12, 16, 264-65, 198; Ether 4:18; John 3:3-5.
5. Repentance and baptism necessary for all those who are accountable and capable of committing sin—Moro 8:10; DC 68:25-27; 18:41-42; 20:71.
6. Keys of baptism are held by the Presiding Patriarch—DC 107:20; TPJS 273, 323, 335; DC 13; 84:27.
7. Manner of administration—3 Ne 11:23-28; DC 20:72-75.
8. The ordinance of baptism is in the likeness of the dead—D&C 128:12.
9. A broken heart and a contrite spirit is a prerequisite to baptism—D&C 20:37; Moro 6:2.
10. Baptism by water is good for nothing without the baptism of the Holy Ghost—TPJS 314, 360, 148.
11. Christ called the Jews to a rebaptism because they had broken their covenants—Mat 9:15-18 IV; TPJS, 192.
12. Baptism for the dead requires temples—D&C 124:29-31; TPJS 308, 330, 363.
13. Saviors on Mount Zion to perform baptisms for the dead—TPJS 330, 191, 308.
14. Instructions on baptisms for the dead—DC 127:5-7; 128:3.

COTEJADO

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CALLING AND ELECTION

1. This principle ought (in its proper place) to be taught — TPJS 149.
2. There are three grand keys — TPJS 84.
3. A knowledge of the Priesthood necessary — TPJS 305, 364, 297-98.
4. Knowledge through Jesus Christ is the grand key — TPJS 298, 305-06.
5. The more sure word of prophecy — DC 131:5; TPJS 298, 301; 2 Peter 1:19.
6. The Second Comforter — TPJS 150-51; DC 88:3-5; John 14:21-23.
7. The Holy Spirit of Promise — DC 76:50, 51, 53; 124:124; 132:7; 88:3; 132:18-19, 26.
8. Calling and election constitutes Godhood and grants the right to inherit all things — DC 76:50-59, 132:19-20, 84:33-35.
9. Calling and election comprehends the priestly and kingly office, holding the right to govern an eternal posterity — DC 76:50, 56; The Seer 150; TPJS 342-363.
10. The ancient Saints obtained those blessings — TPJS 151.
11. Exhortation to make our calling and election sure — TPJS 299, 366, 149.
12. Many are called but few are chosen — DC 121:34-36; TPJS 142.

CHRIST

I. HIS TITLES
II. HIS PRIESTHOOD
III. HIS MINISTRY

I. HIS TITLES

1. The Messiah — 1 Ne 10:4; John 1:41; 1 Ne 10:5, 7, 11, 14, 17; Dan 9:25-26; TPJS 340-41.
2. The Firstborn — DC 93:21; Col 1:15.
3. The only Begotten of the Father — 2 Ne 25:12.
4. The Savior — 1 Ne 13:40; 22:12; 2 Ne 31:13; Mos 3:20.
5. The Redeemer — Mos 27:30; Alma 19:13.
6. The holy One of Israel — 2 Ne 9:18-19; 6:9-10, 15.
7. The Son of God — Hel. 14:12; Mos 3:8; 3 Ne 9:15; Luke 1:32.
8. Immanuel — Isa 7:14.
9. The son of Righteousness — 2 Ne 26:9; 3 Ne 25:2; Ether 9:22.
10. The Great I Am — DC 39:1.
11. The Creator — Mos 3:8; Hel. 14:12.
12. The Lord God — 1 Ne 19:11.
13. The Lord Omnipotent — Mos 3:5.
14. The Prince of Peace — Isa. 9:6; 2 Ne 19:6.
15. The seed of Abraham — Gal. 3:16-19; JD 1:180; 3 Ne 20:25-27; Acts 3:22-26.
16. The stem of Jesse — DC 113:1-2; 2 Ne 21:1-5; Isa 11:1-5.
17. Shiloh — Gen. 49:10.
18. The Good Shepherd — John 10:11, 14; Gen 49:24.
19. The chief Corner Stone — TPJS 318; Acts 4:11; DC 50:44; Mat 21:42; Eph 2:20; Gen 49:24; Jacob 4:15-16.
20. The Lord of Lords and King of Kings — Rev 19:11, 16.

21. The Father — Ether 4:7; Mos 7:27.
22. The Father and the Son — Mos 15:2-3; 3 Ne 11:9; Mos 5:15.
23. The Everlasting Father — Isa. 9:6, 2 Ne 19:6.
24. The Father of heaven and earth — 2 Ne 25:12; Mos 3:8; Hel 14:12.
25. The Eternal Father — Alma 11:38-39; Mos 16:15.
26. The God — 3 Ne 11:14; Mos 7:27; Alma 42:15; 1 Ne 19:7, 10.
27. The Mighty God — 2 Ne 19:6; Isa. 9:6.
28. The Eternal God — 2 Ne 26:12.

II. HIS PRIESTHOOD

1. A priest after the order of Melchizedek — Heb 7:20-22; TPJS 265; Heb 5:10; TPJS 274.
2. Christ held the office of the High Priesthood — The Seer 145.
3. Christ held the keys of the Melchizedek Priesthood — TPJS 274; JD 25:207.
4. Christ held the fulness of the Melchizedek Priesthood — TPJS 308; DPJL 172.
5. Christ held the Priesthood of Moses — TPJS 274; 3 Ne 20:23; 1 Ne.22:20-21.
6. Christ was one mightier than John the Baptist — TPJS 273; Mark 1:7; Luke 3:16; Mat 3:11.
7. The authority of Christ — Mat 21:23-46.
8. Christ was a High Priest over the house of God — Heb 10:21; 3:1.
9. Christ is the great High Priest — Heb 4:14; TPJS 158.
10. Christ holds the office of Messiah over this world — TPJS 340-41, 157.

III. HIS MINISTRY

1. Christ was baptized by John to set an example for all — Mat 3:13-17; Mark 1:9; 2 Ne 31:5-7.
2. Christ organized the people and he[illegible] the Holy [illegible] — TPJS 3:13-14; Mat 3:11; 2 Cor 12:28; Eph 2:19-21; TPJS 335.
3. Christ set in order the house of God in His day — Mat 9:18-20 I.V.; Isa 9:1-7; Mat 4:12-25; TPJS 192; Mark 1:14-22.
4. Christ gave the law to Moses — TPJS 276; 3 Ne 15:2-8; DC 103:19,20; 1 Cor 10:1-4; Mat 9:18-21 I.V.
5. Christ magnified the Law of Moses and made it honorable — Mat 5:17-18; Alma 34:13.
6. Christ did not restore the kingdom to Israel in His day — Acts 1:6; TPJS 14,15.
7. Christ set up a missionary system — Luke 10:1-12.
8. Christ transferred the gospel from the Jews to the Gentiles — Mat 21:39-43, 50-53 IV; TPJS 14-15, 273, 307-08; Mat 23:37.
9. Christ kept all the commandments including marriage — TPJS 308-09; JD 13:42; Ps ch 45; Heb 2:16; Ps 22:28-31; JD 1:345-46; Isa 53:8, 10; JD 2:81-83; JD 2:79, 82.
10. Christ with Moses and Elias gave the keys [of salvation] to Peter, James and John — TPJS 158.
11. Christ laid His body down and took it up again as His Father did — TPJS 346-47.
12. Christ brought salvation to all mankind in atoning for the sins of the world — Mos 3:16-19; Alma 34:8-9; 36:17; 42:15; Mos 3:8-11; 2 Ne 9:6-7, 21; Mos 4:2, 6-7, 13.
13. Christ overcame death and brought to pass the resurrection — 1 Cor 15:22-28, 54-57; Morm 9:13; Alma 33:22; 42:23; Moro 7:41; 2 Ne 10:25; Jacob 4:11-12; Mos 18:2; Alma 21:9; Heb. 14:15-16.

CHURCH OF THE FIRSTBORN

I. ORGANIZATION
II. NAMES OF THE CHURCH
III. DEPARTMENTS OF GOVERNMENT
  A. SPIRITUAL
  B. TEMPORAL
  C. CIVIL
IV. ORDER OF PRESIDING OFFICERS
  A. AUTHORITY OVER ALL THINGS
  B. SPIRITUAL OFFICERS
  C. TEMPORAL OFFICERS
  D. CIVIL OFFICERS

I. ORGANIZATION

1. The Church was first organized in the days of Adam — JD 5:129.
2. The Kingdom of God has always been upon the earth — TPJS 191, 271; DC 84:17.
3. The organization of the Church is eternally the same — TPJS 91, 264; JD 5:129.
4. The Church is a theocratic organization — TPJS 322; JD 6:346-47; 4:267; TPJS 252.
5. The Church organization must have a Priest after the order of Melchizedek — TPJS 375; DC 84:17; TPJS 271.
6. The Church of the Firstborn was set up in Kirtland, Ohio — JD 5:129.
7. The Church of the Firstborn will stand forever — JD 5:129.
8. The earthly organization is patterned after the heavenly organization — JD 5:129; TPJS 91; DC 107:19; TPJS 237.
9. Membership in the Church organization defined — DC 10:66-69; 85:3-5; 93:22; 78:20-22; 76:50-70; TPJS 237.
4. The Church of the Lamb of God — 1 Ne 14:10.
5. The Church of God — Mos 18:17.
6. The Church of Christ — DC 102:1-2; sec 20; Mos 18:17.
7. The Church of the Latter-day Saints — TPJS 92, 100, 39, 83, 94, 117, 129.
8. The Church of Jesus Christ of Latter-day Saints — DC 115:3-4; 136:2; TPJS 140, 122, 173.
9. The Church of the Firstborn of the Fulness of Times — DC 77:11; 112:30; Isa. 62:2; 65:8-15.
10. The name of the Church in the last days or in the days of the Gentiles — DC 115:3-4.
11. The Church of God to have a new name before the millennium — Isa 62:2; DC 77:11; Isa 65:8-15.

II. NAMES OF THE CHURCH

1. The Church of God has had many names — See Footnote a DC sec. 1.
2. The Church of the Firstborn — JD 5:129; DC 77:11.
3. The Church of Enoch and of the Firstborn — DC 76:67.

III. DEPARTMENTS OF GOVERNMENT

A. SPIRITUAL — (The Church of Jesus Christ)
JD 17:156; 18:137; 10:303; TPJS 76-77; PE 11:27; DC sec 20; JD 21:66.

B. TEMPORAL — (The Economic Government of God)
PE 11:28; DC 107:68; TPJS 76; DC 85:3-5; 82:20; 104:1; 119:1-4; Heb. 7:5; Num 3:32.

C. CIVIL — (The Political Kingdom of God)
PE 11:29; JD 2:47; 11:275; 17:156; DHC 7:381, 382; JD 18:137; 20:166; TPJS 317, 252; Rev 12:1-6.

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IV. ORDER OF PRESIDING OFFICERS

A. AUTHORITY OVER ALL THINGS

1. One grand office presides over all three departments of government — TPJS 157; DC 132:7, 45; PE 3:26; Abr 1:1-4; DC 84:6-17; TPJS 169, 322; Alma 13:18; TPJS 166, 167; DC 107:1-9, 64-66, 91-92; TPJS 375.
2. All other offices or authorities are appendages to this grand presiding office — TPJS 167; DC 107:5; 124:123.
3. All keys and powers of government are vested in this grand presiding office — TPJS 167; DC 132:7; TPJS 322; DC 84:19; TPJS 171; DC 107:18, 19; 112:32; TPJS 21, 157, 169.

B. SPIRITUAL OFFICERS

1. The Presiding Patriarch presides over spiritual affairs under the direction of the grand head — PE 11:28; DC 124:91-95, 124; TPJS 323; JD 10:303; 2 Chr. 19:11; DC 107:13, 20, 40.
2. The First Presidency is directly under the Patriarch DC 107:21-22; 124:124-126.
3. The Twelve act under the direction of the First Presidency — DC 107:33; 124:127-29.
4. The Seventy act under the direction of the Twelve — DC 107:34, 38; 124:139; TPJS 68, 164.
5. The Standing High Council regulates all the affairs of Zion — DC 102:2-3; TPJS 74, 78; DC 107:36-37; 124:131.
6. When fully organized every stake and ward will have a full quota of officers — a Patriarch, President, Bishop, High Council — JD 10:96-97.
7. High Priests and Elders act under the direction of presiding officers — DC 107:7, 10-12; TPJS 112; DC 84:29; TPJS 21.

C. TEMPORAL OFFICERS

1. The Presiding Bishop presides over temporal affairs under the direction of the grand head — P.E. 11:29; Heb 7:4-11; DC 68:17-21; 84:29; 107:16-19; 68.
2. Stake and ward bishops officiate under the direction of the Presiding Bishop — JD 10:96-97.
3. Priests, Teachers and Deacons officiate under the direction of stake and ward bishops in spiritual affairs — DC 107:87-88.
4. Priesthood and Church members are stewards over earthly blessings — DC 42:32,70; 104:11-13; 72:3-4; 104:56-57, 68-73; TPJS 23.

D. CIVIL OFFICERS

1. The King, or President of the Kingdom presides over civil affairs under the direction of the grand head — P.E. 11:30; Num 27:18-23; 1 Chr 5:2; 28:4-5; 49:10; 2 Chr 13:5; 2 Sam 7:13, 16; Luke 1:32.
2. Other officers include princes, presidents, nobles, rulers, judges, counsellors, governors, senators, captains — 1 Chr 5:2; 28:1; 29:22-23; 2 Chr 19:11.

COVENANT WITH ISRAEL

1. A covenant was made with all the house of Israel — 3 Ne 5:24-25; 1 Ne 15:18; 2 Ne 9:1; Jer 31:33.
2. A new covenant with Israel to be fulfilled in the latter-day days — Jer 31:31-33; 1 Ne 15:18; 14:17; Ez 34:25; 37:22-23, 26.
3. The covenant was not all fulfilled — 3 Ne 15:4-10.
4. The covenant was not fulfilled in Joseph's day — TPJS 14-15.
5. The covenant to be fulfilled when the fulness of the Gentiles be come in — Rom 11:25.
6. A sign given when the covenant is being fulfilled — 3 Ne 21:1-7; 29:1-8; 2 Ne 25:16-17.
7. The Lord to establish His covenant when He sets His hand again the second time to gather His people — TPJS 14; 2 Ne 29:1; Isa. 11:10-11.
8. Nature of the covenant — a Deliverer to be raised up and Israel to be established in their lands of inheritance — Rom 11:25-27; 3 Ne 20:29; TPJS 85.
9. The covenants with our fathers are both spiritual and temporal — 1 Ne 22:3, 8, 9.

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10. Covenants were made with Abraham, Isaac and Jacob — Gen. 17; 1 Ne 15:18; 22:8-9; 2 Ne 10:7.

11. Covenants are of great worth to the Gentiles — 2 Ne 10:7-9, 18; 1 Ne 22:9; 15:23.

12. Prophets have spoken of and delighted in the covenants of the Lord — 2 Ne 11:5; TPJS 231-32.

13. The Lord's Servant to be given for a covenant of the people — Isa. 42:6-7; 49:8; 1 Ne 21:8.

14. Those who reject the Lord's Servant will be cut off from the people of the covenant — 1 Ne 22:20; DC 133:63-64.

15. The Lord will remember and fulfill His covenant — 2 Ne 6:12; 29:1; 3 Ne 20:29; 16:11; 1 Ne 19:15; 3 Ne 29:3, 9-9

DEGREE OF GLORY — CELESTIAL

1. All must be saved on the same principles — TPJS 308; JD 3:195; TPJS 253.

2. The same sociality that exists here will exist in the hereafter — DC 130:2.

3. Three degrees of glory will be upon this earth after it is sanctified — DC 131:1; Ensign 4:7.

4. Celestial beings will have knowledge of all kingdoms — DC 130:9-11; Rev 2:17.

5. Celestial beings will see as they are seen and know as they are known — DC 76:94.

6. Celestial beings are equal in power, might and dominion — DC 76:94; TPJS 347; DC 29:12-13; 35:2; TPJS 374; Rom 8:16-17; DC 88:107; 78:5-7.

7. Paul saw the three heavens and understood the three principal rounds of Jacob's ladder — TPJS 304-05, 359; 1 Cor 15:40-41; DC 131:1; TPJS 374.

8. The glory of the celestial is one — DC 76:96.

9. Celestial beings inherit all things — DC 76:50-70; 84:34-39; 132:19-20.

10. Every man who reigns in celestial glory is a God over his dominions — DC 132:18-20; 76:58; TPJS 374, 347.

11. Celestial beings enter the holy city — Rev 22:14, 15.

12. All Celestial beings pass through a mortal probation — TPJS 345-48.

13. The law of the Celestial Kingdom is the first great commandment — Mat 22:36-38; Luke 10:27; Deut 6:5; 10:12; 30:6, DC 42:29; 59:5.

14. The celestial administer to the terrestrial — DC 76:87; Gen 28:12.

15. To attain to the keys of the kingdom of an endless life, a man must sacrifice all earthly things — TPJS 322; Lectures on Faith #6.

16. To obtain a fulness of glory a man must live all the commandments and obey all the ordinances — TPJS 308, 331, 362, 301; DC 131:1-4; 132:3-6.

ELIAS

1. There are two Eliases spoken of by the Savior — Mat 17:11-12 IV.

2. The Elias on the Mount was John the Baptist — Mk 9:3 IV.

3. John the Baptist came in the spirit of Elias — TPJS 335, 336; DC 27:7; Luke 1:17.

4. Elias to restore all things — Mat 17:11; DC 77:9, 14; 27:6.

5. The Elias who restored all things was John the Revelator — DC 77:9, 14; 110:12; 132:45; 110 preface.

6. The spirit of Elias is a forerunner — TPJS, 335-36, 338, 340.

7. The Priesthood of Elias is the Priesthood Aaron was ordained unto — TPJS 335.

8. Noah was an Elias — TPJS 157; Luke 1:19; DC 27:7.

9. Eliases were raised up in the early ages of the world who sought to bring the people into the presence of God — TPJS 159.

ELIJAH

1. Elijah was the Presiding Patriarch in Israel and ordained Elisha to succeed him — 1 Kings 19:15, 16.

2. Elijah was translated — DC 110:13.

3. Elijah holds the keys of this dispensation and will restore them in the last dispensation — TPJS 172.

4. Elijah was not the Elias on the Mount — Doctrine of Salvation 2:110; Mark 9:3 IV.

5. There is a difference between the spirit and office of Elias and Elijah — TPJS 335.

6. The spirit and power of Elijah is the authority to receive, obtain, and perform all the ordinances belonging to the Kingdom of God — TPJS 337.

7. The Apostles were endowed with the spirit and power of Elijah — TPJS 336.

8. The spirit of Elijah [illegible] the spirit of Elias — TPJS 340.

9. The office and work of Elijah comprehends temple work — TPJS 172, 330, 337-38, 340.

10. The office and work of Elijah is sealing children to fathers and fathers to children — TPJS 330, 337-38, 340; Mal 4:5-6; DC 2:1-3; 27:9.

11. Elijah restored the keys of the work for the dead — DC 110:14-15; Mal. 4:5-6; TPJS 330, 337-38; DC 128:15-17; 3 Ne, 25:4-5.

FULNESS OF THE GOSPEL

1. None doeth good except those who are ready to receive the fulness — DC 35:12.

2. Joseph Smith brought forth the fulness of the gospel — DC 35:17-18.

3. The fulness of the gospel is contained in the B of M — DC 42:12; 20:8-9; 27:5.

4. The fulness of the gospel was observed in Alma's and Moses' time — JD 9:322; 19:345; TPJS 159.

5. The fulness of the gospel breaks forth among the Gentiles — DC 45:28; 1 Ne 10:14.

6. The Gentiles reject and sin against the fulness of the gospel — 3 Ne 16:10; DC 45:29.

7. Results of rejecting the fulness of the gospel — Alma 24:30.

8. The fulness of the gospel sent to prepare for judgments and the redemption of Zion — DC 133:57-58.

9. The fulness of the gospel must be lived in order to redeem Zion — DC 105:1-6.

10. The fulness of the gospel to be brought to the house of Israel — 3 Ne 16:11-12.

11. The fulness of the gospel must be lived to become joint heirs with Christ — TPJS 308-09.

12. Every man to hear the fulness of the gospel — DC 90:11.

GATHERING

1. The principles and laws of the Priesthood are predicated upon the gathering of the people in every age of the world—TPJS 308.
2. The salvation of the Latter-day Saints depends upon the gathering—TPJS 71, 183, 83.
3. It is one of the most important points in the faith of the Church of the Latter-day Saints—TPJS 92-93; JD 21:2-3; 179-81.
4. The salvation of the dead depends upon the gathering—TPJS 310.
5. The fulness of the ordinances depends upon the gathering—TPJS 308.
6. The gospel of the last dispensation is most emphatically a principle of the gathering—TPJS 83; MS 12:193.
7. The Saints must gather to receive the ordinances, blessings and glories that God has in store for them—TPJS 308, 312.
8. The Kingdom of God aided by the gathering—JD 12:153, 161-62; 20:140-41; 24:124; 22:9.
9. The Saints to gather unto one place upon the face of this land to prepare for the destructions—DC 29:7-8; 115:6.
10. Prophecies and reasons for the gathering-JD 12:92-93; 13:132-34; 15:203; 26:66-71; 22:358-68; 21:267, 270; 14:266-67.
11. Protection and spiritual unity are the purposes of the gathering—JD 6:161; 10:171-72; 12:211; 26:130-3; 18:142.
12. The remnants of Israel to be gathered when the Lord sets His hand again the second time—2 Ne 6:12-14; 29:1; 21:10-11; Jacob 6:2; 2 Ne 25:17; Isa 11:10-11.
13. The keys of the gathering held in the last days by the Root of Jesse—DC 113:5-6.
14. It is the will of God that His people gather and stand in holy places—DC 45:32; 101:22, 64; 87:8; 101:67-68; 45:71; 63:24, 36; 133:14.
15. Saints refusing the call to be gathered are rejected and cut off—JD 6:239; DC 133:4-15; 64:24.
16. The people of God are in bondage when scattered—TPJS 308; DC 113:10.
17. The latter-day gathering of the wheat necessary before the field is burned—DC 86:1-7; 101:64-65.
18. Jacob and the Lamanites to be assembled together in an appointed place—DC 49:24-26; Ez 20:34-38.
19. Bible prophecies fulfilled by the gathering—JD 15:58-61; 22:323.
20. Zion's prophecies fulfilled by the gathering—JD 16:179-80.
21. There is to be a great gathering of the Saints before the Second Coming of Christ—TPJS 92-93; Ps 50:1-5; TPJS 84-85; Deut 30:1-4.
22. All things are to be gathered in one—DC 27:13; Eph 1:10; TPJS 168; DC 84:100; TPJS 231.

GENTILES

1. The B. of M. comes by way of the Gentile—Preface to the B of M; TPJS 7.
2. The Latter-day Saints identified with the Gentiles—DC 109:60; Ether 12:22.
3. The Gentiles likened unto an olive tree—Jacob ch. 5 & 6; Rom ch 11.
4. The Gentiles received the gospel when the Jews rejected Christ—TPJS 273; 14-15; Mat 21:50-53 IV.
5. The fulness of the gospel breaks forth among the Gentiles—DC 45:28; 20:8-9; 1 Ne 22:7-10; 13:24-25.
6. The Gentiles reject and sin against the fulness of the gospel—3 Ne 16:10; 30:2; DC 45:29.
7. The Times of the Gentiles were fulfilled when the Jews gathered to Jerusalem—DC 45:25, 30.
8. When the fulness of the Gentiles came in a Deliverer came out of Zion—Rom 11:25-26.

9. A great work to take place in the land of the Gentiles—their abominations made manifest—DC 35:7; 1 Ne 14:22-28; 5-11.
10. Unless the Gentiles repent they unite themselves with the great and abominable church—2 Ne 6:12.
11. The gospel to be taken from among the Gentiles—3 Ne. 16:10; Mat 21:55-56 IV.
12. Isaiah speaks to the Gentiles—3 Ne 23:1-4.
13. The Gentiles to seek the Root of Jesse and be ruled over by him—Isa 11:10; DC 113:5-6; Rom 15:12; 2 Ne 21:10.
14. The Lord's servant to be a light unto the Gentiles—Isa 42:6-7; 60:3; 62:2; DC 86:11.
15. Israel receives the gospel in the latter-days through the mercy of the Gentiles—Rom. 11:31.
16. The days of the Gentiles referred to as "the last days"—2 Ne 27:1.
17. The repentant Gentiles to carry the gospel back to the house of Israel—1 Ne 15:13; DC 90:8-9; 3 Ne 30:3; DC 107:33, 97; 3 Ne 21:1-7; DC 14:10; Ether 12:22; Morm 5:15.
18. The Gentiles to be nursing fathers and mothers to the children of Israel—2 Ne 6:7; 1 Ne 21:23; 2 Ne 10:9; 1 Ne 22:6-8; Isa 49:22-23.
19. The repentant Gentiles to be numbered among the house of Israel—1 Ne 14:1-2; 3 Ne 16:13; 30:2.
20. The repentant Gentiles to assist the house of Israel in building the New Jerusalem—3 Ne 21:22-24.
21. The Gentile riches to be consecrated unto the poor of the house of Israel—DC 42:39; 3 Ne 20:19.
22. The Gentiles not to receive the sealed records until they repent—Ether 4:6-7.
23. The promises of the Lord are great unto the Gentiles—2 Ne 10:9, 18.

GIFT OF THE HOLY GHOST

1. The difference between the Holy Ghost and the Gift of the Holy Ghost—TPJS 199.
2. The Holy Ghost may descend upon a man and not tarry—TPJS 199; DC 130:23.
3. The Holy Ghost is a personage of spirit—DC 130:22.
4. The Gift of the Holy Ghost is the First Comforter—TPJS 149-50; John 14:26.
5. This First Comforter has no other effect than pure intelligence—TPJS 149.
6. The Holy Ghost is a revelator—Moro 10:4-5; John 14:26; 2 Ne 32:2-5; Alma 5:46-48; TPJS 243, 328; 1 Peter 1:20-21.
7. The Gift of the Holy Ghost administers in all the Priesthoods—TPJS 243; DC 20:60; TPJS 323.
8. The Gift of the Holy Ghost is given to members by the laying on of hands—TPJS 81; DC 49:14; 33:15; 39:23; TPJS 148; Article of Faith #4.
9. The Gift of the Holy Ghost was administered in Ancient Israel—TPJS 243, 314, 159, 323.
10. Baptism is futile without the Gift of the Holy Ghost TPJS 360, 314, 148; JD 14:184; 6:10; 2:231.
11. No man can be called to any office in the ministry without the Gift of the Holy Ghost—TPJS 243.
12. Prophecy, visions, revelations, gifts and healings are obtained by this medium—TPJS 199; 1 Ne 10:17-19; TPJS 243.
13. Knowledge comes by the medium of the Gift of the Holy Ghost—DC 121:26; TPJS 246.
14. Blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost—1 Ne 13:37; Jac. 5:70-75; 6:2-3.

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ISAIAH

1. Isaiah's prophecies to be understood and fulfilled in the last days—2 Ne 25:7-8
2. Isaiah's words plain unto those filled with the spirit of prophecy—2 Ne 25:1-5.
3. The words of Isaiah likened unto the Nephites and unto all men—1 Ne 19:23; 2 Ne 11:8.
4. B of M prophets quote Isaiah, 1 Ne ch 20, 21; 2 Ne ch 12-24; Mos 12:21-24; ch 14; 3 Ne 16:18-20; 20:36-45; ch 22.
5. A commandment to search the words of Isaiah—3 Ne 20:11; 23:1-3.
6. The words of Isaiah are of great worth unto the Gentiles—2 Ne 25:8; 3 Ne 23:1-2.
7. Isaiah speaks of all things concerning the house of Israel—1 Ne 19:24; 3 Ne 23:2.
8. All things that Isaiah spake have been and shall be—2 Ne 11:8; 3 Ne 23:3-4.
9. Isaiah's words to be fulfilled when the Lord fulfills His covenant to Israel—3 Ne 16:5, 11; 20:11-13.
10. Nephi rehearses the words of Isaiah concerning the restoration of the house of Israel—1 Ne 15:20; 19:23-24.
11. Nephi interprets the prophecies of Isaiah—1 Ne 22.
12. Mormon exhorts the people to search the prophecies of Isaiah—Morm 8:23.
13. Isaiah 11:1-5 explained—DC 113:1-6.
14. Isaiah 52:1-2 explained—DC 113:7-10.

ISRAEL

1. The covenant of the Lord with the house of Israel See "Covenant with Israel" #1, 2, 10 p. 162, 163.
2. The House of Israel is likened unto a tame olive tree—1 Ne 10:12; Jac ch. 5 & 6.
3. The remnants of Israel to be grafted in after the Gentiles have received the fulness of the gospel—3 Ne. 16:4-12; 1 Ne 10:12-14; Rom. 11:25-27.
4. The gospel to be brought forth unto the house of Israel—See "Gentiles" #15, 17 p. 166.
5. All Israel to be saved by the Deliverer—Rom. 11:25-27; DC 86:11; 103:15-18; 101:12.
6. Israel to be saved in the Lord's own due time—DC 35:25; 38:33.
7. The Lamanites and Jews are remnants of Israel—TPJS 92; DC 19:27; 3 Ne 16:7-15.
8. The ten tribes of Israel to be restored—TPJS 17; Ess in Church Hist. 126; 3 Ne 15:12-20; 2 Ne 29:12-13; DC 133:26-28; Isa 11:16; 35:8-10; 13:2-9; Jer 16:14-15; Last Days 210-215.
9. The believing Gentiles are of the house of Israel—See "Gentiles," #1, 2, pg. 165.
10. Israel to be nursed by the believing Gentiles—See "Gentiles" #18 p. 166.
11. The House of Israel to build the New Jerusalem—3 Ne 21:22-24.
12. The remnants of Israel to be redeemed and restored to their lands of inheritance—TPJS 92-93; DC 29:14; 3 Ne 16:4-12; Isa 10:20-22; DC 113:8-10; 1 Ne 22:11-12; 2 Ne 6:11; Jer 31:31-33; DC 45:17-25.
13. The hosts of Israel to inherit the desolate Gentile cities—3 Ne 22:3; Isa. 54:3.
14. Israel to be desolate until the time of the fulfilling of the covenant—1 Ne 19:13-16; 3 Ne 10:5-7; 2 Ne 6:10-15; 9:1-2; 10:5-9; 3 Ne 20:29-34; 29:1-8; 1 Ne. 22:11-12; 2 Ne 25:16-17; 3 Ne 5:21-26; 21:26-29.
15. The word of God to be revealed to all the remnants of Israel—2 Ne 29:12-14.
16. Israel to be one nation again and have one king—Ezekiel 37:22-28.
17. Israel to become a covenant-people again—3 Ne 5:24-26; 16:5.

JEWS

1. The Jews are a remnant of the house of Israel—2 Ne 29:4.
2. The Jews were scattered among all nations after rejecting Christ—1 Ne 19:14; 2 Ne 25:13-15; 26:1; 33:8-9; DC 45:28; 3 Ne 5:20-21; 16:8-9.
3. The Jews gathered to their land of inheritance when the times of the Gentiles were fulfilled—Morm 5:14; 2 Ne 6:11; 9:1-2; 10:7; 30:7; DC 45:25.
4. The gospel to be brought to the Jews—DC 107:33; 133:8; Morm 5:14; DC 90:9; 20:8-9.
5. Jews to receive the gospel through the mercy of the Gentiles—Rom 11:31.
6. Prophets to be raised up unto the Jews—DC 77:15; Rev ch 11.
7. Jews shall obtain [illegible] in Jerusalem—TPJS 17; Joel 2:32.
8. Christ will appear to the Jews and save them from destruction—DC 45:43-44, 48, 51-53; Zech 14:1-7, 10-12; Ez ch 38, 39.
9. The Jews will accept Christ when He comes to them—DC 45:51-53; Zech ch. 8, 14.
10. The Jews are the ancient covenant people—2 Ne 29:4-5.
11. The Jews to be a covenant people again—3 Ne 5:24-26; 16:5; 29:8; 2 Ne 6:11.

JOHN THE BAPTIST

I. HIS PRIESTHOOD
II. HIS MINISTRY

I. HIS PRIESTHOOD

1. John was a priest after the order of Aaron—TPJS 273, 335, 318-19; DC 107:13; sec. 13; PGP:JS 2:69.
2. John held the keys of the Aaronic Priesthood—TPJS 273, 276; DC 13.
3. John held the office of Priesthood and Patriarch—TPJS 335-36; 318-19; DC 124:91; TPJS 69, 273; DC 107:13.
4. John received the priest's office from his father—TPJS 272-73, 318-19.
5. John was the only legal administrator in his day holding the keys of power—TPJS 276, 272, 273.
6. John stood next to Christ in authority—TPJS 273.
7. John was the greatest prophet born of woman—TPJS 275-6; Mat 11:9-11; Luke 1:76.

II. HIS MINISTRY

1. John performed a preparatory work for Christ acting under the spirit of Elias—TPJS 273, 335-36; 1 Ne 10:9; Mal 5:1-3; Isa 40:3; TPJS 318-19.
2. John wrested the keys, kingdom, power and glory from the Jews—TPJS 276, 319.
3. John's mission was limited to preaching and baptizing—TPJS 335-36.
4. John restored his office to Joseph Smith and Oliver Cowdery—TPJS 69, 335; DC 13; 107:13; PGP:JS 2:69.

JOHN THE REVELATOR

I. HIS PRIESTHOOD
II. HIS MINISTRY

I. HIS PRIESTHOOD

1. John was Christ's successor in the highest or First Grand Priesthood office—TPJS 191; DC 7:5-7; 77:9, 14; 110:12.
2. John was given charge of Christ's earthly affairs—John 19:25-27.
3. John was translated, thus continuing the unbroken chain of authority between Christ and Joseph Smith—TPJS 191; DC 7:1-3; 84:17; John 21:20-24.
4. Peter, James and John were the First Presidency of the Primitive Church—PE 2:27; 17:23.
5. Peter, James and John received the keys of salvation on the Mount—TPJS 158; Mat 17:1; 16:19.
6. John, with Peter and James, holds the keys of the ministry until Christ comes—DC 7:7.

II. HIS MINISTRY

1. John undertook a greater work than Peter—DC 7:5-7.
2. John was the Elias who restored the office over all things or the First Grand priesthood office—DC 27:6; 132:45; Mat 17:14 IV; DC 77:9, 14; 110:12; Mat 17:10 IV.
3. John pronounced a special blessing on Joseph Smith and his seed concerning the Priesthood he restored—DC 110:12; 124:56-61; 86:8-11; Abr 2:11.
4. Oliver Cowdery testifies he was present when John restored the Melchizedek Priesthood—DHC 1:41-42.
5. John is the angel ascending from the east to whom is given the seal of the living God over the twelve tribes of Israel—DC 77:9; Rev 7:2.
6. John is working among the ten lost tribes of Israel—DC 77:14, 9; Ess in Church History 126.

JOSEPH SMITH

I. HIS PRIESTHOOD
II. HIS MINISTRY
III. HIS TEACHINGS

I. HIS PRIESTHOOD

1. Joseph received the office and keys of the Aaronic Priesthood from John the Baptist—DC 13; PGP:JS 2:69-72; TPJS 69, 335; DHC 1:41-42; DC 27:8.
2. Joseph received the keys of the kingdom (or the apostleship) from Peter, James and John—DC 27:12-13; 128:20.
3. Joseph received the First Grand Head office (or the office over all things) from John the Revelator—DC 27:6; 77:9, 14; 110:12; Preface 110; DC 124:57-60; 132:45.
4. Joseph stood as God to the people—TPJS 363, 322.
5. Joseph held the Priesthood of the fathers—Fate of the Persecuters of Joseph Smith 156; MS 56:549-51.
6. Joseph called by God not the people—DHC 5:521.
7. Joseph higher in authority than the First Presidency Govt. of God 117; DC 124:123-25.
8. Joseph received the same blessing as Abraham pertaining to the office of the High Priesthood—DC 110:12; 124:57-58; Abr 2:11; Gal 3:16-19; 3 Ne 20:25-27.
9. The priesthood which came down through Joseph's lineage, was hid from the world until the times of the Gentiles were fulfilled—DC 86:8-11; 113:5-8; Rom 11:25-27; TPJS 14; Isa 11:10-12; 2 Ne 27:5; DC 124:57-61; DHC 5:391; TS 5:663-667.
10. Joseph was a priest after the order of Melchizedek as well as President of the Church—DC 124:123-26.

II. HIS MINISTRY

1. Joseph laid the foundation of his dispensation—TPJS 315; DC 133:57-60; 38:33; 64:33; 136:38; TPJS 104.
2. Joseph is the Gentile who brought forth the B of M Preface to Book of Mormon.
3. Joseph brought forth the fulness of the gospel—DC 35:17-18; 45:28-30.
4. Joseph organized the Church of Jesus Christ in Fayette, New York—DC 20; JD 10:303; DHC 1:60-70.
5. Joseph changed the name of the Church—DC 20; 115:3-4; Ens Vol 2:4, 9, 10; DC 115:3-4; TPJS 39, 92, 117; Oliver Cowdery's Defense.
6. Joseph organized the United Order—DC 42, 104.
7. Joseph organized the Church of the Firstborn in Kirtland, Ohio—JD 5:129.
8. Joseph organized the Kingdom of God—JD 6:354; 2:309, 317; 17:156, 166; DHC 7:381-82; JD 18:137.
9. Joseph left the people in the dark on many subjects of importance—DHC 7:545.

III. HIS TEACHINGS from the T.P.J.S.

1. Our greatest and most important duty is to preach the gospel—113.
2. The gospel has always been the same—91, 264.
3. Christian unity before ushering in of the millennium—313-14.
4. To become a joint heir with Christ one must put away all his false traditions—321.
5. When God offers a blessing or knowledge to a man and he refuses to receive it, he will be damned—322.
6. God cannot put new wine (new revelations) in old bottles (old churches)—192.
7. Unwillingness of Saints to learn—331.
8. Missionary procedures in entering homes to preach the gospel—87-88.
9. The fruits of a prophet are the doctrines and works he brings forth—367.
10. Faith comes by hearing the word of God through the testimony of the servants of God—148.
11. Zion shall yet live, though she seems to be dead—129.
12. Every principle proceeding from God is eternal and any principle which is not eternal is of the devil—181.
13. If the Church knew all the commandments, one-half they would condemn through prejudice and ignorance—112.
14. Joseph invited strangers and sectarians to preach at his pulpit—329.
15. The great thing to know is to comprehend what God did institute before the foundation of the world—320.
16. Elders who preach the gospel are exhorted to become all things to all men as Paul did—306.
17. Salvation is for a man to be saved from all his enemies—297, 301, 305.
18. The principle of knowledge is the principle of salvation—297, 357.
19. There is a difference between the kingdom of God, and the fruits and blessings that flow from that kingdom—273.
20. The devil will so transform things as to make one gape at those who are doing the will of God—227.
21. The spirit of the prophets is subject to the prophets—209.
22. The world always mistook false prophets for true ones—206.
23. There are three independent principles, the spirit of God, the spirit of man, and the spirit of the devil—189
24. The moment we revolt at anything which comes from God, the devil takes power—181.
25. In relation to the kingdom of God, the devil always sets up his kingdom at the very same time, in opposition to God—365.

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26. I prophesy that that man who tarries after he has an opportunity of going will be afflicted by the devil-160.

27. Importance of keeping records of meetings, decisions and revelations—72-73.

28. No man knows the things of God but by the spirit of God—247.

29. The things of God are of deep import and time and experience, and careful and solemn thoughts can only find them out—137.

30. Why be so certain that you comprehend the things of God when all things with you are so uncertain-320

31. The Saints are to live by every word that proceeds forth from the mouth of God lest they come short of the glory in store for them—91, 306.

32. We never inquire at the hand of God for special revelation only in case of there being no previous revelation to suit the case—22.

33. Be honest, open and frank in all your intercourse with mankind—156.

34. Beware of a fanciful and flowery and heated imagination—137.

35. When Jacob becomes of age, he will take care of himself—392.

36. It is a day of warning and not of many words-43, 156

37. Those who have done wrong always have that wrong gnawing them—367.

38. When our flesh is quickened by the Spirit, there will be no more blood in our tabernacle—367.

39. I warn all of you to look out whom you are going after—367.

40. All your losses will be made up to you in the resurrection provided you continue faithful—296.

41. The heads of the Gods appointed one God for us-372

42. God the Father has dwelt on an earth like us-345-46.

43. It is the first principle of the gospel to know for a certainty the character of God—345.

44. A man of God should be endowed with wisdom, knowledge and understanding in order to teach and lead the people of God—[illegible]

45. God has more power than all other beings because He has greater knowledge—288.

46. Whatever God requires is right no matter what it is—256.

47. The Constitution is not a law but empowers the people to make laws—278-79.

48. The earth is groaning under corruption, oppression, tyranny and bloodshed—253.

49. An everlasting covenant was made between God the first, God the second, and God the third—190.

50. Gifts of the Spirit require time and circumstances to bring into operation—246.

51. Few gifts of the Spirit are visible to the natural vision—343 47.

52. The law (of Moses, or the Levitical law) was added to the gospel—60.

53. Without Zion and a place of deliverance, we must fall—71.

54. Mercy should go hand in hand with reproof—241.

55. We must be merciful to one another and overlook small things—240.

56. The best measure or principle to bring the poor to repentance is to administer to their wants—241.

57. We are all responsible to God for the manner in which we improve the light and wisdom given us—227.

58. The great misery of departed spirits in the world of paradise, where they go after death, is to know that they come short of the glory that others enjoy, and that they might have enjoyed themselves, and they are their own accusers—310.

59. It is not the multitude of preachers that is to bring about the glorious millennium, but it is those who are "called and chosen and faithful"—42.

60. Be careful about sending boys to preach the gospel to the world—43

61. Zion should not be removed out of her places, from the [illegible] could not be sold, but be held by the Saints until the Lord, in His wisdom, shall open a way for your return—33.

62. Our affections should be placed upon God and His work more intensely than upon our fellow beings, 216.

63. The best way to obtain truth and wisdom is not to ask it from books, but to go to God in prayer and obtain divine teaching—191.

64. The weakest of Saints to know the mysteries of the Kingdom—149, 237.

65. Until we have perfect love, we are liable to fall—9.

66. Search the scriptures, search the revelations, search the prophecies 11-13, 29.

67. As the Church is subject unto Christ, so let the wives be to their own husbands, in everything—99

68. Ignorance, superstition and bigotry retard the Church—138.

69. When you see a vision, pray for the interpretation, if you get not this, shut it up, there must be certainty in the matter—161.

70. The devil has no power over us only as we permit him—181, 187.

71. Saints to use herbs and mild foods when they are not healed—229, 190.

72. If we do not get revelations, we do not have the oracles of God; and if they have not the oracles of God, they are not the people of God—272.

73. The key to understanding the Book of Revelation—289.

74. If we get puffed up by thinking that we have much knowledge, we are apt to get a contentious spirit, and correct knowledge is necessary to cast out that spirit—287.

JUDGMENTS

1. Judgments to begin at the house of God—DC 112:24-26; Isa 28:15-22; 28:1-6; 42:18-22, 14-16 IV.

2. Judgments to come upon the wicked portion of God's people and leaders—Isa 3:10-16; 2 Ne 13:10-16; DC 112:23-26; 2 Ne 15:25; Isa 5:25; 3:25-26; 28:17-22; Mic 3:1-12.

3. Judgments to come upon those who reject the word of God—2 Ne 9:27-29; 3 Ne 16:10-15; 28:34-35; Jer 6:19; 23:14-40; 2 Ne 15:18-34.

4. Judgments to come upon deceivers and hypocrites DC 50:6; Mal 1:14; DC 64:38-40; TPJS 375.

5. Judgments to come upon the United States—DC 34:114-15; 101:85-91; 109:49-52; 136:34-36; 3 Ne 21:12-21 TPJS 17; Dan 2:34-35; TPJS 104; Ether 2:8-12; Rev ch 18.

6. Judgments come after the testimony of the servants of God—DC 88:88-91.

7. Judgments to come upon those who fight against the Lord's anointed—DC 121:16-22.

8. The Lord will make a full end of all nations—DC 87:6.

9. Unless the Saints bring forth fruit, there remaineth a scourge and judgment to be poured out upon them—DC 84:58-59.

10. God will send strong delusions among the people to try them—Jacob 4:14; Coming Crisis 3; 2 Thess 2:1-12.

KINGDOM OF GOD

1. The Church and Kingdom are separate organizations—DHC 7:382; JD 11:275; 17:156; 2:317; 20:166; Truth Vol 19, 1953.
2. The Church and Kingdom organized upon the earth—DHC 7:381-82; JD 2:309; Johnson to Gibbs, Ensign Vol 1, Nos. 10-11, p 10.
3. The Kingdom grows out of the Church of God—JD 18:137; DHC 7:381-82; JD 2:317.
4. Not all citizens of the Kingdom of God will belong to the Church of God—DHC 7:381-82; JD 11:275.
5. The Kingdom of God is a theocratic government—The Seer 147; TPJS 252; JD 9:10; 6:342.
6. Principles of the United States' Constitution will be incorporated in the Kingdom of God—JD 13:125-126; 3:71-73; 6:344-45.
7. The United States' constitution is a part of the Kingdom of God—JD 11:262, 263; TPJS 147-48.
8. Joseph Smith's views on the Constitution of the United States—TPJS 147-48, 278-79, 326-27.
9. The Kingdom of God will protect all men in their inalienable rights—TPJS 147; JD 2:189, 309-10; DHC 7:381-82; 20:204; MS 10:81-88.
10. The civil law of God protects a man's beliefs—Alma 30:7-11; Mos 27:1-3; Ether 7:23-25.
11. Civil authority should be subject to the Priesthood—JD 1:229.
12. The Kingdom of God is not to be given to another people—JD 17:156.
13. The Kingdom of God, headed by the Council of Fifty, directed the Exodus of the Saints to the West—DHC 7:439, 447, 454-55, 567.
14. Brigham Young was President of the Kingdom as well as President of the Church—Joseph Smith and World Gov't 66; TS 5:663-67.
15. Joseph Smith was initially chosen as chairman of the General Council (Council of the Political Kingdom); and Brigham Young succeeded him in this position, as well as in the leadership of the Church.—JS and World Gov't 66; PE 11:29; 5:26, 27.
16. Christ did not restore the Kingdom to Israel in His day—Acts 1:6.
17. Christ magnified the law of Moses and made it honorable—TPJS 276.
18. The Kingdom of God will be set up in the mountains by the White Horse and will save the U. S. Constitution—White Horse Prophecy; Last Days 27-30.
19. The man-child is the Kingdom of God that will rule the nations with a rod of iron—Rev 12:1-7 IV; Isa 66:7-9.

LAMANITES

1. The Lamanites are a remnant of the Jews—DC 19:27.
2. The Lamanites are a remnant of Jacob—3 Ne 20:10; DC 52:2; 3 Ne 21:22.
3. The Lamanites are especially favored of God—DC 109:61.
4. The Lamanites to come to a knowledge of the fulness of the gospel—DC 3:18-20; 3 Ne 16:10-16; DC 10:48; 19:27.
5. The duty of the Latter-day Saints to carry the gospel to the Lamanites—JD 9:229.
6. The Lamanites to be gathered, civilized and made a nation in this glorious land—DC 109:65-67; JD 17:299-300; 2:200; MS Oct 2, 1845; IPW 124-38.
7. The promises given to the Lamanites—JD 2:143; 9:229-33.
8. The Lamanites will become a white and delightsome people—2 Ne 30:4-6; Alma 23:18; 3 Ne 2:14-16; Jacob 3:8; 2 Ne 5:21.
9. The Lamanites will blossom as a rose—DC 49:24.

10. The Lamanites to be lifted up temporally and spiritually by the believing Gentiles—1 Ne 21:22-26; 22:3-11; 2 Ne 6:2-7; 10:9, 18; IPW 128.
11. The Lamanites to inherit this land—3 Ne 16:16; 21:22; Ether 13:8.
12. The Lamanites to become a mighty people—3 Ne 21:12; Alma 37:19; DC 49:24.
13. The Lamanites are the natural branches and will unite with the believing Gentiles—Jacob ch. 5.
14. The Lamanites to tread down the Gentiles—3 Ne 16:14-15; 20:15-19; 21:9-12, 20-21; DC 87:5; Morm 5:22-24; Micah 5:8-15.
15. The Lamanites, with the assistance of other remnants of Israel, to build the New Jerusalem—3 Ne 21:23-24.

LATTER-DAY APOSTASY

1. The leaders err in vision, stumble in judgment and are out of the way—Isa 9:14-17; 28:1-7; 52:1-6; 3:12; Micah 3:5-12; Jer. 50:6; Ez 13; 22:25-31; Jer 5:30-31; 23:1-40; Ez. 34:1-10; Isa 5:13; Jer 6:10-13; DC 64:38-40; Isa 56:10-11.
2. They have transgressed the laws, changed the ordinances, broken the covenant—Isa 24:1-6; Jer 2:19; DC 105:1-6; 112:23-26; Jer 2:13; 8:7-13; DC 84:54-59; Isa 65:2-15; Jer 6:16; DC 101:1-8, 41, 75.
3. All tables are filled with vomit and filthiness—Isa 28:8.
4. The House of God out of order—DC 85:7.
5. The Holy Church of God polluted—Morm 8:38-41.
6. Blasphemy in the midst of the Lord's house—DC 112:26; Isa 52:5.
7. All have gone astray and are led by the precepts of men—2 Ne 28:11-23; DC 33:4; 82:5-6.
8. Great pollutions in the time of the 7th Priest—Testament of Levi 5:8-12.
9. Thousands without the Priesthood in the time of the 7th President of the Church—Ballard Jensen Corr 94.
10. Early Latter-day Saints polluted their inheritances-DC 101:6-10.
11. Early Latter-day Saints are under condemnation because of vanity and unbelief—DC 84:54-56.
12. This Church will be led on the brink of hell by its leaders, then God will send the One Mighty and Strong—BY Provo 1867; Ensign Vol 2, No. 7, p 12.
13. The Latter-day Saints are in bondage—DC 103:15-18; Isa 52:2-3; 113:7-10; Isa 5:13; 2 Ne 15:13.
14. The Church of Latter-day Saints has had false spirits—DHC 4:571; TPJS 213-15.
15. The Church at Ephesus tried some apostles and found them to be liars—Rev 2:2; DC 64:38-40.
16. Woe unto those who are at ease in Zion—2 Ne 28:24-32.
17. There is to be a complete change of leadership in the latter days—2 Ne 13:1-4; 8:17-25; Isa 3:1-4; 28:1-11; 65:8-15; DC 113:7-10; Isa 66:4-9; 2 Ne 20:1; Isa 62:2.
18. Corrupt conditions in the last days—2 Tim 3:1-7; TPJS 47-48; Eph 4:17-18.
19. When Mormonism finds favor with the wicked, it will have gone into the shade—JD 4:38.
20. Full fellowship with the wicked means the loss of the Priesthood—JD 10:273.
21. When the spirit of persecution ceases, it will be when the people have apostatized—JD 22:374.
22. When chastisements cease, the leaders have fallen—DC 101:1-5; JD 5:124.
23. Peace with the world means surrendering the Kingdom of God—Ensign 2:7, pg 6-12.

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LAW OF CONSECRATION

I. AN IRREVOCABLE LAW
II. STEWARDSHIPS
III. REGULATIONS
IV. EQUALITY
V. TITHING

I. AN IRREVOCABLE LAW

1. It is an everlasting order — DC 82:20; 119:1-4; 104:1; 78:4.
2. It is the law of the terrestrial kingdom — DC 85:3-5; 119:1-7; 64:23; 104:18.
3. No one can belong to the Church of God unless they live this law — DC 85:3-5; 70:10-11; 119:5; TPJS 23.
4. The Church must be organized according to this law or be cut off — DC 85:1-5; 119:5.
5. The Saints condemned who do not obey this law — DC 104:18.
6. Zion cannot be redeemed unless the Saints are united according to this law — JD 18:263; DC 78:5-6; 105:1-6.
7. If ye are not one, ye are not mine — DC 38:26-27.
8. Zion will be redeemed by the Saints who live this law — DC 38:26-27; 105:5.
9. This law must be lived in order to have an abundance of the spiritual manifestations — DC 70:14; 78:5-6; Jer 5:25.

II. STEWARDSHIPS

1. Every steward receives an inheritance from the Bishop — DC 51:4; 57:7; 15; 72:17.
2. Every man is a steward and a judge over property deeded to him by the order — DC 104:11-13, 56-57; 42:32; TPJS 23.
3. Every man is required to improve on his stewardship — DC 104:68-73.
4. Priesthood and Church members are stewards over earthly blessings — DC 42:32; 104:11-13; 42:70; 72:3-4; 104:56-57; 68:73.
5. Every man is to render an account of his stewardship in time and eternity — DC 72:3-4; 104:12-13.
6. Stewards are to stand in their own stewardships and pay for that which they receive of their brethren — DC 42:53-54; 51:10-12.
7. Priests and Teachers are to have their stewardships even as members — DC 42:70.
8. The Bishop and his counsellors are to receive their support for their labors in the Church — DC 42:71-73; 51:13-14.
9. The Priests are to labor with their own hands for their support — Mos 18:26; 27:4-5.
10. He who is appointed to administer in spiritual things is worthy of his hire — DC 70:12.
11. The Church is to assist in supporting families of laboring missionaries — DC 75:25-26; TPJS 9.
12. Legal procedures for transgressors and unfaithful stewards — DC 104:74-77.
13. Surplus property is to be turned in and deeded back as stewardships to the members — DC 104:19-46.
14. A man's stewardship is inherited by his children — DC 104:32-33, 22-25, 37, 41-42.
15. Inheritances are to be deeded — DC 51:5; 83:3; 42:37; 51:6.

III. REGULATIONS

1. The purpose of law is to administer to the poor and needy, purchase lands, build churches for the Priesthood, debts of the Presidency, building up of the New Jerusalem — DC 42:34-35; 104:59; TPJS 127; DC 119:2; Mosiah 18:27.

2. Every man that cometh up to Zion must consecrate his surplus property to the Bishop in Zion — TPJS 23; DC 119:1, 5.
3. Surplus is required by the Lord — DC [illegible]; Mos 18:27-28; DC 119:5.
4. Surplus is to be consecrated repeatedly as fast as received — DC [illegible]
5. Consecration is to be by mutual consent of the steward and the Bishop — TPJS 23.
6. There must be a balance of power between the Bishop and the people — TPJS 23.
7. Stakes or churches are to be independent of each other in this law — DC 51:10-18.
8. Consecrations to be taken out of the storehouse only by the voice and common consent of the order — DC 104:71-73.
9. The Saints are required to be self-sustaining — JD 12:231, 285; 19:185-86; 6:170; 12:243-44.
10. The idler will not eat the bread of the laborer — DC 42:42; 75:3, 29.
11. The claims of women and children for support upon their husbands and fathers — DC 83:1-5.
12. The claims of widows and orphans upon the Church — DC 83:6.

IV. EQUALITY

1. The Saints are to be equal and seek the interest of their neighbor — DC 82:17-21; 104:15-18; Mos 18:21-29; 27:3-4; DC 38:24-25; 51:9; 70:14; 78:5-6; Mosiah 23:15.
2. Equality is to have our just wants and needs, and equal claims on properties — DC 82:17; Alma 1:26-30; DC 51:3, 4; 3 Ne 26:19.
3. There is to be no class distinction — DC 38:26-27; JD 17:240-241; 3 Ne 6:10-16; 4 Ne 2-3.
4. This law eliminates the sin of inequality and other evils — JD 15:159; 16:153-55; 13:101-103; DC 49:20; JD 16:119.
5. This law promotes unity and self-reliance — JD 19:129, 185-86; 25:245.
6. Unity does not mean uniformity — JD 4:29; 12:35, 57.
7. The greatest temporal and spiritual blessings always attend concerted effort — TPJS 183.

V. TITHING

1. Tithing is an eternal law — DC 119:4.
2. Tithing is a part of the Law of Consecration — JD 16:6, 156-57; 23:313-314; 17:110; DC 119:3-5.
3. The true order of tithing can only be lived when the Law of Consecration is in force — DC 119:1-5; 85:3.
4. The beginning of tithing is to consecrate all surplus property — DC 85:3; 119:1.
5. Those tithed of their surplus, pay one-tenth of their interest annually — DC 119:4.
6. The covenant of tithing is to consecrate 10% of all that one possesses — TPJS 70; Alma 13:15.
7. Donations outside of tithing are not to be counted — JD 22:13.

LIBERTY

I. TRUE LIBERTY
II. FALSE LIBERTY

I. TRUE LIBERTY

1. It is a love of liberty which inspires my soul—civil and religious liberty to the whole of the human race (Joseph Smith)—TPJS 313.

2. Where the Spirit of the Lord is, there is liberty—2 Cor 3:17.

3. Freedom is an inherent right of God—JD 1:349-53

4. Liberty is an eternal principle granted by God—JD 23:76-77.

5. Mormonism fosters liberty—JD 24:58-59.

6. One of the first principles of my life is to allow every one the liberty of conscience (Joseph Smith)—TPJS 326.

7. I want the liberty of thinking and believing as I please—DHC 5:340.

8. All men are created equal and all have the privilege of thinking for themselves upon all matters relative to conscience—TPJS 49.

9. We have no right to deprive anyone of exercising that free independence of mind—TPJS 49.

10. There is to be no law against a man's beliefs—Alma 30:7-11.

11. I will always maintain a true principle, popular or unpopular, even if I stand alone in it (Joseph Smith)—TPJS 332.

12. One grand fundamental principle of "Mormonism" is to receive truth, let it come from whence it may—TPJS 313.

13. We should gather all good and true principles in the world and treasure them up—TPJS 316.

14. Men are damned for unbelief and not for believing too much—TPJS 374.

15. I advise you to go on to perfection and search deeper and deeper into the principles of Godliness-TPJS 364.

16. I am just as ready to die in defending the rights of a Presbytrian, a Baptist, or a good man of any other denomination—TPJS 313.

17. Declaration of beliefs regarding governments and laws—DC 134.

18. Constitutional law belongs to all mankind—DC 98:4-10.

19. All laws and governments ought to tolerate and protect religions, whether right or wrong—TPJS 344.

20. Every man has a natural, constitutional right to be a false prophet as well as a true one—TPJS 344.

21. Religious freedom provided by the US Constitution JD 11:343; 25:218-21, 115; TPJS 185; JD 23:73-75; 4:347; 10:8-9, 39-40; 24:31; 5:231-32; 6:152; 10:105, 108; 17:166; 23:239-40.

22. I will not seek to compel any man to believe as I do, only by the force of reasoning, for truth will cut its own way (Josph Smith)—TPJS 313.

23. The Saints must stand on their own responsibility as a tub stands on its own bottom—Joseph F. Smith, Truth, Vol. 10:15.

24. You must know and understand for yourself through the Spirit of God—JD 3:43-51; TPJS 202-205, 288, 161.

25. God will raise up a man like unto Moses to free the Saints from bondage—DC 103:15-18.

II. FALSE LIBERTY

1. When the leaders speak the thinking has been done—Ward Teaching Message, June 1945; OVL 33-34.

2. If a man even thinks a doctrine contrary to the accepted teachings of the present day leaders, he is to be tried for his membership—Stake President Handbook; OVL 35.

3. A reckless confidence in leaders—JD 9:150.

4. Blind obedience is worse than folly—slavery in the extreme—MS 14:593-95.

5. People depending upon the Prophet become darkened in mind—TPJS 237-38.

6. Cursed is he that putteth his trust in man—2 Ne 28:31; DC 1:19.

7. Ministers pretending to preach according to their belief for the sake of riches and honor—Alma 1:17, 1, 2, 3.

8. High Priests and lawyers set at defiance the law and the rights of their country—Alma 10:14-30.

9. Ministers destroy liberty in failing to teach the truth that makes men free—Mos 12:25-27; Ez 22:26; Hosea 4:6; John 8:32; Isa 5:13-15; Ez 34:2; OVL 69, 40-41.

ORDINANCES

1. Ordinances of the house of God are expressly for the Church of the Firstborn—JD 8:154.

2. Ordinances are always the same—not to be altered or changed—TPJS 264, 308, 168, 59.

3. All ordinances must be performed by a legal administrator—TPJS 274.

4. The ordinance of baptism is required in all ages—TPJS 266.

5. A temple is necessary for a fulness of the ordinances—DC 124:37-41; TPJS 362-63; JD 9:240; 10:254; 12:162; 16:186.

6. The last and more impressive endowments require a temple—TPJS 330, 362-63.

7. Baptism for the dead requires a temple—DC 124:29-41; TPJS 193, 308, 330, 363.

8. Sealing children to parents is done in the temple only—JD 16:186-87

9. Women may be sealed to men without a temple—JD 16:186

10. All the ordinances were in the Church in Moses' time—TPJS 159; 1 Cor 10:1-4; The Seer 149-50.

11. All the ordinances are to be fully restored—TPJS 173.

12. Elijah holds the keys to administer in all the ordinances and will restore them in the last dispensation-TPJS 172.

13. Each man must go through all the ordinances for each of his progenitors separately—TPJS 363, 338.

14. To obtain a fulness of the Priesthood and exaltation a man must keep all the commandments and obey every ordinance—TPJS 308-09, 331.

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PRIESTHOOD

I. PRIESTHOOD OFFICERS
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I. PRIESTHOOD OFFICERS

A. First Grand Head

1. Its institution was prior to the foundation of this earth—TPJS 167; Abr 1:1-3; TPJS 157, 323.

2. This Priesthood holds the right from the eternal God—TPJS 323.

3. Adam received the First Presidency in the Creation—TPJS 157.

4. It is the highest authority pertaining to the Priesthood—TPJS 166.

5. It is patterned after the Priesthood held by the Son of God—Gen 14:28 IV; TPJS 375; DC 124:123; Alma 13:7-16; DC 107:6.

6. This Priesthood constitutes a Father unto the faithful—Abr 1:3-4; DC 112:32; 84:6-17; TPJS 163.

7. It is the Grand Head—TPJS 166; DC 107:6.

8. It constitutes the fulness of Priesthood and has power to fully organize the Kingdom of God on the earth—TPJS 322, 167; DC 107:5, 8.

9. It is the channel of revelation for every important matter—TPJS 167.

10. It is an office as well as an authority—Alma 13:18; DC 107:5, 91, 64-68; TPJS 157; The Seer 145.

11. All other Priesthoods are only parts or appendages to this Priesthood—TPJS 167; DC 107:5; 124:123.

12. All other Priesthoods are held, controlled and directed by it—TPJS 167.

13. This Priesthood stands as God to the people—TPJS 322, 363, 375; JD 4:271.

14. This Priesthood is a perfect law of theocracy—TPJS 322.

15. It is the authority through which all things are restored—DC 132:45; 77:14, 9.

16. This Priesthood administers the gospel—DC 84:19; TPJS 322.

17. It holds the right of presidency and has power and authority over all other offices—DC 107:8; TPJS 167; DC 107:5; TPJS 169, 157.

18. It holds the keys of all the spiritual blessings—DC 107:18, 91-92; TPJS 167, 322; DC 107:67.

19. It holds the keys of endless life—TPJS 322; DC 84:19.

1 Footnote: Section "D" has been added by the compiler.

20. It holds the keys of the mysteries of the kingdom—DC 84:19; 107:19.

21. It holds the keys of revelation in speaking with God face to face—Num 12:6-8; Exo 33:11; TPJS 171, 181.

22. It holds the keys of the dispensation [illegible] DC 107:100.

23. It holds the keys of the knowledge of God—DC 84:19-25; TPJS 159, 170.

24. It holds the keys of gathering—DC 110:11; 113:5-6.

25. It holds the keys of translation—TPJS 170.

26. It holds the scepter of power—DC 85:7.

27. This Priesthood is self-perpetuating—DC 84:6-17; Abr 1:1-4; The Seer 145.

28. This Priesthood is held independent of the people's voice—TPJS 363; JD 1:133; MS 5:150.

29. It is conferred upon one man on the earth at a time—DC 132:7; TPJS 324, 169; DC 107:65.

30. It continues in the Church of God in all generations—DC 84:17.

31. It has always been upon the earth—TPJS 191.

32. It constitutes the corner-stone of Zion—Mat 21:42; DC 124:60; Isa 28:16; Jacob 4:15-17.

33. The true Church of God cannot exist without it—TPJS 375; DC 84:17.

34. The offices of Elder and Bishop are appendages to this Priesthood—DC 84:29; 107:7.

35. The genealogy of this Priesthood—DC 84:6-17; Abr 1:1-4.

36. Enoch is to preside over his dispensation—TPJS 179.

37. Lamech succeeded Enoch in the Priesthood—TPJS 171.

38. Melchizedek had power and authority over that of Abraham—TPJS 322; Gen 14:18.

39. Christ was a Priest after the order of Melchizedek having revealed the Priesthood of Moses—TPJS 265, 274; Heb 7:15-17, 21.

40. John the Revelator (Elias) restored this authority to Joseph Smith—DC [illegible]; DHC 3:380.

41. Joseph Smith was subject to God only and the Angel who committed the gospel—DHC 5:531.

42. Joseph was higher in authority than the First Presidency—Govt. of God 117.

43. Zion has a right to this Priesthood by lineage—DC 113:8.

44. It has been hidden in Joseph Smith's lineage—DC 86:8-11; 49:8; 124:57-58; 2 Ne 27:5; DHC 5:391; TS 5:663.

45. This Priesthood is to remain in Joseph's lineage until the restoration of all things—DC 86:8-11; 110:12; 124:57-58.

46. B. F. Johnson's testimony concerning this Priesthood—Letter to Gibbs, Ensign: Vol 1, Nos. 10, 11, p. 10.

47. Alma Dayer LeBaron Sr. received this Priesthood—PE 19:25.

48. Brigham Young did not succeed Joseph in this office—JD 8:69; 5:296.

49. This Priesthood rightly belongs to the Root of Jesse—DC 113:5-6.

50. A savior unto Israel is to come holding this Priesthood—DC 86:11; Rom 11:26.

51. Joel F. LeBaron received this Priesthood from his father—PE 19:33.

52. Many things belonging to the powers and keys of this Priesthood have been hid from the world until the last time—TPJS 179; DC 128:18; DHC 6:183-85.

53. This Priesthood has many titles:
(a) Right of the Firstborn—Abr 1:3.
(b) Father—Abr 1:2-4; TPJS 163; DC 112:32; 84:6-17.
(c) Holy Priesthood after the order of the Son of God—DC 107:3.
(d) Melchizedek Priesthood—DC 107:1-8; TPJS 322.
(e) Priesthood of Melchizedek—TPJS 181, 375, 322.
(f) Priesthood after the order of Melchizedek—DC 124:123.
(g) High Priesthood—DC 107:64; Alma 13:6-14.
(h) Office of the High Priesthood—DC 107:91; Alma 13:18.

(i) Fulness of the Melchizedek Priesthood – TPJS 322.
(j) Priesthood of Moses – TPJS 274.
(k) Grand Head – TPJS 166; DC 107:6.
(l) Great Grand Patriarch – TPJS 171.
(m) Holy Priesthood – DC 84:6, 25.
(n) Greater Priesthood – The Seer 149; DC 84:18; The Seer 145.
(o) The Priesthood – TPJS 157; DC 84:21; 86:8-10; TPJS 169, 170-71.

B. Second Grand Head

1. It was instituted in the days of Adam – DC 107:40.
2. The Second Priesthood is called the Priesthood of Aaron – DC 107:13; 84:18.
3. The Second Priesthood is Patriarchal Authority – TPJS 323.
4. It is the second division of Priesthood or the Second Grand Head – DC 107:6.
5. It holds the keys of revelation through the ministry of angels – DC 107:20; sec. 13; DC 84:26; TPJS 180-181.
6. It holds the keys of the gospel of repentance and baptism for the remission of sins – DC 13; 84:26-27; 107:20; TPJS 273, 335.
7. The Presiding Patriarch is to hold the sealing blessings of the Church and the Holy Spirit of promise – DC 124:93, 124, 92.
8. It is the office of Priesthood and Patriarch-DC 124:91
9. It stands as a prophet, seer and revelator to the Church – DC 124:94.
10. This Priesthood acts in concert with the Greater Priesthood – DC 124:94-95.
11. It is called the lesser Priesthood because it is an appendage to the greater – DC 84:26; 107:14; TPJS 167.
12. Offices of Teacher and Deacon are appendages to this Priesthood – DC 84:30.
13. This Priesthood was confirmed to be handed down from father to son – DC 107:39-52; 84:18; TPJS 173; DC 124:91; TPJS 177.
14. This Priesthood is self-perpetuating and acts independently of the people's voice – DC 107:39-52; TPJS 173; DC 124:91; TPJS 177; 1 Kings 19:16.
15. The genealogy of this Priesthood – DC 107:39-52.
16. Abraham was the Grand Patriarch in his day – Heb 7:4; TPJS 322-23.
17. Isaac, Jacob, Joseph and Ephraim were Grand Patriarchs in Israel – Gen 25:5, 33; 48:9-20; 25:23; 1 Chr. 5:2.
18. Aaron was called of God – Heb.5:4; DC 132:58-59.
19. Eleazar was Aaron's successor and held authority over that of Joshua – Num 27:18-23.
20. Eleazar was chief over the chief of the Levites – Num 3:32.
21. In ancient Israel this office was called the Priest's office – Ex 29:1, 9; 30:30; 39:41; 40:13-15; Lev 16:32.
22. In ancient Israel this office was held by the Priest or Chief Priest – Num 3:32; 2 Chr 19:11; Num 4:28, 33; 25:11.
23. In ancient Israel this Priesthood held the Urim and Thummim – Ex 28:30; Lev 8:8; Num 27:21.
24. Aaron and his sons were called High Priests of the Aaronic Priesthood – Lev 21:1, 10; I.P 12.
25. Elijah held this Priesthood and anointed Elisha to be his successor – 1 Kings 19:16.
26. This Priesthood continued in the house of Aaron until John – DC 84:27; TPJS 319, 314.
27. Zacharias was a Priest of this order and officiated in the temple – TPJS 273.
28. John the Baptist was a Priest after his father and held the keys of the Aaronic Priesthood – TPJS 273, 318-19.
29. John wrested the keys, the kingdom, the power and glory from the Jews by virtue of this authority – TPJS 276, 319
30. John was the greatest prophet born of woman – TPJS 275-76; Mat 11:9-11.

31. John the Baptist restored the Priesthood of Aaron on May 15, 1829 – DC 13; PGP:JS 2:69-72; DHC 1:41-42; TPJS 69, 335.
32. Joseph Smith Sr. held this Priesthood – D&C 124:91; TPJS 39, 177.
33. Joseph Smith holding this Priesthood, had power to appoint another in his stead – DC 43:1-4.
34. Hyrum received this Priesthood from his father – DC 124:91-96; TPJS 177, 40.
35. Father John Smith succeeded Hyrum in this office prior to the martyrdom – Fate of Persecutors of JS 152; Compendium 75; MS Vol. 56:539-41.
36. John Smith, son of Hyrum, succeeded Father John Smith – Compendium 75.
37. This Priesthood shall never be taken from the earth – DC 13.
38. The Church of Jesus Christ was first organized in 1830 by the Aaronic Priesthood – JD 10:303.

C. Third Grand Head

1. It is the office of Priesthood held by the Presiding Bishop – DC 107:15-17; Heb 7:5.
2. It is called the Levitical Priesthood – TPJS 323; DC 107:1; TPJS 166.
3. The Presiding Bishop holds the keys of this Priesthood – DC 107:14-15; TPJS 323.
4. The Levitical Priesthood is an appendage to the Aaronic Priesthood – DC 107:1, 5-6; IP 40-41, 43.
5. The Levitical Priesthood is hereditary upon the head of Aaron and his sons – TPJS 319.
6. No man has a legal right to this office unless he is a literal descendant of Aaron – DC 68:16-18; 107:16; JD 1:136.
7. A literal descendant of Aaron must be ordained to this office by the Presidency of the Melchizedek Priesthood – DC 68:20-21; 107:16-19.
8. A literal descendant of Aaron can act in this office independently without counselors – DC 107:76.
9. In the absence of a literal descendant of Aaron, a High Priest can officiate in this office – DC 68:19; 107:17, 69-71.
10. All Presiding Bishops must be ordained by the Presidency of the Melchizedek Priesthood – DC 68:19-21; 107:17-19; JD 18:364-65.
11. The office of Bishop is an appendage to the High Priesthood – DC 84:29; PE 11:29.
12. The Bishop's counselors may be two elders or high priests – DC 42:31, 71; 107:72.
13. The office of Bishop is in administering all temporal and moral affairs – DC 107:68; TPJS 76, 323; JD19:53-54.
14. The Sons of Levi who receive this office of Priesthood have a commandment to take tithes of the people – Heb 7:5; Num 18:26; Neh 10:37-38; Heb 7:9; DC 42:31, 34; 72:9-12; JD 4:125.
15. A Bishop stands as a judge in Israel – DC 58:17-18; 64:40; 107:72-74.
16. Ithamar was a Presiding Bishop in ancient Israel – Exo 38:21; Num. 4:28, 33.
17. The Levites were set apart to officiate in the lesser duties of the Aaronic Priesthood – JD 21:364; 1 Chr 23:28-32; 2 Chr 13:10.
18. The Levites were a gift to Aaron and had charge of all the tabernacle – Num 8:19; 18:2-6; 2 Chr 13:10; Num 3:9-10; Neh 11:16; TPJS 323.
19. A Bishop is the president of the Priests' quorum – DC 107:87-88.
20. There are stake and ward Bishops under the direction of the Presiding Bishop – DC 107:73-75.
21. Bishops in the days of Christ-Phil. 1:1; 1 Tim 3:2; Tit 1:7.
22. Latter-day Bishops – DC 41:9; 42:10; 57:7; 117:11; 72:8.

D. Civil President

1. It is the Third Office under the First Grand Head spoken of in – PE 11:25.
2. It is the man occupying the office held by Joshua and Brigham Young – PE 11:30; JS & World Gov't, 66; TS 5:663-67.

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3. Moses ordained Joshua to this office — Num 27:18-23; Deut 34:9.

4. Joshua was over Eleazar in political government, yet under him in spiritual things — [illegible]

5. Brigham Young was the modern Joshua — TPJS 5:23.

6. The sceptre shall not depart from Judah — Gen 49:10.

E. Quorum of Three

1. The First Presidency follows the Presiding Patriarch in the order of Church officers — DC 124:125-26.

2. Joseph was President of the Church as well as a Priest after the order of Melchizedek — JD 1:133; DC 124:123, 125.

3. This quorum consists of three presidents or three presiding high priests — DC 107:22.

4. These presidents or presiding officers grow out of and are appointed by higher officers — DC 107:21.

5. The President of the Church must be chosen by the Priesthood body — DC 107:22.

6. The President is appointed by revelation — DC 102:9; 107:22.

7. The President must be ordained to his office — DC 107:22.

8. The President of the Church is upheld in his office by the voice of the people — JD 1:133; DC 102:9; 107:32.

9. Each member of a quorum holds equal keys with that quorum — DC 90:6.

10. Peter, James and John received the keys as a quorum on the Mount — TPJS 158; Mat 17:1-13; DC 128:20; Mat 18:18.

11. Peter, James and John restored the Apostleship and the general Melchizedek Priesthood — DHC 1:69-74; See Footnote; PGP:JS 2:72; DC 27:12.

12. The office of President of the Church is not self-perpetuating — DC 102:9; DC 107:22; JD 1:133.

13. Joshua received some of Moses's honor — Num. 27:20; IP 9.

14. Brigham Young did not succeed Joseph in the Highest Priesthood office — JD 8:69; MS 16:442.

15. Brigham Young received the Presidency of the Church — [illegible]

16. Lyman Wight did not acknowledge Brigham Young as the first President of the Church, but did acknowledge Father John Smith — Joseph Smith and Word Government 66.

17. The first five Presidents of the Church were ordained by the Presiding Patriarch, John Smith — Diary of Lorin C. Woolley, Oct. 1933; Gov of God, 133.

F. Quorum of Twelve

1. The Twelve follow the Quorum of Three in the order of Church officers — TPJS 106, 190; DC 124:127-129.

2. The Twelve Apostles officiate under the direction of the First Presidency — DC 107:33; TPJS 105-06, 190.

3. The Twelve Apostles are a traveling high council and are special witnesses of Christ — DC 107:23.

4. The Twelve are to call upon the Seventies to assist them in their labors instead of any others — DC 107:38.

5. The Twelve are to depend upon their ministry for the support of themselves and their families — TPJS 75.

6. The Twelve hold the keys to open the door of the kingdom and to build up the Church in all the world. DC 107:21; 124:128; DHC 2:417; TPJS 74, 109; DC 107:33-35.

7. The Twelve as a quorum hold equal voting power and authority to that of the First Presidency — DC 107:24; JD 9:87.

8. Thomas B. Marsh was chosen to hold the keys of the kingdom as pertaining to the Twelve — DC 112:16.

9. The Twelve hold the power and keys of their Priesthood in connection with those who receive a dispensation — DC 112:30-32; TPJS 167, 157, 162.

10. The Twelve received the keys to bear off the kingdom the spring before the martyrdom, in connection with a special council — My Life's Review 99; Letter to Gibbs. Ensign: Vol 1, Nos 10, 11, p 10; TS 5:698; Contributor Vol 10, pgs 381-82.

G. Quorum of Seventy

1. This Quorum follows the [illegible] in the order of Church officers — DC 124:[illegible]; TPJS 107

2. The Seventy officiate under the direction of the Twelve — DC 107:33; TPJS 68, 164

3. The Seventy are also a traveling quorum and are special witnesses of Christ — DC 107:25; Luke 10:1, 17; DC 124:139.

4. The Seventy are called to assist the Twelve in preaching the gospel and building up the Church in all nations — DC 107:34, 38, 25; TPJS 164; DC 124:139

5. The Seventy are under the responsibility to travel among all nations — DC 107:98, 25; TPJS 68; DC 124:140; JD 9:87.

6. Seventies are not called to preside over churches — TPJS 109; DC 124:140.

7. Seventies are not to be High Priests — TPJS 111-12.

8. Seventies are to be taken from the quorum of elders. TPJS 112.

9. The Quorum of Seventy is presided over by seven presidents — DC 107:93-96.

10. The Seventies are to depend upon their ministry for the support of themselves and their families-TPJS 75.

11. The Seventy as a Quorum hold equal voting power and authority to that of the Twelve — DC 107:26.

12. The Quorum of Seventy in ancient Israel received the keys to bear off the Kingdom — Num 11:16-17, 24-25; Exodus 24:1-10.

H. High Council

1. There is a standing High Council in Zion and in all her stakes and wards — TPJS 74; DC 107:36-37; TPJS 109; JD 10:96-97; DC 124:131.

2. The first High Council in Zion was organized in Kirtland Feb. 17, 1834 — DC 102; TPJS 117 See Footnote.

3. The High Council is ordained to make and regulate all the affairs in Zion — TPJS 78.

4. The High Council consists of twelve High Counselors — [illegible]

5. The High Council has nothing to do with the Twelve, or the decisions of the Twelve — TPJS 92

6. The High Council is [illegible] a quorum equal in authority in the affairs of the Church to the Presidency, or to the traveling High Council — DC 107:36-37.

7. The standing High Council is a judicial body — DC 102:2-3.

8. Trial procedures in courts of the High Council — DC 102:12-22; TPJS 164-65.

9. Procedures in case of difficulty respecting doctrine or principle — DC 102:23.

I. Evangelical Ministers

1. Evangelical Ministers are Patriarchs — DC 107:39 See Footnote; TPJS 151.

2. There is a difference between an Evangelical Minister and a Presiding Patriarch — TPJS 177; DC 107:39; 124:91.

3. An Evangelical Minister is ordained by the Twelve such as William Smith was, on May 24, 1845 — GK 146-49.

4. A Presiding Patriarch is ordained by his predecessor, such as Hyrum Smith was — TPJS 177; DC 107:40; 124:91; Compendium 75.

5. William Smith was subject to the Twelve and held only the keys of the patriarchal blessings — GK 146-49; DC 124:91.

6. Every stake and ward is presided over by an Evangelical Minister, or a Patriarch — DC 107:39; JD 10:92.

J. High Priests

1. A High Priest is a member of the same Melchizedek Priesthood with the Presidency but not of the same power or authority in the Church — TPJS 112.

2. High Priests are to administer in spiritual things — DC 107:10-12; TPJS 21.

3. High Priests are to be standing ministers in the stakes of Zion – PE 6:9; DC 124:133-35; JD 9:87.

4. A High Priest has authority to officiate in all the lesser offices – DC 68:19; 107:10-12.

5. 144,000 High Priests are to be ordained unto the holy order of God – DC 77:11.

K. Elders

1. The office of an Elder is an appendage to the High Priesthood, which concentrates and centers in one man – TPJS 21; DC 84:29; 107:7.

2. The office of an Elder is instituted to be a standing minister – DC 124:137.

3. Elders have the responsibility of presiding – DC 124:137, 140

4. Elders are to travel as their circumstances allow – DC 107:98; 84:111; TPJS 75-76; DC 124:140; 124:137.

5. Elders are to administer in spiritual things-DC 107:12

6. Elders have a right to officiate in the absence of High Priests – DC 107:11.

7. Duties of Elders with regard to teaching the gospel – TPJS 86-88.

8. Ninety-six Elders constitute a quorum, presided over by a president – DC 107:89.

9. Duties of Elders in the Church – DC 20:39-45; 46:2; TPJS 86-88.

10. Elders may be counselors of Bishops – DC 107:72; 42:71, 31.

L. Priests

1. Priests are to assist in preaching the gospel – DC 20:46; 42:12; 84:107; 38:40; 20:50, 68; TPJS 112; Jac 1:18-19.

2. Duties of Priests in the Church – DC 20:46-52, 76, 82, 84, 68.

3. Priests to have their stewardships even as members – DC 42:70; Alma 1:26.

4. Forty-eight priests constitute a quorum, presided over by a Bishop – DC 107:87-88.

5. Priests are of the Levitical order of Priesthood – DC 107:10.

6. Manner of ordaining Priests – Moro. 3.

7. Priests are to assist the Elders – DC 20:48, 52.

M. Teachers

1. Teachers are standing ministers and are to watch over the Church – TPJS 77; DC 20:53-55; 84:111.

2. The office of Teacher is an appendage to the Priesthood of Aaron – DC 84:30.

3. Duties of Teachers in the Church-DC 20:53-59; TPJS 77

4. Twenty-four teachers constitute a quorum presided over by a president – DC 107:86.

5. Teachers take the lead of meetings in the absence of Elders or Priests – DC 20:56.

6. Teachers are to assist in preaching the gospel – DC 42:12; 20:59; 84:107; Jacob 1:18-19.

7. Teachers to have their stewardships even as members – DC 42:70.

8. Manner of ordaining Teachers – Moro. 3.

N. Deacons

1. Deacons are to be standing ministers and are to watch over the Church – TPJS 77; DC 84:111.

2. The office of a Deacon is an appendage to the Priesthood of Aaron – DC 84:30.

3. Duties of Deacons in the Church – DC 20:57-59; TPJS 77.

4. Deacons are to assist the Teachers in their duties – DC 20:57.

5. Twelve Deacons constitute a quorum presided over by a president – DC 107:85.

6. Deacons are to be married – 1 Tim 3:12.

II. PRIESTHOOD ISSUES

A. Priesthood Keys

1. It is necessary to know who holds the keys of power and who does not, or we may be likely to be deceived – TPJS 336.

2. The keys of the Priesthood are held independent of the people's voice – DHC 7:235; JD 1:133.

3. There is only one man on the earth at a time upon whom is conferred the keys and power of the Priesthood – DC 132:7; TPJS 324.

4. The keys of the kingdom are always held by the Presidency of the High Priesthood – DC 81:2.

5. The fundamental principles, government and doctrine of the Church are vested in the keys of the Kingdom – TPJS 21.

6. The keys of revelation are never separate from the keys of presidency – TPJS 111; Gov of God 147.

7. The keys of salvation cannot function without an office of presidency – Gov of God 147; Epistle to the Blind, pgs 5-7.

8. The keys of the kingdom consist in the key of knowledge – DC 128:14; PE 13:8.

9. Divers angels declare their dispensation, their rights, keys, honors, majesty, glory and power of their priesthood – DC 128:21.

10. The keys of gathering to be held in the last time by the Root of Jesse – DC 113:5-6.

11. Elijah holds the keys to administer in all the ordinances and will restore them in the last dispensation – TPJS 172, 337-38, 340.

12. There are keys that the written word never spoke of, nor ever will – TS 5:667.

13. Keys that are held by the First Grand Head office:
    (a) Keys of all the spiritual blessings – DC 107:18, 132:7; TPJS 322, 167, 324; DC 107:91-92; TPJS 335.
    (b) Keys of revelation to speak with God face to face – Exo 33:11; Num 12:6-8; DC 107:19; TPJS 180-181, 171, 166; DC 84:19; 132:45; TPJS 159.
    (c) Keys of presidency over the Kingdom of God – TPJS 157, 169; DC 107:6.
    (d) Keys of organization over the three departments of government – TPJS 166-67, 322; DC 85:7; 107:5, 8; TPJS 363, 375.
    (e) Keys of gathering – DC 110:11; 113:5-6.
    (f) Keys of the dispensation – DC 112:31-32; TPJS 157, 169; DC 110:12.
    (g) Keys of translation – TPJS 170.

14. Keys that are held by the Second Grand Head, in connection with those who receive a dispensation
    (a) Keys of the preparatory gospel which is the gospel of repentance and of baptism and of the remission of sins – DC 13; 107:20; TPJS 335, 273; DC 84:27.
    (b) Keys of revelation through the ministering of angels – DC 107:20; 84:26; 13; TPJS 180-81.
    (c) Keys of presidency over the Church – PE 5:11; TPJS 111.
    (d) Keys of organization over the church – JD 10:303; 21:133; DC 107:6.

15. The First Presidency and the Twelve hold the power and keys of their Priesthood in connection with those who receive a dispensation – DC 112:30-32; TPJS 169, 157, 167; Government of God 117.

16. The keys of the dispensation come down through the fathers – TPJS 169; DC 112:31-32; TPJS 167; DC 84:6-17; Abr 1:1-4; TPJS 157.

17. Adam, our first father in the Priesthood, holds the keys of presidency over all dispensations – TPJS 169, 167, 157; Abr 1:3.

18. The Seventy received the keys of the Kingdom in Moses' day – Exodus 24:1-10.

19. The First Presidency received the keys of the Kingdom in the days of Christ – TPJS 158; DC 128:20; Mat 16:19; 17:1-13; 18:18.

20. The Twelve received the keys to bear off the Kingdom in the days of Joseph Smith – Ltr to Gibbs, Ensign Vol 1, #10-11, p 10; PE 13:24; MS 5:151; Contributer 10:381-82

21. 144,000 High Priests will receive the keys of salvation to administer the everlasting gospel – DC 77:11, 14; TPJS 366; DC 133:18; Rev 14:1; 7:3-4.

22. This Church may have apostles many and prophets many but they are all to stand in due time in their organization under the direction of those who hold the keys – DHC 7:250.

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B. Priesthood and Apostleship

1. Apostles are traveling ministers and special witnesses of Christ – DC 27:12; 107:23; 52:36.

2. The Apostleship holds every key for the salvation of man – JD 9:87; TPJS 337.

3. [illegible]

4. There are Twelve, Seventy, and High Priest Apostles JD 4:147; DC 84:63.

5. There will be 144,000 High Priest Apostles-DC 77:11.

6. Joseph Smith received an apostolic presiding office from John the Baptist – JD 6:320; TPJS 69, 335.

7. There are no apostolic traveling quorums in the General Assembly – DHC 1:359-60.

8. The Apostleship is the first and highest honor due to Priesthood – Rev 1880; Ltr to Gibbs, Ensign Vol 1, #10-11, p 10; JD 9:87; PE 13:22.

9. Moses conferred the keys of the Apostleship on the Seventy – PE 16:10-12; 14:26-27.

10. Peter, James and John received the keys of the Apostleship on the Mount – TPJS 158.

11. Joseph bestowed the keys of the Apostleship on the Twelve – MS 5:151; Ltr to Gibbs 10, Contributor 10:381-82; PE 13:23.

12. The Holy Apostleship comprehends the fulness of the Melchizedek Priesthood – TPJS 337; P.E 13:8.

13. Joseph and Oliver received the keys of the Apostleship from Peter, James and John – DC 27:12-13; DHC See Footnote 1:60-61; DC 128:20; JD 6:29.

C. Priesthood Items

1. There are in the Church two Priesthoods – DC 107:1; TPJS 166.

2. There is a difference between the general authority of the Melchizedek Priesthood and the one designated to preside over them all – GK 196-97; JD 22:195.

3. There is a difference between the general power of the Priesthood and the particular office to which one is ordained – JD 22:196.

4. No man can officiate in any office unless commissioned to do so by presiding authority – JD 22:195-96.

5. [illegible]

6. The order of conferring the Priesthood – GD 169.

7. The order in presentation of officers not strictly carried out – no right to depart from the established order of D&C sec. 124 – PE 13:2; Gospel Doctrine 215; Gospel Kingdom 141.

8. Lesser authority cannot ordain higher authority – Gospel Kingdom 146-49.

9. All Priesthood is Melchizedek, but there are different portions or degrees of it – TPJS 180, 166-67.

10. All the prophets held the Melchizedek Priesthood – TPJS 181.

11. Aaron held the Melchizedek Priesthood – IP 4-5; DHC 1:359.

12. The Priesthood of Melchizedek not understood – TPJS 317-18.

13. There are two grand heads of Priesthood – DC 107:6; PE 18:15; 13:32; DC 133-58.

14. There are three grand heads of Priesthood – TPJS 322-23; Heb 7:4-5; Num 4:34.

15. If the Twelve should be taken away there are yet other powers and offices in existence to bear off the Kingdom triumphantly – DHC 7:250.

16. There is a Presidency of the High Priesthood after the order of Melchizedek and a Presidency of the High Priesthood after the order of Aaron – DC 107:6; DHC 1:359.

17. The Fulness of the Melchizedek Priesthood is by oath and covenant – TPJS 323; DC 84:39-41.

18. Alma held the office of High Priest over the Church – Alma 4:18, 20; 8:11, 23; Mosiah 23:16; Alma 16:5.

19. Alma received the office of High Priest from his father – Mos 29:42; Alma 4:4; 5:3.

20. Alma was a Priest after the holy order of God – Alma 5:44, 49; 6:8.

21. The Priesthood is the government of heaven-TPJS 251.

22. [illegible]

23. The powers of the Priesthood are controlled only upon the principles of righteousness – DC 121:36-46; 107:99-100; TPJS 112.

24. The servants of God teach nothing but the principles of eternal life – TPJS 367.

25. Those who lift their heel against the Lord's anointed will not have the right to the Priesthood, nor their posterity after them – DC 121:16-23.

26. There is no salvation without a legal administrator – TPJS 318-19.

27. Legal officers in the flesh administer the ordinances of the Priesthood – TPJS 265.

28. It is contrary to receive revelation for those higher in authority – TPJS 21.

29. Changes in Priesthood ordinations – Ensign #4 p 8.

30. Secret ordinations – Mark 9-9; JD 8:233-34.; Life of Joseph F. Smith 226-27.

31. Unrecorded ordinations – DHC Fnote 1:40; TS 5:663-66.

32. Hidden revelations and records – Ether 3:25-27; 4:4-7; 2 Ne 27:11, 20-23; 30:16, 18; 1 Ne 14:25-26; 3 Ne 26:6-11; DC 6:26; 25:4; 35:18; 77:6-7; 84:56-57; 107:56-57; TPJS 309.

33. Hidden Priesthood – DC 49:8; 86:8-11; 128:18; TPJS 170; 2 Ne 27:5; DHC 5:391; TS 5:663-67.

34. The three measures of meal refer to the Priesthood – a certain head on the principle of three – Mat 13:33; Luke 13:20-21; DHC 5:267.

35. The heavenly Priesthood to unite with the earthly in the winding up scene – TPJS 252, 159, 83.

36. Unpopularity of prophets in the world – JD 20:115-16.

37. No prophet in Israel like unto Moses after his departure – Deut 34:10.

38. It is now as it was in the days of Moses – Trial of Sidney Rigdon; TS 5:663-64.

39. Would to God that all [illegible]

40. There should exist the greatest freedom and familiarity among the rulers in Zion – TPJS 24.

41. The ordaining of women has always been a part of the duties of the Priesthood – TPJS 172-73.

42. The House of Israel to receive their blessings under the hands of Ephraim – DC 133:30-34; Jer 31:6.

43. The spirit of Elias is first, Elijah second, and Messiah last – TPJS 340; DC 110:12-16.

44. No one has a right to change the original pattern of the Priesthood garment – Imp Era Vol 9:812.

45. Every man who has a calling to minister in the world was ordained to that purpose before the world was – TPJS 365.

46. The missionary work is to be done without purse or scrip – DC 84-79-80, 86, 89-91; Luke 10:3-4.

47. Every man is to learn his duty and act in his office in all diligence – DC 84:109-10; 107:99-100.

48. There are certain key words and signs belonging to the Priesthood which must be observed in order to obtain the blessing – TPJS 199.

49. A man can do nothing for himself unless God directs him in the right way; and the Priesthood is for that purpose – TPJS 364.

50. Just at the time when some men think I have no right to the keys of the Priesthood, just at that time I have the greatest right – TPJS 364.

51. A knowledge of the Priesthood alone will enable a man to be saved from all his enemies – TPJS 305.

52. The Priesthood after the order of Melchizedek includes both Prophets, Priests and Kings – TPJS 318; Rev 1:6; 5:10.

53. Joseph Smith never found a man who claimed the Priesthood of Melchizedek – TPJS 322.

54. The power of the Melchizedek Priesthood is to have the power of "endless lives" – TPJS 322.

55. The election of the promised seed still continues, and they shall be saviors on Mount Zion – TPJS 189.

PROPHECY

I. PROPHECY CONCERNING AMERICA
II. PROPHECY CONCERNING PALESTINE
III. PROPHECY CONCERNING THE MILLENNIUM

I. PROPHECY CONCERNING AMERICA

1. The inhabitants of Zion are to judge all things pertaining to Zion – DC 64:38-40.

2. If Zion will not purify herself so as to be approved of in all things, He will seek another people – TPJS 18-19.

3. A reformation is necessary among the Mormon people, to come into the full order of things – JD 15:357-61.

4. A people are to come out of the heart's core of Mormondom and bear off the Kingdom in all the world – JD 11:145; Deseret News, Dec 9, 1882; Aug 11, 1889; D. H. Wells, 1875 Sermon; Deseret News, Nov 9, 1865; Contributor Vol 10:362.

5. A nucleus to evolve from this people, and from the whole house of Israel – MS 42:584.

6. The next great work pertaining to the Kingdom of God is to transpire in the land of the South – PE 19:29.

7. The faithful Saints to go to the South under new leadership – Diary of Mos. L. Hancock. Prop by John Taylor.

8. A path to be opened up for the Saints into Mexico – My Life's Review 101.

9. The Saints yet to be under the protecting wing of the Republic of Mexico – The Peacemaker 416.

10. The Mormon colonies in Mexico to be a gateway for the Saints in a future time of great peril – Geo. Albert Smith 1942, Quarterly Conference at Col. Dublan.

11. The Saints to fill the Americas – Letter to Gibbs, Ensign Vol 1 Nos 10, 11, p 9.

12. The Saints to be assembled in the wilderness where the Lord will renew the covenant, purge out the rebels and give them revelation – Ez 20:34-38; DC 49:24-26; 113:8-10; Rev 12:14-17.

13. Salt Lake City will be classed among the wicked cities of the world – H. C. Kimball Des. News May 23, 1931.

14. Judgments to come upon Salt Lake City – DC 112:24-26; Last Days pg 77; W. Woodruff Dec 16, 1877.

15. The Latter-day Zion to be in the high mountain – Isa 2:2-3; 40:9.

16. The Saints place of defence will be in the munitions of rocks in a land that is very far off – Isa 33:15-17.

17. False prophets to be raised up and perform mighty miracles among the people, deceiving many – Rev 13:11-15; 16:14; 2 Thess 2:3-12; Rev 19:19-21; Mat 24:11-12; TPJS 161-162; Coming Crisis 3.

18. The United States Government (feet of the image) will be destroyed – Dan 2:34-35; TPJS 104; Rev chapter 18; 3 Ne 21:12-21; Ether 2:8-12; MS 19, 80-81; JD 2:146-47; JD 18:127-28; DC 84:114-120; 101:85-91; 109:49-52; Seer 271.

19. The constitution of the U.S.A. is to hang by a thread – Diary of Mos Hancock; White Horse Prophecy; D of BY 553; Progress of Man 342.

20. There is to be a complete political and economic collapse of the U.S.A. – 3 Ne 21:15-20; Micah 5:7-15; DC 84:114-17; Prophecy and Modern Times 39, 41.

21. The major U.S.A. cities will be destroyed – DC 84:114-120; Last Days 76-80; W. Woodruff Dec 16, 1877.

22. The destruction of the Gentiles to take place in the last days – Mat 21:55-56 I.V.

23. Three perils to come upon the U.S.A. – Washington's Vision Last Days 15-23.

24. State will be against state and the whole Republic in general commotion and warfare – TPJS 17; JD 18:341; 20:318.

25. Missouri will be swept clean of its inhabitants – IPW 39; Des News May 23, 1931.

26. The American continent will be drenched in blood – JD 2:146-47.

27. The hosts of Israel to inhabit the desolate Gentile cities 3 Ne 22:3; Isa 54:3.

28. Zion will be cut off from other nations – DC 61:15-16; Moses 7:66.

29. The redemption of Zion – DC 103:11-18; JD 21:153-154; Isaiah 1:25-27; Jacob 5:70-75; DC 101:55-62.

30. The building of the New Jerusalem – Moses 7:62-64; DC 45:65-71; 57:1-3; 97:18-25; 109:58, 60-62; Rev ch 21; Ether 13:1-10; Zech 6:12-15.

31. Zion's armies to be terrible – DC 45:66-75; 64:41-43.

32. The return of the Ten Tribes – See "Israel" #8 p. 168.

33. There is to be a council in Adam-ondi-Ahman – DHC 3:34-35, 386-87; TPJS 122, 158.

34. Christ's appearance on this continent – 3 Ne 21:25; White Horse Prophecy.

II. PROPHECY CONCERNING PALESTINE

1. Palestine will become a fruitful land – Ez 36:8-11; Isa 61:4.

2. Old Jerusalem and other cities to be rebuilt – Isa 61:4; DC 77:15; Amos 9:14; 3 Ne 20:29-34.

3. The gathering of the Jews – DC 45:25; 2 Ne 6:11; 9:1-2; 30:7; 10:7; Mormon 5:14.

4. The gospel is to be taken to the Jews – DC 90:9; 107:33; 133:8; Mormon 5:14; DC 77:15; 20:8-9.

5. Prophets to be raised up unto the Jews – DC 77:15; Rev ch 11.

6. The battle of Armageddon prior to Christ's appearance to the Jews – Rev 9:11; 16:14, 16; Zech 14:12-15.

7. The Jews will accept Christ when He comes unto them – DC 45:48, 51-53; Zech 12:10-12; 14:3, 4.

8. The cleansing and rebuilding of Palestine after the war – TPJS 286; Ez 36:14-16, 33; 39:9-12.

9. Rebuilding the temple at Jerusalem – TPJS 286.

III. PROPHECY CONCERNING MILLENNIUM

1. The earth to be governed by Christ and His Resurrected Saints – TPJS 268; DC 38:21; 133:21; Zech 14:9; Rev ch 20:6, 11, 15; DC 76:62-64.

2. The surface of the earth is to be changed – DC 133:23-24; Rev 16:18; 6:12-14; Isa 40:4; Jer 4:23-26.

3. The earth is to bring forth its strength – Isa 65:17-19; 35:7; 41:19; 55:13; DC 63:21.

4. There will be no death in the millennium – DC 101:29-31; DC 63:51.

5. All enmity is to cease – Isa 11:6-9; 2:4; Hosea 2:18; 2 Ne 30:11-15; DC 101:26; Isa 65:25.

6. Satan is to be bound – DC 45:55; 101:28; 43:31; 84:100.

7. All people to speak one language – Zeph 3:9.

8. All things to be revealed – DC 88:108-110; 101:32-34; 121:28-30; 2 Ne 27:7-9; 29:11-14; 30:18; DC 107:57; Ether 4:6-7; Mormon 5:8.

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SECOND COMING OF CHRIST

1. The sign of the Second Coming — DC 45:41; TPJS 287; Mat 24:30; DC 88:93.
2. Signs preceding the Second Coming — TPJS 286-87, 29; Luke 21:25-26; Mat ch 24; DC 45:16-42; 29:14-20; 88:87-92; 43:18; TPJS 295; 169-261
3. Christ to come down from heaven — TPJS 287; Moses 7:63; DC 133:46; 63:34; 65:5.
4. The Lord to cause a great division among the people — 2 Ne. 30:10; DC 88:94; 1 Ne 22:16-17; 14:7; PGP:JS 1:44-45; Revelation to Joel DPJL p 10.
5. There is to be silence in heaven for half an hour — DC 88:95; Rev 8:1.
6. No man knoweth the hour — DC 49:7; Mat 24:36; DC 39:21
7. There is to be an entire separation at that hour, of the righteous and the wicked — DC 63:54.
8. As it was in the days of Noah — PGP:JS 1:41-43; Mat 24:37-39.
9. The Saints will be caught up — DC 76:102; Mat 24:30-31
10. The latter-day Zion will be taken up into the cloud — The Seer 265.
11. Celestial beings will not be caught up with the righteous — DC 76:102; 88:100, 101.
12. A cataclysmic avalanche of events to follow Christ's appearance — DC 133:23; 45:42; Rev ch 8, 9, 16; Ez 38:20-22; Zech 14:12-13; DC 63:33; 45:49; 101:23; Revelation to Joel DPJL p 10.
13. The wicked to be burned at His coming and left without root or branch — Mal 4:1-3; PGP:JS 2:37; DC 64:23-24; 38:12; 43:32; 86:5; 29:21; 63:54; 101:23-25; 133:41-43; Isaiah 24:6; TPJS 100-101; Revelation to Joel DPJL p 10; 3 Ne 25:1-3.
14. The parable of the ten virgins will be fulfilled when Christ comes in His glory — Mat 25:1-13; DC 45:56-57.

SPECIAL SERVANT

1. A Deliverer to come out of Zion — Rom 11:25-27.
2. A Savior to be raised up unto Israel — DC 86:11.
3. The Root of Jesse to hold the keys of gathering and set up an ensign — Isa 11:10-12; 2 Ne 21:10-12; DC 113:5-6; Rom 15:12; Rev 5:5.
4. A man like unto Moses to be raised up to lead modern Israel out of bondage — DC 103:15-18; JD 21:153-54.
5. A One Mighty and Strong to set in order the house of God — DC 85:7; Isa 28:2; JD 17:305.
6. The seed of Joseph to hold the Priesthood of the fathers and bless the kindred of the earth — DC 124:57-58; Abr 2:11.
7. The servant of the vineyard to call other servants and fulfill all things — Jacob 5:70-72; DC 101:43-62.
8. The servant of the vineyard likened unto Joseph Smith — DC 103:21.
9. The Marred Servant to sprinkle many nations — 3 Ne 20:43-45; Isaiah 52:13-15; 3 Ne 21:10-11.
10. The Messenger, the Lord's servant, to open the eyes of the blind — Isa 42:18-20 IV.
11. The Lord's servant to be given for a covenant of the people — Isa 42:6; 49:8; 1 Ne 21:8.
12. My servant, the BRANCH, to build the temple — Zech 3:8; 6:12-13.
13. A Mighty Angel who declares "Babylon is fallen" — Rev ch 18; 14:8; DC 88:105; Isa 21:9.
14. The eighth priest to flood the earth with knowledge — Testament of Levi 5:13-25.
15. All those who reject the Lord's servant will be cut off — 3 Ne 21:11; DC 133:62-64.

SUNDRY SCRIPTURE

1. To the law and to the testimony, and if they speak not according to this word, it is because there is no light in them — Isa 8:20; 2 Ne 18:20.
2. The Saints' minds darkened because of unbelief and wickedness — DC 93:39-40.
3. Records and revelations withheld from the Church because of wickedness — DC 6:26; Ether 4:4-7; 3 Ne 26:10; DC 84:56-57.
4. If we wrest the scriptures, it will be unto our destruction — Alma 13:20.
5. We cannot put new wine (new revelations) in old bottles (old churches) — TPJS 192; Mat 9:23 IV.
6. Where there is no vision the people perish — Pr 29:18.
7. Oil in our lamps is the Holy Spirit — DC 45:56-57.
8. Many shall come from the East and West and sit down with Abraham, while the children of the kingdom are cast out — Mat 8:11-12.
9. The children of the world are wiser in their generation than the children of light — Luke 16:8.
10. The Lord's strange act — DC 101:95; 95:4; Isa 28:21; 29:14.
11. The rebellious are not of Ephraim — DC 64:36.
12. The church sinned and will be cut off unless they repent — DC 63:63.
13. Christ taught as one having authority, and not as the scribes — Mat 7:29.
14. The fruits of a prophet are the doctrines and works he brings forth — Mat 7:15-20; TPJS 367.
15. Zion will live, though she seems to be dead — TPJS 129.
16. Revelations by evil sources — TPJS 213-15; DC 28:11-12.
17. The Saints are to live by every word that proceedeth forth from the mouth of God — DC 98:11; Mat 4:4; TPJS 306; Deut 8:3.
18. We ought to obey God rather than man — DC 98:4-11; Acts 5:29.
19. Search the scriptures to know the word of God — Acts 17:11; Alma 17:2-3.
20. Be ye therefore wise servants, and honest — Mat 10:16 IV.
21. After much tribulation cometh the blessing — DC 58:4; 103:12.
22. The wicked priests of Noah perverted the ways of God in failing to teach the people — Mos 12:25-27; Ez 22:26.
23. Three grand keys to discern the various spirits — DC sec. 129; 52:14-19.
24. Stars falling from heaven are the earth's fragments which were broken off, being restored — Rev 6:13; MS #10 Vol. 1:258.
25. Evidence that revelations in D&C are true — DC 67:5-9
26. God appoints by law — DC 132:8-11.
27. This is a day of warning and not many words — TPJS 43; DC 63:58.
28. Conditions under which God justifies His people in going to war — DC 98:33-37.
29. The strong in spirit are to edify the weak — DC 84:106.
30. Avoid those who cause division and offenses contrary to doctrine — Rom 16:17; Mat 7:15-16.
31. A man's hand and foot is his friend, and a man's eyes are they of his own household — Mat 18:7-9 IV
32. Judge not unrighteously that ye be not judged, but judge righteous judgment — Mat 7:2-3 IV.
33. Stakes are called churches — DC 51:10-15; Rev 1:4, 20; 2:7, 23; TPJS 21.
34. All that will live Godly in Christ Jesus shall suffer persecution — 2 Tim 3:12.
35. Whosoever shall keep the whole law and yet offend in one point, he is guilty of all — James 2:10.
36. To him that knoweth to do good and doeth it not, to him it is sin — James 4:17.

TESTIMONIES AND EVIDENCES

1. The life of B. F. Johnson sealed up and hid – DHC 5:391.

2. B. F. Johnson's testimony that he is a Smith – My Life's Review 241.

3. B. F. Johnson testified that he had a testimony to bear when he became hoary with age pertaining to the power to wind up the scene – Letter to Gibbs Ensign Vol 1 #10-11, p 9, 11-12.

4. Alma Dayer LeBaron Sr. testified having heard this testimony and received this power from B. F. Johnson – PE 19:25.

5. Maud LeBaron testified having seen the deed to the Nauvoo House and also witnessed the ordination of her son Joel – Ensign Vol 1 #3 p. 6-7; PE 19:37; DPJL 532; DC 124:56-60.

6. Ervil M. LeBaron witnessed the ordination of his brother Joel – PE 19:38.

7. Nathan Clark bore a strong testimony that Alma Dayer LeBaron Sr. held everything the Prophet Joseph Smith held – Ensign Vol 1 #4 p 6.

8. The testimony of Verlan M. LeBaron – Ensign Vol 1 #4 p 5-6.

9. The testimony of Floren M. LeBaron – Ensign Vol 1 #3 p 6.

10. The testimony of Alma Dayer LeBaron Jr. – Excommunication of Joel.

11. The testimony of Joel F. LeBaron presented as a challenge to the world – PE sec. 20; Ensign Vol 1 #2.

12. The Lord acknowledged Joel as His servant, holding the fulness of the Melchizedek Priesthood, as it was held by Melchizedek and Moses – Revelation to Joel DPJL p 10.

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La suscrita Secretaria General Provisional del Tribunal Estatal Electoral de Chihuahua, con fundamento en los artículos 300, numeral 1), inciso d) de la Ley Electoral del Estado de Chihuahua y 32 del Reglamento Interior de este órgano jurisdiccional electoral.----------

C E R T I F I C A :

Que las presentes fotocopias constantes en **doscientos seis fojas útiles**, concuerdan fielmente con el documento que tuve a la vista y se cotejó lo anterior, para los efectos legales procedentes. **CONSTE.**

Chihuahua, Chihuahua, a trece de octubre de dos mil veintitrés.

Nohemí Gómez Gutiérrez
Secretaria General Provisional

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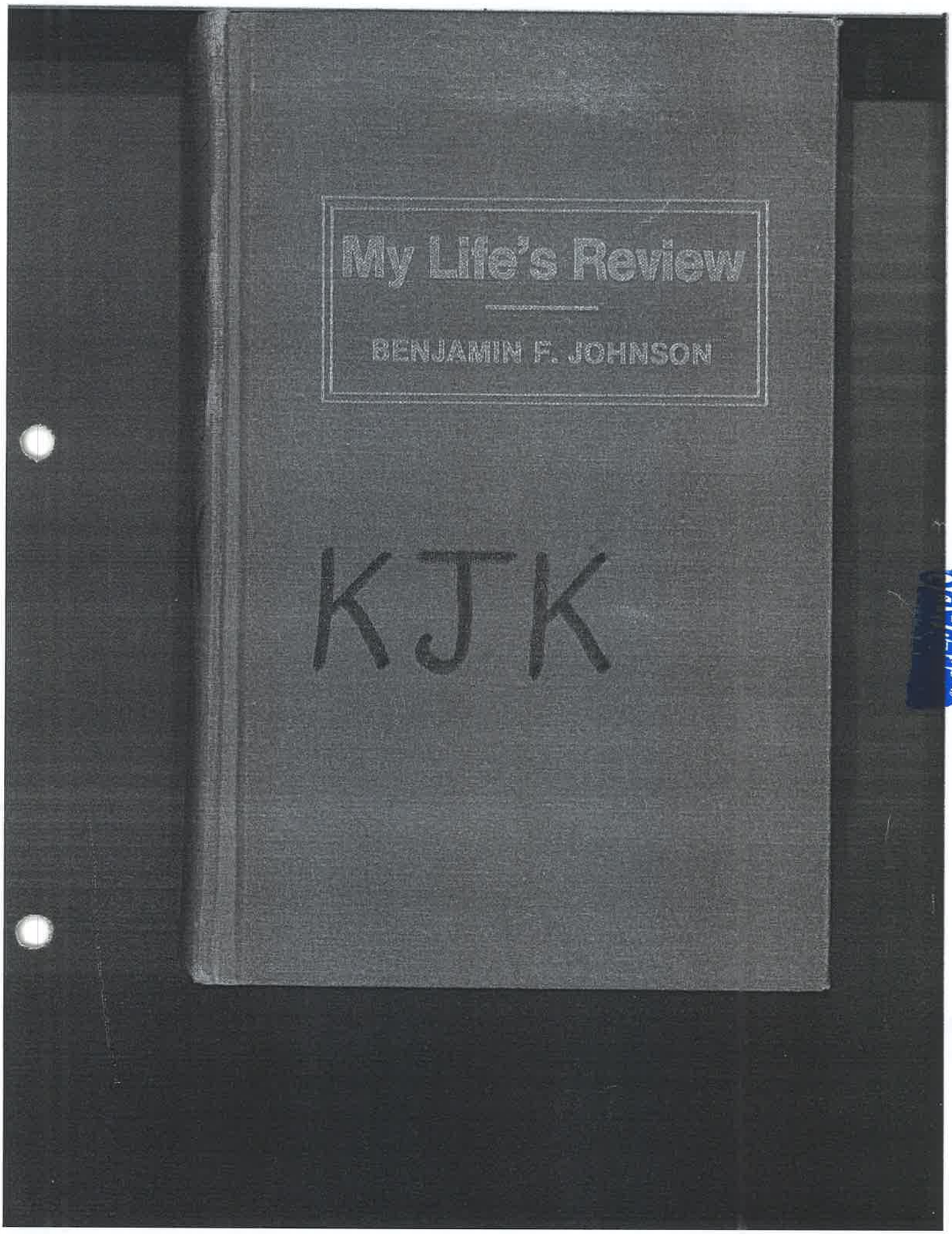
My Life's Review
BENJAMIN F. JOHNSON
KJK

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JULIA HILLS JOHNSON
Mother of Benjamin Franklin Johnson
1783 - 1856



FIVE SONS OF JULIA HILLS JOHNSON
Seated, left to right: George Washington Johnson, Joel Hills Johnson and Benjamin Franklin Johnson. Standing, left to right: Joseph Ellis Johnson and **William Derby Johnson.**

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The family home of Benjamin F. Johnson in Spring Lake, Utah. Original Painting by Esther Delcina Lewis.

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The family of Benjamin F. Johnson gathered at a party in celebration of his seventy-second birthday. Photo taken in 1890.

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My Life's Review

by

Benjamin F. Johnson

4 volumes of his diaries (originals) & 1 typescript @ CHO

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FOREWORD

By publishing the Life Review of Benjamin F. Johnson it will give his descendants an opportunity to know him and be influenced by his strong personality and his rich experiences. To those who knew him this book will be a source of comfort, consolation and new hope. To those who did not know him it will be a source of inspiration.

This life story will be evidence, to all who are privileged to read it, that hardships are not insurmountable obstacles before a worthy goal, for in it is depicted an outstanding characteristic of this great family—tenacious persistence toward truth and purpose.

The original "My Life's Review" is safely stored in the fireproof vaults of the Church Office Building in Salt Lake City.

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4,

Joseph Fielding Smith, President of the Quorum of the Twelve, and Church Historian wrote:

"The greatest treasure house of early church historical information ever left by a single man is *My Life's Review*, by Benjamin Franklin Johnson."

(Joseph Fielding Smith later became our 10th President of the Church).

****

Statement made to Norma Guthrie Nix, (granddaughter) on or about the 19 March 1951 by John A. Widstoe:

"His book, *My Life's Review*, is a fine literary work and the history there is something you can find no place else — especially concerning the early days of the Church."

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COLEMAN

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CHAPTER ONE

MY CHILDHOOD

See p. 94

I was born July 28, 1818, in the town of Pomfret, Chatauqua County, New York. My father, Ezekiel Johnson, was born in Uxbridge, Massachusetts, January 12, 1776, and my mother, Julia Hills, was born in Upton, Massachusetts, September 26, 1783.

Nancy M.

Almera

To my parents were born sixteen children, namely: Joel Hills, Nancy Maria, Seth Gurnsey, Delcina Diadamia, Julia Ann, David, Almera Woodard, Susan Ellen, Joseph Ellis, Benjamin Franklin, Mary Maria, Elmer Wood, George Washington, William Derby, Esther Meleta and Amos Partridge. Excepting Elmer W., who died in infancy, all arrived at maturity, and all were among the first to embrace the fullness of the gospel.

Sealed to J.S. Apr. 1843 & Aug. 1843

In 1806 my parents moved from Royalton, Massachusetts, to Westford, Crittenden County, Vermont, from which place, in 1814, they moved to the place of my birth, in western New York.

My earliest recollections are of pioneer life, clearing deep forests with great labor for my parents, to obtain but scanty living comforts. While gathering forest nuts, wild fruits and flowers, with the tender care of (to me) a beloved and beautiful mother, loving elder sisters, and companionship of my almost twin brother; these were to me the happy features of my childhood and early youth.

At about 4 years of age, the death of my 18-month-old brother, Elmer Wood, brought to me a deep and lasting sorrow and grief, that through childhood often wet my pillow with tears and saddened my lonely hours. My mother possessed high religious veneration, and early taught me faith in God and the necessity of prayer. At this early

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period, so soon after the war of 1812, and in what was then a wild and almost frontier region, with heavy primeval forests to clear away before a meager crop of anything could be raised from the virgin soil for food, it seemed to require a giant fortitude and great patience on the part of all, to wait for results. My father for a series of years wrestled with the herculean task of clearing off the forests, but worn with incessant labors and the care of so large a family, he sought for a stimulus, and in my earliest childhood became addicted to the use of ardent spirits. Neither his labors nor his love for his family seemed to diminish, yet the fiend of unhappiness had entered our home to break the bonds of union between our parents and to destroy the happiness of their children. In looking back over my childhood it almost seems that I was born to be a child of sorrow, for such was my love for both of my parents that because of the troubles and unhappiness my heart at times would seem almost ready to burst with sorrow and grief, and a feeling always seemed with me to wish that I had died at my birth, or that I never had been born.

With the deepest sympathies for our father's hard labors all his boys early learned to be helpful, and even at six years of age I was accustomed to follow him in the summertime to the forests and fields, to pile and burn the brush, or in planting time, to drop the seeds, or in haying, open the swaths for drying the hay, and no one then old enough to become in any way a help was left to be idle. All our support and home comforts were produced by our home industry; from the wool all our winter clothing was made for the men and boys, and from the flax all the summer clothing both for women and men; also all the bed and table linen and toweling. At this period young women were not thought qualified for marriage, who could not, through their own industry provide all these things. Our cheese, butter and honey were home products, as also sugar, thou-

sands of pounds of which we made from maple forests; while soap and candle making, with beer brewing were common, homelike events.

While yet in childhood I was accompanied by my mother or those older than myself each Sabbath to the Sunday School and Presbyterian meeting. Here I learned to read and write from the Bible and to begin to be afflicted with the idea of a future punishment, with literal fire and brimstone to those who did not "get religion" or a "change of heart." Before I was ten years of age I was greatly exercised with anxiety and fear upon this subject, and until I was past 13 years of age, and had received the gospel, I did not cease to attend all their religious meetings and revivals, hoping I might obtain that forgiveness of sins that would release me from the fears of that awful burning pit so powerfully portrayed.

In my earlier years, although but a child, I was often led to wonder at the difference between the present and former religions, and especially in the life and character of their advocates. And in reading of the persecution of our Savior, His apostles, and the prophets, my very soul would become enthused with the wish that I had lived in their day, or that the day of prophets and revelation might come again while I yet lived.

In the year 1829, in our village paper, was published an account of some young man professing to have seen an angel, who had shown and delivered to him golden plates, engraved in a strange language and hid up in the earth, from which he had translated a new Bible, and I could hardly refrain from wishing or hoping it might be so. I think it was the year previous that there was seen at night in the heavens a large ball of light, like fire, which passed from the east to the western horizon. My older brothers who were out hunting coons, saw it and came home to tell of the wonder they had seen. When I asked my mother what its cause or meaning was, she said it was one of the

signs of the near approach of the coming of Christ, or the day of judgment. This remained upon my mind a subject of deep thought, and I afterwards learned from those who should know, that this sign was given the night following the day on which the plates were taken from the earth by the Prophet Joseph.

In childhood my advantages for parental instruction and discipline were not great, owing to my mother's large family and my father's intemperate habits, but no influence was so potent as the love of my parents and my home, to restrain me to obedience and to the love of truth. Yet in no degree was my mother or my elder sisters remiss in their Sunday readings, and teaching us from the Bible, or at other times when opportunity would permit. My school education was less than it would have been, had I loved school more, and possessed a greater aptitude for learning. My bashfulness and great susceptibility to slight or ridicule made me jealous and fearful, and did much to suppress my capability to learn. When about nine years of age my brother Seth, then about 21, commenced to teach our district winter school, and in summer it was taught by Nancy, my eldest sister, but from this period I was permitted to attend only the winter terms. My brother, Joseph E., who was just fifteen months older than myself, possessed all the facilities for acquiring education that I lacked. We were constant companions, and he, being capable of taking the first prizes in our school, my pride and anxiety all followed with him, so that if duties at home were likely to interfere with his success, I assumed them, even in staying from school, through fear that he would not obtain the highest prize or honors of our school and class. Thus things continued with me, and I made slow progress in my schooling.

About 1830 my oldest brother, Joel H., sold his farm and mill and moved out to Amherst, in Loraine County, Ohio, soon after my oldest sister, Nancy, was thrown from a horse and her thigh bone was broken close to its hip

socket. This to me seemed a terrible calamity, especially as the doctors told us she would remain a cripple for life.

About this time we began to hear more about the "Golden Bible" that had been found by "Joe Smith" the "money digger," etc., etc. My elder brother, David, having gone to visit Joel H. in Amherst, Ohio, had remained there until the next season, in the spring of which the first elders, going from Kirtland to Missouri, stopped and raised up a large branch of the Church into which both of my brothers were baptized. Previous to this, rumors had come from Ohio of the spread of what was called "Campbellism," a new sect, of which Sidney Rigdon was then the chief apostle, and through fear that my brothers would become deluded by the new doctrines, my mother had written a letter of caution to them, which was soon answered to say that they had both joined the "Mormonites" (then so called), believers in the Prophet Joseph Smith and the Book of Mormon or "Golden Bible." This news came upon us almost as a horror and a disgrace. The first news was soon followed by the Book of Mormon, accompanied by a lengthy explanation, on the receipt of which my mother, brother Seth, sister Nancy, and Lyman R. Sherman, with some of the neighbors, all devoted to religion, would meet together secretly to read the Book of Mormon and accompanying letter, or perhaps to deplore the delusion into which my brothers had fallen. But their reading soon led to marveling at the simplicity and purity of what they read, and at the spirit which accompanied it, bearing witness to its truth. After a few days of secrecy I was permitted to meet with them, to hear it read, being then 13 years of age; and in listening, a feeling of the most intense anxiety came over me to learn more. It seemed as if I must hear it all before I could be satisfied; and the principle of faith began to spring up in my heart to believe it. This was in the early fall of 1831. Now a bright hope began to arise in my heart that there really was a living

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prophet on the earth, and my greatest fear was that it would not prove true.

Later in the fall my brothers came from Ohio to see us and bear their testimony, and were accompanied by Almon W. Babbitt, then not seventeen years of age. They bore a faithful testimony, but neither of them seemed capable of teaching in a public capacity. As a family we were being converted to the truth, when unexpectedly there came to us Elders James Brackinbury and Jabez Durfee. Elder Brackinbury was a capable man and a great reasoner, and the Spirit of the Lord rested mightily upon him, confirming the words we had already received. My mother, and Lyman R. Sherman, my brother-in-law, were soon baptized, shortly followed by the baptism of all my brothers and sisters who had attained their majority. At this time my father was employed upon job work as a carpenter in Fredonia and not being inclined to accept the gospel, would not permit us minor children to receive our baptism. My mother, brothers, sisters, brother-in-law and neighbors who were now in the church had always been esteemed among the most eminent in religious society, and the news spreading around, the priests began to howl about *Faith, Prophets,* and *Delusion,* and to do all possible to turn us away from the truth, calling publicly for "signs," etc., asking why my sister Nancy, who then walked upon crutches, was not healed? But upon the subject of her being healed I have written more fully in "Faith Promoting Series."

CHAPTER TWO

EARLY EXPERIENCES IN THE CHURCH

All my father's family, except himself, now believed, and with many of our neighbors had obeyed the gospel, except those under age. And now it seemed as though Satan was permitted to try both our faith and our fortitude, for after a few weeks of the most powerful and successful preaching, in the midst of ridicule, scoffing and persecution, Elder Brackinbury was taken sick and within a few days died. Our enemies now felt they had a great triumph; for where now were the gifts of the gospel when our strongest man could die, and my sister, though she had embraced the gospel, was yet upon her crutches? These things seemed at the time a great trial, yet in no degree did it dampen the faith of any, and while listening to the ravings of our enemies, the truth, with the love of it, became the more deeply planted in my heart.

The evening after the funeral and burial of Elder Brackinbury all were gathered at my mother's with the feeling of mourning, and praying together. Late in the evening my brother David felt troubled in mind, and when interrogated, said our enemies were then digging up the body of Elder Brackinbury. They soon started to the graveyard, which was about one mile distant, and on their approach found a party of men around, and one in the grave just ready to remove the body. They instantly fled and were pursued by my brothers and friends. My brother David captured a large and powerful young man, older than himself, and nearly double his size, who was brought before a magistrate, and bound over to appear at the next term of court.

My brother Joel on his return in early spring to Ohio, wished me to accompany him, which I did, and although only past thirteen years old, traveled on foot over 200 miles

in one week, carrying my bundle of clothing. The year previous I had cut my ankle with an axe, took cold in it, and for a time it was feared I would lose my leg. The ankle was still weak, and the misery of that journey can only be known by my good angel and myself.

In the course of the summer, my father, Seth, Susan, and others came from our home in New York to Kirtland, Ohio, saw the Prophet Joseph, and later came to us in Amherst. My father then appeared favorably impressed, and to all appearance was becoming confirmed in the faith and truth of the gospel.

While in Amherst, at my brother Joel's a mania seemed to come over Seth, whom we all so dearly loved, and who was regarded by all as a gentleman and a scholar—a pattern for all young men. Apparently this was because of his extreme anxiety to see our father converted to the truth and redeemed from intemperance. Our first intimation of this mania was the discovery that he had left the house in the night, and when, after anxious searching and waiting for him, he came back about 10 o'clock A.M. next day, his mind in a wild and deranged condition. We found he had traveled near 100 miles in that short period of time. He returned home with my father, and remained weakened in mind for a few months, but was the same fall able to come to Ohio, from which place, after a short stay, I accompanied him home, after which he became to all appearance perfectly sound in mind.

Our hopes that our father would embrace the gospel were blighted, for all the light that had been reflected upon his understanding seemed turned to darkness, and so great was his darkness that at times it appeared like the buffetings of the Evil One.

Thus things remained until my father concluded to sell our home in New York and move to Chicago, which then was but a small frontier town. With this view he sold his two farms in the fall of 1832, and in the early spring of

1833 sailed up the lakes with the understanding that we were to give possession before the first of June and he would send us instructions as to when we were to come to him. But time passed, and no letter of instruction came; and being compelled to give possession of our home, we started for Ohio, and arrived at Kirtland early in June 1833. Some of our wagons and teams were traded for a home on what was then called "Kirtland Flat," close by the schoolhouse. My father at Chicago had bought a quarter section of land, and had written, but through some overruling providence his letters miscarried, and after waiting a length of time he disposed of his land and returned, to find us all at Kirtland. My mother being unwilling to leave Kirtland, my father concluded to remain, though apparently under protest, for his feelings had now become bitter through his disappointment. And here I will say, that although my father was apparently opposed to the truth, and had developed habits, yet he was a man of the highest organization. As a husband and parent, he was by nature the most tender and affectionate. As a neighbor and friend, most obliging and true, and was a man of truth and honor among men. Never was a question known to be raised as to his integrity, for his word was his bond; and in all things he was a gentleman in the fullest sense, except only in the habit of intemperance, which at times would seem to change his whole nature. He was a man of full middle stature, about 5 ft. 10 in. in height; of solid build, fine light brown hair, a mild but piercing blue eye, with light smooth skin, and of natural personal attractions. He was beloved and sought after by his friends, and for his words only he was feared and avoided, for with no other blow than *words was he ever known to strike anything living.*

In the fall of 1833, while yet there were but few saints in Kirtland, and those all of the poorer class, it was required by the Lord that a temple should be built at that place. As at first it was designed to build it of brick, my

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1st Kirtland Temple designed of brick.

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brother Joel H. was called upon to burn them. After obtaining a brickyard belonging to Brothers Joseph and Thomas Hancock, I went to work to assist in making them. Here my brother David, a young man of twenty-three years of age, 6 ft. 3 in. in height, straight, and of the finest build and deportment, through his ambition in labors upon the yard, and in procuring wood with which to burn the brick, overtaxed his strength, took severe cold, and commenced bleeding at the lungs. He lingered for a few weeks in quick consumption, and died as he had lived, a true Latter-day Saint. His last testimony was given through the gift of tongues, which was interpreted by Brother Don Carlos Smith, who as his friend and companion, was present at his death, which occurred October 30, 1833.

Previous to this, the purpose of building the temple of brick was abandoned, as a stone quarry at easy distance was opened to obtain the rock for its construction. But such was the poverty of the people at the time of breaking ground for its foundation, that there was not a scraper and hardly a plow that could be obtained among the Saints.

At the laying of the cornerstones of the temple, in the spring of 1834 my brothers, Joel H. and Seth, and brother-in-law, L. R. Sherman, assisted.

14 Nov. 1834 Stars to [illegible] heaven

On the night of the 14th of November of that year was seen a fulfillment of one of the noted predictions of our Savior pertaining to the last days, that we had so often heard quoted by the elders, that "the stars should fall from heaven as a fig tree casteth her untimely figs." But my pen is inadequate to give a description of the scene then presented, for the heavens were full of a blazing storm, from zenith to horizon, and a view more sublime and terrible the eyes of man may never have seen. To the fearful it struck terror, and even some of the Saints seemed almost paralyzed with fear, for it appeared for a time that both the heavens and the earth were on fire. I gazed upon the scene with wondering awe, but with a full realization

of its purport as a sign of the last days. I afterwards learned that it occurred on the night following the driving of the Saints from Jackson County, Missouri.

The winter of 1833-34 I attended district school in Kirtland. Brother Joel H. had bought some wild land in the township, and also built a sawmill. So in clearing land, making maple sugar, hauling sawlogs, running sawmills, and sometimes working for our neighbors, my brother Joseph E. and myself spent our first year, including the brick-making.

As we had no permanent business at home to occupy both Joseph and myself, and there being at home three brothers still younger, I deemed it better to look for some permanent employment, and engaged to Brother Uriah B. Powell to learn the saddlery business at $24 a year with board. Previous to this, however, the mob had driven the Saints from Jackson County, and Zion's Camp was preparing to start, in which I desired to accompany my brother Seth, and brother-in-law E. R. Sherman, with A. W. Babbitt, who was to marry my sister, Julia. But the Prophet deemed it not best for me to go, owing to the opposition of my father, and as I had not yet received my baptism. I was assured by the Prophet Joseph that no loss should come to me for waiting, for although not fully a member I had partaken of every hope, desire, and spiritual influence with which those around me were animated. It was with a joy almost unspeakable that I realized that I was living in a day when God had a prophet upon the earth.

In the summer of 1834 Father Joseph Smith, Sr., commenced to visit the families of the Saints and give patriarchal blessings, and greatly was the Spirit of the Lord manifested among the Saints in the gift of tongues, with interpretation, prophecy, and the gift of healing. In the course of the summer Elder Jared Carter, a man then of mighty faith, came with other elders to our house, and seeing sister Nancy upon her crutches commanded her in

the name of Jesus Christ of Nazareth to leave her crutches and walk, which she at once did, and never again did she use them, although for years she had borne no weight upon her broken joint. We all knew it to be the power of God, and almost felt to shout Hosanna! to think our beloved sister was again sound in limb and able to walk. But in the midst of our joys then, oh, how many sorrows to us the future had yet to disclose. I now thought of what was so often said by both enemies and friends, in my native town, and felt that now my sister was healed all that would be needed for their conversion was for me to go and tell it to them. But all this proved a great mistake, as I may farther on relate.

After working with Brother Powell a few months as apprentice, he broke up business, and I sought employment in running a sawmill, carpentering, etc., until winter. Meanwhile many of the members of Zion's Camp were returning home, among whom was my brother, Seth, Lyman R. and A. W. Babbitt. My brother, Seth, returned quite feeble in health, having nearly died of cholera, of which a number of the brethren had died in Missouri. Yet he felt as he always did that he must be useful, and although weak in body he engaged to teach a large school in the town of Willoughby, a few miles from Kirtland. Here he taught while I attended school in Kirtland until February when failing health compelled him to return home. Here all was solicitude—our beloved brother had come home, perhaps to die—a brother beloved by all who knew him, of whom no unkind word was ever known to be spoken; by *me* more than beloved, *almost worshipped!* Must he—could he die and leave us? Oh the cruel agony of such bereavement to the young, to whom in such sorrows, life appears so long and lonesome. But after all our anxieties, prayers and tears, in the midst of his testimonies to us and blessings upon us he died February 19, 1835. And even now, that I am growing old, and the time is hastening when I may, if faithful, meet

and greet the departed, yet in calling back this and other bereavements of my youth, my heart again swells with emotion and my eyes become blind with tears. Yet there was one consolation that the Lord had reserved for me, relating to this brother that I will relate:

During his sickness a personage appeared to him and told him that had he retained his faith and his desire to live, there was a work for him to do on earth, but that it was all well, for a greater work was now awaiting him, and that the Lord would raise up another to do his earthly work. But the idea, that *another* was to do his work, and perhaps take his blessings, was not consoling to me. And it grieved me much when the members of Zion's Camp came forward for their blessings, to think that another might step in and take the blessing of one who had gone forth in feeble health and had shortened his days by his self sacrifice. But I had not long to wait for comfort.

In the spring of 1835 before I was baptized, my mother and all her children met at the house of my sister, Delcena Sherman, to receive from Patriarch Joseph Smith, Sr., our patriarchal blessings. He blessed all according to age until he came to Joseph E. and myself, when he placed his hands first upon my head. My mother told him I was the youngest, but he said that mattered not—to me was the first blessing; and in blessing me, among other great and glorious things, he told me the Lord would call me to do the work of brother Seth, who had been called away by death. In this promise there was to me more joy than ever before I had known; my dear brother was not to be robbed of his blessings, and if I could only live faithfully his work would be done, and I should do it for him. I felt this was the greatest boon the Lord could bestow upon me.

Soon after this, I overstepped my father's objections and was baptized by Elder Lyman Johnson. My sister Julia was now married to Elder A. W. Babbitt, and I will relate here one item pertaining to him. The Prophet Joseph, in

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blessing him as one of Zion's Camp, told him of much good he would do in preaching the gospel, and how the hearts of people would be drawn towards him, and the greatness to which he would attain, etc., but that he would at last be overpowered and fall by the hand of an enemy. This Brother Babbitt also saw in a dream, which he related some years previous to his death.

My blessing from Father Smith was to be realized in spiritual ministrations and labors, while Joseph E.'s blessing related to the greatness of his work in temporal things.

Owing to my father's continued unbelief, opposition to the truth, and intemperance, it was deemed better that he should live apart from the family, to which he consented. He bought him a place in the adjoining town of Mentor, where one of my sisters would keep house for him, and where the younger children often went for a time to stay, and where I spent a part of my time.

At this period, upon my mother rested the responsibility of providing for the family, consisting of three boys and two girls younger than me, and my sisters, Nancy, Almera and Susan, who were older. With their assistance she commenced the manufacture of stocks, a fine article of men's neckwear, and of palmleaf hats, then just coming into use, both of which they supplied to the merchants, and thereby obtained a comfortable livelihood.

At this particular period the Temple was progressing, the Quorums of the Twelve and Seventies were organized, and the first elders were being sent out. Brother A. W. Babbitt had already returned from a very successful mission in New York. Returning to his field of labor he invited me to accompany him to my native town in the same state, which I was very anxious to do, as I had not forgotten how all our neighbors had promised to believe and obey the Gospel if my sister Nancy should ever again be able to walk. I knew she had been healed by the power of God, and I thought it only necessary that I should go and tell them

so, and all would at once be converted. But it would require money to go with, which it was almost impossible to obtain in Kirtland. About all the circulating medium among the Saints was the "Kirtland Scrip," signed by the Prophet Joseph and others, which originated in the "Kirtland Bank." Of this "scrip" I had procured as much as would be needed for my expenses for the journey, but no one would think of giving coin in exchange except at a great discount, and that would leave my amount too small. So after pondering the matter for a time in great anxiety, I took my scrip to the Prophet Joseph, told him where I wanted to go, and asked if he would give me money in place of it. He said, "Yes, Bennie, I will. It is right for you to go." And he comforted and blessed me, and his words made me more joyful than did the money, which I so much desired, and in other ways I now began to be better acquainted and more familiar with him.

The forepart of October I started with Brother Babbitt to visit my native place, designing to take steamboat at Fariport for Dunkirk, but storms were rising, and fearful of the waters we traveled through mud and storm on foot over 150 miles to the place of my birth. I had been absent about two years and a half, and although my old companions and neighbors seemed glad to see me, I soon learned that they were not so anxious to see me as I had been to visit them. When I told them my sister was healed, and that it was by the power of God, all interest seemed dead, and they felt no desire to talk upon the subject. After a few days of disappointment and chagrin, disgusted at my overanxiety to visit them and my misplaced confidence in their sincerity, I took steamboat at Dunkirk and gladly returned home.

In the following winter I attended the "School of the Prophets" with the Prophet and most of the first elders of the Church, where was first taught the Lectures on Faith, as contained in the Doctrine and Covenants, and grammar

was taught by Elder Wm. E. McLellin. I also attended an evening class in geography in which I rapidly acquired the elements of that study, which inspired in me a thirst for history and other reading.

But about the 1st of March of this year, my sister Susan, about twenty-two years of age, was taken suddenly ill, vomiting blood. All possible was done for her, that the loving sympathy of kindred, friends and physicians could suggest, but without avail. She lingered but a few days and died as she had lived, faithful to her religion. Just before death she called each of us to her bed, bore to us her testimony of the truth of the gospel, told us to be faithful to its trusts, bade us farewell, and fell asleep March 16, 1836. Such bereavements come with crushing weight. So much sickness and death tended not only to keep us as a family limited in means, but no doubt the more prompted us in humility to seek the Lord.

Previous to the dedication of the Temple on the 27th of March, 1836, all who had labored upon it were called together, and in the public congregation received their blessings under the hands of the First Presidency. I had attended all the meetings, listened to the blessings given, and felt a great joy in these prophetic words that filled and thrilled me. Yet all the time I was thinking that these blessings would only be for those who had labored with their hands upon the Temple, and as I had not myself worked upon it, not being strong enough for such labor I would not receive any blessing, and it grieved me exceedingly to think that perhaps through my neglect I was to be deprived of that which to me appeared of more worth than all earthly things. When on the last day of blessings, I was standing by the door in the crowded congregation, and oh! how I did yearn for a blessing! And as the last blessing, apparently, was given, the Prophet earnestly looked towards the door where I was standing, and said to his brother Hyrum, "Go and see if there is not one more yet to

be blessed." Brother Hyrum came to the door, and seeing me, put his hand upon my shoulder and asked me if I had not worked upon the Temple. I said, No sir," but it seemed like passing a sentence upon my fondest hopes. He then asked if I had done nothing towards it. I then thought of a new gun I had earned and given as a donation, and of the brick I had helped to make. I said, "I did give often." "I thought," he said, "there was a blessing for you," and he almost carried me to the stand. The Prophet blessed me, with a confirmation of all his father had sealed upon me, and many more also. I felt then that the Lord had respect for my great desire. Even to be the youngest and last to be blessed seemed to me a high privilege. When the Prophet had looked towards the door, I felt as though he would call for me, though I could not see how I had merited so high a privilege. But so it was, and my joy was full.

I attended the dedication of the Temple and all subsequent public meetings. I knew of the endowments received by the elders, and learned of the ministering of the angels at the time of their appearance in the Temple; but as I had not yet received the priesthood I did not receive the higher blessings. Greatly now was the power of God manifested in the gifts of the gospel, and a general joy pervaded the hearts of the Saints.

About this time measles and whooping cough spread through the town, with which my brother, then eight years of age, came nigh unto death, his condition appearing hopeless. My father brought to see him two professors from Willoughby Medical College. They examined him, and in great gravity whispered together, and without one word of encouragement left a vial containing some powerful drug to be given as an experiment. My mother had sent for the Elders and as soon as the doctors left, Brother Bosley and others came in. My mother said the doctors had given no hope but had left the vial of medicine, which she handed to Father Bosley, who threw it out of the window. He then

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administered to my brother, commanding him to be made whole, which he was, from that hour. When the physicians returned they looked with surprise to see so great a change, and were taking great credit to themselves, but when told their medicine was thrown out of the window, and that my brother had been healed by the power of God they were greatly chagrined, but made no attempt to deny it. I mention the above as one instance among many that were so common among the Saints in the early history of the Church.

In the course of that year, the Egyptian mummies were bought from Mr. Chandler, by whom they were received from Egypt. Great was our wonder in looking upon the bodies of those who, 4,000 years ago, were living princes and queens. And when the writings of Abraham upon papyrus, which accompanied them were taken from its ancient casket, it seemed marvelous indeed. And all rejoiced when the Prophet told us these writings would be translated, which are now, in part, in the Pearl of Great Price.

It is proper here to say that up to this period from our commencement to settle at Kirtland, there had been by our enemies one continual persecution of the Prophet and contempt for the Saints and their religion. And such was their opposition and hatred towards the Temple during its construction, that it had to be guarded, not only by night but also by day; and the laborers upon its walls, while with one hand they held the hammer or trowel were always ready with the other to grasp the sword. Much of my time in boyhood was spent in assisting to prepare arms for the protection of the Saints. The lower story of my mother's house in Kirtland was at that time used by Brother M. C. Davis as a gunsmith shop, for the manufacture of defensive weapons for the use of the people.

Previous to this period occurred the great exploit of Dr. P. Hurlburt of Spaulding Manuscript notoriety. He was called "doctor" from his being the seventh son of his

mother. He was of a conceited, ambitious and ostentatious turn with a degree of education, but of a low moral status. He had been baptized, ordained, and sent eastward with others, to preach the gospel. He labored for a time near Jacksonville, Erie County, Pennsylvania, but was soon for illicit association called back to Kirtland, where he was excommunicated, but afterwards rebaptized. He soon became enamored or greatly in love with Electra, sister of E. R. Sherman, and because she despised him for his immorality and rejected his suit he swore revenge upon the whole community and boastfully declared he would destroy the church. While preaching about Jacksonville he had learned of Solomon Spaulding, who once lived in that vicinity, and had written a romance called "Manuscript Found," and out of this he hoped to gain notoriety, obtain money, and work his spite upon the Mormons. So he gave notice to our enemies that he had struck a lead to destroy Mormonism, and if they would come together he would tell them where "Joe Smith" got his "Mormon Bible." He soon collected around him the congregations of our enemies, and in pert and pompous style told them the tale he had concocted of the "Manuscript Found," which of course was good enough when they could get nothing better. And so they readily advanced him means to hunt up the manuscript, and were greatly in hopes that now Mormonism would be at an end. But to all of them it was a failure, but not to Hurlburt, for he had their money.

Soon afterward by them all he was most cordially despised. One circumstance I relate to more fully show his character. In the township of Mentor near where my father then was, lived an aged man named Randall. He was one of the wealthiest citizens and a great enemy of the Mormons. Soon after starting his anti-Mormon crusade, Hurlburt had married, and Randall had not only donated liberally but had taken Hurlburt and wife to his own house for a home. But

when their disgust at his doings became so evident to him, he saw no more money would come from his dupes, and so he in connection with his wife, put up a job on the old man, and drew him into a woman snare, from which they would not release him until after payment of $500. With this money, despised and hated by all parties, he left that vicinity. I then occupied a position through which I could obtain accurate knowledge of all that transpired on both sides; my father being regarded as an opposer, knew all their secrets, none of which did he withhold from me; and as Hurlburt had boarded at my mother's, I had good opportunity as well as reason for watching his course.

In the early fall of 1836 another wave of sorrow and bereavement was gathering to burst upon us. Nancy, my eldest sister, who had ministered to us in infancy and childhood, who had taught us our first lessons both in the Sabbath and day schools, who had ever been as both mother and sister, always self-sacrificing, and uncomplaining through all the period of her lameness and feeble health, seemed now fading away in consumption. After all our previous bereavements, could we again endure this, another severe and crushing blow? And now just as I was approaching manhood, I seemed to come face to face with the great problem, whether as a family we were not all to die of the same disease—consumption, by which three had already gone, and another fast sinking! She continued to sink until the 30th of October, when, like others, she bade us all adieu, leaving us her life's example as a testimony to the truth of the gospel.

Everything now seemed to confirm the idea of a short life for myself, if not for all my father's children. My muscular powers were small, and though large in vitality I had but small physical endurance. Through close application to my shopwork and long readings at night, I became effeminate and weak, and some influence like the whisper of the

Evil One was always saying in my ear, "You are doomed to die young." At times I would remember the promises made by Father Smith in my patriarchal blessing, and the blessing of the Prophet upon my head, and a desire to live and fulfill them, and to preach the Gospel would enthuse my whole being. Then the Evil Power would tell me all these blessings were forfeited, for through wild shopmate associates while away from home, I had been led into temptation, which brought me sorrow and repentance before the Lord. But under no circumstances had I ever failed to stand firm in the defense of our religion.

After the death of my two sisters, my mother was unable to continue her business in town, and concluded, with my brother Joseph in charge, to move out about a mile upon a farm. In November, 1836, the Kirtland Bank began to develop; the Temple was completed, and a large town was being built, by the gathering Saints. A wave of speculation was spreading over the nation, and it seemed the spirit of it was caught by the Saints. The revelation in which God had given but five years of safety in Kirtland for the Saints, in which to build the Temple and obtain their blessings had been forgotten, and all appeared to feel that Kirtland was to become and remain a great center of business and religious interest for the future. But the Lord had other and greater purposes in view, one of which seemed to be to show us the weakness of human wisdom, and the folly of our idolatry, by bringing us to see our idols crumble in our hands. At this time, town property and real estate went up to almost fabulous prices, and a general rush was made into business of all kinds. Members of the Quorum of the Twelve and Elders on missions hastened home, bringing merchandise and means for general trade, while the Kirtland Bank issued its paper apparently with full confidence in the future. Goods were sold upon credit with great hope of better times; and "Why be deprived of lux-

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ury and fashion today," seemed to be the spirit of the hour. And when goods bought on credit were to be paid for, and notes became due for lands bought at great prices, then began a reaction. Disappointment engendered feelings which reacted upon fellowship, and men in high places began to complain of and reproach each other, and brotherly love was found smothered by the love of the world. The Bank having issued its currency in the same confidence now began to comprehend that its specie vaults were empty, with no possibility to realize upon collateral to replenish them. The spirit of charity was not invoked, and brethren who had borne the highest priesthood and who had for years labored, traveled, ministered and suffered together, and even placed their lives upon the same altar, now were governed by a feeling of hate and a spirit to accuse each other, and all for the love of *Accursed Mammon*. All their former companionship in the holy anointing in the Temple of the Lord, where filled with the Holy Ghost, the heavens were opened, and in view of the glories before them they had together shouted "Hosanna to God and the Lamb," all was now forgotten by many, who were like Judas, ready to sell or destroy the Prophet Joseph and his followers. And it almost seemed to me that the brightest stars in our firmament had fallen. Many to whom I had in the past most loved to listen, their voices seemed now the most discordant and hateful to me. From the Quorum of the Twelve fell four of the brightest: Wm. E. McLellin, Luke and Lyman Johnson and John Boyington; of the First Presidency, F. G. Williams; the three Witnesses to the Book of Mormon, Oliver Cowdery, David Whitmer and Martin Harris. Of other very prominent elders were Sylvester Smith, Warren Cowdery, Warren Parrish, Joseph Coe and many others who apostatized or became enemies to the Prophet. I was then nineteen years of age, and as I now look back through more than fifty years of subsequent experience, to that

first great Apostasy, I regard it as the greatest sorrow, disappointment and test through which I have ever passed; the first real experience among false brethren, the greatest sorrow and test for the faithful, but with all my faults I did not forget the Lord nor His chosen servants. And in this day of great affliction and separation by apostasy, I felt to call mightily upon His name, that He would never leave me to follow these examples, but that He would keep me humble, even though in poverty and affliction, so only that I fail not. This prayer of my youth I have never forgotten, neither do I feel that it is forgotten by Him to whom it was made.

In the summer of 1837 through failing health, I had left my employment and returned to my mother's and there was a season of great scarcity for the poor in Kirtland. A great financial crisis had come, and money could not be obtained. The Kirtland Bank, with all the "Wildcat" banks of the country went down. To make our Mormon bank odious to our enemies and entail disgrace on the Prophet, as he was the president of the institution, the cashier, and secretary, Williams and Parrish signed and issued a large amount of bank notes to runners, with which to swindle the more ignorant people of the country, the disgrace of which did not follow its perpetrators (who had apostatized) but the Prophet and those who remained with him, true to the great cause.

The split in the Church was now so great, with the principal wealth on the side of our enemies, that they claimed the Temple, printing office, and everything regarded as church property. Writs were out for the Prophet and others for all public debts. So in midwinter with his father, Hyrum, and a few others he started as best he could for the far west. The printing office and material which our enemies thought to use to bolster up a church organization opposed to the Prophet was set on fire by Brother Lyman

R. Sherman and destroyed. Those faithful to Joseph made all possible haste to follow him to the west. My mother and all of her children were of that number. But the same feeling still followed me that I was fated to die young, and should I start would not live to perform the journey. My anxieties at that time were not from a fear to die nor from a great desire to live, but there was a feeling almost akin to horror in the thought that my name would be blotted out from the living. And like Jeptha's daughter I felt to "bewail" an early death. Often I have felt to tell the Lord that if He would spare my life to see one son who would bear my name after me in honor to him, I would promise to die without regret; and it seemed that every ambition, hope or inspiration for life was swallowed up in that one desire.

In the early spring of 1838 an effort was made by the local authorities to draw the line of fellowship on practices which then seemed tending to demoralize, among which was dancing and late night associations, to which little heed was paid; and soon a long list of names was left with the High Council to be dealt with, and notice was given to each by its clerk. I had never danced, and rarely attended a party, but from some cause *my* name was in the list, and I received notice to appear and answer. I answered by letter in a spirit of meekness, and said I wished to live a L.D. Saint but was not satisfied with my present baptism, and if they felt it right to drop my name it would be satisfactory to me, for I would take an early opportunity to come in again by baptism. Feeling truly humble this spirit was conveyed to the hearts of the council, and they said Brother Benjamin's letter was satisfactory and carried with it a purpose to be a true L. D. Saint.

I now felt great anxiety that the way would open that my mother and the children (three brothers and two sisters younger than myself, with my brother Joseph who

was past fifteen months older, and about twenty years of age) might obtain an outfit, for the journey was now my greatest desire. My brother Joel owned a sawmill with land and other property, and my mother owned quite a good farm, but now all real estate was as worthless as it had the year before been valuable, but with hope and increasing faith we all worked with our mights to prepare for a start the coming season to the west. By the 4th of July we had obtained just teams and wagons enough to carry the families of my mother and oldest brother with their beds and company outfit. To facilitate the matter all their most valuable furniture and goods had been shipped by water, to go by St. Louis up the Missouri River to Richmond, Ray County, Missouri.

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CHAPTER THREE

TROUBLE IN MISSOURI

Up to this time I had not concluded to go with them, fearing my poor health might make me a burden on the way. I felt it would be better to stay with my father and my sister Almera, who was married and living near my father in Mentor, and was likely to remain for a year or more. So, while lending all aid possible and assisting in their starting with the company I was not expecting to go with them; and not until they had started, and some refractory stock to be driven made it necessary for me to go with them for a distance, did I resolve to go.

As soon as this resolution was formed, a new faith and feeling sprang up in my heart, and I felt that the Lord had heard my prayers. I felt sure I was not soon to die, a dark cloud rolled from over me and a great weight from my heart; and to all in camp it was surprising to see how fast I increased in health and ability to assist in our camp life. But to none was it so great a surprise as to me, and I felt in my heart to thank God and to devote myself to doing all the good in my power. In starting we had joined what has since been known as the "Kirtland Poor Camp," called so from the fact that the wealthy had apostatized, and those who had means enough got an early start; while the poor, by all journeying together could make an outfit and travel with much less expense.

Our start was on the 4th of July, 1838. The company consisted of over 60 wagons and near 400 souls, organized under the direction and leadership of President Joseph Young, Elias Smith, Jonathan Dunham and others. All means for defraying expenses were put together, and so all

were to fare alike, and did so long as they remained in camp together.

So large a company, poor in appearance, and known to be Mormons, passing through the country where runners with Kirtland money had swindled the people, caused us to be more or less objects of contempt and persecution, and in a number of towns writs were served upon our leaders to compel a redemption of Kirtland bank notes. But the blessing of the Lord was with us, and there was always a way open for escape, and friends always at hand just in time of need. So in a good degree of comfort we arrived at Dayton, Ohio, where, as means to defray expenses began to be short, it was deemed better to obtain work on a public road then being constructed. So we remained there one month, in which time I went twice to Cincinnati to visit my kindred and do business for the company. On returning from my last visit I found much sickness in camp, and some deaths had already occurred. The wife of Benjamin Willey had died and Brother Willey was very sick, also some children. So much sickness in my mother's family, and so much ill health myself, had made me acquainted with nursing the sick, and in some degree the use of medicine, with which I had commenced in a small way to deal, and to read medical works. And as I had now become well and strong physically I adopted the sick as my especial charge. Brother Willis appeared nigh unto death with typhoid malarial fever, and on traveling through the day but little could be done for him, but at night I gave him my undivided and sleepless attention. For three weeks in this manner I did care for and nurse the sick by night and travel on foot by day, only obtaining sleep by the roadside as I got in advance of the company, or while feeding the teams at noon. Often did I carry my little chest of family medicines and other small articles of trade to exchange for butter, eggs, chickens and fruit, and anything suited to the appetites of the sick and feeble. Such was the increase of my

health and hopes that I felt that I could *do* or *endure anything* to prove my gratitude to the Lord, for His blessings.

In our traveling I was often ahead or behind the company, and so was liable to be interrogated as to who we were and where we were going, etc., and this afforded me just the experience I needed, and my answers and testimonies were never wanting. I often found myself surrounded by large numbers of both priests and people, but never was I insulted nor abused.

On one occasion while passing through a town of considerable size in western Ohio, I stopped before a large tavern to answer a question. I was covered with dust, without a coat, and barefoot, and feeling mortified at my appearance wished to hurry on, but other questions were asked and I could not leave them unanswered, until I forgot to answer one question at a time and commenced to talk, and as I proceeded the people gathered, and when I ceased and looked around there were hundreds before me and all windows were open on both sides of the street, and crowded with listening women; and all appeared to wonder at the dirty, barefooted boy. But no one marveled more than myself, and it was near night when I left them and had eleven miles to walk to camp.

The next day being Sunday, a number of carriage loads of people came from town to our meeting in camp, stayed for a time and inquired for the young man who had preached to them in town the day before, of which no one knew anything. I saw them come and go again but was too bashful to attract their notice or speak to them. Such evidences of the favor of the Lord, through which, by the power of His spirit I could bear a faithful testimony to the world was of great worth and comfort to me. In this manner we journeyed, and about the first of October arrived near Springfield, Illinois, where Samuel Hale and wife (parents of Mary Ann, who afterwards became my second wife) were taken sick, and Brother Hale soon died. It was deemed

cf. p. 96, 389, 391

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best that my elder brothers, Joel and Joseph, my mother and their families should remain there until the following season. Here Sister Hale also died, leaving Mary Ann, their only child, then some 10 years old, with my mother.

But I felt like going to the front, where I could again see and hear the Prophet. On the 13th of October we crossed the Mississippi at Louisiana, and began to hear of great troubles among the Mormons at Far West, and we were warned of the great danger of proceeding, but our camp was only stirred to greater desire to go on. Here I remembered my former purpose to renew my covenant by baptism, and as one of my associates, D. D. McArthur, was to be baptized, I went with him and was baptized by Henry Hariman.

About the 20th of October we camped at Haun's Mill, where President Joseph Young remained with his family and where the terrible massacre took place a few days later. Here was massacred in cold blood, and in the most fiendish manner about twenty persons, from eight to eighty years of age, besides many men and women wounded, most of them my acquaintances and friends. One, McBride, a Revolutionary soldier of eighty years, was shot down with his own gun, and while begging for life was chopped to pieces with a corn cutter, or large front portion of a scythe, used by one Rogers as a sword. To this particular I may again allude.

On approaching Far West we were met by the Prophet, who came out to meet us, and I felt joy in seeing him again. As my sisters, Delcena and Julia, wives of L. R. Sherman and A. W. Babbitt, were both living in Far West, I had expected to remain there also, but I was counseled by the Prophet to proceed to Diahman to assist with others in strengthening that place against mobs gathering there from the adjoining counties.

On our arrival at Diahman, our camp was pitched upon the town plat which had just been surveyed by direc-

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tion of the Prophet, and of course each one was anxious to obtain the most eligible, or first choice of lots. As I was young and unmarried my choice would come near the last under the rule of "oldest served first." So when it was my choice I found I must take the top lot on the promontory overlooking the Grand River valley, or go farther away and lower down than I wished to. So I chose the upper, which at first appeared rocky, but which made the other lots appear almost enviable. When, after a few days, the Prophet accompanied us to this spot, and pointed out those rocks as the ones of which Adam built an altar and offered sacrifice upon this spot, where he stood and blessed the multitude of his children, when they called him Michael, and where he will again sit as the Ancient of Days, then I was not envious of anyone's choice for a city lot in Adam-ondi-Ahman. Yet I would not have it inferred that my inheritance there, or those given me elsewhere are to be especially guaranteed to have in future.

At Diahmon I was now without money, kindred or home. All means I could procure had been spent in comforts for the sick; I had not even a blanket and only a small supply of warm clothing for approaching cold weather.

On my arrival I was at once introduced into active duties, on guard at night, and in scouting by day or raiding upon the enemy, as the case might require. I was now nineteen years of age and in the flush of manhood. Too proud and bashful to make my wants known, or to accept gratuitous favors offered me, many nights I laid in freezing weather with nothing under or over me but the hay in the loft on which I slept. Many nights did I remain by the guard fire alternating between a roasting and freezing condition, as I changed sides to or from the fire, until the mother of President George A. Smith, who was always kind to me, learning my condition, came to the log barn

in which I slept and gave me a nice warm quilt, which owing to the circumstances I shall never forget.

Soon the Prophet came to Diahmon and called for me to come and board at Brother Sloan's, the place of which he stayed.

But times began fast to change; the people who lived around within miles of town had all fled; and all the Saints who had bought farms through the more northern portion of the country or elsewhere were now flocking into town, some of them bringing little more than their lives. It being now November and very cold for the season, a heavy snowstorm came upon many families with nothing but brush as a shelter, for the aged, or the sick or the mother with her babes. In this terrible condition some children were born. This to me was an appalling condition, but a condition still worse was upon us, for we were being hemmed in on all sides by our enemies and were without food. All the grain, cattle, hogs, and supplies of every kind were left in the country, or so far from home they could not be obtained except with a strong guard. So our only possible chance was to go out in foraging companies and bring in whatever we could find, without regard to ownership; and in this way corn, beef, cattle, hogs, bee stands, chickens, etc., with anything and everything left in the country that would sustain a thousand people, we took wherever it was found. Thus we did our best to obtain food, dividing it as was needed.

At one time when away on horseback, stopping to arrange saddle and pack, I was left behind by my party, and in my haste I made more delay; and when my company was about half a mile ahead, two shots were fired at me from the edge of the woods not far from where I stood, but I got safely away with all that I had proposed to carry from the deserted house of one of our enemies.

At this time the Saints seemed sanguine of our success in standing off all mobs and of ultimate triumph over our

enemies in Missouri. But with me it was different, for although I took hold earnestly to fill every calling and to brave danger, yet it was with a constant assurance in my own mind, seemingly prophetic, that we would be overcome by our enemies.

Coming one morning just at daylight from off picket duty I saw a squad of brethren, among whom was my then intimate friend and bosom companion, W. D. Huntington, brother of Sister Zina D., and I asked where they were going, but he only took time to say, "Come and see." So without food other than a piece of corn cake or "dodger" as it was then termed, and after an all-night guard and fast, I started upon a two-year-old colt which by some circumstance I had got astride of, and fell into rank with a company of near twenty mounted men, with Cornelius P. Lot as our Captain. I soon learned our destination was to Taylor's on Grand River, about nine miles above, where it was said arms and ammunition were held for the use of the mob. On arriving opposite the houses, which were on the river bank, we saw a commotion, and persons step back into the cornfield which was close by. We hastily crossed the river, surrounded the house, and myself with others, went for those who had fled. One man I saw and followed, and as he dodged behind a large oak stub, Alex. Williams came on one side as I came on the other. Thus we caught him. It was the first prisoner I had ever assisted to take, and I learned something of the influence of fear upon the human heart; for as we put our hands upon his shoulders there was such a look of expectant death, and such begging for his life, and then to see a fine looking married man so filled with fear that he sank upon the ground. This was one of the Taylors to whom again I may refer. But we calmed his fears, told him for what purpose we had come, and that if there really were no arms or ammunition stored there to be used against us, we should leave them as we found them; but if we found they had those things we

would burn them out. There were two men with a number of women and children, and all affirmed that there was nothing of the kind there. After a thorough search of houses, barns, etc., our captain ordered a search in the cornfields to hunt the cornshocks, which soon resulted in the discovery of arms and ammunition and of their falsehoods. The females hastily took from the houses what they could carry, and here I might say there was almost a trial of my faith in my pity for our enemies, even those who were plotting our destruction. Among the women was one, young married and apparently near her confinement, and another with small children and not a wagon, and many miles away from any of their friends, and snow had begun already (in November) to fall. My sympathies were drawn toward the women and children, but I would in no degree let them deter me from duty. So while others were pillaging for something to carry away, I was doing my best to protect, as far as possible, the lives and comfort of the families who were dependent on getting away upon horseback. When the horses were brought up for their use, there was one animal with a side saddle, on which the young woman was to get away; but it was taken away by one Sloan, who had kept the boarding house where I stayed, a man of education and apparently a gentleman. It was too much for me, so I took the animal away from him by force, and put her upon it, and then got from another a roll of homemade cloth and fastened it on behind her. While others were doing the burning and plunder, my mission was of mercy so far as duty would permit. But of course I made enemies at home, and became more known by those who were our avowed enemies. Before noon we had set all on fire and left upon a circuitous route towards home. As yet I had had nothing to eat and was much in need of food, and before starting went to a beehive and took in the hollow of a half pumpkin some beautiful white comb honey, ate a little as I went, looked at it and wished I might eat more,

arms + ammo

Mormons pillaging

burning + plundering

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but as I could not, I set it upon a stump, where I have many times thought of it through the 58 years that have since passed.

On our way home our company divided to scout in different directions, and we soon came upon a fine looking band of horses following a brood mare with a bell. As I was upon this two-year-old colt and wished one for heavier service I thought it a good time to make trial to get one. So as a comrade offered to take my gun and lead my animal by the halter, I took the bridle and started with two others who volunteered to go with me for the same purpose. It was now in the afternoon, and clouds were rising as though it would rain, but we pushed with hope and earnestness for our animals, who, like the *ignis fatuus* (will-o'-the-wisp) were always just ahead but never to be overtaken and caught. Yet we followed until it began to rain, and then we lost the track of our party and were lost. As it grew dusk we hastened, but failed to find our way or trail. After dark we struck a trail which we followed for miles, nearing a large body of timber, and knowing that there was a mob gathering on what was called the grindstone, and fearing we were going in that direction, we halted. As one of our party had a flintlock musket we managed by care to get a light started with it, in the trail we were following, and soon discovered that our party had not passed that way. I felt sure we were going in the wrong direction and said we must take another direction. I extinguished the fire, and as I did so and we turned our course we heard but a few rods behind us a party of horsemen who galloped off in another direction, which proved we were near the mob encampment. We found and followed another trail until near midnight, and I became so weary and faint through want of sleep and food, I felt I should soon be compelled to stop. We were in some creek bottom among the timber, and soon came to a clearing with a number of houses. There being no moon and cloudy it was very dark and their outlines

could barely be discerned. We drew near with great caution, and seeing no evidence of life, I determined to ascertain if anyone was there, and if so, to learn if we could get food and chance to rest. I told my companions if anything befell me to come to the rescue, or go and report. I knocked at the first house but no answer; went to the next with same result, and finding the third to be a barn I returned to the first and called my companions. We found doors and windows barred, but forced an entrance through a window. The first step after reaching the floor, I fell headlong into a cellar under the floor, where a part of what were called "puncheons," had been pulled up, with which to brace windows and door. I got out of the cellar, called my companions to bring their guns, by means of which we soon succeeded in making a fire. On lighting up we found some family had apparently just left, as nearly everything but beds, clothing and food, was present. I soon had a fire and on a pile of deer skins made me a bed, telling my companions that I could not watch, and that we should perhaps be discovered before morning. And so, wet, hungry and tired, and more dead than alive, I fell asleep. I had slept perhaps a couple of hours when I was disturbed by some call that broke upon my dead asleep but waking senses. "Who is there?" was repeated again and again. More asleep than awake I answered, "Me!" "What's your name?" came next, and I said, "Benjamin F. Johnson." My name was passed around the house and I knew we were surrounded. Directly I heard one of the party say, "I know him," and he at once dismounted and came in. I saw it was Brother John Butler, whose acquaintance I had made in a snowstorm a few days before. When finding him one of our most valiant men with nothing but some green cowhide on his feet as moccasins, I gave him my only shoes that were of any value, and now as by special providence had upon my feet a most excellent pair of new calfskin boots, by which I felt I had been the greatest gainer.

We told Brother Butler how we came there and he said we were then on the right road, but near nine miles from home. He had been out on special commission and was riding the Prophet's black horse, "Charley." He told his companions to return to Diahman, and that he would remain with us, which he did. In the early morning he led the way some mile and a half towards our enemies' camp, to the smouldering ruins of a house apparently burned the day before to find something to eat. The only things to be found were a pile of onions and a flock of chickens, one of which we soon had boiling with onions in a stray dinner pot. But we did not then, so near our enemies, feel great delicacy as to our cooking, for we were governed by the idea of "eat to live" and we felt that the quicker we could eat our chicken and onions and get from there the greater was our chance to *live;* thus the onions were but half done and the chicken none too tender. Close by was an old bell cow, and cattle scattered about on the prairie; so while we were getting our breakfast, which was not long, Brother Butler had taken a gourd shell with salt and commenced calling, "Sook bos! sook bos!" The bell cow at once started for salt, with all the cattle after her, and soon he was ahead on old Charley with a herd of cattle following. As it went by us we fell in behind and followed to Diahman. When within a mile or two we heard a firing of the cannon which had that night arrived, having been taken from the mob and rooted up by the old sow as related in history. Our animals, nearly forty head of good beef cattle for our famishing people, was a godsend indeed, and so regarded by all.

Here let me say that it should not be supposed, though we sought to repel mob violence and were compelled to forage for food when hemmed in on all sides by a mob who had driven us from homes they had sold to us and been paid for, robbing us of everything but our lives and the little we could carry away leaving our crops, stock and

household goods to our enemies, that we were common robbers because we took by reprisal that with which to keep from starvation our women and children. Ours was a struggle for our lives and homes, and a more conscientious, noble, and patriotic spirit never enthused man than that which animated our leaders in this just defense of our rights.

Word had come from Far West that all were now wanted there except a home guard for Diahman, but being absent at the time I was not enrolled with those to go. A few days later, now without a horse, I was alone at night upon picket guard when word came of the surrender in Far West.

My last night on guard at Diahman I have ever remembered as one of the most lonesome and fearful of my whole life. I was down the Diahman valley nearly two miles. The heavy dry grass which was up to my shoulders was on fire on the side of the road opposite to the wind, which was high and the flames reached apparently to the clouds. It required great care to protect myself and to do my duty. About 2 o'clock I heard the sound of coming wagons and felt almost certain that a division of the mob was approaching. In order to be more safe I went from the open toward the wood and brush-covered ground to meet them, and on hailing, found to my great joy it was some families of our own people just coming in.

General Wilson soon arrived with his 700 mob militia and every man in Diahman was marshaled into rank and marched with all arms into Wilson's camp, where his soldiers were formed into an open square into which we were marched, and at the word of command laid our arms inversely upon the ground. We were then, under guard, marched out upon the street to be insulted, abused and taunted by our enemies. As I was marching with others, one of the Taylors, whose place I had seen burned, came up to me in company with Col. Sashed Woods, of Dewitt fame,

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and said while pointing to me, "This is one of the men who burnt my father's place." Colonel Wood looked at me and asked if it was so. I answered, "Yes, sir." He drew his sword and pointing in the direction of Wilson's camp bade me march with quick step, which I did at the sword's point, to the General's marquee. Here I was at once put under strong guard, a prisoner in General Wilson's camp.

I was now twenty years of age, over six feet in height, reticent and somewhat genteel in dress and deportment, and although not robust in habit or appearance, I could feel that where there was culture and refinement, my appearance commanded respect and pity. With the ignorant Missouri barbarians, however, I was a hated Yankee, and the subject for every insult. With few exceptions my guard was of the latter class.

The next afternoon I was to be brought before Adam Black, justice of the peace, a pronounced and bitter mobocrat of that precinct. Previous to this the State's Attorney (his name forgotten) from St. Louis, who had accompanied General Wilson, came to see and question me. He was accompanied by Dr. Carr of Gallatin, who made the first speech in that county to drive out the Mormons. Both questioned me closely over and over again to learn if possible who were our leaders in Diahman, and who led the party at the burning of Taylor's place. I had been trained to revere and tell the truth, and in my heart I felt earnestly to pray that my answers might not implicate any of my brethren. It seems that wisdom was given me, and a great strength of memory, so that in answering a question once I did not forget the answer or explanation I had given; and when I was pressed to tell who was the man who led us to Taylor's. I told them I had but just come to the place, and had made few acquaintances, but had heard the man called Captain Cornelius, it being Cornelius P. Lot. They had also questioned the Taylors, and learned how I had treated them as

prisoners, and had assisted the women, and even quarreled with my own companions for their sake.

All these things this attorney and Dr. Carr drew out privately. About the third time they called to cross-question me, their feelings appeared to change greatly, and they said to me in a kindly spirit, "Now young man, we have questioned you over and again, and you have given us always the same answer, and in no way have you contradicted your statement. We believe you tell the truth, and have been raised an honorable man. We know you are in a very bad fix here, and apparently but little hope for escape from conviction. You are the only prisoner here, and the chances for you are the worse, as there is much expectation in the army here as at Far West of bloody revenge. If you are the only one to answer for all the burnings and raids upon the old settlers then your case is bad indeed. But we are your friends, and unasked will do all in our power to save you."

In the picture they drew there was a terror, in the hatred of our enemies. The army there supposed all our leaders at Far West had been shot according to military decree, and they had come to Diahman full of the idea of vengeance in Mormon blood. This I was made plainly to feel through the guard placed over me at night, of four men who were relieved every two hours. One relief was composed of Haun's Mill murderers, including the fiend, Rogers, who killed Father McBride with the corn cutter, by cutting off his fingers, hands, arms, and then splitting his head. That same corn cutter, still crimson with blood, hardly dry, was swung over my head once and again, with boasting of what it had done and what it would yet do, and with oaths and cursings picturing the fate that awaited me. No fancied horror could equal the real horror of the presence and words of those fiends; and I have ever felt that their presence and their words, with the corn cutter covered with blood, was the most terrible ordeal through which I have

passed. Yet it was not the fear of their killing me, for I could think upon death calmly; but it was a something that grew out of being with and subject to those monsters: so much worse than the vulture to the giant pinioned to the rock, that there are no words to express it.

The snow was now nearly a foot deep, and it stormed almost constantly for days in succession, through all of which, during a period of eight days, I was a prisoner. I had no overcoat or blanket, and not even a stool upon which to sit. There was hazel and other brush around the camp fire, which one relief of the guard, more humane, gave me the privilege to cut and make a pile upon which I sat or lay down. Of food I have no remembrance of any ever being offered me, but there was one of the camp messes near the guard fire with a negro cook, and he never refused me the fragments he could pick up.

The second day after my arrest I was taken before Adam Black's court in a log cabin near the camp. Here I found my two friends. At first I was fearful of their purpose, but was soon convinced that the Lord had touched their hearts with a feeling of friendship and pity. And here a new feature inspired more fear or dread than the thought of death. I being the only prisoner, and Daviess County not being in the same judicial district with Far West, if committed by the magistrate I would be sent more than 100 miles in an opposite direction, to that of Richmond, where our leaders were imprisoned. The mere thought of being taken so far away alone to prison was indeed terrible, and even now after so many years, I realize that such was the dread associated with the idea of being among strangers, to await trial alone in prison, that I would have chosen to go with the Prophet, were it even to certain death, rather than go elsewhere to be alone. The thought was a nightmare to me. I did not comprehend the object of my two friends, but could see they desired to prevent Judge Black from making a decree in my case. The court met again

next day. Justice Black being an ignorant Missourian, they had him so completely entangled and befogged in matters of law, that seeing he could not proceed as he wished he jumped up in anger and declared he would have nothing more to do with the matter, and the military might do whatever they pleased with me. He left the court, ordering the officers to take me to the general's marquee, so I was soon returned to my guard. Now my great fear was gone, but it was common talk that I was to be shot.

Often it was said to me, "Now if you would only give names of some others and help to convict them you might go free." Feeling that I was a great coward I sometimes pondered the matter and asked myself, "Which would require the greatest bravery—to stand up like a man and be shot, or like a dog live to be despised by all who loved me; to make my parents who now loved me ashamed to own me, and my brothers and darling sisters, to think how they would weep for my shame, also those who had died and begged me to be faithful—could I endure such a living death?" Every feeling within me responded, "No! I am too great a coward ever to meet those I love, who are good and pure, and feel myself a traitor." My whole soul gave the verdict that I would not save my life at such a price. Many an hour while sitting upon my brush pile in the snow, did I picture myself standing by some large trees or in some open space with the weapons of death raised against me; and although my heart yearned for its young and beautiful life, not once did it shrink, or in any way consent to live in dishonor.

It was now understood that I was to be tried by court-martial. I saw but little of my two friends, but in some way learned they had repeated interviews with the general. I here relate one occurrence to give in a degree a picture of myself and condition while a prisoner. I always sought to keep a cheerful face, and would, when possible, draw my guard into conversation. Generally they were young men. I sometimes got them to sing, and often sang a song my-

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self; and sometimes a guard would seem to forget that I was a doomed Mormon, and would not say or do anything to insult me. With others it would be the reverse, and no indignity was too great, or insult too gross, to offer me.

The snow was now deep and the nights cold, and as it took much wood to keep up a constant guard fire, the wood must be piled up by day for the coming night. Soldiers were ordered out to cut the large maple and other trees, and at times I had volunteered to help the guard carry up the wood; and finally I began to be ordered to do so. To all this I complied cheerfully, until one time I was ordered to march for wood, which I did—took a heavy load upon my shoulders, and started for the guard fire. I was walking slowly, for my load was heavy and the snow deep, when the guard behind me ordered me with an oath to "step faster, or he would stick the bayonet into me." Upon this a terrible revulsion of feeling came over me, and had I been Samson, I should have felt no stronger. I threw down the load as if it had been a straw, and raised my hand as I turned and confronted him. I shook my fist, and told him I would not carry so much as another chip; that if I had a sword I would split him from end to end. My voice was earnest, and the Colonel just passing came quickly and asked me what they were doing to me. I told him I was packing wood for the guard fire, and the guard had threatened to bayonet me if I did not move faster, and that I would pack no more wood. He turned to the guard, and with an oath told him that if I was not from that time treated as a prisoner should be that they should all be put under guard.

I had now been a prisoner six or seven days and the brethren had returned from Far West. Our enemies were still very anxious to know who were the raiders, and especially to arrest others who were with me at Taylor's. There was also fear arising in the hearts of some of the brethren, especially Brother Sloan, with whom I had differed when at Taylor's. The brethren were now fearful that I would

betray them to save myself. At last they sent my companion and friend, W. D. Huntington, to the camp to get an interview with me, and learn what my real purpose was in relation to the matter. Brother William came near the camp fire and having then a humane guard, I asked the privilege of speaking to him, which they gave, by my talking in their presence. In ambiguous words he conveyed to me the fears of the people that I would prove a traitor. At this a sense of injustice came over me not easy to describe. I had stood there alone in prospect of death, or worse, and I had been true, and now instead of praying for me and giving me their faith they were prophesying evil, or exercising a faith against me. A flood of grief gushed out of my eyes before I could hinder it. I told him to tell the people to have no fears, for with God's help I would stand true, even though they, instead of praying for me and exercising their faith for me, continued to prophesy evil against me. My very soul felt thrust to the center with their suspicions, and the feeling went to Brother William's heart, and on his return he recounted my words to his sister, Zina, and all who heard felt there had been neglect on this matter. Sister Zina asked all who felt like it, to come that night to her father's house and pray for my release. That night I felt as though I knew the people were praying for me, and all grief, sorrow, fear and hardness left me. When Brother William came the next morning to bring comforting words I almost felt I had words of comfort for him.

The mob and militia were waiting for Mormon blood, and it would not do to at once disappoint all their hopes, so I was kept from day to day, even after the General had himself come to see and question me, and once sent for me to go to him for the same purpose, and determined that at the proper time he would provide my release or escape; to which conclusion I have no doubt he was persuaded by my two friends whom the Lord raised up to me in the midst of my enemies. The day after the prayer meeting about the

middle of the afternoon, I was taken from the guard by the aide-de-camp and brought to the General's marquee and alone into his presence. He said he believed I had been well raised and had good parents, and from all he could learn had in every respect been truthful and honest, and that which had been proved of me at Taylor's burning stood much to my credit. He said that he liked my appearance very much, and would have liked me to go and live with him. If I would leave the Mormon faith and go with him, and make my home with him he had every advantage to give me to become rich, and he would see that I would be one of the richest young men of the state. If I would do so, he would give me a pass and furnish me a horse to go direct to his home. I thanked him from my heart, for his words were tender and kind, softened by a power he did not comprehend; but I told him I had parents back in the east, from whom I had till now never been separated, and that if I was ever free again I must go to them, for I knew my kindred were in great anxiety for my safety, and would fear I was dead until they saw me again. He said he did not blame me, and he would take the responsibility to give me a pass, but I must avail myself of the night time to get away, for old citizens around Diahman would certainly kill me if they found I was set at liberty.

About an hour before sunset he gave the pass, and a guard to go with me, to get some items and say goodbye, and especially to inquire where I could find shelter for the night—a few miles from town. He was told of a house four or five miles distant, where I could build a fire and keep from freezing. It was still cold, with deep snow, and I started alone just at sunset, without blanket, overcoat, mittens, or any clothing more than a respectable suit of common thickness and warmth. I had a few matches with which I hoped to kindle a fire in the cabin to which I was directed, but when there found someone had been before me, and had not only burned the wood, but had burned the chinking of

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the house. I sought in the snow for wood to start a fire but could not find any, and for a time did not know what to do, but finally concluded to strike across the prairie ten miles farther, to the houses of some brethren living in a skirt of timber between Diahman and Far West, who had not been disturbed by the mob. To this timber I started, still wading in snow without a path. Late in the night I came to a house, and knocking at the door a man came out, and I asked for a place to stay. He told me I could not get into the house, and showed me the whole floor, to the door, covered with sleeping people. He said there was another house only a mile away, where I could stay, and gave me directions through the timber to find it. I lost my way and wandered for miles through the timber, and returned to the same house. The man then went with me until the path was plain, and towards morning I arrived at the residence of Elisha H. Groves by whom I was kindly received. The house was cold and the floor open, and lying upon only a rug I could not sleep for the cold, which was now fast increasing. Food was exceedingly scarce, and after all the fatigue of the night before, I had but a small breakfast. There was nearly twenty miles of bleak rolling prairie to go over, with deep snow before reaching Far West, the place of my destination. The air was full of frost, and the sun through the mist looked blue and cold, and the wind was terrible and would be full in my face. Under the circumstances it looked like a fearful undertaking, but no alternative appeared. Go I must, so I started with some miles of unbroken snow before reaching the traveled road. The wind blew so strong and steady that much of the distance I had to walk backwards to keep my breath. Thus I traveled until I had got about half way when I became so benumbed with cold and exhausted by fatigue that it seemed I could proceed no farther, without warmth and rest. I was upon a high, bleak prairie, and not a house, tree or shrub could be seen. It seemed that the angel of

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death stood before me, for my heart and hope began to fail me. Yet I did not forget to pray in my heart, and as I looked around upon the snowy expanse I saw just at my left, a little from the road a small deep swale, where the grass stood high and thick above the snow. I thought, "Oh that I had saved just one match last night!" At the thought I felt in my vest pocket and found just one match. With it, through the blessing of the Lord I fired the grass. I inhaled the heated air, and soon recovered warmth, and after a rest the wind was somewhat abated.

I made the remaining distance to the home of my sisters before it was dark. The little swale of tall grass and the one match when I supposed all were gone, did then and have ever since appeared as special providences to preserve my life; and in fact all the providences attending my imprisonment and liberation are ever remembered as the direct hand of the Lord for my preservation, to His own purpose and glory.

I found my sisters, Delcena and Julia, well and glad to see me again, but here I dare not remain. I must go from here by night, for the mobocrats of Diahman had learned of what they understood as my escape, and were now hunting me. Here I found an old associate and fellow apprentice —Arthur Millican—who was wounded in the Crooked River battle, where Apostle Patten and others lost their lives. He was now the husband of Lucy Smith, the Prophet Joseph's sister. He had been in hiding, but was now able to travel, and wished to go with me. Food at this time in Far West was very scarce, a little corn meal, ground by horse mill or by hand. We were obliged to wait one day to get meal to make bread for our journey, as we could not safely approach a settlement. At this time Brother Sherman had gone to Richmond to see the Prophet Joseph, on which mission he took cold, and died in my absence, soon after his return

home. He was a man of great integrity, a powerful preacher and by revelation was called to the Apostleship but died before receiving his ordination into that Quorum.

On the third night after my arrival at my sister's we started, each provided with a quilt, a package of corn bread, with a little boiled beef; and my sister Julia had procured a pint can of honey, which with my young appetite I thought would be so good with our hard corn bread. I often thought of it as we plodded our way over a trackless prairie over which the sun was high and warm, until we came to timber upon the bank of a small creek. There we sat down to rest and eat such as loving hands had provided for us. I thought of my can of honey, and of the pleasure of sharing it with my comrade, but when I opened my pack it was not there—it had been left behind. As I realized its absence, a sense of disappointment and forlornness came over me, and as I sat upon the log I wept and sobbed, just like the big boy that I really was then.

Our destination was Fort Leavenworth, but our course was far around to avoid settlements. On the third or fourth day we arrived at the ferry and crossed into what was then the principal frontier garrison in the Indian territory. We at once went to the chief in command, which I think was General Kearney, and told him who we were, and why we had come, and asked for protection; told him we feared our enemies would come for us. He said if we wished to work for the Government we should have employment, and have his protection. Great was this chance for us; whereas we had been so long hungry, cold, weary and persecuted, here we found every real comfort of living with safety, and good wages, and it seemed in the kindly spirit of the offices, and the advantages offered, that the Lord had opened our way and led us there.

Our work in general was the care and driving of six

yoke of oxen, hauling supplies from place to place about the fort and reservation. Our food was good, and our mess room contained about seventy-five persons, all sitting at the same table and sleeping in the same spacious room at night. Here I began to comprehend more fully the vices of the world: gambling, drunkenness and prostitution were all bare and openfaced, and the Indian women and the negroes were just as common as was the money that would pay them. Yet while we in no way joined in with them in their gambling and carousing, they treated us with respect and often with kindness. Soon after our arrival others came—some for protection, and all to earn means whereby to be better prepared to leave the state of Missouri, which must be done by the first of April.

Among others came my brother-in-law, A. W. Babbitt, and his brother, John. Up to this time since leaving Kirtland I had been passing through continued scenes of exposure and hardship, all of which seemed to develop and increase my physical capacity, and I now stood 6 feet 1½ inches, and weighed 175 pounds. I was not muscular but somewhat nervous and sanguine. I was no bully, in fact, I lived in a degree of fear lest some of my jokes or outspoken remarks might draw me into trouble with some of the hot heads of our mess room, and would try to guard my words and action on that account. After a few weeks there was a discharge of soldiers whose term of enlistment had terminated, among whom was one Orkey, a large, powerful, good-natured German, who was regarded as the bully of the garrison. On his discharge he came directly to the mess room. As soon as I saw him I felt to like him, which, as we became acquainted became mutual. He, like me, was cheerful and jocular, and in that spirit we often played upon each other by words. One evening as we sat some ten feet apart, in bragadocio boasting of what we could do to each other, I felt unusually full of fun. As he dared to "try me on" in any manner, I paused to consider. In a moment, a

feeling I cannot explain enthused my whole being. I sprang to him, grasped one arm under his legs with the other around his shoulder, and lifted him as though but a child. I carried him across the room to his bunk, and raising him high up I let him down with his full weight upon it, when altogether it crushed flat to the floor. He got up, looked at me and then at his bunk and asked, "How could you do that?" But there was no answer I could make to his question. I spoke as pleasantly as I could under the excitement. I said, "We must reconstruct the bunk," after which we got tools and I helped him to do it. But he never challenged me again, and the next morning, as I came in from attending to my team I overheard him telling my messmates that they "had better let that young Johnson have his own way for he was a d——d good fellow anyhow, and no one in that room had any business with him." But I looked at the matter very differently, for in my normal strength I hardly felt equal to a boy, and if it was not from the Lord that the power came to me, I knew not whence it was. I at least had no further fears while at the garrison, of assault from anyone.

About the first of March, after learning of the death of Brother Sherman, my sister's husband, I arranged to return to Far West. On the opposite side of the river, which was over half a mile wide, was a horse I had engaged for the journey, and I must be there to get him and be ready for a start in the morning. When I came to the river it was near sundown and the mush ice was running fearfully. There was but one canoe, and that would cross but the once. As I had the promise of being carried over I stepped in the canoe, when six others came in also, which with the baggage was likely to sink the canoe. The ferryman told us it was dangerous, and some had better get out, but no one woud do so. When the canoe was still her rim was not more than one inch above the water. It was a fearful and almost hair-breadth escape, skulling through the masses of

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floating ice. But we landed safely, and ever since I have felt like holding my breath when the thought of that danger has occurred to me.

The second day after I arrived at Far West and found my sister Delcena a widow, with six small children for whom I must do my best to provide for their removal from the state, as well as for their support, Brother Babbitt and I made a trip to Richmond to learn what we could of the welfare of the Prophet and company, and also to obtain our arms that we had surrendered. Also, to look after the goods shipped before leaving Kirtland as before noted. It was then the time of the sitting of court, and we could not see the Prophet or learn anything satisfactory about the prisoners; and when we went to look for the goods shipped, we found the last of them just being sold under the hammer to pay freight charges. It was a great sacrifice, but the people had no possible means of redeeming them. Some had not come to Missouri, and all were now soon to leave the state, as agreed by treaty with the mob. We went for our arms as directed by the quartermaster, and all were found except the one laid down by myself, which was not my own, said to be the most valuable rifle in all upper Missouri. A common gun was given me in its place which I would not receive. I gave description of the one I had surrendered at Diahman. I saw he did not intend I should get it, and went to his superior and told him I wanted my own gun and would take no other guns. He said, "No," but opened a door into another room into which I followed, and among others I saw my own gun. I picked it up and at once brought it out. He was angry at first, and said it was not mine, then said there had been a mistake made. But I had made no mistake and so kept my gun.

On arriving at Far West, I found my old associate and friend, William D. Huntington, then a bosom friend of the Prophet. We were much together and consequently I was

often at his father's house and in the company of his sister, Zina, and both Zina and her mother were much devoted to their religion. And often at Mother Huntington's did we have the most spirited and enjoyable testimony or prayer meetings. There the gift of tongues came to me in power, and never has it left me. To Sister Zina was both the gift of tongues and interpretation given, and under the influence of our spiritual enjoyment it seemed we formed a mutual attachment, which before I left Far West grew into feelings of reciprocal love, with hopes, which although not realized in full, did not hinder our being ever the warmest and truest of friends.

On the 10th of March, 1839, I was ordained an Elder under the hands of Apostle Heber C. Kimball, who then gave me notice that I would be called to go with him the coming season on a mission to England. Brother Babbitt and myself with all others in Far West were now busy in gathering up outfits to get away from the state, and some had already started. About the last of March, we left Far West to recross the Mississippi and find a home elsewhere as best we might. Roads were bad, with storms and cold weather, but we safely crossed the river at Quincy to meet many of our people, and to find that citizens of Quincy and of Illinois were showing great kindness to the persecuted Saints. Here my sister Delcena with her children concluded to remain until it should be known where the next gathering place would be. Seeing her provided with comforts and home, we continued our journey to Springfield, where my mother and younger children with my two elder brothers, and others who had started for Missouri still remained. We arrived there in the forepart of April, when there was a meeting and greeting, with gratitude to the Lord for having so preserved and brought us together again. I was now twenty-one, with increased health, energy, endurance, and animated with brighter hope than before had ever inspired me, all begotten within me through a tra-

vail of tribulation and sacrifice since leaving Kirtland not more than nine months ago.

In looking back over the vicissitudes through which I had passed in that short period it seemed more like a dream than a reality; and when I think of it all as real, I feel a weight of gratitude to God that I find no words to express.

CHAPTER FOUR

A HOME IN ILLINOIS

I soon took employment with Charles Lamb, wholesale merchant and banker at Springfield. Mr. Lamb, almost from the first, treated me with the greatest degree of confidence, and during the first week in his employ sent me alone on business to Beardstown, a distance of forty miles with a valuable outfit and near $1,000 in bank notes to disburse. I marveled at his confidence, and was careful not to betray it. I soon received a letter from H. C. Kimball saying that I was called by the June conference at Quincy to accompany the apostles on their mission to Europe, and so I applied myself earnestly to save money to be prepared to accompany them.

While in Mr. Lamb's employ, associated with his family, my vanity was at least a little flattered even if I was not tempted by the partiality of a rich young widow who lived with and was a sister of Mrs. Lamb. She was married very young, had but one child, and was the relict of Secretary of State Falguar, who had died the year previous. I had often to attend them in their carriage, the finest equipment in the city, and I could feel I was not indifferent to her. Her little boy just commencing to talk, almost stole my heart whether his mother did or not. She was reputed very rich—a millionaire, and I felt very sure I could win her hand if I would, especially after I had overheard a conversation between her and her sister, who did not appear to favor her partiality for me.

I pondered the matter prayerfully, and I could not but feel that to marry a woman with wealth would be to bring myself to the world, and would keep me from my mission, and if allured away from my calling in the Gospel, then all the new and bright hopes that had wakened within me

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would become a failure. I felt it would be a sacrifice too great even for a lovely wife with inheritance of wealth.

It was now drawing near my twenty first natal day. July 28, and I learned that Commerce, in Hancock County, had been purchased as a place of gathering, and that the Prophet had escaped from Missouri and was then there with many others of the Saints. I knew that the time might be drawing near to leave for Europe, and as I wished to see the Prophet and other old friends at the new gathering place, I left Mr. Lamb's employ and arranged to make the visit. On my natal day, the 28th of July, I started on horseback for what then began to be called Nauvoo, of "beautiful rest," from Hebrew. On my arrival, August 1, I found nearly every one sick and quite a number had died, among whom was Mother Huntington, and both Zina and her father were still very sick. Of the Fisk brothers, three had died and our old neighbor, Capt. B. Brown, had lost his only daughter. Nearly all were down with typhoid or malarial fever which it almost seemed would sweep the place with death, for among all the families of the Saints it was rare to find one who was able to wait upon and care for another.

At this period there were in Nauvoo two young men, physicians from the East, graduates in medicine, Brothers Wiley and Pendleton. They went from house to house prescribing for the sick, and on my arrival, I was drawn in at once to follow them as nurse and care-taker, to administer the medicines, prepare gruel and other food, bring water, make beds, etc. Having arrived on horseback, and the sick being so scattered, I kept my horse constantly under saddle, and when persons were too sick to be left through the night without watchers, I often rode for miles into the country to bring young women. Often did I go for those called the Robison girls, sisters of General Robison and Brother D. H. Wells' first wife. Those people were very kind, and the young women would come alternately as they were needed. In

this way I had spent four or more weeks and had not yet pulled off coat or boots for a night's rest. But I was getting worn out, when on one occasion, in going for one of the Robison girls to come to Bishop Granger's, it being warm, I rode away without coat or vest, and on my return the wind blew, and we were drenched with chilling rain. I felt then that I was "done for," and sure enough that night I took a terrible chill with fever, and lay for a day and a half, most of the time delirious, until Sister Sarah M. Granger, herself sick, got word to Brother Hyrum Smith, who the second day sent me some gruel. In this condition I lay for days, until I procured Sapinton's pills, a compound of quinine, which was now the common remedy. They broke my chill for a time, and I was soon able to walk about, when I was called by the Prophet to his house and requested by him to remain there and take care of myself. Overexertion brought on a relapse, but I was soon up again, and waiting upon the sick. At this time there was living in one of the Prophet's homes, Father G. W. Harris, then, I think, President of the High Council, who had married the widow of Wm. Morgan of Free Mason fame, and who left two children, Lucinda and Thomas. Lucinda, then 16 years of age, appeared to be very lovable, both in purity and beauty, and being often companions naturally drew us together in feeling. The Prophet, seeing our partiality for each other told me to make her my wife, seeming to enjoin it upon me. I at once moved to that object, and found there was a mutuality of feeling between us, and we soon pledged our vows to each other.

The Prophet at this time sick with the fever, chose me as his constant nurse and companion, and I will here say, as a valuable hint to the wise, that the sanitary treatment of copiously flushing the colon with water, much upon the present "Hall System," was about his only remedy.

At this time, with so much sickness and death, a great fear began to prevail, with a desire in some to abandon Nauvoo, and with this feeling President Rigdon was greatly

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exercised, making grave complaints. The Prophet now arose in great power, shook off his own sickness, went to Brother Rigdon, rebuked his fearful and complaining spirit, and told him to repent or a scourge from the Lord awaited him. Those being sick he commanded to be healed, which they were. He then called for a skiff and crossed the river to Montrose, where he found Elijah Fordham, drawing apparently his last breath. By his command life returned and he arose and was at once made whole. The Prophet then visited Brother Noble and other places, full of the power of God, healing the sick, as has been heretofore written in his life, all of which with many other things I know to be true, for I was with him as a younger brother and companion much of the time.

It was now about the first of October. The Prophet was again well. I was at his house again, sick, and it seemed to me nigh unto death, when a letter came from Springfield, to say my mother and sister, Mary, were very sick, and anxious for my return. I obtained more quinine pills, took double doses, and found my fever again broken. I had now been in Nauvoo over two months, had spent nearly all my money, so carefully saved for my mission, had ruined all my best clothing, and of over a hundred dollars, had but ten left. I got my horses, gathered up my things, and in haste, prepared to start. I felt worn, sick, poor, and sad at thought of leaving so many with whom I had so long been in affection. I handed my last bank note to Joseph, and asked him to take out the tithing. He gave me the nine dollars left and as the coin came into my hand he hit it from underneath, and scattered it upon the floor, at which I took hold of him and a shuffle ensued, in which in my weak condition, I came near falling in a faint. He held me up, picked up the money, and kept his arm around me until I was going through the gate a few rods from the door. Then he put his hands upon my head, and blessed me in the name of the Lord and told me an Angel should go

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with me and protect me. This greatly comforted me, for I was very weak and my heart was full. The first night I reached my Brother Joel's near Carthage, where he had been preaching and had raised up a branch of the church. The next morning I started again, hoping my chills and fever would leave me, so I could get home before they should return, but they did not, for I had not gone far before I was taken by a severe chill, followed by a high fever. This so prostrated me that about 4 P.M. I was found unconscious by the roadside by the Prophet's brother, William, and his wife, who were going for wild plums. They took me to their home at Plymouth, and his sister, Lucy, cared for me tenderly, and grieved much to see me, so very sick, start as I did the next day about 10 o'clock. That day I missed my chill, but the next was as the previous, or worse. That evening I found myself in the house of a stranger, who told me that unconscious I was picked up by the roadside.

In this way I got home, and found my mother and sister not so sick as myself, and the kind ministrations of friends was then indeed timely. I was very sick, money gone, clothing worn and spoiled. My mother and brothers after so much sickness, were in poor circumstances and resources limited. Now as to the prospect of filling a mission to England, or of marrying, all bottom seemed falling out, for in my sickness and poverty, I felt myself almost a burden to my friends. While staying for a time at Brother John Snyder's, I was treated with great kindness, but grew much worse. While in the chill that now came every day, spasms in my stomach became terrible, resulting in a fearful hemorrhage of the bowels in which I voided apparently a great quantity of blood. The doctor said if the chills came again I would die, and prescribed India cholagogue in double doses, in half the time named in the directions. I pondered the matter, felt it was better for me to die as I was a burden to my friends, had no money to go to England, and I had been sick so long I almost felt a desire to die. But the

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medicine was got and administered to me by careful hands and loving hearts. Two days passed and the chill and paroxysm did not return, and the hemorrhage ceased. I was soon able to walk and life began to look hopeful again, and soon came Apostles Brigham Young and H. C. Kimball on their way to England. Both had left homesick, were still unfit to travel, and had left their families in great poverty at Nauvoo, but when they saw how sick I was, and without money or suitable clothing they did not urge me to go but left it to my own faith and desire. I much wished to go but was so diffident, had no missionary experience, and fearing they would feel me a burden I had not faith enough to start. They told me to take a mission east as soon as I was able and this I felt determined to do.

CHAPTER FIVE

FIRST MISSION

It was now February in 1840. I was just able to be at a Sunday evening prayer meeting at the place of my residence, where I said I very much wished to get a conveyance out of Springfield, and that I would start if anyone knew how I could get one day's ride. James Standing, father of Joseph Standing, the martyr, said he would take me in a sleigh as far as the snow would last, and that he would be ready to start on the next Tuesday. I was yet too sick to sit up long at a time, and unable to walk more than a few rods at most, and had hardly yet attempted to speak in a prayer meeting. The devil said, "You cannot go, it will be suicide, you cannot preach and you will die in the street."

But courage was given me, and Tuesday found my few articles of clothing packed with a few books, in a valise, and some kind friends made me a bed in the back of the sleigh, and as I started my brother, Joseph, and some others made up a purse for me, of I think, $12.50, which was all that I had. I have often thought of the strong feelings that at that time came over me. I felt I had been dependent on my friends, and that they had enough to bear without being burdened by me, and that if the Lord did not care for me now I would care nothing for myself. While my hopes were small, I would not be governed by fears; and my mother, living a little out of town, was hardly aware of my real purpose until I was gone. On the following Friday we arrived at Paris, one hundred and ten miles, and my health and spirits had in some degree improved. The snow was now gone, but the mud was deep in its place. Here I was left, and here now was a test of fortitude and perseverance that may find few equals.

Only twenty-one years of age, I was alone, sick, and among strangers without money, the mud deep, weather stormy, without education or mission experience and bashful beyond the power of words to tell. Yet I did not wish myself back. The Lord had brought me carefully through an experience calculated to teach me that it would not do to depend upon my own wisdom and strength, and as for my own capability, it was really as nothing, and if the Lord had ceased to care for me I was of little worth. I told the Lord I had taken that mission because I was told to by His servants, and if there was anything a poor ignorant boy could do to please Him I was willing to try and do my best, but if He left me alone I was certain I could accomplish nothing. These were my feelings as Brother Standing turned his sleigh homeward through the mud in one direction, while I with my valise and a stick in hand slowly moved in the other pouring out my secret feelings to the Lord as I went.

I had forgotten to say that the fall previous, while I was in Nauvoo, Brother A. W. Babbitt with my sister had left Springfield for the Eastern states on a mission, and on passing through Indiana had stopped for a season at Pleasant Garden, I think in Putnam County, and had raised up a small branch there, of which I had learned, and I now had it in mind to reach that place.

My first day's travel after my adieu to Brother Standing I cannot quite remember, but I think it was seven miles, but remember distinctly my surprise, almost amazement, at its number. The kindness of Brother Standing and his self-sacrifice in bearing all expenses of that trip I can never forget. Just the distance from Paris to Pleasant Garden, the number of days it took to make it, I cannot now clearly remember, but I do not forget that through its whole distance it always seemed that the Angel promised by the Prophet was with me to open my way to make for me kind friends whenever I needed them. At Pleasant Gardens I

found a Kirtland acquaintance in Brother Jonathan Crosby and family, who, together with Brother Ross R. Rogers, his business partner, were in the cabinet-making business. They gave me a pleasant welcome, but soon after my arrival I again took the chills and fever. I was kindly cared for and nursed by Sister Crosby, whose kindness, with that of her sister, wife of Addison Pratt, I will never forget. I was soon again able to be out, and as it went abroad that another Mormon Missionary had come, I was invited to many places to visit and to preach, which, as yet, I had never attempted in public. So long sick, I was still feeble, and the chills still following me, my body was weak indeed, but my visits among the people had made them anxious to hear me, so I forced myself to the issue and when the congregation came I opened the meeting as best I knew how and arose with my eyes shut and commenced to talk. The spirit to talk came upon me and I preached one hour and a half as I was told afterwards, with my eyes tight shut, and this habit tried hard to follow me, and it was after many attempts before I could look upon a congregation when preaching. A number now came forward for baptism, and here I baptized my first convert. I now had calls to preach from many directions, and I was gaining in confidence and felt blessed in my labors, with the spirit of my mission. But unexpected events drew me from this field of labor. In the Church here was Dr. Knights, an old resident, an eminent physician, a man in the highest esteem through this whole region. In early life he had come as a pioneer to the country. He had an extensive medical practice, and owned a large body of choice lands on Eel River, and had returned to Virginia and married a young and beautiful lady. Previous to this he had taken a poor young man named Shepherd as a protegee, gave him a thorough medical tuition, and after his marriage made him an equal partner in business. The old doctor was very devoted to his young wife and his two little sons, and to give himself more fully to their so-

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ciety he gave up principally his medical practice to the young Doctor Shepherd who rapidly grew in prestige and medical skill, and was soon upon the top wave of popular favor. From this eminence, to which his more than friend had elevated him, he descended with a treachery most ungrateful, and more deadly than the serpents face. Dr. Knights now found his idol was broken, for upon her death bed his wife had acknowledged that by the young doctor she had been seduced and he dishonored. He waited until his wife was in her grave and then with a short club in his hand he went into the office where sat the young doctor by the table. He closed the door, turned and took the key, stepped to the table saying he had come to kill or be killed, and told him the reason why. The young doctor grasped a pistol which was knocked from his hand, and he was beaten upon the head until he lay apparently dead. The old doctor then went out, locked the door and threw away the key. After a time he returned, looked through the window and saw his victim crawling around as if seeking to get out. He then procured a double-barreled shotgun and through the window fired two loads of buckshot into his neck and shoulders. All this did not kill him, but he got up and crawled out of the window, and dragged himself into the hotel across the street, where I slept. In the early morning I was awakened by the great excitement caused by the assault. All the physicians of the vicinity were called, and found his skull badly broken, but his brain not badly injured. They took out many pieces of bone, in my presence, put in a large silver plate, put back the pieces, sewed up the scalp, and within a few days he appeared convalescent. But the case was wonderful to all, and that Dr. Knights did not attend the young doctor in his terrible condition was a wonder greater still, and when asked why he did not attend Doctor Shepherd, he simply told them to ask Shepherd for he could tell them who was his enemy, and the reason

why. Considering the doctor's great bereavement in the loss of his wife, I called at times to console him.

I felt small in view of his age and profession, but I regarded it as a duty of my calling, as he was a member of the church. He was greatly bowed in spirit, and my words impressed him to turn his heart towards me. At one time he asked if I walked to my appointments. I said I did, and he told me to meet him next day at his plantation a few miles distant and he would furnish me a horse to ride. I went, he sent for his band of horses and told me to take my choice. I chose a fine young horse just broke to ride, and he gave me money to buy me a saddle and bridle. So here I was raised almost as rich in feeling as a Lord. But I did not forget whence blessings come nor forget to show my gratitude to the hand that gave. And now in visiting him I saw there was something I did not comprehend. But the Lord gave me wisdom and discernment and I was so led in conversation with him that he soon unbosomed his whole soul to me, and told me he had yet to finish the job and kill his enemy. Here came a test of my influence to restrain him, and I confronted him at once upon the subject. I told him the Lord had delivered his enemy into his hand, he had had every chance to kill him that the Lord was willing to give, and that as his enemy was by a miracle saved from death he must now leave it in the hands of the Lord.

He was of the hot southern blood, and would seem to agree when talking with me, but by the next visit would have returned to the same feeling and determination as before. It was now said the young doctor would recover. This so wrought upon the old doctor, that I saw something must be done to deter him; otherwise he would walk into the sick room, and kill him, even should a multitude be present, for he cared apparently nothing for his own life. Only one idea enthused him—to kill the young doctor—all else was swallowed up in that one desire. What now

should I do? I must save him from himself. To me there was a horror in the thought of his killing the miserable creature. I felt he would not again be justified and as he had become a dear friend, and was kind to me, I must not lose my hold upon him. I must save him by saving the young doctor. I prayed, and a thought came to me, which I quickly acted upon. With pencil I wrote in letters like print to Dr. Shepherd telling him he must leave there without delay or die. I slipped the letter under his door at night. He found it in the morning, and the whole country round about became a ferment. A strong guard was placed around the young doctor, and every man in the vicinity was required by a public vote to come to the justice of the peace and make oath as to whether he had any knowledge of the writing or its writer. Every name was taken and every man was sworn but myself, the one who wrote it. I was not suspected of having anything to do in the matter. Dr. Knights saw himself foiled; he could not approach his enemy, being now suspected by the friends of Dr. Shepherd, and at the time it seemed as if Dr. Knights would go wild.

About this time I learned that Brother Babbitt and my sister had returned from Philadelphia, where he had been laboring with much success, and were for the present in Kirtland. Dr. Knights' conversion being the fruits of his labor, of course he was held in high esteem. The thought came to me to urge Dr. Knights to go at once to Kirtland and find Brother Babbitt. At first he could not consent to abandon the great and only object of his life. While holding up to him the higher obligations of duty to his little sons, he would seem nearly convinced, and turned from his object, but on my next visit, he said if I would accompany him he would go, but not by public conveyance. He would provide a horse and buggy, and we could go where and when we pleased. If I should consent to go, my air castles would fall to the ground, for in the vicinity there appeared to be a broad field for labor, and I had now a fine horse and outfit,

and could perform a mission here, and do a good work, and return to my mother and kindred; and to her that the Prophet had given me, who when I left appeared to love me. It seemed the Lord had another purpose, for just at this period I received a letter from her, saying, that as I was now gone and not knowing when I would return, her mother wished her to marry another man. Following it came a letter from my friend, D. Huntington, saying my Lucinda had through her mother's influence married a licentiate by the name of David Smith. Those who in early life have been too roughly awakened from a dream of happiness need not be told of the influence of such a disappointment upon an organization like mine. I concluded to go with the doctor, and felt that in leaving, my way might open into a broader and more distant mission field. I filled my appointments while the doctor was arranging his affairs, turned my horse back into the band from which I took him, and was, with all my idols broken, ready for a start.

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I think it was now about the middle of July 1840, and the doctor not wishing his leaving to be public, met me in a neighboring town. I found he had an outfit fit for princes, and we started on our journey eastward. The distance to Kirtland I think was over 400 miles and it took some two weeks to make the trip. Where the doctor was known I was at times asked to preach, which I did.

I had always to watch as well as pray, for at times the old influences would be strong upon him that I was compelled to dog his very steps. Once he slipped from bed before I awoke, and I found him getting into the stage as it was starting. I pulled him from the steps of the coach and after his anger was appeased I asked him what was his idea in leaving me with his outfit and trunk, in which I knew was much money, what he would expect me to do with it or with myself. He said if he left me by no means to turn back, that all he left was mine. But had it been a thousandfold, the

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influence of money could not tempt me to loosen my hold upon him to keep him with me.

On our arrival in Kirtland, and in company with Brother and Sister Babbitt he began to greatly improve in spirit and feeling, and had no desire to return to the west but rather to go farther east. He said he would like to visit Canada, and asked if I would go with him. He also invited Brother Babbitt and my sister to go. In this I felt there was a purpose, and that if I went to Canada I would remain there to continue my mission. As Elder Babbitt had labored in Toronto, raised up a branch, and still had friends there, he was quite ready to go there. And so, after visiting my father and my sister, Almera, who had married a man in no way worthy of her, we enjoyed ourselves here a season, and then started as the doctor's party, he bearing all expenses, went down the lake to Buffalo, visited Niagara Falls, then went to Toronto and visited, where I found an apparent opening for preaching. When the doctor had tarried long enough in Her Majesty's Dominions, and was ready to return, I had concluded to remain and see if a field of labor would open for me in that land.

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They returned and left me alone among entire strangers, over a thousand miles from home, on foot and penniless. It was then the rule to travel without purse or scrip and if the doctor offered me any money I had refused it, for I felt I had been a great expense to him. I was too simple hearted to think of what, by the blessing of the Lord, I had done for him. They returned to Kirtland, took with them my sister, Almera, and started for Ramus, twenty miles east of Nauvoo, where my mother and kindred then lived. The doctor went with them, seemingly cured of his mania for the young doctor's life. But what a reverse to my fond hopes! I must not reflect upon it, but move towards an opening for usefulness, and make friends by preaching the gospel, for I now felt friendless and desolate. My anxiety for the doctor had filled me with care, and had so completely absorbed my thoughts that they must now be whipped back to the spirit of my mission. I soon realized that instead of being in a new and fresh field of labor I was in the stubble field, already harvested by older and more experienced elders, such as Parley P. Pratt, J. E. Page, A. W. Babbitt and others, and at most I could be but a gleaner. A few at Toronto, who had friends at Nauvoo, invited me to call upon them, and others, from a desire to learn particulars of our persecutions, etc., but no opening appeared for preaching. In a few country places I found openings to preach for a season and in Union District, some miles north of Toronto I preached for quite a season and was kindly treated by the people, especially those at a large farm home near by. Here I preached twice a week to large congregations, with good liberty, and perhaps began to feel a degree of self importance not approved of by the Lord.

At this time the prophecy of Daniel would be the subject of my next discourse. I had not yet learned the admonition of Paul "Let him that thinketh he stands take heed lest he fall." It had never yet been forced upon me, but it came, nevertheless, and left a lifetime impression upon my mind, for at the time appointed a large and expectant congregation filled the house. With a degree of self-confidence I went to the stand with a feeling akin to exultation in the large congregation, and in what I felt so sure I should be able to say to them. I opened the meeting as usual, took my Bible and began to read from Daniel, but the scripture that had before seemed so full of light was now dark. I turned to others, but all were dark. The light of the Lord had left me, and I stood there alone before that large congregation, alone in my own strength, and in my nakedness I almost felt a horror of myself. I stood there speechless, and mortified. And oh! the sense of ingratitude to the Lord that came over me. To think how He had helped me, and that all I was

He had made me, and now I stood there in my own strength, and was humbled in the dust, with a feeling that the ground under me ought to open out and let me down out of the sight of all. The flood gates of my heart broke, and I wept. The congregation sat silent, and I could feel their pity. The thought came over me to be honest before God, the people and myself, and confess all before them, and as I opened my mouth, my speech came to me and I asked them if they had not often heard me speak to their understanding and edification, and if I had not always told them I was but a plow boy sent out like the apostles of old, to preach by the inspiration of the Holy Ghost, and that without it, I was nothing, as was now proved there before them; that for some cause known to the Lord, His Spirit had left me, and they now saw me in my own strength, in which I could do nothing. I said, "As you have come out today only to be disappointed, perhaps you would not be willing to come again." But I saw they believed me honest, and I said, "If you will allow me to have another appointment, rise to your feet." When all the congregation rose, I said I would preach again if the Lord would help me, at the usual time, and dismissed the meeting. A feeling of kindness pervaded all, but oh, how small I felt. I prayed the Lord to forgive my great ingratitude, and I would try forever more not to forget how dependent I was upon Him. To this day I have retained a lively remembrance of the experience.

At the next meeting, when the Lord had forgiven my sin and loosened my tongue, the people felt that the "Boy Preacher," as I was called, no longer needed their sympathies, for there was a power greater than theirs that accompanied him.

In this place it seemed there were those who believed, but none came forward for baptism, and I often caught the idea that I looked too young and feeble to baptize anybody. I was very thin, much afflicted with pain in my side, and

at times I seemed to lose all care for my health and life, and would sometimes stand three hours in vehement speaking to a congregation. I wished to bear my testimony, and felt that I could not die in a better cause, and that it was the Lord's business to keep me if I was of any worth to Him. But some of these ideas were the fruits of my sorrows and of my youth, instead of the wisdom that age and experience bring.

From this place I proceeded north to South Gilensburgh, where I was invited to preach. Here I found Brother Joseph Pegg and his wife who had for a long time been members of the Church. He was a well-to-do farmer, somewhat married to the world, while his wife was a younger woman of high spirit and talent, who wished to gather with the church. Her warmth of feeling for her religion made her very kind towards me, which appeared to offend her husband. After remaining there a few days in poor health I went into North Gilensburgh, upon the shore of Lake Simcoe, at the house of Father Draper, who soon believed, with all his house, but like those of Union District, they seemed to feel that I was too young and feeble to be trusted with their baptism. My constitution seemed terribly broken and I was often told I would not live to return home for I seemed to be declining with consumption, which in no wise deterred me from filling every appointment to preach, and striving to fill my mission.

At one time on my way from Brother Peggs to Lake Simcoe, feeling a little weary, I called at a nice log cabin, and told the lady of the house I was a preacher of the Gospel, and was going to an appointment and had called to ask for a lunch and a few moments' rest. She seemed pleased, and at once set upon the table in nicest order and delicacy, the simple fare of the country, and said, "I gladly give you the best I have. If you are a servant of God you will think it good enough, and if you are not, it is too good." I said her food was excellent, but her sentiment was better, and

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I thanked and blessed her for both. And this was the only time through all my mission labors that when alone I asked for food.

I will relate here an incident which occurred in relation to the gift of tongues which came to me. In this vicinity there were many Indians on an island in Lake Simcoe. The government had colonized a large tribe and they were scattered upon the borders of the lake. Upon the lake shore near Father Draper's grew beautiful broad-spreading cedar trees, with branches so low and broad that they appeared almost like a canopy or tent, and the Indians often occupied this as a summer resort for fishing, etc. One morning while taking my walk among these trees I came upon a number of Indian families encamped. I found one Indian who could talk very good English and was quite intelligent. I questioned him in relation to their traditions of the past, and of their hopes of the future. At first he did not seem disposed to talk, but seemed willing to listen. I commenced talking to him of their forefathers, when the Spirit came upon me, and I spoke in their own tongue. All the Indians came running to me, to listen with glistening eyes and great attention through all my talk to them. When I ceased, the Indian with whom I had been talking said, "You talk good Mohawk, and we all understand." This was manifest to me, the Spirit of the Lord rested upon them, and they would now tell me anything I wished to know pertaining to their religion. I learned that their hopes of the future were almost identical with our own, and they realized that because of wars and wickedness they had been cursed, but that through the ancient fathers it was promised that the power of their enemies should be broken, and a great prophet or prince would be sent to them by the Great Spirit. All of this was in the highest degree joyful to me, for I felt that I had been led to them to bear a great testimony to these Lamanites, that would not by them be forgotten, and that it would live in the hearts of their children.

The summer season was now closing, and I felt impressed to leave this cold climate, and return homeward as my way might open before me. I had preached much and borne a faithful testimony, but not one had I baptized; and now, over a thousand miles from home, I must perhaps go all the way on foot, if I lived to return, with health so poor. People had treated me kindly but I had only enough money to buy a few needed things for comfort, and to pay my passage across the lake.

Near the last of October I left Lake Simcoe and at Brother Pegg's found domestic trouble. Sister Pegg had learned of my starting homeward, and greatly wished to accompany me to Nauvoo, and would if I had permitted. I sought to console her with the hope that her husband would go in due time. But in that I was mistaken, and I have since felt a doubt as to the wisdom of my advice in a matter of that kind. She was his second wife, with two small children, while he had a grown daughter and children older, and he no doubt apostatized.

She with her children might have filled a useful career, and at that time having means in her own right would have opened a way for my direct return home. But the Lord had another path in which to lead me. While here a brother named Archibald Hill came to me with some others, from about sixty miles distant near Lake Huron to get counsel in relation to delusive spirits then manifest among them. In these matters I had been taught and gave them keys by which to know them, and they returned, profited by their visit. I felt sad to leave Sister Pegg, who had been so kind to me, and I have always wished to see her gathered with the Saints.

I left Canada about the middle of November and made my way as best I could on foot in the direction of home, when I arrived in Buffalo, oh! how I wished for means to pay my passage direct to Kirtland, but such was not the lead by the unseen hand, there was another path marked

out for me. I was now less than fifty miles from my native place, and although I had visited it once since leaving, I was then but a lad, and now I might bear a testimony of greater weight, and perhaps one would embrace the truth. In this hope I made my way to Fredonia, found many glad to see me; and the people, from a feeling of old-time friendship were willing to hear me preach, but could not be awakened to any love for the gospel. When told again that my sister, Nancy, was healed, they thought some natural cause had produced the effect. As she had since died, if it *was* a miracle, why then had she died? Why was she not again healed? I bore to them my last testimony and left them, some of my old friends giving me a pittance to help me on the way, which was now cold, snowy and weary. I went back first to Kirtland, and then on to Nauvoo, the home of my kindred.

But the Lord had his own way, for when I came to Erie County, Pennsylvania, I put up at a tavern, and as I had traveled all day in the snow, and was very tired, I was just going to bed when it occurred to me that before I left home Colonel Harmon had asked me to call upon his friends in Erie County, Pennsylvania, if I ever went there. I had my slippers on, my candlestick in hand to go to my room, when the door opened and a man covered with snow came in and stood by the fire. Almost before I thought, I asked him if he knew any people named Barnes in that region. He said, "Yes, and you can go there right now if you wish to see any of them." I told him no, but their friends in the west wished me to inquire after them, and when I told him the names of their friends he was still more solicitous, insisting that I should go with him, and something said, "Go." I put on my boots, got my valise and rode eleven miles through the storm to the house of my companion, who was himself one of the Barnes. One of his sisters then living with him was a member of the Church (Huldah Barnes) and afterwards was sealed to President H. C. Kimball. When

we arrived about 11 P.M., he told her he had a Mormon elder, cold and hungry, and although a large corpulent woman, her steps were nimble until all my wants were supplied.

The word at once went out that a Mormon elder had come, and all appeared anxious that I should preach. I did so the next day, and the day after I was taken by others of the kindred to Union district, where I commenced to preach to a large congregation, and from there to a larger still. Here now a wide door for preaching was opening to me, but the enemy was not asleep. Soon the priests were out, came and filled the stand without invitation, with full expectation to overawe and squelch the Mormon boy. I opened the meeting, and arose with very bashful and boylike feelings, and commenced to apologize for my youth, want of learning, etc. Just then at a point farthest from me in the congregation, an old man arose and said, "Young man, he that is good for excuses is good for but little else." Instantly the words of Paul to Timothy came to me, "Let no man despise thy youth." And those admonitions to me were never needed again. I spoke upon the Book of Mormon and the second coming of Christ with good liberty, after which Rev. Jesse E. Church, a great and noted preacher, arose and gave out an appointment to preach the next evening; said he would down all this Mormonism; that he had once challenged Sidney Rigdon, who would not meet him in debate. The next evening I attended his meeting, and made appointment for the next night, which was again crowded. He then appointed his meeting in his own neighborhood and I heard him again, gave an appointment for the next Sabbath at the same place, at which I invited any present who wished baptism to arise. Seven of his own members arose, and repairing to the creek and cutting through fifteen inches of ice, were baptized by the boy for whom he had shown such contempt. Among those baptized were some of the family of John Spaulding, brother of Solomon Spaulding of the Spaulding Manuscript story. This story, with every

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other previously invented, was paraded to defeat the Book of Mormon, and it should be remembered that in this vicinity lived Solomon Spaulding, and here he wrote "The Manuscript Found," which his brother, John Spaulding, publicly denied as being in no way possible connected with the Book of Mormon. After this, the great Jesse E. Church, as he was termed by his admirers, was silent. Instead of squelching Mormonism, and the Mormon boy, he had squelched himself, and few were left to follow or honor him.

Here lived Washington Walker, a Universalist, who took me to his house and made it my home while I remained in that country, often taking me in his sleigh or carriage to my appointments.

He was a gentleman of culture, but of few words. At this time his sister, an eminent Presbyterian, came from Erie City to visit them. They took her to my appointments to hear Mormonism in which she seemed to take a lively interest, and on one occasion said there was one subject that greatly interested her, on which she wanted light, and wished I would make it the subject of my next discourse. This was "Foreordination" or "Election and Reprobation." If she had struck me with a club I could not have felt more stunned, dazed and foolish. I felt that I must comply with her request, but how? In preaching the first principles of the Gospel, the Second Coming of Christ, the gathering of Israel, Book of Mormon, etc., I was perfect, both in the letter and in the Spirit, but what did I know about Predestination? I did not know its definition, or meaning, nor of Election and Reprobation. And I was expected to preach upon that subject. How could I without one gleam of light or some key of knowledge to inspire me? I searched the scriptures and prayed, but no light came to me. The subject occupied my thoughts, and "foreordination" rang in my ear like a funeral knell. I wished to make excuse to the lady, but how dare I shrink from my calling? Had I not professed that my capability to teach was from the Lord,

and could I say I was not prepared? But oh, how dark it all was to me!

The day of meeting came. The hour was fast approaching, and the thought almost took my breath. I had not eaten, I had not slept, for Predestination had occupied my thoughts night and day. I did not fear for myself, but for the great cause to be dishonored, perhaps by me. But the hours would not wait, the congregation had assembled, the house was full, and my feelings almost as dark as suicide. I opened the meeting, arose, and mechanically, without a thought as to what I would read, opened the Bible and saw the first chapter to the Ephesians and read, "We were chosen from before the foundation of the world, to the adoption of children by Jesus Christ to the praise and glory of God." Here now was the key of knowledge, and with it came the light of the Lord to fill my whole being. The visions of heaven were opened before me. I saw that all intelligence moved to the accomplishment of objects for their own greatness and glory, and to that end the earth was made, not upon the principle that nothing had put forth to beget something, but from matter as coexistent with spirit. I saw that the spirits of all men had been begotten and that they were the morning stars that sang together and shouted for joy when the foundations of the earth were laid, for they saw that upon the earth they would receive tabernacles, through which they, like the Elder Brother would "descend below all things to arise above all things." And that as He was foreordained a Lamb slain for sin, also was it foreordained that man should sin; for if sin had not come there would have been no death, and without death no pain, sorrow and suffering; and without these there could be no joy and happiness; for as light is comprehended through darkness, so pleasure is bought by pain, its opposite. I saw that there is opposition to all things, and had there been no element of death there could have been

no increase of life, "that man sinned that man might be, and that men might have joy," after tribulation.

All these ideas, and many others I presented and elucidated in a discourse delivered in a vehement and powerful manner, of over three hours' length, while the congregation sat as if riveted to their seats, and not a move did I notice from the time I arose, until I took my seat, and even yet all sat still as if in a maze.

But though all seemed to wonder, the marvel of no one could equal my own. To me it was as though from Egyptian darkness I had been suddenly brought into the light of the sun. The heavens had seemed opened to me, and of all I was the one most instructed. I knew it was all of the Lord because I had not desired the light for my own praise and glory.

An old Methodist preacher came to me at the close and said, "My young friend, you have taken us beyond all of my comprehension but I cannot gainsay one word." The lady left the next day, seemed very thoughtful, and treated me with the greatest respect, but she was of wealth and position, and I thought was sorrowful that all the great things she had learned were through so low and poor a people as the Mormons.

About this time Mr. Walker asked me to go with him to the city of Erie for a sleigh ride, which I did, and found a Methodist revival going on. His business was at the publishing house of the Universalist Champion Spafford, noted for great learning, and as we came into his large store, we found him and a Methodist priest in earnest debate on Bible doctrines. The room was full of people, and all were eager to see how it would end, or who would first "back down," as they termed it. And it was proposed by spectators that the first one to draw out from the discussion should "forfeit a shilling." The Methodist had already become restive, and wished to get away, and drawing nearer and nearer the door, finally took his hat from the counter and slipped out. I

sat in the corner with cap pulled low over my face and listened to Spafford's remarks of self flattery as to the ease with which all advocates of future reward and punishment could be defeated, until at length I asked if I might ask him a few questions, saying, "You might ask me afterwards as many as you please." He said, "Certainly, ask as many as you like."

"I wish," I said, "to know if your religion is all reward in future life, and no punishment." He said, "Yes, all is reward in the after life." I continued, "You believe the last fixed state of man is better than this earthly state can be?" "Yes," said he, "the last state of all mankind will be better than this state can be." I then quoted to him the words of Jesus, "When the unclean spirit is gone out of a man," etc. and its return, "the last state of that man is worse than the first," and also II Peter, 2nd to 20th verses. He stopped as though he had struck a sawyer, waited a moment, and all saw he was beaten, and raised the same shout to him, to pay the shilling. He then came to me pleasantly, asked my name, who I was, what was my religion, etc., wanted me to stop for a week with him, found I was a Mormon, and insisted on my staying to preach. But I had appointments, and the city of Erie had been harvested by greater minds long ago, and I must return. When I left he forced upon me books to peruse, which I returned without reading, and I have never seen him since.

For some weeks after my arrival in Erie County as a rule I held meetings somewhere each day, often preaching two and at times three sermons in one day, which in general were from two to three hours in length, and the time I occupied at that period in vehement speaking seems now almost incredible. Besides this, where I stayed people would keep me talking often long past midnight. Often I was admonished by those who listened to me that I was killing myself, for the great exercise of mind so impaired my digestion that I could not eat. One cooky crumbed into my

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coffee in the morning was my breakfast, and the same, or a fried cake with tea was my supper for weeks. I was very thin and pale, but full of spiritual life and abundant energy.

With the most of the people it was the excitement of novelty. Their preachers had killed their own influence, and now they wanted someone to follow. It was not really the truth they were after, it was the sensation of something new, and as it drew towards springtime the calls for preaching began to die away. There was a general desire for me to settle there, and preach for a good salary, which all parties would contribute to pay, and give me a good support; and like the devil upon the mount I could have all the world if I would turn away from God and duty. But I knew it was a trick to flatter my pride and to lead me away.

My time now was not so occupied in preaching and my strength and appetite began to return, and being now much at home, I assisted Mr. Walker in his store, and also obtained material and made through the summer a few sets of harness, with trunks, saddlery, etc., but I could not resist the feeling that such occupation here was beneath my calling. Learning that Brother and Sister Babbitt with my youngest sister had returned to Kirtland, Mr. Walker kindly offered to take me in his carriage to Kirtland on a visit, which he did. Soon after our return they came to Pennsylvania to see me, to induce me, if possible, to return with them which I soon arranged to do, and left for Kirtland, where Brother Babbitt was then residing. I soon obtained means to start a small business in saddlery in Kirtland.

CHAPTER SIX

THE CHURCH GROWS

At this time my home was with Mr. Babbitt, with my two sisters. Closely associated with my younger sister, as a student in the Academy at Kirtland was a young lady, Melissa B. LeBaron. She was an orphan, and in appearance, education and ease of manner, had no equal in the vicinity, and it was said there was a money legacy due and waiting her claim in a Rochester, New York, city bank. After making her acquaintance I perceived my society was not unpleasant, and as I was then highly respected as a successful missionary, and she, a young heiress, beloved by all who knew her, my friends hoped we would make a wedding to please them as well as ourselves.

It had been constantly before me that I should return home to the Church and my home in the West. I now applied myself earnestly to obtain means for my intended journey. Quite a large Branch had again been organized in Kirtland, and Bishop G—— had been sent East by the Prophet to raise means to pay for lands that had been bought at Nauvoo, and so brought his family back to Kirtland. He was a man of eminent capability, but had suffered greatly by intemperance, which habit, after obtaining money, overcame him again, and so the money was squandered. He took dropsy and soon died.

Isaac Galland ?

See DHC 4:485, 499-500

Brother Babbitt had started quite extensively in merchandising, and Brother W. W. Phelps being there, it was designed to publish a paper. In fact, quite a feeling began to arise for again settling at, and building up of Kirtland, and for a time all appeared hopeful for a home and a business future to those whose duty, privilege or choice it was to stay there. But to me it did not seem like a home for the faithful and true Latter-day Saints.

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I was now often in the society of the friend and associate of my sister Melissa LeBaron, "the heiress," as she was called, and I saw she was not averse to me, and I could look upon her with a feeling of pride. I felt attracted toward Melissa LeBaron, and as this feeling grew, it drew us naturally more together, to become better acquainted. Here was one the Lord had placed right before me, a young lady of culture and refinement, and a good L. D. Saint, who was ready in the coming season to go with me to the gathering place of the Saints. I knew the Lord had proved me in virtue and honesty towards those whom I had loved, and I could feel that He had brought her there for me, and I was just as certain what her answer would be before, as I was after I asked her to be my wife. It seemed to me the Lord had remembered that whatever I had earned I had cheerfully contributed, in assisting his Saints from Missouri, and in caring for and supplying the sick at Nauvoo, as also those of the Kirtland Camp.

I had now been two years on a mission and was returning home poor, and now the Lord had brought to me one that had enough to pay for all these sacrifices, one who seemed pleased to lay all down at my feet.

HFJ 25 Dec. 1841 CO Melissa LeBaron

On Christmas day we were to be married, and so many were our friends, and such the interest taken in preparations that one might have thought it was everybody's wedding, instead of that of an unpretending and humble couple.

We were married by Brother Babbitt in the house in which the Prophet lived in Kirtland, and all its rooms were crowded. The only thing worthy of note, besides festivity and general mirth was the division of the company into separate rooms. The married people claimed us now, which was disputed by the unmarried, who insisted, that as bride and groom we still belonged to them. Each party laid hold of me to make good their claim, and before they knew it they had pulled me speechless, and really came near killing

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me with their kindness. So we were at liberty to enjoy, and be enjoyed by both as suited us best.

About this time it began to be understood that the policy of again building up Kirtland was not approved by the authorities at Nauvoo, and soon came the revelation in which the Lord speaks of his servant, Almon W. Babbitt, as "making a golden calf" at Kirtland. So came to an end the hope of remaining there, and business of course must go down, as those who were true Saints would soon gather to the West. Brother Babbitt now saw that he would be broken up in business. He felt hurt by the rebuke in the revelation, and he was in great temptation to complain, and to turn his heel upon the Prophet. I now saw it wisdom by every influence to keep him from an unwise step and induce him to return to Nauvoo. He had bought many notes and claims against the Prophet or the church, and with these he might be tempted to do a great wrong to himself; and such was my love for him that I felt to make any sacrifice to promote his love for the gospel and his fellowship in the Church. He now began to study law, wishing me to do the same, and proposed that we buy together a small law library. I consented, that I might be the nearer to him and better able to hold an influence over him for his own good. As myself and wife had to make a visit to her native place, Leroy, and go to Rochester to obtain the money due her, we invited Brother and Sister Babbitt to go with us. Obtaining a carriage and outfit we left for the east about the last of January to visit our friends and preach, as opportunity might open on the way.

D&C 124:84

On application for the legacy due my wife, it was found that through an order from Brother J. L. Holman, her guardian, her interest money to the amount of some four hundred dollars had been drawn by Bishop G. Miller, besides household goods of much value, left her by her mother, all squandered by him in dissipation, leaving only the principal, which we obtained.

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But while Brother G. possessed eminent abilities and was beloved and trusted by the Prophet, yet the way of the transgressor is hard, and today there is not a lineal representative of his in the Church.

About the time of his sickness and death a spirit of fanaticism arose and formed a party, who adopted him as its oracle, and almost as their God; claimed he had revealed to them the celestial law of marriage. Some of them being of the respectable and more wealthy class, I was induced on one occasion to attend their meeting, and being astonished at their doctrines I rebuked the spirit they were of, and by prophecy told them that without speedily turning from it, they would become disgraceful maniacs upon the streets, which proved more than true, as the same week men and women of previous respectability were now in free love, disgracefully and insanely mixed up in the public streets—apparently a trick of the devil to forestall with disgrace and bring contempt upon a sacred and holy law that the Lord was about to reveal through His Prophet in Nauvoo.

Brother Babbitt had now concluded to close up business in Kirtland and return west as soon as he could do so, to facilitate which I advanced money to pay his pressing liabilities, and while he would go east we would start west with suitable outfit, accompanied by his wife, my father and younger sister, and he, coming by water, would meet us at Nauvoo, bringing from Cincinnati and St. Louis goods to start business in merchandise.

We left Kirtland the first of June 1842 and with the beautiful weather and good roads, we had hopes of a safe and pleasant journey. But our animals were young and spirited and we had need both to watch and pray, for we were often in great danger. An incident or two I will relate to show that the Angel promised was always near. Soon after our start, our horses still fresh and mettlesome, descended a long, steep and dangerous dugway, with my wife and sis-

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ter in the wagon. Just at the bottom as I drew rein upon the level, the ring from the neck-yoke with the wagon tongue dropped to the ground. The thought of the certainty of deaths had it dropped a minute before, almost dazed me—but the Angel was there. Another day, on appearance of a storm we put up at a tavern. I drove the covered wagon in which my wife and self slept, under a large swinging signboard hung between heavy posts, my father and sisters finding rooms in the tavern while we occupied the wagon. In the terrible night storm lightning shattered posts and signboard, piling the debris upon the front of the wagon. Although for a time we felt ourselves *killed,* we were out all right in the morning, with the footprints of the same Angel clearly in view.

But with all past experience I had a lesson yet to learn. We were just over the Illinois line in the prairie country and it was the Sabbath. We had driven hard all the week and needed rest, yet our anxiety was so great to get to our friends that although we knew the Lord had said, "Thou shalt rest on the Sabbath," yet in our haste we did not do so, and driving until noon we crossed a deep creek, on the opposite bank of which was an open space of beautiful grass, surrounded by timber and high brush. Our teams were tired, and heretofore on the road had given no evidence that they were easily frightened or disposed to run away. So driving into the tall grass I slipped off their bridles, as I had often done before. But no sooner had I done so than they began to show signs of fright, and commenced to plunge and start to run. My father was just doing the same with his buggy horse, and my sisters stood holding the span attached to the family carriage. I did all possible to quiet my team but they broke away. My father's did the same; the others broke from the women, and all went tearing through the timber and brush until every vehicle was smashed and with goods and harness strung piece-meal for three-fourths of a mile around. A greater smash up it was

never my bad luck to see. At first I looked upon the wreck as impossible to reconstruct, but we gathered up and put the parts together and got all mechanical help possible, labored hard, and by the next Sabbath day we had so far reconstructed our vehicles that by noon we hitched up, and feeling again tempted through anxiety we drove fifteen miles to early camp, but when unhitching our horses they again—all but one—took fright, took the back track, and as though spurred by the Evil One ran the whole distance to our former camp. Upon the horse left I followed with utmost speed and found them with legs terribly lacerated by the tug chains, and streaming with blood and sweat. I made no stop, but hurried them back as fast as I could ride, arriving in camp just before sunset, and was up much of the night bathing the bruised legs of the animals, and telling the Lord if He would now forgive me and give us His blessing for the rest of our journey I would promise never to forget the experience of those two Sabbath days.

We started early the next morning, and with all the fatigue and bruises, our animals seemed all right, and made us no trouble afterwards. I knew then and I know now that this experience was given to me of the Lord for my profit, and to record as a testimony to my children, that the Lord will not hold in favor those who do not rest upon and hallow the Sabbath day.

We arrived at Ramus, afterwards Macedonia, twenty miles east of Nauvoo, first of July, where lived my mother with younger children, my brother, Joel H., and family, and and brother, Joseph E., who had married in my absence, and my younger sister, Mary E., who had married George Wilson.

There had come another bereavement, another wave of sorrow for us all as a family. Our youngest brother, Amos P., who had always been delicate and had suffered from sciatic rheumatism through nearly the whole period of my absence, had died but a few weeks previous to my

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return. He was bright and most lovable, and being the youngest was the darling of my poor mother whose loving heart had so often been made to bow to the sorrows of bereavement. He was born January 15, 1829, and died May 9, 1842, in his fourteenth year.

My return after an absence of two and a half years of such varied experience, was a time of glad greeting for all. I had left home when but a boy in experience, the uneducated one—starting while sick and without money; and truly, that promised Angel had been with me, to preserve my life and to open the way for my return in health, not now alone, for a loved and loving wife accompanied me. I was not now so poor, and I felt truly the Lord had given me more than I had earned and repaid all my sacrifices.

I soon visited Nauvoo, and I saw the Prophet, who cordially welcomed my return with renewed blessing. I conversed with him upon the business matters between him and Brother Babbitt, told him it had been a time of test to Brother Babbitt's integrity, but with his arm around him I felt he would remain true to the cause. He said he loved Brother Babbitt, that he was capable of great good, and that the troubles should all be bridged over, and Brother Babbitt should have no reason to complain. It was the first time I had ever spoken to the Prophet with feelings and opinions of my own, and he seemed to love me more, because of my love for Brother Babbitt, and told me, that as Brother Babbitt arrived we should come together and see him, which we were able to do in a few days. We found Brother Joseph in a happy mood and glad to see Brother Babbitt. When business matters were brought forward relating to notes bought from outsiders against him or the Church, Brother Joseph said to him, "Now, Brother Almon, we will not disagree, for here is Brother Benjamin; you have all confidence in him and so have I; and now let us leave all our differences to him and stand by it, and be good friends forevermore," to which Brother Babbitt agreed.

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All was settled at once, and all papers between them were placed in my hands, which then included the Church property in Kirtland, and the Prophet said then that he wished me to remain in Ramus, as it was then called, and act as trustee or agent for the Church property at that place, consisting of the then surveyed town plat and all the lands around the town site. He then made and executed to me a power of attorney to use his name in buying, selling, and deeding property, which power I held and acted upon fully until the day of his martyrdom. Brother Babbitt had bought a fine stock of merchandise with which to start business, and as the troubles at Kirtland had complicated him financially, and wishing to associate our business, by power of attorney all transactions were in my name. At this time Brigham Young, then President of the Twelve, wished to send me to Pittsburgh, to preside over and take charge of the branches of the Church in that region. But my business outlook at home was flattering, and I felt I should carefully look after the means that had come to me. So like the "young man" with the Savior, I was a little sorrowful, but secretly felt it was the road to real usefulness. But when I told Brother Joseph, he said, "Tell Brother Brigham that Brother Joseph says, 'send someone else.'" But I always felt that he discerned my choice and decided accordingly.

I was now selling goods, keeping a tavern, and doing all the Church business for that town, which was second only to Nauvoo, and I was growing not a little into the idea of getting rich. Yet I did not forget that I was an elder, and not only took part in our meetings at home, but as often as I found opportunity I would preach in the surrounding country to the outside community. The Prophet often came to our town, but after my arrival, he lodged in no house but mine, and I was proud of his partiality and took great delight in his society and friendship. When with us, there was no lack of amusement; for with jokes, games, etc., he was always ready to provoke merriment, one phase

of which was matching couplets in rhyme, by which we were at times in rivalry; and his fraternal feeling, in great degree did away with the disparity of age or greatness of his calling.

I can now see, as President George A. Smith afterwards said, that I was then really "the bosom friend and companion of the Prophet Joseph." I was as welcome at the Mansion as at my own house, and on one occasion when at a full table of his family and chosen friends, he placed me at his right hand and introduced me as his "friend, Brother B. F. Johnson, at whose house he sat at a better table than his own." Sometimes when at my house I asked him questions relating to past, present and future; some of his answers were taken by Brother William Clayton, who was then present with him, and are now recorded in the Doctrine and Covenants; the one as to what the Lord told him in relation to seeing his face at 85 years of age; also the one as to the earth becoming as a sea of glass, molten with fire. Other questions were asked when Brother Clayton was not present, one of which I will relate: I asked where the nine and a half tribes of Israel were. "Well," said he, "you remember the old caldron or potash kettle you used to boil maple sap in for sugar, don't you?" I said yes. "Well," said he, "they are in the north pole in a concave just the shape of that kettle. And John the Revelator is with them, preparing them for their return." Many other things of a public or private nature I might here record, but will only note one or two, those pertaining to our own family.

In Macedonia the Johnsons were quite numerous and influential and the envious dubbed us the "Royal Family." When Joseph heard of this *honor* conferred upon us by our neighbors, he said the name was and should be a reality; that we were a royal family; and he knowing the intemperance of my father, said that he should yet be a great man and stand at the head of a kingdom. On one occasion he blessed my mother and told her that not one of all her

children should ever leave the Church; which, up to this, the year 1894, has been the case; and now as a family we number not less than one thousand, not one of the kindred by blood has ever yet apostatized that I know of.

In talking with my mother after the revelation on plural marriage was given, he told her that when the Lord required him to move in plural marriage, that his first thought was to come and ask her for some of her daughters; and I can now understand that the period alluded to was at Kirtland, where she had three unmarried daughters at home, two of whom died there, and Almira, the other, was sealed to him in Nauvoo; the other two, Nancy M. and Susan E., being sealed to him by proxy since his death.

As I have alluded to the law of plural marriage I will relate the time and manner in which it was taught to me.

About the first of April, 1843, the Prophet with some of the Twelve and others came to Macedonia to hold a meeting, which was to convene in a large cabinet shop owned by Brother Joseph E. and myself, and as usual he put up at my house. Early on Sunday morning he said, "Come Brother Bennie, let us have a walk." I took his arm and he led the way into a by-place in the edge of the woods surrounded by tall brush and trees. Here, as we sat down upon a log he began to tell me that the Lord had revealed to him that plural or patriarchal marriage was according to His law; and that the Lord had not only revealed it to him but had commanded him to obey it; that he was required to take other wives; and that he wanted my Sister Almira for one of them, and wished me to see and talk to her upon the subject. If a thunderbolt had fallen at my feet I could hardly have been more shocked or amazed. He saw the struggle in my mind and went on to explain. But the shock was too great for me to comprehend anything, and in almost an agony of feeling I looked him squarely in the eye, and said, while my heart gushed up before him, "Brother Joseph, this is all new to me; it may all be true—

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you know, but I do not. To my education it is all wrong, but I am going, with the help of the Lord to do just what you say, with this promise to you—that if ever I know you do this to degrade my sister I will kill you, as the Lord lives." He looked at me, oh, so calmly, and said, "Brother Benjamin, you will never see that day, but you shall see the day you will know it is true, and you will fulfill the law and greatly rejoice in it." And he said, "At this morning's meeting, I will preach you a sermon that no one but you will understand. And furthermore, I will promise you that when you open your mouth to your sister, it shall be filled."

At the meeting he read the parable of the Talents, and showed plainly that to him that hath shall be given more, and from him that had but one should be taken that he seemed to have, and given to him who had ten. This, so far as I could understand, might relate to families, but to me there was a horror in the idea of speaking to my sister upon such a subject, the thought of which made me sick. But I had promised, and it must be done. I did not remember his words, and have faith that light would come, I only thought, "How dark it all looks to me.' But I must do it, and so told my sister I wished to see her in a room by herself, where I soon found her seated. I stood before her trembling, my knees shaking, but I opened my mouth and my heart opened to the light of the Lord, my tongue was loosened and I was filled with the Holy Ghost. I preached a sermon that forever converted me and her also to the principle, even though her heart was not yet won by the Prophet. And so I had great joy after my tribulation.

He had asked me to bring my sister to the city, which I soon did, where he saw her at my sister's, the Widow of Lyman R. Sherman, who had already been sealed to him by proxy. His brother, Hyrum, said to me, "Now, Brother Benjamin, you know that Brother Joseph would not sanction this if it was not from the Lord. The Lord revealed this to Brother Joseph long ago, and he put it off until the Angel

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of the Lord came to him with a drawn sword and told him that he would be slain if he did not go forth and fulfill the law." He told my sister to have no fears, and he there and then sealed my sister, Almira, to the Prophet.

Soon after this he was at my house again, where he occupied my Sister Almira's room and bed, and also asked me for my youngest sister, Esther M. I told him she was promised in marriage to my wife's brother. He said, "Well, let them marry, for it will all come right."

The orphan girl—Mary Ann Hale—that my mother had raised from a child, was now living with us, of nearly the same age as my sister, and I asked him if he would not like her, as well as Almira. He said, "No, but she is for you. You keep her and take her for your wife and you will be blessed." This seemed like hurrying up my blessings pretty fast, but the spirit of it came upon me, and from that hour I thought of her as a wife that the Lord had given me.

In lighting him to bed one night he showed me his garments and explained that they were such as the Lord made for Adam from skins, and gave me such ideas pertaining to endowments as he thought proper. He told me Freemasonry, as at present, was the apostate endowments, as sectarian religion was the apostate religion.

In the evening he called me and my wife to come and sit down, for he wished to marry us according to the Law of the Lord. I thought it a joke, and said I should not marry my wife again, unless she courted *me*, for I did it all the first time. He chided my levity, told me he was in earnest, and so it proved, for we stood up and were sealed by the Holy Spirit of Promise.

This occurrence is referred to in the life of Joseph Smith as "Spending the evening in giving counsel to Brother Johnson and wife." At this time I knew that the Prophet had as his wives, Louisa Beeman, Eliza R. Snow, Maria and Sarah Lawrence, Sisters Lyon and Dibble, one or two of Bishop Partridge's daughters, and some of C. P.

Lott's daughters, together with my own two sisters. And I also knew that Brother J. Bates Nobles and others had plural wives, and that the Prophet had sealed to me my first and had given to me a second to be my wife. And I knew of other things in the Prophet's life and teachings that I will not now write, but I do so well remember his declarations in the meetings of the Saints, that the Lord had revealed to him principles, that should he teach and practice them, those who were now his best friends would become his bitterest enemies.

This was already becoming apparent, and the end of his labors in this life, with the hope of the rest prepared for the faithful was now beginning to fill his weary soul. On one occasion, at Macedonia, after he had preached to a large congregation through the day, and at evening meeting had blessed nineteen children, he said to me, "Let us go home." We went home, and I found my wife sitting with our first born still unblessed and said, "See now what we have lost by our babe not being at meeting. Brother Joseph replied, "You shall lose nothing, for I will bless him too," which he did, and then sitting back heavily in a big chair before the fire, and with a deep-drawn breath said, "Oh! I am so tired—so tired that I often feel to long for my day of rest. For what has there been in this life but tribulation for me? From a boy I have been persecuted by my enemies, and now even my friends are beginning to join with them, to hate and persecute me! Why should I not wish for my time of rest?"

His words to me were ominous, and they brought a shadow as of death over my spirit, and I said, "Oh, Joseph! how could you think of leaving us? How as a people could we do without you?" He saw my feelings were sorrowful and said kindly, "Bennie, if I was on the other side of the veil I could do many times more for my friends than I can do while I am with them here." But the iron had gone into

my soul, and I felt that in his words there was a meaning that boded sorrow, and I could not forget them.

In the spring of 1843 I had commenced to erect a large brick residence, and when my sister came to be his wife, since she lived with us, he wished to become part owner for her, and so it was arranged, that I should draw on him for his share, or use proceeds of sales of Church property, all of which, though only verbal, was mutual between us.

Apostate spirits within were now joining with our enemies outside for the destruction of the priesthood, for the Temple was progressing, and the devil, striving for empire began to stir up, in them as in Judas, desire for the Prophet's blood. The keys of endowments and plural marriage had been given, and some had received their Second Anointing. Baptism for the dead had been taught and the keys committed. All of these things I then comprehended, though in some I had not fully participated. These sacred principles were then committed to but a few, but not only were they committed to me from the first, but from the first I was authorized by the Prophet to teach them to others, when I was led to do so.

I was now progressing with my building, and had over 100,000 bricks in its walls, besides cut stone. I was still selling goods, with a cabinet shop, was burning brick and lime, and attending to my calling as trustee, when traitors inside joined with outside enemies to destroy the Prophet. All of this is written in church history, so I need not repeat.

At this time Father John Smith lived at and was President at Macedonia, and by him I was ordained to the high priesthood. When he was sent for by the Prophet to receive the Patriarchial Priesthood, I accompanied him to Nauvoo for that purpose, and obtained indirectly his first blessing. My mother having finally separated from my father, by the suggestion or counsel of the Prophet, she accepted of and

was sealed by him to Father John Smith. In this I felt not a little sorrow, for I loved my father and knew him to be naturally a kind and loving parent, a just and noble spirited man. But he had not obeyed the Gospel, had fought it with his words; and as I knew a stream must have a fountain and does not rise above it, so I consoled myself, assured by the Prophet's words that a better day would come to my father.

The days of tribulation were now fast approaching, for just as the Prophet so often told us, so it came to pass; and those he had called around him as a cordon of safety and strength were worse than a rope of sand, and were now forging his fetters. William Law was his first counselor; Wilson Law, Major General of the Legion; Wm. Marks, President of the Stake; the Higbies, his confidential attorneys, and Dr. Foster, his financial business agent. All of these and many others entered into secret covenant so much worse than Judas, that they would have the Prophet's life, just in fulfillment of what he had said so often publicly. With all their power, they began to make a party strong enough to destroy the Prophet.

At one of the meetings in the presence of the Quorum of the Twelve and others who were encircled around him, he arose, gave a review of his life and sufferings, and of the testimonies he had borne, and said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden and bearing of this kingdom. Turning to those around him, including the twelve, he said, "And in the name of the Lord Jesus Christ I now place it upon my brethren of this council, and I shake my skirts clear of all responsibility from this time forth," springing from the floor and shaking his skirt at the same time. At this same meeting he related a dream of a night or two previous. He said he thought the Laws, the Higbies, Fosters and others had bound him and cast him into a deep well, and while there he heard terrible cries of

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anguish and loud calls for him. With his arms pinioned he worked his way by his elbows so he could look over the top, and saw all who had bound him with a terrible serpent just ready to devour them. He told them in his dream he gladly would help them, but they had bound him and he was powerless now to help them; and in his presence they were devoured by the serpent.

These things with those previous, impressed me strongly with a feeling that some great change was near. In fact, the Prophet was often heard to speak of his being made a sacrifice by those who had been his friends. But this is my own life in review and not the Prophet's, yet at this time I was so fully occupied by and with him, and my business and feelings so joined to his, that I have little more than his history to write while he lived, to fully chronicle my own.

CHAPTER SEVEN

DARK DAYS

The full break had now come in Nauvoo. The apostates had started to publish the "Nauvoo Expositor" which was destroyed by the police, and Joseph, being Mayor of the city, was held responsible for the act. Writs were issued from Carthage for the arrest of the Prophet and others at Nauvoo, from which he was released by habeas corpus by local legal authority. All hell now seemed in commotion. Mobs were rising in all the adjacent counties, with Missouri and Iowa in sympathy with our enemies. All conspired for the destruction of the Prophet, with his beautiful city and massive temple so fast nearing completion.

Before this, the Prophet had foreshadowed the close of his own earthly mission, and the near approach of the time when the Saints in tribulation would find a place of refuge in the far-off vales of the Rocky Mountains, which has already taken place; and also relating still to the future, when a path will be opened for the Saints through Mexico, South America, and to the center Stake of Zion.

These, and many more great things were given by him, some of which, as with the ancient disciples, we could not comprehend until fulfilled.

It was now June 1844, and mobs were destroying property, burning homes of the Saints outside of Nauvoo, and threatening the city. Governor Ford ordered out troops to enforce the law, but they were not reliable, and all was excitement. On the 15th an order came for the able-bodied men at Macedonia to hasten to Nauvoo. On the 16th we started, and to avoid attack travelled all night across the prairie through mud, rain and darkness, terrible to those who were there. The Prophet came out to greet us. Here I remained a few days on duty, when I was sent by General

Dunham, then in command, back to Macedonia to look after and keep up a home guard.

Rocky Mtns.

It was now revealed to the Prophet that his only safety was in flight to the Rocky Mountains, and he crossed the river with a few faithful friends with a full purpose not to return. But through the persuasion and reproaches of his wife, Emma, and others, he was induced to return and give himself up to the slaughter. With all the persons who induced him to return I was well acquainted, and I know that fearful has been the hand of the Lord to follow them from the day they sought to steady the Ark of God, which resulted in the martyrdom of his servants.

After returning to Macedonia I saw no more of Brothers Joseph and Hyrum, but learned early on June 28th of their assassination. To attempt to delineate the feelings of woe and unutterable sorrow that swelled every heart too full for tears, I need not attempt. I stood up, dazed with grief, could groan but could not weep. The fountain of tears was dry! "Oh God! what will thy orphan church and people now do!" was the only feeling or thought, that now burst out in groans.

I did not go to see their mutilated bodies. I had no wish to look into their grave; I knew they were not there, and the words of Brother Joseph began to come back to me, "I could do so much more for my friends if I were on the other side of the veil." These words, "my friends"—oh, how glad that he was my friend. These thoughts gradually gained the empire in my heart, and I began to realize that in his martyrdom there was a great eternal purpose in the heavens. But we were not able, as yet, to comprehend such a necessity. I could begin now to feel just what he meant, and his words, "do for his friends," to me, were like the promise of Jesus to provide mansions for his disciples that they might be with him always. These things now were my consolation, and when I could begin to rejoice in them, the

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fountains of my tears began to flow, and I grew in consolation from day to day.

Our enemies, who, on accomplishing the murder fled in fear of Mormon vengeance, now began to return in boldness, and a mob came and searched my new building for arms, and to take me on a writ, as they had obtained evidence that I was a refugee from Missouri justice and was one of the incendiaries in Daviess County. For days I was hidden in the woods, where trusted friends brought me food and at times bore me company. By degrees the excitement and feeling for persecution seemed allayed, and we again had hope for a brief period of peace. But I had no confidence now in anything here as a future home, and there was a great financial depression in all kinds of business. I was broken up in Macedonia, and my home, though enclosed, was unfinished, although material was ready for its completion; but I had neither energy nor faith enough to invest in it another dollar.

J. S.

On November 14th Mary Ann Hale, given to me by the Prophet, was sealed to me as a plural wife by Father John Smith, as directed by President Brigham Young. But previous to this had transpired things I should not omit to relate.

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At the time of the martyrdom all the Quorum of the Twelve were absent except John Taylor and Dr. Richards, both of whom were with the Prophet in the Carthage jail, and Sidney Rigdon having retained a partial fellowship as one of Joseph's counselors, came forward claiming the right of Guardian of the Church. James J. Strang also claimed through a spurious revelation purporting to be through the Prophet that he should lead the Church. And so matters stood until the return of the Twelve, when a conference was assembled, and President Rigdon was called upon to put forth his claim before the people, which he did, and after closing his remarks, which were void of all power or influence, President Brigham Young arose and

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spoke. I saw him arise, but as soon as he spoke I jumped upon my feet, for in every possible degree it was Joseph's voice, and his person, in look, attitude, dress and appearance was Joseph himself, personified; and I knew in a moment the spirit and mantle of Joseph was upon him. Then I remembered his saying to the Council of which Sidney Rigdon was never a member, and I knew for myself who was now the leader of Israel. New confidence and joy continued to spring up within me, and the subject of our finding a new home in the wilderness of the great West was one that occupied much of my thoughts.

The cruel death of the Prophet now brought a new feeling and spirit over my father. Instead of joy in his death, he greatly sorrowed that he had ever been his enemy; he deplored his death and cursed bitterly his murderers, and would gladly have assisted in bringing them to justice, and this feeling never again left him.

Now came upon us another family bereavement, June 11, 1845. My sister, Mary, just younger than myself, and my companion (married to Brother George Wilson while on my mission), had died at childbirth with her second infant. She dropped away before we could reach her, to receive her last adieus. But she, like the others, died in full assurance of the reward for the pure in heart of womankind. None could approach nearer to angelic character, in childhood, girlhood or womanhood, nor was there ever known from her associates one unkind word or feeling towards her, and she died as she had lived, beloved by all who knew her.

The great idea now was to finish the Temple to the acceptance of the Lord, and prepare for the great move that the Saints now contemplated.

I was now called by the Council to rent and keep open the Nauvoo Mansion, late home of the Prophet, and commenced arrangements to leave Macedonia, feeling I should never return there for a home.

I was still indebted in St. Louis for goods to the amount of $250 for which I was now being pressed, and to settle which, I gave a deed for my new brick building with all needed material for completion that had cost me even thousands, together with seven city lots lying together on which it stood—all for that paltry sum, and then turned everything available in to pay rent and furnishings for the Mansion, to keep the Prophet's hotel to the credit of his name and his people.

From a broad and prosperous business and good circumstances, I was now only a renter, with everything available invested in the furnishing and supplying of a public house, while trouble was again beginning to rise. The Temple was drawing near to completion. The devil was mad, and his servants had already begun driving the Saints in from the adjacent sections. I was now appointed one of the Captains of Fifty to organize a company to prepare cooperatively for a journey to the west, by constructing wagons, procuring teams, tents and general outfit. Public travel was now cut off and all business profits with it; yet our expenses were nearly the same, as the place must be kept open to receive county and state officials; as also people who came to inquire into the causes of our troubles.

Among these were Judge Stephen A. Douglas, James Arlington Bennett of New York, and others, together with military officers sent by the Governor from time to time. So, instead of being profitable we were at great expense with small returns.

I organized an emigration company and started wagon making in the basement story of the large brick stable belonging to the Mansion, and our hands were at work, but some of them had an eye more to their own than to the company's profit, which brought trouble and loss to me. The Temple was now open for endowments and sealings, and

1845

3rd wife

about December 1, 1845, a third wife, Miss Clarinda Gleason, was sealed to me.

Here my real family troubles commenced. The third wife was much older than the second, and was of broad experience and capability. She was unwilling to be second to the younger, and was not satisfied with her proper place, and there was now discord in the family circle.

Rumors of murders were rife. Jacob Backenstoos, a man of sterling integrity for law and order, was sheriff, and boarded at the Mansion. By him or some of his posse, Frank Worrel, one of the mob leaders, was killed, and it was said others were found dead and it was reported that murders were committed at the Mansion stables—a suspicion prompted no doubt by our cooperative mechanics and laborers at work in and around its basement, then occupied as a wagon ship.

The mob spirit still prevailing, a posse was ordered from Carthage under military escort to explore the Mansion barn and stables for bodies of the dead, said to have been buried by the Mormons. They were soon convinced of the folly of their mission.

3 wives

I now had three wives and three children, and all means left from the Macedonia sacrifice had been expended in rent, furnishings, supplies and needed helps to keep the Mansion to its status of respectability. The time was drawing near when the Presidency would cross the river, and for me there would be no safety should I remain. President Young asked my condition and I told him all. He said I must go, and told Brother Hyrum Bostwick, one of my company, a man of means, to help me to an outfit. But his means were his own, and the outfit came too slow to get in sight. We were now invited to come to the Temple for our second anointing, but having the historic Gen. Arlington Bennett as the city's guest, with his associates to entertain, we

2nd Anointing offered, not recd.

20 Oct 1845

(HC 7:483)

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were obliged to forego at that time the great privilege and blessing.

I was appointed with Bishop N. K. Whitney to visit Sister Emma for the last time, and if possible persuade her to remain with the Church. Nearly all night we labored with her, and all we could learn was that she was willing to go with the Church on condition she could be the leading Spirit. So we left her, and she did lead all who would follow her so long as she lived.

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1846

CHAPTER EIGHT

THE EXODUS

I was now in great wonder how the way would open for my exodus from Nauvoo, but I managed, by the sale of beds, furniture, etc., at prices one-tenth, perhaps, their true cost, and with a little help from some of my friends, to buy three mules, and Brother Bostwick gave me property to exchange for another. I had one light wagon of my own, and Brother Ovid let me have a spring wagon or carriage, and Brother William Weatherby, a volunteer to take a load for the church, was sent to assist me so far as he would go.

We had obtained flour, crackers, hard bread, parched corn, beans, etc., sufficient, with the feed, to load Brother Weatherby's wagon. Besides this we had a light spring wagon and a family carriage for the seven of us, with beds, clothing and camp outfit, ready to cross the river. But one afternoon, I think the 6th of February, 1846, I learned of a posse being sent from Carthage to search the manure piles around the Mansion stables for dead bodies, with a warrant for my arrest and others employed about the premises. Tales of great horror had gone about the country, of murders committed at the Mansion. But I left before the arrival of the posse, and with Mary Ann and Clarinda, went to a friend's house near the river and crossed about midnight in a bitter-cold storm. The next day the river was closed with ice from bank to bank. The camp of the Presidency and many others was on Sugar Creek, and on our arrival there we were without even a bit of canvas to cover our heads, but were kindly received by those who had shelter, one of the kindest of whom was the fated John D. Lee, whose generosity there I do not forget. But soon President Young ordered for us canvas for a tent, by which we were made comfortable.

But my first wife and children were at Nauvoo, with

the wagons, which our friends loaded, and upon the ice brought all over to camp.

Now here we were, started in midwinter without a dollar, on a journey without any knowledge of its length or the time it would occupy, with three wives, the youngest in a delicate condition, three small children, and two spans of animals to care for, with only provisions enough to sustain us for a few weeks at most, and with poor health which for the last year or more had been exceedingly precarious. I often suffered with acute, cutting pain in my stomach, which at times would cause the sweat to start from every pore. This, with constant piles and tendency to dyspepsia, made me very unfit for such arduous labors. The duties alone of caring for the teams and other camp duties looked great indeed to me, and coming from one of the best tables in Nauvoo, with my delicate appetite—now how was I to live! After being a few days in camp, some commenced to complain of hardship and poor fare, but President Young roared upon them like a lion, and told them, and all who could not then commence to live upon "boiled beans and corn," trust in God, and be grateful for what they *did* get, should start back at once, for the camp of the Saints would be a poor place for them. This came to me as the word of the Lord, but what was I to do? For a long time I had been unable to eat cornbread or beans, as they gave me those unbearable stomach pains. How could I then go, for the most we had now for food was corn and beans. I felt it was a subject of life or death to me, and I asked myself what show there would be for me in turning back with my three wives; and whether it were not better to die, trusting in the Lord and being faithful than to feel that I could not conform to the necessities of the journey and go forward. This was on Sunday, and in the evening we talked the matter over. I told my wives I was there to trust in the Lord, and if He was not *with* us He certainly was not *behind* us, and I should not go back. I was willing to eat

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such food as we had and be grateful for it. And if the Lord did not take care of us now, the sooner we were all dead, the better, for we would not be able to care for ourselves or protect our lives upon this journey.

In the organization of the Camp I retained my office as Captain of one Division, and was appointed Custodian of all property found upon the road.

I was again alone, so far as any of my kindred were concerned. Brother Babbitt, devoted to the Law, had attended law college in Cincinnati and graduated, and was now left to attend to all church business and direct affairs in Nauvoo. Brother Joseph E., with my mother and others of the family had also removed to Nauvoo, my father being there with my sister, Esther M. LeBaron, most of whom with others, came over upon the ice to visit us in camp. Here I often met in council with our chiefs, and many things occurred worthy of note; but all the principal events are written by others more capable.

From near the first of February to the first of March we were camped on Sugar Creek amid storms, the mercury at one time recording 20 degrees below zero. Yet there was a warm feeling in our hearts for we felt to trust in God. Even in the midst of tribulation, in a stormy winter's encampment, merry songs and happy voices were heard at every camp fire, and when the weather permitted all ages would join, inspired by sweet music, in the dance. At the signal for prayer, every occupation was suspended, and around the campfire, in wagons and tents, every knee was bowed, and a voice from every circle was raised in gratitude for past and in petition for continued protection.

And here I will say that before breaking camp at Sugar Creek, the beans and corn, formerly uneatable by me, I could eat with relish, and from that time the old effect did not return to me on the journey. I had told the Lord what His servant had said, that by His help I would fulfill every requirement, and if it was His will that I should live to be

His servant, He must cause my food to assimilate to the condition of my stomach, which I know He did.

We left Sugar Creek about the first of March, with snow, sleet, rain and mud, often pitching tents on ground swimming with water and deep with mud. To picture the realities of our journey to Garden Grove, about two hundred miles, is beyond my capacity. One day, in the open prairie, without a road, and ground full of water, our mules' feet, like pegs, could find no bottom and could go no farther. So in the open, treeless prairie we were compelled to stay. The companies had all passed, and we were alone. In the carriage was a small sheet iron stove, but not a stick of wood. The evening was growing cold and snow began to fall. Here was a dilemma. Without fire, and something warm to eat, all would suffer through the night. Seeing no other way I emptied a large, valuable chest, highly prized, split it up with the hatchet, and soon had a warm supper; then in the freezing storm, we crowded into our wagon and remained through the night. The next morning Brother Weatherby went 1½ miles for a green elm pole, which, with a little of the chest, gave us fire for our breakfast. Soon some of the brethren returned to look after and help us, but the ground was now frozen hard enough to bear both wagon and mules. We only needed help to get our wagon wheels out of the deep, frozen mud, in which they had been sunk.

Measles was now in camp, and when its fever was upon our two eldest, the water came so deep into the tent that our beds were soaked. A number of children died, among whom was one of Brother Bostwick's, a little girl about six years of age. Oh! how sorrowful to put her little form, as we did, in a grave half full of water, as no drier place could be found. Yet, with all this, there was hope and cheerfulness in the camp, and perhaps no company of equal size ever journeyed together with less faultfinding or murmuring.

On the headwaters of Chariton River we stayed some days waiting for the floods to subside; and here, I think it was, we learned of the burning of our Temple at Nauvoo, which had cost so many years of labor by the poor Saints who had in poverty, sickness and terrible persecution toiled on; and even in hunger and destitution they had still labored upon their beloved Temple which had cost perhaps a million or more dollars, now left a ruin by the torch of our enemies. Still worse, we had learned our enemies had combined in force to drive from Nauvoo the last of the Saints, including the sick, aged and infirm, the widow and the orphan, still left behind.

Near the last of April we arrived at Garden Grove, on the headwaters of Grand River, and here it was proposed to leave a portion of the camp to remain, make a crop, recruit teams, and be ready for an onward march in the coming spring. And here President Young asked me to remain and let my span of large, valuable mules go forward under saddle, for the pioneers, to which I consented. But this was not the full purpose of the Divine Mind, for I yet had something to learn.

I had heretofore been guided directly by the Prophet and after him by President Young. To others I had not learned to be obedient. When Brother David Fullmer was appointed to preside at Garden Grove, I did not fully realize that I should be governed by him. And after we were counseled by President Young to remain and work together, and strictly charged not to turn back towards Nauvoo, I disobeyed both of these counsels through ignorance and self-importance, for no sooner had the President and company left than Dr. Bostwick and I concluded we would not be dictated to by anyone there, and finding a beautiful point about a mile from the main camp we moved to it and began clearing land, each by himself. Commencing the first of May I cleared and fenced and planted over seven acres, and made two trips into Missouri for seed and supplies before it was finished. For three weeks of the time there was not one day that it did not rain. On stopping at Garden Grove we had no bread, no seed to plant, no cow or chickens; in fact we had everything to procure from Missouri, and not one dollar in money.

My wife, Clarinda, had become dissatisfied and had gone on with an advancing company. The other two, Melissa and Mary Ann, gave up their feather beds, only reserving one pillow for each, gave me all their china, glassware, fine table cutlery, etc., and with it I went to Missouri, a three-days' travel, and returned with plenty of corn, bacon, beans, three young cows, garden seeds, chickens, etc.

On going to Missouri I took the name of Franklin Hills, through fear of meeting old Missouri acquaintances. On my second trip for further trade and to get what I had before left, I got into conversation with a man with whom I dealt. I learned he was a Campbellite preacher, and he told me he had at the time of the Mormon troubles lived in Daviess County and was burned out by the Mormons, and that his name was Taylor. Before he gave his name I recognized him as the man we had taken prisoner in the cornfield, and I was thankful I was not recognized, for I should certainly have been at great disadvantage. So just as fast as it would do, I hastened to get away, and was glad to remain incognito.

I had not for many years done any hard work, and it was a marvel to me and others, to see the amount of clearing and fencing I did—the plowing and planting. In all this I was prospered, also in putting up the walls of a house, on which I pitched and nailed our tent for a roof.

One especial teaching by President Young was to take the life of nothing, unless from necessity, and to leave all the snakes alive; that if we did so in faith we would not be bitten by them. I believed this and practiced it, although the ridge on which we lived was infested by them. In going for strawberries we would hear them rattle, almost wher-

Snakes

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ever we would move. Entering the house one day I saw our little girl, Lizzie, looking behind a trunk, greatly animated, and reaching for something that in her baby tone she called, "Pitty! pitty!" I saw it was a huge rattlesnake coiled behind a trunk. Examining under the barks, peeled from the trees for a floor, we found a number more, all of which I carried away and left alive. Once hurriedly grasping up a handful of green herbs, I held up with them a rattlesnake by the tail, and chopping down trees for hickory nuts, as I reached under the leafy boughs to claw out the nuts I brought out a large rattlesnake with my naked hand. At another time I was in more danger with snakes than either described. Yet not one of us was bitten, which has confirmed my faith in letting all things live which the Lord has created, unless they prove dangerously aggressive, or are needed for food.

July 25, 1847, Mary Ann, my second wife, after lingering in travail, presented me her first born, a daughter, Emma Jane. About this time my mules were sent back to me; but oh! such mules! They *were* the finest mules in the company, *now* they were skelton poor, and the best one like a rotten mass from her wethers to her flanks. I felt that to me they were about worthless. But as I did not complain, the Lord blessed them to me; for after cutting open the side of one, and running some two gallons of matter, she began to thrive, and they were soon mules again. A man buying mules for the Government offered me all I thought them worth, and tempted with the idea of *money*, I sold them.

I had transgressed, and the way was opening for further departure from counsel, and for the rod of the Almighty to come upon me. I had now about $300 with which I designed to buy oxen for our further journey. Through all the spring and planting season I had worked incessantly. No matter how hard it rained, my axe was going or my hands clearing and planting; and through

this exposure I inhaled malaria, and all at once I was down with severest chills and fever. There was no one now to care for the crop, or attend to the wants of the family, and sickness caused the money to waste away.

Previous to this, the final struggle in Nauvoo had ended in victory for the mob, and the driving of all the Saints—the aged, sick and poor—across the Mississippi River, left by hundreds in the hot midsummer sun upon the opposite bank, without shelter or food. Among others, my brother, Joseph E., who then had a good business, being obliged to leave Nauvoo, came to Bonaparte, in Lee County, Iowa, on the Des Moines River, and being earnestly invited to come back and wait for him, I began to yearn for his company. Feeling sure he would go with me when I should start again, I consented to turn back, Brother-in-law D. T. LeBaron coming to assist us back to Bonaparte. In doing so I left all—my field, my crop, my house—all that I had accomplished in poverty, rain and storm; and which all availed me nothing. It was not done in the pattern given, and from this disobedience I was led to the going back, which was the greatest mistake that I ever made. Whereas, previously I had the favor of both God and man, this act of disobedience to direct counsel not only *let me down* but left me behind those who previously were my inferiors.

At Bonaparte, I must now do something, but still subject to chills and fever, could do no hard work, and having most of my money left, concluded to start a small business in saddlery. I bought a small stock of material, started business, and took as apprentice Wm. P. Goddard, being too sick to properly conduct the business. I took as a partner one Beck, which soon proved a great mistake. So I drew out what I could get, and continued business by myself. The chills had now left me, but commencing again to work, the old stomach misery from which I had been delivered, returned, increased in violence.

I knew this was my punishment, but I stuck to my

bench and worked hard. There were days of suffering, both of body and mind. I knew I had transgressed, and I knew, too, that if the Lord cared for me, He would afflict me for my own good. I prayed that the Lord would just once more deliver me, for I saw plainly that I had voluntarily come back into the Devil's dominion after the Lord had delivered me from it.

In the spring of 1847 I had received a letter from the Presidency, requesting me to be at Winters Quarters, ready to start with them as a pioneer. How small I then felt I shall never forget. Here my oldest son, Benjamin F., Jr., was first attacked with rheumatism, which followed him all his life, settling upon his heart. What hurt me much—the example of my coming back caused a reaction in the feelings of my brother—and I saw that he would not go with me, even if I was again to start. Oh! how dearly I had paid for a brief independence.

At Nauvoo there had been a nest of thieves and counterfeiters, as vultures, to prey upon the property and character of the Saints. These, too, were driven from Nauvoo, and were now plundering the people, creating a bitterness towards all who were from Nauvoo. One Gibbs, a near neighbor whom I regarded as honest, was found with stolen property, affirming it was left at his house by an absent party. He, being under arrest, I was induced to go with him to Farmington, six miles distant, to help him out of trouble; but I was soon convinced of his guilt, which left me in bad odor with the people. When they learned that I was the Johnson that kept the Nauvoo Mansion, a large crowd gathered around me, inspired by the old rumors to which I have alluded. It was but a few days previous to this, they had hanged Brother Folsom, our temple architect, until he was nearly dead; and apparently they would serve me worse, judging from their savage looks. There seemed little hope for me, but I realized that cowardice would be fatal. So, standing in the center of the mob, I

placed my thumbs in the armholes of my vest, swelled myself out full size and height, and with hat on the back of my head I looked at them boldly, and asked what kind of a man they wanted, or were hunting for? I said, "If it is an upright, honest, law-abiding man who never in his life willfully or knowingly wronged a fellowman or woman, then they had got just the man they wanted, for I was just that man, and dared all proof to the contrary. I said, "If you gentlemen are looking through honest men's eyes, you can see and feel that I am telling you the truth." A lawyer present asked me some questions, and as I gave him my answers, the crowd grew less, and soon I found myself free. I remained no longer there than I could help.

Brother Babbitt and family still remained in Nauvoo, as agent for the Church, and my mother and sisters were also there, my first wife also, who had accompanied my brother to visit them.

In February 1847 the mill dam across the Des Moines River was still frozen solid, and the people turned out with sleighs and wagons for a frolic in fishing, by cutting holes in the ice, and then running teams back and forth to drive the fish to these air holes. I had worked all day in the shop, hearing their shouts and the jingle of the sleigh bells, but felt too poor to spend time with them. Learning they had caught nothing, and desiring a walk, I went to the mill dam to see the holes they had watched all day in disappointment. The first hole I approached was black with catfish of large size. I found a spear and commenced piling them upon the ice. Clearing that of fish, I went to the next hole with similar success, until before it was dark, I had a full wagon load of fish, many of which I caught after breaking my spear handle to less than two feet in length.

Now it seemed a good time for my visit to Nauvoo, so, selling some of my fish and taking the rest to sell on the way and for our friends, I started for Nauvoo, to see my parents and bring back my wife. In the hotel where I

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stayed one night on my way, a gentleman took my hand and asked if I remembered him. I said I did not. "Well," said he, "I happened to be in Farmington on business when they had you there in a tight place. I heard what you said and believed you, and told them so, and that it was best for them to let you alone, for if they commenced on you they would not all get out alive. I believed it, and so did they. And now, Mr. Johnson, I wish you well; I am an attorney, and if in trouble, and I can help you, send to me and let me prove it to you." And again I knew that the Angel the Prophet sent with me had again delivered me, even when I thought not of his presence.

The Mississippi was frozen yet, and I crossed safely, but realized that it might not remain so, as the weather was moderating. We were all glad together, and the one day passed so quickly it seemed hard to part so soon, so one day more we would risk to cross upon the ice. I did not take into consideration that I drove a very large and heavy span of English draft horses, nearly twice the weight of common animals. In the morning of the third day we started to cross the river; but no sooner was the weight upon the ice than it began to bend and crack for a long distance around. It looked fearful—terrible, but we must not stay for the river to break up; for that would detain us weeks, and we must risk it. I got out of the carriage with my little five-year-old boy and went ahead, while my wife with the two small children drove the team close behind. It was a terrible ordeal. The bending, cracking ice at every step sounded to me like a deathknell of my loved ones. And why were we there? Only through my disobedience to the Word of the Lord. My remorse was great and my repentance full. The promised Angel was there still, and all was safe until passing a large steamboat moored at Montrose, the ice broke under their feet. The whip was applied, the horses sprang, and as the carriage sank deeply into the water, the forefeet of the horses struck the bank. They bounded forward,

and all came safely on shore. But oh! how small I felt, and how merciful was the Lord! I would never be forgetful and disobedient again!

I was still determined to go West, but my health was poor, and I could hardly make more than a living. So when warm weather returned, to save rent, we moved into a tent, in a beautiful grove near the river, with my brother, and Brother Hodge and others, who were camped near us. I still had chills and fever, with my terrible stomach affliction.

One day in July while I was unable to leave my bed, a fearful tornado arose. I listened and knew a terror was upon us, for our tent was pitched in a thick grove of heavy timber. I told my wives to run with their children to the nearest ground; they hesitated, waiting for me, until I commanded them to go. My only care was for them, almost wishing for my own end to come. The tempest struck with a crash. The largest trees fell with a stunning noise all around me, in the midst of which arose the screams of horror and pain from the neighboring tents. Excitement, and fear for others aroused me and I arose, amazed that I was alive. The trees had fallen thickly all around me, but the Angel had been there and leaned them all away from my tent.

I hastened to my brothers', and Brother Hodge's tents, and saw the trees under which they had lived fallen across one tent, crushing Brother Hodge's wife into a shapeless mass, and breaking the leg and otherwise severely injuring a grown daughter. This was an experience long to be remembered, and by it I was again admonished to hasten preparations to join the camp of the Church.

On the 26th of September, 1847, our daughter, Esther, was born in a tent by the roadside. Ten days after, October 6, I found an opportunity to send my family on to Winter Quarters with my team, while I remained into the winter to close up my business.

My first wife now had four children and the second wife one, a little daughter, who had been declining, and we hoped for her improvement by the journey; but on arrival at Pisgah, she died among strangers, and the place of her burial I had no opportunity to see.

I remained in Bonaparte, very unwell, seeking to close up business and obtain whatever I could to take with me in our move across the plains. I was much oppressed in my spirits and cared little for my own life. I was sick, ashamed that I had turned back, discouraged and almost hopeless, and under these influences dreamed I was alone in a strange place in a great concourse of strangers and enemies. I felt friendless and desolate, and sought to avoid notice by sitting down; and looking up, I saw a man come in with a broad-brimmed, white hat which partly covered his face. He sat down near me. I looked under his hat and saw it was the Prophet Joseph. I clasped him around the legs and wept for joy. He placed his mouth to my ear and told me to be comforted, that he was still my friend and would not forget me. My tears had not ceased, and when I awoke I was still crying from joy; and I felt from that hour a new inspiration that nothing else could have given me. It was to me, light in the midst of darkness, or like a lost happiness returned.

It was now the first of January, 1848, and Brother Babbitt and some others were going to visit Winter Quarters, so I arranged to go with them. On his arrival, which was about January 20, he brought the sad news of the death of my father. But with this great grief there was much consolation, for during the last year of his life he had ceased to use ardent spirits, and had realized the great wrong he had done himself and family by his opposition. He knew the Gospel was true and had asked for baptism, of which his sudden death deprived him, leaving all his work for his children.

At Winter Quarters I was welcomed by the Presidency

and old associates, but I had lost blessings and caste, and could not but feel it. The pioneers had gone without me, found the land of our inheritance, and returned; and even now I was not ready to follow, and where was I to obtain the necessary outfit? I felt a joy in being again with the Church, but the lessons of the past I must not forget.

I found my wife, Clarinda, doing well, with a nice daughter over a year old, named Huetta. She was in a degree reconciled, and returned to us. I now went with various articles of trade into Missouri to obtain supplies for our journey west. Of this trip I only remember that I was greatly blessed in obtaining whatever I desired, in flour, bacon, beans, seed, grain, etc., but on return, it being yet early spring, and stormy, I took a severe cold and at night camped out and found myself with a violent attack of pleurisy. For a time I feared I would die, but my resolution was good and I sat by the campfire all night bathing my side, taking medicine and exerting my will and faith to live and yet go to the valleys. My faith and determination prevailed, but it was a fearful attack.

We now all sought to get ready, and trust in the Lord for what we could not obtain. We soon learned my brother, Joel H., was on the road bringing us a good wagon and yoke of oxen from Brother Babbitt and my brother, Joseph E., also some groceries and other comforts for the family sent by my mother and sisters. So the way continued to open until the organization of President Willard Richards' company, which started July 4, 1848.

I now had two wagons, a yoke of large oxen for one, and two yoke of steers for the other; and as I could not manage both teams alone was obliged to take with us Brother Benjamin Baker and his daughter, which made eleven persons in the two wagons. Brother Baker had two cows and I had five others, to be put in the yoke if necessary.

On the first day we broke an axletree, and the delay,

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trouble, expense, etc., to get it repaired seemed a prelude to the weary, lonesome four months' journey that was before us, of which there were but few prominent incidents pertaining to my own history. I suffered much with chills and fever and stomach complaint, and although I was never required to do guard duty, I had more cares and labors upon the way than I was well able to endure. Among other things to annoy me, my wife, Clarinda, rebelled at my government of her child and left us upon the road, and associated with a family named Washburn, into which she afterwards married. Yet, the blessing of the Lord and His angel was ever with us. On one occasion, I think it was on Strawberry Creek, we had yoked some cows on the family wagon, which Brother Baker was driving. The wagons were stopped, on the bank of the crossing and he was talking, when the team started, turned and tipped the wagon bottom side up in a gully, with our three youngest children underneath. The wagonbox was filled with large flat trunks made just to fill the wagonbed crosswise and were filled with all family goods and our beds were spread upon the trunks. As the wagon turned over the trunks would naturally fall with their whole weight upon the children. Appearances were frightful and left us hardly a hope of escape for the children. Haste was made to rescue them, which seemed an age, when the two eldest were found *between* instead of *under* the trunks. Of the youngest we despaired, but at last removing the weight and unrolling the bed the little one was found nearly smothered, but otherwise uninjured. Again I could see plainly the Angel was there.

I started with five cows, and although we were greatly blessed in our teams, yet others had lost oxen and our cows were taken to replace them, until all but one heifer was dead.

CHAPTER NINE

ARRIVAL IN THE VALLEY

We arrived in Salt Lake Valley October 22, 1848, feeling that the mercy and blessing of the Lord had been with us. I felt, on arriving in the valleys of the mountains to dedicate myself renewedly unto the Lord, to become more fully His servant. The last attack of chills and fever, which had stuck to me over a year and a half, I felt on the Little Mountain, in sight of Salt Lake Valley, since which it has never again afflicted me.

We had no sooner got into the valley, than Clarinda, my third wife, claimed a divorce, which owing to my love for the child, I refused to give her, but President Kimball, in advising me to do so, said that not only the child but its mother should yet return to me; a part of which was fulfilled, and for the other I will wait the resurrection of the just.

Our provisions were nearly gone, mostly cornmeal being left, which had gathered dampness on the way, and was not nice, of which we had not four ounces each per day until a coming harvest, and when, to us, might that harvest come? Those who came the year before had fought myriads of crickets and saved from them but a pittance after all of their toil. And what could I expect, with not one pound of bread to be bought even had I money with which to buy. And now, late in the season, winter would be upon us, and no house to shelter women and children.

The weather was yet beautiful, and it might be long before snow would come; so I at once bought adobies to build us a house while weather would permit. To this end I sold all the clothing we could spare, nearly all the groceries, and everything that could be scraped together for that purpose. I hauled the adobies upon the ground, while

Brother Baker went with a team to the canyon to get lumber for floors, doors, etc. For about one month the weather was beautiful, the walls were up to the square, when suddenly the winter storms set in and deep snows almost overwhelmed us in our two wagon beds, they being all we had for shelter. Brother Baker now came from the canyon with his feet frozen; and so, with little or no wood, we were indeed in a bad fix. But Father John Smith invited us to move into the Fort by him, which we did; the room being ten by thirteen feet, built of large poles, covered with corn fodder and chinked with straw. In this a fireplace was made and into it we moved—Brother Baker with his frozen feet, and his daughter, as well as the two women and four children.

The Colonial Council or Legislature of Deseret, I think was organized in December, 1848, to which I was elected and held membership through the colonial period.

The Mormon Battalion had been raised and sent, had arrived at the Pacific, were discharged, had found the gold mines, gathered much gold, and many were now at home in the valley. All had brought California horses, and some had brought small bands; and they being without food or other supplies, gold dust became plentiful and horses very cheap, in exchange for anything they needed. The great, leading idea now, was to prepare for raising food, and as all teams that had crossed the plains were turned upon the range poor, to live if they could, many were anxious to procure harness to work these horses, now so cheap.

I was a harness maker, but there was no leather or harness material in the country, and I lent my thoughts to improvise material and method for making harness. I obtained a small quantity of powder, lead, paint, etc., as Indian trade, and bought deer, elk and other skins, and also beef hides, which, after soaking I stretched and salted Mexican fashion. These I cut lengthwise into strips about five inches wide, and doubled to three thicknesses for tugs,

and hammered them upon a large rock until they were softened, with the hair side out. Then with buckskin strips of suitable width I nicely covered my tugs, making them solid with two rows of thong-stitching.

I soon found I could make from a heavy buckskin a good reliable collar, and for hames I found oak, the butt of which, splitting into the wood made a perfect shape, and with proper ironing all that was needed. In bridles and lines especially, I found my greatest difficulty; but by careful selection, I found by stretching the skin before it was cut into lines, that the heaviest buck would do. And so I went to work with energy and determination to succeed, which I did, and made many sets for the farmers, and got gold dust, all I had conscience to ask. But gold would not buy one pound of bread. We could buy poor beef when it was killed, and when scarce, we cooked the heads and feet, hides, etc. The cow I brought with me I traded for a heifer to kill, and I bought a very fine cow with a calf, in hope of milk. But the same night her teats froze solid, so the calf starved and she was killed.

The winter of 1848-49 was very severe, with deep snows, and the question may be justly asked how I was able, in so small a place, and with so large a family to do so much work? The main part of the harness work I did not do until towards spring, when I obtained a larger and better place. But through the winter I made a large number of collars and other small work. Under the window I put up a wide plank table, one end of which was occupied by our bed, underneath of which slept our oldest children. The other end was table and work bench. My second wife slept in our wagon bed, by the door, and Brother Baker and daughter in the other. My best time for work was after all were in bed, to make collars, to be finished the following day, but not in the cabin. Many a day I did work in the open air when it was so cold that straw, taken from hot water froze before it could be properly set in its place. Yet

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my heart was warm with hope of better days. I bought of my brother, Joel H., ten fine sheep to be kept through the winter regardless of cost, for as I now could earn money I wished to invest with an eye to future wants.

Towards spring Brother Baker and daughter left us which was a relief, as he had not been able to help through the winter, and Brother Jacob Burnham came to live with us. He was about thirty years of age, had lost his wife and had no children.

As the weather moderated toward spring, many were able to move upon their city lots and we were enabled to get better quarters for both workshop and family, and I used the time in making harness to fill orders received. But bread we could not get, and having no cow I arranged with Samuel Baker for ten quarts of milk per day, and with a little corn meal we made this into porridge. Sometimes we dug thistles, bought all the beef we could, sometimes cooked beef hide, and never missed cooking the feet of beeves whenever we could get them.

One incident about this time may interest my children to record. Mary Ann, my youngest wife, now about eighteen years of age, had lost her only child, and like Rachel would not be comforted. It seemed that she might bear no more children, being troubled with increasing feminine weakness. Feeling deep sympathy in her sorrows, I prophesied to her in the name of the Lord, that if she would cease her mourning, rise up and be cheerful, that joy should daily increase with her, and she should have a son, to bring her far more gladness than she had ever known of sorrow; and in the common period of time was born Joseph Ezekiel, now my oldest living son.

While Brother Burnham and I were so busy in the shop, often working most of the night, we did not forget seed time. Just outside of the old Fort we found a few acres of black, mellow soil that somebody had commenced to fence and till, but we were credibly told it was now

abandoned. So at fencing and plowing we went, on days that were fair, while nights and stormy weather we stuck to the shop. I had bought garden seeds, and wheat enough to sow about one and a half acres, which I had planted the previous fall. But it was now April and no wheat had come up. We had sown our wheat almost in starvation and by advice had plowed it in, and it had rotted in the ground. Still we hoped to have the earliest and finest garden, for we had the most beautiful spot to be found, so we planted our choice seeds with the greatest care.

No sooner had we finished fencing and plowing, and began planting, than a claimant came demanding the land or pay for his improvements, at a large price, he knowing it worthless. We paid him in full hope of an early, fruitful garden, but as time passed and the sun grew warmer we looked for plants to appear. Here and there a sickly looking pea, bean or spear of corn could be seen, with other plants, all struggling through a white, deadly looking substance forming on the surface. Yet we could not comprehend the possibility of a disappointment, for what could we do if the garden failed, on which we had staked our labor and planted all our seeds. No possibility for another garden in a new place. So we worked, still in hope, fear and desperation to care for the few sickly plants. They *did* grow, but it was less every day, until at June all hope was gone and our garden abandoned.

Our food was now all gone, our clothes worn out. All this time we had worked day and night, almost on starvation rations, and not so much as a radish or a pinch of lettuce to reward our toil; and the wise could now tell us it was saleratus ground. But we had learned it by bitter experience, and it was too late for our benefit or gratitude.

Sunday, the 15th of June, came. It was a beautiful day, but nothing looked beautiful to me. The very heavens seemed brass over our heads. I did not wish to go to meeting; if I did, I was barefoot, and so I wandered out from a

heavens of brass cf. Heber J. Grant similar statements

home of prospective starvation and nakedness. I stood pondering, but my pen is inadequate to portray my emotions. Brother Burnham came to me and I said to him, "Jacob, there is one consolation to us left—if we starve, the Lord certainly will give us credit for industry, if nothing else. We have worked hard in hunger and weariness, but it does almost seem now that he has forgotten us." As we were talking we saw some boys coming upon the run, who said a company of emigrants had just come in from the States. I said it could not be so, for it seemed impossible for a company to get through by the 15th of June. But they said it was so, and told me to go and see that they were camped near the Warm Springs. I started, faithless, but soon found it true, for a company *was* there; and almost their first inquiry was for pack saddles, and fresh animals in place of their jaded ones. They appeared almost crazy with excitement about California and gold. I traded them a jack and jenny and began the making of pack saddles, rigging them with rawhide. Oh! what a change. I now could get flour, bacon, sugar, rice, soap, tea, powder, lead, tobacco, the finest clothing, with wagons, harness, etc., in exchange for packing outfits, which I could supply in quantity.

Now I remembered the public prophecy of President Kimball, that within six months clothing should sell cheaper in Great Salt Lake City than in New York or Boston—a prophecy now more than fulfilled. And now, instead of being forgotten, oh, how ashamed I was that I had been so faithless, for everything desirable to eat or wear, was in piles around us, as a miracle by the hand of the Lord.

military appt.

Previous to this, by the Colonial Council I was appointed to raise and take command of a company of mounted Guards, the first military appointment or commission given in Utah.

In August, 1849, among the many companies that passed through Utah was the one in which Albert K. Thurber came. He was a young man from Boston, a comb-

1849-50

maker. While fitting out his company, I had some kindly talks with him, and being tired, and not quite satisfied with his associates, he asked if he might stay and work for me. I took him into my family, taught him the Gospel and he was baptized, and in his confirmation, I prophesied upon his head that which he lived to fulfill.

In the fall President Young proposed that some members have the privilege of sending two or more persons to the gold mines for their own advantage, he feeling it to be due owing to the large amount of time spent by them in counseling for the public, for which they received no remuneration. Brothers Burnham and Thurber offered to go and appeared anxious to obtain means for me; and as my brother, Joseph E., had sent his wife's brother, Wm. P. Goddard, with a team that he wished to send, we made the outfit together, and started them in November with four yoke of oxen and wagon on the southern route to California. Through bad luck or mismanagement three oxen died or were killed by the Indians, and they got through in poverty. Brother Thurber worked a year, made nothing, and came home, glad for the clothes he had left with us. Poor Jacob Burnham had just opened a rich prospect which gave him high hopes, but he sickened and died in a few days among strangers. I got not a cent for all the outfit furnished. But the loss of Brother Burnham, as a friend and companion, the gold mines could not have repaid.

I now finished and moved into my new house, which I did in the fall of 1849, after their leaving for the gold mines.

On November 11, 1849, was born Delcena Alvira, daughter of Melissa B., and on January 12, 1850, was born to Mary Ann, Joseph Ezekiel, son of promise.

About this time I courted and had sealed to me on the 17th of March, 1850, Harriet Naomi, daughter of James S. and Naomi Holman, a niece of my first wife, her mother be-

BFJ ∞ 16 yr. old

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ing my first wife's half sister. She was sixteen years of age.

At this time Brother Holman commenced to join his interests and labors with mine, and built a house and lived upon my city lot in the 16th ward.

Through the summer and fall of 1849 I had traded for so many wagons that I knocked down many of value, for the iron, and burned the wood for fuel. I also cut up good harness to rig pack saddles, until I had so many hames that they were burnt for firewood. To show the slight cost in labor or material to buy a wagon and outfit, I will just state that one Saturday night a man came for pack saddles. He said he could not wait till Monday; he must leave with his company on Sunday. So I got up early Sunday morning, and when I had worked until meeting time, he went away happy, leaving a new iron-axle wagon, three sets of harness; with more camp outfits, clothing and goods in the wagon than a fair price to pay fourfold for my work. When they got what they wanted, they cared for nothing they had to leave. In this way I bought out many physicians' libraries, instruments and stocks of drugs, until I had a complete drug store, together with a saddlery. In the latter part of the season many came driving cows, and I traded for a number. And now the tithing of all we owned was called for; but I was getting along so nicely, I felt too poor and stingy to pay my tithing. Every time I went to the corral my heart said, "Turn out a certain young cow" for tithing; but selfishness said, "No, she would do no one so much good as you." And so I delayed from day to day. One evening the girl who milked this cow said she gave no milk. The next morning I saw she was nearly dead with poison, and told the boys to hasten and take her away before she died, which they did, but she died just outside the corral. I knew it was just, and felt angry with myself. I then told the boys to take a certain ox to the tithing corral for tithing. I asked Bishop Whitney the value of the ox. He made some disparaging remark that annoyed me, and said, "Thirty

dollars." I took that amount in gold, gave it to him, and asked if the ox could go that day with the tithing herd, to which he consented, and as the herd passed out I heard the herdsman say, "That ox is sick." Yet he was fat. I never saw him again but heard he lay dead upon the "Bench," and I knew it was of the Lord to give me a lesson I needed. Often in public and private I have referred to it as an experience for others to shun.

One other example in my experience, I write for the good of others: It was in the summer of 1850 when many emigrants came, wishing to trade their horses for oxen, and among others an honest old Dutchman, who had a span of mares, very valuable for raising stock. I coveted them, but did not have the two yoke of oxen that I felt would be an honest equivalent; but I had two yoke of young oxen that had crossed the plains late the year before, and had been turned upon the island. I sent for them; they looked well, but I did not tell him they had crossed the plains the fall before, but I let him judge for himself. I did not tell him a falsehood, but I did not tell him the whole truth, and while I permitted him to take his choice, my conscience reproached me. When I saw him take the two yoke of oxen and leave animals worth four times their value I felt guilty. I offered anything I had he wished in addition, and when he wanted nothing more, I gave him the last dollar in money I had. Yet it all did not make me feel honest, and I felt from the first that the mares would do me no good. Yet as I look upon it now, with a broader experience I know of no reason why my oxen were not even better by their previous year's use, as they had fully recuperated and their feet were perfectly sound. But I had not kept a clear conscience before God. One of the mares I kept at home until she was in good condition, the other being turned into a herd. At the approach of cold weather I sent the one at home with another for a load of wood staking them upon the grass at night. In the night my hired man

reported that this best mare was very sick, and wished me to get up. I said, "No, for she will be dead before I get there." He went back, and sure enough she was dead. The other one was left in the herd until the following summer, when my brother, Joseph, came from Kanesville on a visit; and being in his debt I wished him to have her, and got her for that purpose. She was tied to a wagon of feed near the house, and soon appeared to act sick. The boys doctored her but I knew she would die, which she did within an hour, and I felt it was a justice upon me for not doing just as I would be done by. And this testimony I have now to bear, that nothing I have ever obtained with compunction of conscience ever proved to me a blessing. As my mother taught me in childhood, so it has proved through my life, that what I could not obtain with a clear conscience was not worth having.

In the winter of 1849-50, I was called by President George A. Smith to go with him to make a settlement at what was then called Little Salt Lake; and while preparing to go, I unwittingly took a couple of sticks of phosphorus from the bottle of water which contained them, wrapped them up wet in paper, and put them in the left pocket of my pantaloons, just for a moment They soon exploded; water was hastily applied, but without effect. My clothes being stripped off, my hip was badly burned, which became inflamed and resulted in the worst sore with which I was ever afflicted. It stood out upon my hip looking like a honeycomb, exceedingly acute to the touch or to motion; and I feared I would never cure it, for I had tried every known remedy without effect. While pondering with prayerful heart I thought of a bottle of white powder got from a specialist for curing old sores, and remembered he told me it would certainly dry up any sore. I found it labeled, "flour of zinc," sifted it over the sore, and in two hours the acute sensibility was gone, and it was soon well.

I was now called by the Presidency, to be ordained

Bishop of the 16th Ward but as I suggested Brother Shadrach Roundy as an older and better man, he was ordained.

This summer Brother Holman and I farmed, with but poor success, yet I still kept up a trade with emigrants.

I now again had three wives, and felt the Lord had brought me to a land of freedom, and was fulfilling His promise to take care of His saints. The old pain in my stomach had left me, and I looked forward with faith to the future. This summer, my brother, Joseph E., had come from Council Bluffs to make us a visit, and it was a time of great pleasure to me. We were together through all the holidays and reunions and dances, and accompanied the Presidency in selecting and surveying the Ogden city plot. I was elected to the Utah legislative council, and served in its first session after organization of the Territory.

My brother, Joseph E., came to the Territory with a mania for a bear hunt, and could not be satisfied without. So I took my family carriage, two of my wives, one of my brother Joel's, six of us in the carriage, with baggage wagon for the arms, provisions, blankets, etc., with some on horseback, and went south some miles to get Brother Hakes, who was to be our pilot and champion bear hunter. From his house we went west, to cross the Jordan and go to the west canyons. In coming to the river no one felt real brave about crossing, but all felt ashamed to go back. The river looked forbidding and the spirit whispered "turn back." But pride was in the way, and so I went in with the carriage, as being the safest; but no sooner in than the horses stopped and the carriage began slowly to go down. I sprang for a horse, while my nephew, Nephi, hitched a rope to a hind wheel, to which all held fast, while I rode to the carriage and took the women, one by one, behind me to the bank. By working long in the water we got all safely back to the home side bank, with all the bear hunt fever soaked and scared out of us, and glad we were that we had lost no bears.

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CHAPTER TEN

PIONEERING

In the spring of 1851, President Young invited me to accompany him with an exploring party up the Sevier, and over the mountains into Iron County, to explore the iron and coal mines, etc., which I did. Brother Joseph L. Heywood assisted in providing a team, and was a very pleasant traveling companion. The second night out from Salt Lake City we camped at Summit Creek (Santaquin) in Utah County. It was the 1st of May, trees in full foliage, and the grass was like a carpet studded with flowers; the broad smooth lands sloped delightfully away to the west mountain, while here and there were rose and willow patches. The morning sun upon a clear sky, the air fragrant with spring odors, and trees, alive with singing birds. It appeared to me as enchanted ground, and I spoke of it as a place of beauty akin to Paradise. President Young heard me and asked if I would like to settle a colony there, and I said, "Yes," if he wished me to. He said he did, and that I might commence my arrangements as soon as I returned. I felt a little taken back, for I had never thought of leaving the city. I was getting a good run in the saddlery business, had the best drug store in the Territory and was doing well. I owned the half block on which the Utah central depot now stands, besides many other valuable lots in the city and a number of 5- and 10-acre lots in the fields adjoining the city. Yet the call had come, and I could see a providence in it. The more I thought upon the subject the more I became enthused with joy and pride, that I had been deemed worthy of so important a call. We moved on through San Pete Valley to Manti; and here I met her that was my wife—Clarinda—with my little daughter, Huetta. The thought of leaving

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her there to forget that I was her father, perhaps tempted to fear and not love me, robbed my visit with friends there of much of its pleasure. On kissing my child adieu I dropped into her lap my purse with all the money I had, leaving her with tears in my eyes and heart, to see her no more for years.

We traveled up the Sevier, crossing the mountains near Parowan, on the summit of which, a storm struck us so sudden and severe that I feared we would perish. A fire had been made by the roadside, and being so cold and in great hurry to warm, I burned and ruined a pair of very expensive new boots. Rolling down the mountain, we soon got below the storm. At Parowan I found my brother, Joel H., and his sons, Sixtus and Nephi, hard at work preparing new homes. We went to the Magnetic iron hills, where almost pure iron lies in millions of tons, and so strongly magnetic as to hold suspended a pocketknife. I had a pleasant journey, an agreeable visit with many old friends, and returned filled with enthusiasm with the idea of making a paradise at Summit Creek, or at least fulfilling my mission in colonizing that place. I arrived at home about the middle of June and found all well except my youngest wife, who it was feared, had heart disease, which proved due to overwork and anxiety. With proper care she was soon well again.

I gathered a few of my friends, who were disposed to join me in the new Colony, and made a visit to further explore and examine as to its promise for a settlement. The whole country was one vast meadow and the situation delightful, overlooking the lake and every settlement in Utah valley. The air was pure, with plenty of firewood near at hand, but the canyon appeared rugged and almost inaccessible, and the soil was not of high fertility. Some were pleased with the prospect, others discouraged, and I returned in a degree disenchanted, but determined to fulfill my mission. The President told me to pick out such as I

wanted to go with me, and that I need not have any I did not want. But there was something I had yet to learn; I could pick out the ones I wanted, and they might promise to go, and yet not feeling themselves under direct call of the priesthood, there would be delays. And so it proved, and none were really ready to go in suffiicient numbers to settle in safety the first season, and so I kept up trade in the city.

Brother Babbitt and wife came the same summer, and my brother, George, the same fall. I had the principal harness shop and quite a stock of saddlery, the only drug store in the city, with plenty of farm land adjacent, besides much other valuable property, all to be left, to start a new place and take hold of hard work again. My enthusiasm for the country went down very low; but a sense of duty held me to a higher purpose. I sold my home for $700 to A. W. Babbitt, in wagons, oxen and goods; with a reserve of house except one room to be occupied by Mrs. Carter, and part of garden for one year. She was to use such a portion of the garden as I should designate. The season before I had planted a large portion of my garden to apple seed; and this failing to germinate that year I supposed they were dead, and set off the land on which they were planted. Being in the garden when she was hoeing, I saw the ground full of young apple trees just coming up. I showed them to her and begged her not to destroy them, but she said the ground was hers, continued to hoe them up and defied me to help myself. I attempted to take the hoe from her, and she struck me on the head, breaking the handle. I grasped and twisted her nose and left the garden, but she had destroyed a thousand dollars worth of apple trees, they being the first apple seeds planted west of the Missouri River. But I had given one half of my apple seed to my brother, Joel H., which he took to Iron County, and so gave the South the first start of

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fruit; and they were brought from there to the north, even to Salt Lake City. She was a miserable specimen of a woman, and went to California and apostatized.

This summer my brother, Joseph E., obtained the contract for carrying the U. S. mail from Salt Lake to Ogden, and from Salt Lake City to Manti. The Ogden route he sublet to Brother Phineas Young, while I at $1600 took the latter. It was necessary to have stations along the road, one at Summit and one at Salt Creek (which place Brother Jos. L. Heywood was called to colonize) and I hurried to get upon the ground before cold weather, to cut hay, get grain, etc., preparatory to the wants of winter. I reached Summit Creek with my wife, Harriet, in time to make the adobes and construct a comfortable two-roomed house before winter; and sent hands to Salt Creek to build a house, put up hay, etc. Brother Holman, my brother, George W., Brother Butterfield and others were with me. It proved an open winter, and we did much through its season in preparing for spring crops; and as soon as a house was built at Salt Creek I moved my wife, Mary Ann, to that place for a home.

I yet had quite a business in the city, where my first wife, Melissa B., still lived; and while I employed mail carriers and men at the stations, I was engaged mostly on horseback, a number of times riding the same horse to the city, 75 miles distant, and back the following day.

With my own and hired labor I had put in about sixty acres of wheat at Summit Creek in the spring of 1852, and some twenty acres at Salt Creek; had men, teams, cows, pigs, and every resource for prosperity and plenty, at both places and felt I was doing well. My hopes were bright for the future before me.

At Salt Lake City July 10, 1852, Melissa B. gave birth to our daughter, Frances Bell, and I had taken a boy, Orson Murray, to raise. His father was dead, and his mother and

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grandfather gave me a writing to ensure my keeping him until 21 years of age. He was a good boy, and we adopted him in our hearts as well as in our home; and business so increased that at the time for October semi-annual conference I had so much to do and look after that I could not go, and attend conference.

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CHAPTER ELEVEN

A MISSION TO THE ISLANDS

But the Lord's ways are not as man's ways; and things appearing of so much consequence to man is of no worth to Him. And so it proved; for about October 10 I received notice that I was called by the vote of General Conference to a Sandwich Island mission, and that I had until the 20th to prepare for the start. At first I could not believe it, but when I found it a reality I was dazed. How possibly could I be prepared in ten days—or even in ten months— to leave my families, now separated 100 miles; with a U. S. mail contract, and unsettled business almost everywhere, from north of the city to Manti. Then my saddlery; with large bill of merchandise just imported, and drug store—all to be disposed of or thrown away! All this, and only ten days to rent out my farms, gather up my family, dispose of my mail contract, settle all business, and get ready for a start. Reason said, "No, you cannot go; it is not just to require it under such circumstances." Three wives with eight small children—to be increased by two in my absence; and what a loss in means! Such a needless sacrifice! And then to go away among barbarians in a land of license! It was terrible for one so weak as I. "But what shall I do?" I asked myself; and Faith answered by asking, "From whom did you receive wives and children, farms and houses, goods and cattle? Who redeemed you when you were hopeless of life and name upon the earth? To whom do you owe all you are, all you possess, and all you hope for, but to God? Then why hesitate when you have professed to be willing even to die for the truth of the Gospel?" I could see but little choice between the grave and my mission. But in gratitude to God I said, "With the Lord's help I will go; and the cord that holds me from my duty I will cut loose from; for go

I will with the Lord's help." I told the Lord I would now commence, and wanted His help.

I started to the city to settle business, and find someone to take my farm at Salt Creek, to dispose of mail contract, saddlery, drug store, etc. Faith and hope grew in my heart. In Salt Lake City those I wished to see on business were the first I met, all dues to me seemed ready, and men I owed and not ready to pay were not pressing; men living in the north I had no time to visit, I met on the street; and the first men I met when looking for renters for my Salt Creek farm, were Brothers Vickers and Udell, with whom I at once closed an arrangement to take my farm for the term of my absence.

I got my blessing under the hands of Brother J. M. Grant, with private counsel and instruction from Presidents Kimball and Richards; and when I left the city for home I did not think of one item of business left undone. And I knew the Angel had been right before me all the way.

p. 62

But the idea of leaving my wives and children, more dear to me than life, and for so long a time—would I ever see them again? A long, tedious and dangerous journey of twelve hundred miles to the coast; then up the coast by sea some 800 miles, and then near 3000 more across the ocean to the Islands!

President Grant, in setting me apart said, "Through you, succor and sustenance shall come to the mission to which you are called, and your brethren shall be fed, clothed and sustained by the blessings of the Lord through your ministrations; and the Lord shall greatly multiply both temporal and spiritual blessings upon the mission to which you are sent; and the brethren shall greatly rejoice in thy ministrations and councils; and the Angel of the Lord shall go before you to prepare your way."

also p. 62

In private counsel with President Richards, referring to my inability to learn the native language, he said I should

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for other references see my small b+c p. 313

have all I could do upon that mission in my own language. All these predictions proved a reality.

See also LDS Biographical Encyclopedia Vol. 3 p. 415

In conversation with President Kimball in regard to immoralities of those lands, he gave me a key that I would not forget. I spoke of those who had fallen upon their missions, and expressed a fear for myself. He asked how many wives I had. I said, "Three." He asked if they were good, praying women. I said yes. "Well," said he, "no man ever did nor ever will fall that has three good, praying women to hold him." This, as a key of knowledge, I wish to record for the benefit of my children.

a Key Questions on P.M. by Dennis Short p. 23 + 114

Mormon Sisters p. 109

Our mission was to carry to the world the revelation on plural marriage, to advocate and defend it. We were told to go without purse or scrip, and on arrival in California to sell our teams and send the money home.

Mission to teach P.M. to the world.

I now started teams to move Melissa B. to Summit and to bring Brothers Vickers and Udell to Salt Creek, and by my suggestion Brother Holman was ordained Bishop at Summit. He was also to see to my family and property. Melissa B. and Mary Ann were now moved to Summit and all were to remain together there during my absence. I now took an inventory of the improvements on land, grain on hand, houses, horses, oxen, cows, sheep, wagons, stock in trade, farm tools and implements that I left at Summit and Salt Creek to the amount of over $7000 after all debts were paid, taking one light spring wagon and a valuable span of horses with me.

See p. 151

also see Saints without Halos p. 84. + Unpublished Revelations part 80 p. 129 + Questions on P.M. by Dennis R. Short p. 37

On October 22, I was ready and waiting for company, who came and passed, as all were to meet at Salt Creek and start from there on the 24th.

Previous to my call to the Mission, I had asked Brother Holman for a young daughter (the sister of my wife, Harriet), who gave his consent, sanctioned by President Young; and to which union I had obtained her cheerful consent, but she was young—I might be gone many years—and so she had changed her mind. She was beautiful and

cf. p. 129-130, + p. 198-199

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witty, and I had perhaps loved her too much, and must see my idol broken! But strong in the courage of duty I turned my back upon home and loved ones, toward the far away land of strangers.

Brother Alexander Badlam, who by President Young's arrangement, was to accompany me to San Bernardino, was with me, and the evening of October 23 we arrived at Brother John Vickers at Nephi (Salt Creek) and as the company had been already organized, came in as the last wagon of the train, but I felt to be satisfied, confident that through the providence of God I would occupy the place that would be according to His will.

We held meetings on our way through the southern settlements, we being over forty in number, appointed to China, Australia, Ceylon, Hindustan, Africa, and perhaps other points within the Indies. To the Sandwich Islands, there were nine, namely, William McBride, Nathan Tanner, Thomas Karrne, Ephraim Green, James Lawson, Redick and Reddin Allred, Egerton Snyder and B. F. Johnson.

As we journeyed through the settlements, we saw many old friends, and had generally a pleasant journey. At Fort Johnson, I found my brother, Joel H., with his family. He had built the fort, and had an excellent farm and a pleasant home. Here I was glad to see the apple nursery, for which I had furnished the seed, and had a pleasant visit with my friends. It being Sunday, I went to meeting at Parowan, where I first met Brother James H. Martineau, who had married my brother, Joel H.'s daughter, Susan E. At the meeting was manifest much of the good spirit, and many spoke, of whom I was the last. Among other things, I prophesied that to some of the missionaries present Princes should come, seeking for counsel and wisdom in government, before their return. But after meeting this prediction troubled me, for the devil said it would not be fulfilled. But upon this subject I have written in the "Faith Promoting Series" published in "Fragments of Experience."

From Parowan we proceeded pleasantly down the Santa Clara and before reaching Beaver Dams we passed an aged Austrian gentleman with a broken wagon, and two younger Germans. They were in a hostile Indian district, where no white man would be left alive who fell into their power. They could not talk English, and to me it appeared heartless to pass them by. Yet this was the feeling of the others, and I could not change their minds. An uncompassionate feeling seemed to actuate our leaders that did not please me.

The next night we camped at Beaver Dam, and it was talked of and believed by our party that the three men would be killed that night by the Indians, and I felt sorrowful, for I could not see in it a spirit of the Good Samaritan. I knew I would feel it barbarous to be so left to Indian cruelty, and thoughts of it troubled me through the night. But at daybreak here came the two younger men each with a blanket and small sack of cornmeal, and in the best way they could, entreated us not to desert them. One could talk a little broken English and we learned that the old man had got into a cave near his wagon, picketing his horses and was defending himself that way. They besought him to come with them, but he would not. I at once proposed that we take these men with us and let them live, but was earnestly opposed by many of our number. A few said they would assist in helping them through. A meeting was called and I took the side of mercy, and Samuel Wooley advocated leaving them to take care of themselves. The camp was divided, and I said, "You brethren who are willing may help me to take these men, or with the help of the Lord I will do it alone."

I told them to put their things in my wagon, and from Beaver Dam the men remained with me through the whole journey. They traveled mostly on foot, did all my night guarding, brought firewood, and showed great gratitude to me; and I believe the Lord was pleased, and gave me especial blessings. On our way many animals were poisoned,

mine among the rest. One became so bad we thought he would die, and with great difficulty got him to camp at night. He soon got better, while all at once the other proved to be still worse poisoned, and working with him one night until discouraged, we left him as dead, with no hope of finding him alive next morning. I lay in my wagon, and could see no hope but to leave the wagon and go on foot. I thought of the promises of the Lord to us and said to myself that I would go and ask the Lord. I had not strength to travel that journey on foot; I had been merciful to two of His unfortunate children, and I asked Him now to have mercy upon me and heal my horse. And I commanded the disease to depart. I wept before the Lord and asked Him how I could go on without my horse? I got up feeling that I had done all I could, and would now leave it in the hands of the Lord. I left the horse lying upon his side, as I supposed to die; but early the next morning I found him standing up, eating and apparently well, put him in the harness, and he was sick no more. To me it was like raising a horse from the dead, and I know the Lord is just as able to heal a horse, ox, cow, or any other animal as he is to heal us, his children, and will do it if we do *our* duty.

We were a little short of food, but did not suffer much, and arrived all well, in San Bernardino, where we found homes for a time among friends. The two Germans on taking leave of me, evinced the liveliest and most earnest gratitude. Each had a blanket, pistol and bowie knife, which they laid down at my feet and asked me to take, and they embraced me in tears, especially the younger, who was a man of excellent mould of mind as he was in person. The remembrance that I saved their lives has ever been a satisfaction to me, and an assurance that in trouble I shall find friends as I may need. The old man, after remaining three days in his cave, was found by an ox train, who fixed him up and took him in company to San Bernardino.

At San Bernardino we remained nearly three weeks to

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recruit our teams and dispose of them, and I made my home at Brother Norman Taylor's, by whose two wives, Lorana and Lydia, I was treated with great kindness, they making all needed clothing for my further journey. I sold my outfit for over $300, lent $100 to Brother Badlam, and arranged to send to my family by one of the brethren soon to return to Salt Lake whatever I might have left after paying expenses to San Francisco.

I will here note that although Brother Badlam showed me letters from his wife, who was a sister of Samuel Brannon, the millionaire, and from his sons, promising they would pay all his expenses, yet I was never repaid one dollar. Had he and his kindred been poor, I have no doubt they would have fulfilled their promise.

And now, in looking over my Life Review in 1894 I will state that seeing the name of Alexander Badlam, Jr., associated with the California Midwinter Fair as secretary, I wrote him a kindly and plain statement of this family indebtedness, and being myself poor, I asked him to pay me the one tenth of what the compound interest would be for the forty-two years' indebtedness, which should be in full for the account. In reply he stated that his father was still living and he himself was not a party in the matter. In reply I said if he was not a party in the honor of father and family, I knew him to be by written promise to his father, by which I was deceived, and set him down as the son of *his own* Father.

From San Bernardino it is about 80 miles to San Pedro on the coast, to which place the brethren of San Bernardino shipped us in open wagons, and the first night—oh, how it did rain, and having no shelter but our blankets, and the last of December, we were soaking wet and miserably cold. The next night we suffered nearly as much, but on the following night, within six miles of San Pedro we stopped at a Spanish Ranch. The proprietor was one of the party of whom the San Bernardino ranch was purchased by Apostles

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Lyman and Rich. Here we hired a large room, at ten dollars per day, in which to stay until we could negotiate for our passage up the coast. Here I was appointed with Brother Nathaniel V. Jones as agent to negotiate and transact business for the company, and here I began to get an insight into Mexican social and moral life, in a manner I may never forget.

I think that the Lord, as well as the devil had an object in my experience the night after our arrival there. It was a family of great wealth, and appeared a good Spanish education. The man could converse well in English. Seeing quite a number of young children, I sought in my natural way to make myself pleasant, both to parents and children. I saw one little boy some three or four years old was of much lighter complexion, and very smart, and as I gave him some notice the mother said in English, "My American boy." Knowing her to be the landlady, and I supposed respectable, as all their style indicated wealth, I felt not a little nonplussed and said nothing. But her husband soon came in and told me the boy's father was an American lieutenant and he was going to send him to the States to be educated, and make a great man of him, seeming much more proud of him than of his own children. There were also three daughters, the most perfect type of Spanish beauty, the eldest married, and the two younger not over fourteen and sixteen years of age, who were dressed in silks and canton crepe shawls. It seemed to me that one could hardly imagine a more perfect brunette beauty. I went to bed but was soon told the landlord wished to see me. I dressed and went below to his room in which was spread a table with wine and dainties. He greeted me cordially and bade me help myself, and turning to his daughters smilingly, told me they were to await my pleasure and bidding. Of all the sly tricks of the devil I felt this to be his arch attempt to destroy me. I thought of Joseph, in Potiphar's house, I looked upon them with love and pity and

my very heart wept for such fallen loviness. I made my excuse and adieus as gracefully as I could, and went to my own couch, carrying almost an anguish of sorrow, pity and regret that such lovely daughters of Eve could be to virtue and purity so insensible and ignorant.

The result of such tests had been the source of my greatest fears, and I felt grateful to the Lord that my good Angel had not left me.

After a short stay here we moved to San Pedro, a small harbor on the coast, on December 22nd, and here we remained over a week, waiting the arrival of a vessel on which to get passage up the coast. Here we found, also waiting passage, two gentlemen from Boston, physicians named Williams. The younger was nephew to the other, and he was one of the first known writing mediums in spiritualism. They seemed refined and cultured, and eminent in their profession. Religion and spiritualism were soon in discussion, and with much assurance they offered to give us demonstrations of power greater than could be found in any religion. They asked me if I would preside at a meeting if our company would agree to attend, and witness the manifestations of their power. This I agreed to do on condition that our company wished it, and the dining hall could be obtained. Being agreeable to the brethren, the room was engaged for the coming evening, and so at the time appointed all were present. There were no opening ceremonies, and as I announced the meeting opened, a feeling came upon me that gave me faith, and full assurance that while I exercised my will, they could do nothing. I sat while they called for spirits, one after another, until they seemed to exhaust their vocabulary of spirit names, without answer or demonstration of any kind. At last chagrined and mortified, they said there was a stronger power present than theirs, whose will had been exercised against theirs, and that under such circumstances they could do nothing; but that they did not regard the man who had placed himself in opposition as a

gentleman. I remembered that the Lord had rarely on the earth been regarded as a gentleman. They left the hall mortified and disgusted, and the young man was so chagrined that he rarely spoke through all the time we were together. But at San Francisco, on their arrival, the public journals were soon full of the mighty things manifest through these men; converts came to the Islands the following year and made many converts to spiritualism. Some brethren at Honolulu were captivated by it.

But to return. I spent much time upon the shore in admiration of beautiful shells, or from some higher point watching the sportive seal or sea lion, or the spouting whale in its majesty slowly passing in view; with the wonderful sea weed, like forests and gardens, with fruit and foliage of great variety in shape; these, with the thousand wonders of the deep, gave one pleasant occupation until the arrival of the brig, "Fremont," and Captain Erskine, commander, bound for San Francisco, our final point of departure.

Brother Jones and I soon arranged terms of passage for all our party, now numbering forty; and the vessel being limited in accommodations, the Captain guaranteed us every facility for comfort in the cabin, except the sofa, on which he would sleep. Upon these conditions we paid passage money and went on board, while he went to Los Angeles for supplies. I was just now afflicted with neuralgia, which tended to greatly weaken and unnerve me.

There were not enough state rooms for all, and as I was unwell, one was cheerfully left for me, to which I had retired for rest. The captain came towards evening, partly intoxicated, with a man of great pretension, apparently a gambler; and as he came into the cabin with this man he began to swear about the d——d Mormons taking possession of his whole cabin. As no one answered him I sprang out of my room and told him we had paid him for the use of every state room, and for every facility for comfort in his vessel, except the sofa, and if he attempted to give that which belonged to us to others we wanted our money back at once, and with nothing short should he weigh anchor, and should he attempt it he should go overboard. I told him his best accommodations were too poor for the meanest man in our company; we wanted nothing but our rights, and them we should have. Brothers A. M. Musser and Wm. Fartheringham and others gathered around me, and whispered to me, "Hold on, Brother Johnson, you have given him just enough." What I had said checked and seemed to sober him; he gave his friend the sofa, and went upon the deck, answering not a word. So I took my blankets and satchel, and with others went below, spread my blankets and lay down, not knowing just how the matter would end. I had not long to wait before Brother Jones came down and said, "The Captain wishes you to come up." I said, "Tell the captain that if I do not have this brig I shall stay below." He returned to the Captain but was soon back again, saying that the Captain entreated me to come above, and that I should have nothing more to complain of. I said, "Tell Captain Erskine if he wishes to see me, to come where I am, and send no more messages." In less than five minutes, the Captain came, and kneeling upon the blankets entreated me to forgive the past and come above, that I should want for nothing within his power to give. I shook his hand, went with him back to my state room, and enjoyed especial favor through a tedious trip of head winds up the coast.

After ten disagreeable days we landed safely at San Francisco, where we were to raise money to defray expenses to our different fields of labor. But how was it to be done? We rented a house large enough to accommodate all, then, in general council agreed that a Circular Memorial to the people of San Francisco should be written, showing the object of our mission and asking for donations in money, to assist in defraying our expenses. Brothers James

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T. Lewis, A. M. Musser and Wm. Hyde were appointed to draw up this statement Memorial, which they zealously strove to do, but did not succeed in a manner satisfactory to themselves, and appeared discouraged. Acting then as chairman and sitting by the table, I picked up a pencil and proceeded casually to write as thoughts came to me. One of the committee read the following:

To all to whom this may come, greeting: We the undersigned, missionaries of the Church of Jesus Christ of Latter-day Saints from Salt Lake City, Utah, to the different nations of the earth, respectfully represent to the honorable people of San Francisco, that we, like the Apostles of old have left our homes "without purse or scrip," and are now in your midst awaiting passage to our respective fields of labor. We therefore humbly ask you, in the name of our Master, to assist us with means to defray expenses incidental to our journey, and the God whom we serve shall reward you a hundred fold. He said, "This is just what we want," and read it aloud, and all agreed that was just what was wanted. I begged the committee to revise it which they ought to do, but they said they could not better it, and asked me to write it over, which I did, carefully. It was given to the brethren, who, two by two, went through the city visiting stores, public houses and business places, to present this memorial and ask for donations. Many responded in small sums of one, two and five dollars, but the amount we must have was not less than six thousand dollars. This was continued for a few days, and having been a member of the Utah legislature I was asked to visit the State legislature, then in session in Sacramento, and present our Memorial, and ask for help. I was about to start when Brother John M. Hornor, a wealthy L. D. Saint of San Francisco, came and wished us to cease all further efforts to raise money, and said he would furnish us five or six thousand dollars when we were ready to sail. It is but just to say that Thomas S. Williams, who was a member of the

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Church, gave $500, as also Brother Sparks and others, all of whom later turned away, gave sums from $10 to $50. We almost felt to shout "Hosanna" to the Most High.

teaching P.M. in San Francisco See p. 141

After two weeks' pleasant stay in San Francisco associating with old friends, holding meetings, and conversing with many upon the revelation on plural marriage, we heard the ship "Huntress" would sail for Honolulu February 2, with James Lambert, Master, with whom we arranged for our passage and went aboard, February, 1853.

Our passage to Honolulu occupied sixteen days with weather just rough enough to give us the full benefit of seasickness. Otherwise it was exceedingly pleasant, and rendered so by the Captain's extreme kindness to us, of which the lion's share, through his partiality, fell to me. We had no sooner shipped on board, than he came to me with the freedom of an old acquaintance or companion, no degree of reticence on my part could deter him—his companion I must be; and although there were quite a number who paid higher for passage than we, they were ignored and we were his favorites. The "Huntress" was a new ship, and this almost her first voyage. As soon as we passed the Golden Gate, the Captain asked me to accompany him on a tour of inspection through his vessel. He led the way into private apartments in which were many secret deposits, and private stores, and opening a vault, containing, as he said, $20,000 in specie. Then we went to the armory and magazine, and after apparently opening to me every secret of his ship, he then opened his heart to me, and told me why he had done so, and said, "No, Mr. Johnson, I have made you, although a stranger, my special confidant, and I have an object in doing so. At San Francisco most of my ship's crew deserted me, and my new sailors are strangers, and may not be reliable. But when I saw you I knew I could depend upon you and trust to you for my ship's safety into port." He gave our company all the honors, while he treated others apparently more wealthy and genteel at

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times almost shabby, to accommodate or show favor to us. As for myself, I had the place of honor at table, and he almost burdened me with his solicitude for my comfort and for my society; for he seemed unwilling to sleep nights so long as we would sing, converse, or in any way entertain him. At one time, he, being something of a poet, got us started in rhyming our thoughts. The first of mine was "Our Mission Prayer." The others were sentiments in verse to each of my wives as subjects of my thoughts, the original of which I may append to this manuscript.

On our arrival in Honolulu the Captain's friendship did in no degree abate, and as he had friends of long standing among the merchants and business men of the city, he took great pleasure in introducing me to them, and in commending us to the public as missionary gentlemen; and so continued until the day before setting sail, when he invited us and insisted on our coming on board with all our friends, to a turtle soup dinner. After a time of enjoyment, before our farewell he asked us to sing, "When Shall We All Meet Again," which caused a moisture in his eyes, and made us to feel, "God bless our dear friend, Captain Lambert."

On our arrival in Honolulu, which was February 17, 1853, we found Brother Philip B. Lewis, who was set apart as President of the Island mission, occupying rooms with Brother Dennis and his wife, a sickly woman, who died on her way home from the mission, plying her needle for their support, while he with all his soul was studying to acquire the native language. The mission was financially in a scanty and humble condition, as was in many ways manifested by the elders who came from their fields of labor to welcome us.

The blessings, predictions and counsels to me by the Presidency, relating to this mission, all tended to inspire a faith that the results or fruits of my labors would be in temporal as well as spiritual good to the people, and to the mission. But in speaking in relation to an improved temporal condition of the mission it seemed to inspire jealousy among the brethren, especally in one brother, whose experience and standing should have inspired greater wisdom and discernment.

Our island conference was appointed for April 9, but the night previous I was taken very sick with a fever to which foreigners are most subject, which is often severe and protracted and not infrequently fatal. I asked that my cot be taken to the conference room, which it was, and while lying sick the things I had said growing out of my faith in the future of the mission were unsparingly criticized and inflated by some of the brethren. To all appearance I was in disgrace for having faith in the words of the Prophets to me. Prejudice against me resulted in Brother Tanner being chosen first counselor to President Lewis, and in assigning me to take alone, as my field of labor the poorest and most helpless. I listened to it all and wept and prayed for humility, and power to trust in God, that I was there to do His will, and that all might be overruled for His glory and my good. I was too sick for some weeks to leave, and before I was able to start to my field of labor there came a great change in the influences and conditions around me.

I would not willingly bring the name of any of my brethren unkindly into my journal, for I too, have grave faults; yet I would write even my own history as it is, that my children may profit by the example and fruits of evil as well as good, to see that the Lord will overrule the designs of the selfish and arrogant to their own humiliation, and to the honor of the meek, the humble and the contrite of heart; for the ways of the Lord are not the ways of man.

Although some of the brethren had agreed in their unkindness towards me, now they began to disagree. A difference commenced between them which increased to dispute, or quarrel, and even to threatening words. I occupied an adjacent room and heard all. Heretofore I had said nothing, but now confronted them. I told them that being a High

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Priest it became my duty to rebuke this language and spirit; and although not interested in their quarrel, I was interested in seeing that the President of the mission was not dishonored or outraged in his calling, President Lewis was my president and must be sustained. My words seemed to inspire in President Lewis new thoughts and feelings towards me, and a reaction from prejudice to confidence began to inspire all.

All past jealousies and unkindness towards me had reacted, but I did not wish to shirk my field of labor, or learning the native language, or laboring among the natives. While acquiring the language I thought much upon the secular or financial interests of the mission, with faith that its condition, through a unity of effort, should soon be elevated from poverty to prosperity, and to greater progress in our missionary labors; and it had been the expression of this feeling which offended some of my brethren, who had no faith or hope.

But as had been predicted upon my head, so the Lord brought it to pass, for instead of my going from Honolulu to labor among the natives, it was overruled so that I did not leave. With the approbation of President Lewis, I wrote a letter to King Kamahamaha III, of the Hawaiian kingdom, in which was explained briefly, the object of our mission to his realm, with the principles of the Gospel in their purity, which we were there to teach; also of the record of their forefathers, all of which was set forth in plainness, in contrast with the various man-made systems heretofore taught them. The letter was translated into Hawaiian by Elder William Farrar, assisted by an eminently learned native, and was presented to the King by Halalia, a member of his cabinet, and our friend. After reading it, the King gave it to his Privy Council, which included some of the old mission board, requiring them to read and explain it to him, which they were unable to do to his satisfaction. He then sent copies of the letter to the two court journals,

printed both in Hawaiian and English for publication, which especially aroused the native population with a feeling that the doctrines taught by the missionaries in all the time past, were not according to the Bible. For they, having few other books to read in their own tongue, were great readers of the Bible, and therefore could compare doctrines and understand for themselves. As Brother Wm. Farrar, who had been for years upon the islands, was then preaching, natives were coming forward for baptism, and on the 28th of April a branch of 100 members had been organized. Quite a number of the foreign population was now baptized, which with those here when we arrived, made quite a branch of foreign saints. It was now deemed wise that I remain and take charge of it and to look after the many foreign interests of the mission.

About this time I felt an inspiration to urge the ordination of natives to the priesthood, to assist the foreign elders in preaching the gospel. In this, President Lewis and Brother Cannon and others were with me, while others opposed; but no sooner were a few ordained and sent than all objections vanished, for they proved far more efficient than we had hoped. Through them the work spread mightily, and many of the best educated were baptized and soon became efficient auxiliaries.

About the first of May at Honolulu, after a Sabbath meeting, invitation was given to all who wished baptism, and a hundred or more came forward, followed by a multitude to see the ordinance administered. And now the native saints, as in the days of Jesus, brought out their sick or sent for the Elders to administer to them, and the power of God was greatly manifest in our administrations. To more show the influences then upon the island Saints, I quote from my daily journal kept at that time: "Thursday, May 12th. This morning as usual I administered to many sick who throng the house, and we witness the power of God greatly manifest, some are healed who for months had been

afflicted. Some even for years, and they go forth joyfully into the waters of baptism. Attend with the native saints a meeting to arrange for the construction of a house of worship.

"Friday, 13th. This morning as usual, through with the sick. Administer to thirteen before breakfast, and the healing power of God through their faith made all greatly rejoice."

Native elders now in the field were exerting a powerful influence, and it almost seemed as though all the Hawaiian people would become members of the Church; but at this time the smallpox was getting its start among them. I had never before seen a case of it, and I had no apparent protection by vaccination; and as they continued to flock to us for ministration, there came those in the fever, soon developing the disease, to all of whom we ministered. But as soon as it was really known to be smallpox, the old missionaries left their flocks and fled. Many of the physicians were too frightened to remain and some left us for Hawaii. The health officers began to gather the sick to hospitals and pest houses, to which the natives looked with terror.

Brother Lewis, Brother Farrar and I were still together in the city, and we agreed that by the help of the Lord we would stand by each other, and stay with the native saints. Unlike the others, I had no apparent protection, but I felt I was in the line of duty, and in the hands of the Lord, and that I could not afford to desert my post and leave the native brethren alone in their affliction.

But there were trials before us. As soon as some of the natives began to die with smallpox, it struck the people as a panic; and being nearly amphibious in their habits, at the appearance of fever they fled to the sea to plunge into the surf— almost to certain death. This from the first we counseled them not to do, but they would not listen; and before we were aware of it almost the whole native population was

sick, dying, or lying dead. Such was the terrible condition of the city that State's Prisoners were pardoned on condition they would assist in burying the dead. At first the health officers took them to hospitals or pest houses, and to escape this many fled to the mountains and died in some by-place. Accompanying Brother Lewis to the hospital at one time to look after some of our brethren, the stench from the dead and dying so overcame me that I was helped from the room to the open air. And going from house to house among the sick we found in yards where perhaps twenty had lived, now not a soul alive, while some of the dead were still unburied. Often in one day we used two quart bottles of oil in anointing the sick, for we ministered to all who asked us, feeling they were all our Father's covenant children.

I cannot describe the piteous sights we often witnessed. On one occasion coming to a house where lay upon the mats a man and boy too swollen to be recognized, as we ministered to the man he seemed to revive and tried to talk, and I felt sure it was one of our brethren. I looked around and saw a coat which I knew belonged to one of our dearest friends, a most devoted member of the Church. All the rest of his family were dead and he was nearly gone. So went most of our dearest and most zealous brethren and friends—our most active help in the ministry—and my heart wept, and my whole soul cried out to the Lord for that poor people. I was in great affliction, and marveled that the Lord would permit all his most faithful servants to die, so dear to us, and whose help we so much needed. I pondered the subject prayerfully until the light of the Lord shone upon my understanding, and I saw multitudes of their race in the spirit world who had lived before them, and there was not one there with the priesthood to teach them the gospel. The voice of the Spirit said to me, "Sorrow not, for they are now doing that greater work for which they were ordained, and it is all of the Lord."

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So I was comforted, knowing that through the Spirit of Elijah, the hearts of the children were now being turned to the fathers in the Spirit land. Of the 4000 who died in the vicinity of Honolulu, some 400 had received the gospel, including the most efficient and the very best of the native saints.

Our remaining in Honolulu like true shepherds to care for the natives in their great distress aroused those who had deserted them to jealously and hatred, and they wrought with the authorities of the city to prevent our visiting them, with the pretense that we were breaking quarantine regulations, and that we were ministering as physicians, contrary to law. They so influenced the city marshal so that he sent a noted pugilist or bully to follow Brothers Lewis and Farrar, and order them out of the native houses, with threats of violence if they did not desist in their visits. Being unwell I had remained at home, where they soon came to make their report and ask my advice. I knew we had broken no law, and told them that if they were afraid to proceed in their line of duty that I would get up and go with them, which they would not permit, and so returned to their visits among the native saints.

But soon the same man met and fell upon them like a fiend, beat and bruised them and tore their coats from their backs. They quickly returned, and I went with them to the American Commissioner who advised us to prosecute the assailant, which was done, Brothers Lewis and Farrar making the complaint. Previous to this, however, I had met the city marshal and learned that he had authorized the man Turner to make the assault. I read the law to him, and told him we were there only to do good, and nothing less than being murdered should hinder us. The writ was served, Turner arrested, and trial set for next morning, July 5. In the evening Brother Albion Burnham and I, while together upon the street, met this man Turner, who gave me insolent abuse as the cause of his arrest, to which I

paid no attention. Brother Burnham, a brave and fearless man, who never took an insult, turned upon him, when Turner drew a knife and swore to kill Brother Burnham, but finding more than his match he left us. On our return to Brother Dennis' tin shop, where were a number of our brethren, Turner came in and challenged Brother Burnham to meet him at the "White Swan," the principal hotel, and he would "take it out of him." Brother Burnham started at once. I waited in hope some of the foreign brethren would go with him, but as no one started, I felt that he should not die nor suffer alone, and hurried to the hotel bar room, where I saw Brother Burnham in a corner, with a crowd of bullying ruffians in front of him. I had on a broad blue official service suit, with stove pipe hat, and as I approached, I set my hat upon the table, spread myself into an attitude, and with both eyes wide open I looked at them. As soon as they took me in they began to whisper one to another, and one started to the door. In less than the time to write it, the police came in with a "Break up this row!" and one, at least, was glad to decamp so safely from such a fearful looking lot, all, like Turner their leader, Australian convicts, and just out of Hawaii prison for burying the native dead. Such was the impression made upon these desperadoes by my appearance at that time that by the roughs of the city, I was always afterwards known as the "New Orleans fighting man."

Next morning I went to the court to witness its force. There being no prosecuting attorney, and Brothers Lewis and Farrar being ignorant of law proceedings, they were so bamboozled by the attorney for the defense, that as the case progressed they appeared to be on the defense, for malpractice in medicine and breach of quarantine laws. The court adjourned until next day, when I was to be called as witness.

On taking the stand I told what I knew of the assault, and then asked His Honor the privilege of acting as attor-

ney for the prosecution, to review the proceedings of the previous day to see that the case was kept properly before the court; for it now appeared reversed from served process, and being somewhat familiar with law terms and proceedings, the court seemed convinced at once as to my qualifications as an attorney-at-law, and permitted me any privileges I asked. I then said I stood before the court as a practical physician, and that as such the plaintiffs in this case had been my assistants, carrying out my instructions in nursing and ministering to the sick; and if the court had doubts as to my capacity and qualifications, I wished him to summon before his court, Doctors Rook and Lathrop, physicians of the Board of Health and Quarantine of the city. Medical phrases as well as law terms were familiar to me, and a few only were necessary to convince the judge of my eminence in medicine as well as law.

I now had the case all in my own hands, and my evidence being last, the case rested. Lawyer Blair, the leading attorney in the kingdom, made a short plea for the defense, yet honoring me in all the professional eminence claimed, after which I reviewed the case, showing how we had left our homes, coming to these lands without fee or revenue, even without purse or scrip; and as good Samaritans, when their shepherds had deserted them and fled in fear, we had, at the risk of our lives, remained with them to minister comfort and blessing in their hour of suffering and death, and that the assault made upon us was the fruit of jealousy and hate of those by whom they had been deserted and left to die uncared for and alone. I said I did not blame the poor ignorant man employed to do this dirty work, and asked leniency for him. We had left our homes thousands of miles away, and were here to bless the poor and ignorant; and although the court had so kindly admitted my qualifications as attorney-at-law and as a practical physician, yet these were not the callings that I desired to honor before the court and the world; it was as an

Elder of the Church of Jesus Christ of Latter-day Saints—a higher and holier calling, to honor which was my highest aspiration.

My plea was of considerable length—the Spirit of the Lord was with me. The courthouse was full and the yard thronged. The eyes even of our enemies were wet, and Turner, the assailant, wept like a boy, for he felt that I had plead his case to better effect than his attorney had. He was fined the small sum of $12. We left the courthouse, the natives following us, feeling that we were not forgotten of the Lord. The same evening Turner came, confessed he had done great wrong—said he thought we were bad men, but found he was mistaken—was sorry for what he had done, and in tears, asked us to forgive him.

At this time strong feeling became manifest among the foreign population relative to the Government, some of the officers of which had become obnoxious to them, especially Dr. Judd, formerly a missionary among them, but now Prime Minister, and very wealthy, in fact, the real power behind the throne. He even held a mortgage upon the royal palace. Hated by all the merchants and business men in the kingdom, and by as many natives as they could control, they began to clamor for his removal. Mass meetings were held to express public indignation and contempt for Dr. Judd. Inflammatory speeches were made and strong resolutions passed, and a committee of thirteen appointed to see that the public will was respected. A petition to the King, asking and demanding the removal of Dr. Judd was signed by most of the business men in the realm, and they fully expected within a few days at farthest, a full compliance with their demand. But such was not the case, for in opposition stood the old Mission Board, which had spent nearly $1,000,000 in the conversion and education of the natives; and many of the ministerial and cabinet offices, like that of Finance, were filled from the staff of foreign missions. Under these circumstances the King received the reso-

lutions, petition, and demand for the removal of the Minister of Finance, and held them in silence, without reply, and without showing himself to the people. Days passed, and weeks, leaving them in disappointment and chagrin; a month passed, and the people became sullen and angry. The Committee of Thirteen had sought to elicit from the King something of his proposed policy, but he would not be approached.

And thus it was, when one night about the 1st of September, 1853, I dreamed that I stood upon the side of a mountain and near it ran a large river of beautiful water. As I looked down upon the river I saw a large building apparently designed for a mill, of plain and rude workmanship, built of coarse and unseasoned timber. As I looked I saw a smoke arise from the building, heard the cry of "fire" and saw people running and shouting "fire." And while they seemed coming from the valley the wind was blowing from the mountain, and as they approached the building, dense smoke came into their faces, and blinded them. Wondering at their folly in remaining in the smoke, I thought I ran, jumped up on the flume which led the water into the mill, snatched a bucket and dashed water upon the fire, and it was at once extinguished. As I looked at the partially burned machinery others came in, as now the smoke had cleared away, and all were wondering by whose agency the fire was put out. I being apparently unobserved, they proceeded to examine the mill and appraise the damage done, which was said to be $50,000.

I awoke, strongly impressed by my dream, told it to Brother Farrar, and said I believed its interpretation was near. Before breakfast, Brother Farrar called upon Halalia the Chief, and member of the Privy Council, who asked him to tell me that by the King's request he and Prince Leholeho would come the following night to lay before me the King's great trouble and ask my advice. The interpretation of my dream flashed through me, and I earnestly

prayed for wisdom, that anything I might say or do might tend to the honor and glory of God.

And as Nicodemus came by night, so did Halalia and the Prince come to obtain counsel from a humble Mormon Elder, to guide the King out of great State difficulties. Halalia said the King was now in great trouble; that nearly all of his foreign subjects had become enemies to Dr. Judd and had demanded his removal. While he, and most of his native subjects, felt that he had been a friend and benefactor to the Hawaiian people, the King himself was under great personal obligation to him for money loaned, and he had been for some time considering to whom he should apply for advice. He had thought of the American Minister, but the Americans wished to obtain his kingdom by annexation, and the English, French, and all other governments had some selfish end in view, relating to his government so that he had no confidence in their friendship; but he felt that the counsel we would give him would be disinterested and wise; that he had read our words and seen our acts, and knew of our faithful friendship to his people in their distress. And now he wished to learn our thoughts in regard to his present political trouble.

I answered that we were not here to interfere with the political government. We had come to teach the pure gospel, as now revealed from Heaven, and as taught in the Bible; but the Bible taught that "when the wicked rule, the people mourn," and it appeared that in the past the King had, in a great measure, entrusted his government to Dr. Judd, who had become like a power behind the throne; and because of this, the King was now in trouble. This being the case, if Dr. Judd was truly the king's friend he would resign for the King's sake, and put an end to the trouble. For there were others in the kingdom equally qualified for the office, in whom both the king and his people had the fullest confidence. And if Dr. Judd would not do this for the King's

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sake, it should prove to the king that his friendship was selfish, and he should therefore be removed.

When I ceased, Halalia grasped my hand warmly and said, "What you have said is true, but the King has not thought of it that way, and I know he will be glad when I tell him your words. And he will do just as you say, and by the day after tomorrow at 10 o'clock you will hear the King's herald proclaim the appointment of Mr. Allin as the Prince Minister."

And sure enough, at the time mentioned, the Herald proclaimed the removal of Dr. Judd and the appointment of Mr. Allin in his stead. The people heard the news with great surprise. They left their places of business to congratulate each other, wondering by whose influence it had been brought about. And so great was their joy that at night the whole city was illuminated, with apparently a candle to each pane of glass.

When the Committee of Thirteen called a meeting for mutual congratulation, I sat in their midst, full of contemplation as to the small and unperceived means by which the Lord brings to pass his purposes. Just as I dreamed, so it all came to pass, and no one but myself could realize that the Lord had used the humble effort of His elders to accomplish what the wisdom and wealth of the multitude could not accomplish. When the auditing committee examined Dr. Judd's ministerial records and accounts it was said he had swindled the government to the amount of $50,000, as I had dreamed.

At our conference, October 6, 1853, a move was made to procure a printing press for publishing the Book of Mormon and other works in the Hawaiian tongue, and President Lewis, Brother Cannon and I were appointed a committee to devise ways and means for that purpose. At the same time I was called upon, with others, to select and negotiate for a suitable tract of land for the gathering of the Saints. Heretofore the mission had been very poor, and it

appeared a great undertaking, especially to raise the money necessary to buy a press and material sufficient for the work before us. But with me it was a principle of faith, and according to prediction that means should come into my hands through the blessing of the Lord, to sustain and comfort my brethren, and to accomplish every purpose pertaining to my mission. Thus far the way had been marvelously opened, and I felt strong faith that we would succeed.

Our general conference was held at Waialuku on East Manii, at which nearly two thousand native members were present, there being six or seven thousand native saints in the Mission. East Manii embraces about one-third of the island, and is one vast mountain rising abruptly from the sea on all sides except landward, and attaining the height of 14,000 feet. On the summit is an abrupt chasm about ten miles in diameter and some thousands of feet in depth. To visit this a party was formed, consisting of President Lewis, Brothers Cannon, Hammond, Bilger, myself and others, with horses, mules, asses and jennies, the provisions being furnished by the natives. With some natives for guides we set out, the summit being fifteen or twenty miles distant. The ascent occupied nearly two days, and for some miles was gradual, over land which was the richest and most beautiful of any I had then seen upon the islands. Here grew many acres of beautiful potatoes, thousands of bushels of which had in the past been shipped to California, and other markets. They were a flesh color, smooth, good size, and much like our present "early rose." I tried to learn if they were indigenous or from foreign lands, but the oldest inhabitants could not tell. Thousands of acres were covered with tomatoes, ground cherries, strawberries and whortle berries; and here was the only place I saw where was growing the famed sandalwood, burnt as incense in eastern worship. And here was a branch of the Church with its flocks of goats, pigs, fowls, etc., who feasted us on our way up and invited us to stay with them on our return, with prom-

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ise to cook for us a fat goat. The first night brought us up to the first line, and into the region of rocks, brush, and steep ascent, and to a commodious cave, where we camped for the night. The natives had broiled goat meat and roasted potatoes, etc., which gave us supper and breakfast which last was served at break of day. Again we scrambled upward over the few remaining miles before us, which grew steeper and more steep until we were compelled to dismount, lead our mules and pull up by the brush. There was no intimation to our near approach to the top until we stood upon the very rim of this most awful abyss, almost just beneath us. Here opened to our view a scene sublime, grand and wonderful. Before us was a chasm some thousands of feet deep and 30 miles in circumference; once, to all appearance, the mightiest volcano that ever shook the earth, where had rolled in majesty not a volcanic caldron, but a ten-mile sea of molten fire, which, as we gazed, appeared from our elevation a moving mass and still flowing through a gorge into the sea. My pen is inadequate to describe the awful majesty of this unparalleled, though now quiesent volcanic crater. And while standing at this great altitude the view stretches away over the mighty deep, taking in all the surrounding islands, which appear but as dots in the vast expanse. And never has any view so impressed me with the majestic greatness of Nature's God and the smallness of finite man.

Of our descent into and exploration of this awful chasm and the dangers encountered in our exit, as also the many interesting incidents attending our visit and return I must not pause to write. We returned to Makawon on the night of the 16th and stayed with Mr. John Winchester in company with Brothers Lewis, Cannon, and others. We started in early morning for Wialuku, 15 miles, and on leaving the road and crossing a broad sand plain we saw large quantities of human bones, apparently spread broadcast far and near in every direction—a grim and hideous

sight. We learned that here was fought the great battle by Kamahamaha I through which the Manii King became his vassel, as also all the other island Chiefs or Kings who were conquered by him about the beginning of this century, since which a constitutional kingdom has been created, and recognized by the governments of Europe and America.

From Wailuku we went to Palia, where the natives took us by whale boat 20 miles to Lahaini, from which point the committee appointed to obtain a location on which to gather the native saints were to cross the channel and explore the island of Lani, much of which belonged to our friend Halalia, who, I forgot to say, had offered it to us on easy terms, either for occupation or purchase.

We arrived on the 18th and on the 19th the committee consisting of Brothers Hammond, Dennis, McBride, Tanner and myself, with Brothers Cannon and Napela, started in a whale boat 20 miles across the channel. After a tedious passage without wind, we arrived about 4 o'clock at Mannetta where were a few native houses and the people had collected upon the beach to receive us. We held meeting, baptized a few, and after an early breakfast the following morning upon fish caught by native brethren through fishing all night in a heavy storm lest we should go hungry, we started to explore this island, which very few foreigners had ever visited. It is nearly circular in shape, and about 20 miles in diameter, and has been upheaved, a melted, dripping mass of rock. On all sides, except at the place of our landing, the once melted rock stands vertical for some thousands of feet, and its honey-combed sides are inhabited by flocks of domestic pigeons in their wild state, with swallows and sea birds as associates. In ascending this island mountain about one mile was rugged and rocky, but another mile of smooth and beautiful grass-covered lands brought us to the summit or rim of a basin or valley, which as a concave occupied its whole top; and as we gazed down upon it we were charmed with its beauty.

Never had we seen a valley of such symmetry and beauty, and as we proceeded, we found the soil very rich, the only question of importance being the needed supply of water to sustain the population through the dry season. To stay both hunger and thirst, we ate the Pabisus, or fruit of a cactus, which is delicious and is much used by the natives. In color it is of a bright yellow, and about the size of a turkey's egg. The plant, with its mammoth leaves growing one upon another attains to 20 feet, and its fruit is reached with a forked pole or bamboo.

We were told of springs over a high ridge, from the top of which our descent was over a mile into a deep gorge, so steep that much of the way was by steps cut out in the hard clay. At the bottom we found a number of small basins dry in the clay banks, filled by the seeping waters. While there two native women came with calabashes, taking water away upon their heads. On our return we found that those two women upon the beach had washed more clothes and made their linen whiter than foreigners would have done with ten times the amount of water, and this trait I often noticed among them.

Exploring the interior portion of the valley we found beautiful fields of sweet potatoes, with melon vines and beans that had grown year after year, and one bean vine, as it spread over trees and brush, covered, I think, nearly half an acre. It was constantly in bloom, with pods in all stages and bushels of ripe beans loading its branches; near the ground it was 5 inches in diameter. It is said this bean was brought by Captain Cook. The natives make little use of it, but early ship masters gathered them for ship supplies.

We could not see how to procure water for a settlement, as to construct tanks would be expensive and take time, and one member of the committee was opposed to any move that interfered with his plan of procuring a ship and

emigrating the native saints to the coast, the outcome of which may be seen further along.

A storm the night before our leaving for Lahaini left the channel very rough, and on setting sail in the morning we were at once on a choppy sea and then in a dead and sultry calm of tropical heat. The natives plied their oars until exhausted, with little progress. The choppy sea and sultry calm was a terrible ordeal, and all became seasick—so very sick, and like some others I became unconscious. When aroused from stupor I heard Brother Cannon tell Brother Napela to pray. He stood up in the bow, and in his native tongue and simple faith asked the Lord to have mercy upon His servants there so sick, and send the wind quickly or they might die. I knew the wind would come, and it did, in less time than I take to write it, and we soon gladly landed at Lahaini.

At Lahaini the committee met to consider the results of our mission to Lani. From a spirit of opposition and other causes, the committee deferred for the present, efforts relating to a place of gathering for the native saints.

It is now one year since I left my home, in which period my mother died—such a God-fearing, patient and loving mother few others ever could have known. And one of my dear children has been buried from my sight; while my sister, Delcena, who in feeble health, struggled through to the valleys in hope we would meet again, also died soon after her arrival in Salt Lake City. And yet another still, the boy Orson Murray, given us by his mother and grandfather, after living with us for years and gaining our love as one of our own children—he, too, has died—all in one short year of my absence. These sorrows are followed by others, for it has also come to me by letters from home, that the Indians have broken out at Summit Creek where I left my family, killed some of the brethren, wounded others, and that all my dearest ones were compelled to flee at night to find shelter where best they could; their homes

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and goods destroyed, their horses, oxen and cattle driven off or shot down while in use, and my family in tents, or such shelter as they could find, and from a property valued at nearly $7000, I am again reduced to poverty. But there also came tidings of one great happiness to balance against these disasters: there had been born to me two sons—a great gain—for the others are not lost, only gone before, to meet again. And so while I am sorrowful I am yet glad—grateful to the Lord in my heart. My health upon the islands has always been poor, with little appetite. Much of the time a little fruit, a teacup full of poi, with a taste of fish would suffice me the full day.

Halalia has again come to see us, and he not only offers us any of his lands but says he thinks he will advance $500 as a loan towards buying the press, and he wishes Brother Cannon to assure me that he regards me as his *hai carne*—meaning a friendship greater than that for a brother, a friendship of perfect reciprocity in everything, not excepting money, wardrobe, grown daughters, young children, and not even his bed and wife. Such was their ancient and still is their present custom. For instance: There was one of the native brethren whom I often visited. Children among them are scarce, and as they had one bright little girl about three years old, it was a pleasure to me to pet the child. One day I called, and not seeing the child, I asked for her, and was told their *hai carne* from another island had taken the child away. I felt grieved, for I loved the child, and reproved them sharply, but they said such was common among them, and they could get another by asking for it.

President Lewis and others today sail for Kaui, and all take distant fields of labor except Brother Cannon and myself, who remain together in Honolulu, Brother Cannon preaching to the natives while I look after the foreign branch, and attend to all foreign interests of the mission as relates to our rights in the government; to receive and distribute the mail to the brethren in their different fields of labor, and together do what we can to get means to buy a press. Halalia's $500 now is awaiting us and Brother Dennis has promised us a loan of $1000 as soon as he can sell some property.

Brother Dennis has been very kind to me, giving me shelter, money for clothing and traveling expenses and in other ways, and now desires to emigrate to San Bernardino, California. I take great pleasure in the business relations and companionship of Brother Cannon. From want of appetite or other cause I am becoming like one of "Pharaoh's lean kine," and have taken to the practice of going each morning to the "King's Falls," a distance of two miles, for a bath, which I greatly enjoy even in the rainy or winter season. The falling stream is of large mill-creek size, and comes leaping down the high mountain in almost continuous cataracts, its last leap being about 15 feet into a circular basin of about 300 yards circumference and of unknown depth. On one side of this deep basin was an overhanging rock 75 feet or more in height. On the side approached by foreigners one could leap or dive from the rock at any distance up to 15 feet; while from the other side, the natives, with women and girls like a flock, would be gathered upon the rock from 65 to 100 feet above, and like so many arrows come shooting down, all around us. Their almost amphibious character seems marvelous, and wonderful things could be told of their exploits in buffeting the sea. They are semi-barbarous, and although they appear to be of the same stock as the tribes on the mainland, yet they are unlike them, caused doubtless by their different surroundings.

Instead of flesh as food, they use Calla, fish, sweet potatoes, bananas, breadfruit, cocoanuts, with a few other fruits; also pigs, chickens and dogs. This food inspires domestic and social qualities rather than those of war and bloodshed. They are more industrious, intellectual and civilized than the warlike American tribes. Their houses are

built of poles tied together firmly by Ahoes, a tough native vine. The frame being ready, it is smoothly thatched with grass, which is often braided and beautiful in appearance. Those of the better class are usually surrounded by a veranda. The floor is covered with mats, in texture from the fine wire grass to the bullrush, in size to fit the floor, which is covered from five to ten deep with these mats. The finest and greatest number occupy the part we might call the bedroom, as the soft, springy mats are both carpet and bed, on which they sleep with a small pillow of "pula," gathered from a fern, that here attains a height of ten feet or more. Their covering at night is their Kappa, a fabric like tough paper, made of the bark of the mulberry, ground into a pulp and with a mallet upon a smooth pole spread to a breadth and thinness that is surprising. This kappa or paper sheet was worn as their only clothing, as protection from both cold and heat.

The Hawaiian mode of cooking is wholly by baking or roasting in the ground. The oven is two or more feet deep, and in size according to what is to be roasted. In this is placed dry wood, a few rocks and fire underneath. When the fire and rocks are removed, whatever is to be cooked goes into the pit, thickly wrapped in banana or other broad leaves. When the hot rocks and everything are in, with leaves over the whole, and folded kappa on the top it is complete. To give a plainer view of their domestic and social life, I copy a page from a daily journal kept at that time:

BFJ daily journal

See also p. 155, 178

"January 1, 1854. Sister Dennis, a native woman, has invited me with Brother Dennis to take dinner at her father's, about 1½ miles from the city. We start at 10 o'clock, somewhat rainy; find the house nicely prepared for the occasion. Our shoes are left at the door, and we throw ourselves lazily upon the mats in anticipation of the coming repast, to ponder the past year and think of the new one. The first part of our repast was a lot of beautiful

fish wrapped in broad leaves, and looking as fresh as if but just caught, which were placed upon the matted floor. Then came fowls in the same manner stuffed with choice greens, which are a great delicacy with me. Then came sweet potatoes, calabashes of poi followed by a wooden tray about five feet long whereon was a good sized porker, steaming hot; after which pie, cakes and other foreign delicacies were spread in profusion. I was given the place of honor, and by the native women was crowned with garlands of beautiful flowers of most delicious odor.

"The blessing being asked, all fell to with good will, without knife, fork or spoon. I accepted the saying, 'In Rome do as the Romans do,' and fingers being the medium, I found no difficulty in dissecting with them my food, or in sucking from them my poi like the natives. The day passed exceedingly pleasant, the natives regarding the visit as an honor done them." But I must cease these digressions.

Previous to this, about the 1st of December, 1853, Brother Dennis sold his property, obtaining as first payment $7000 in gold, $1000 of which he had promised as a loan towards the buying of the printing press and materials, and besides the $500 promised by Halalia, we have obtained quite an additional sum, and we feel it is time to move in the matter.

President Lewis, with Brother McBride and others being on the island Kauai, we wrote him upon the subject with the suggestion that the money be at once remitted to Brother John M. Homer of San Francisco, and through his agency obtain from Boston the press and material at an early day.

In answer to our letter Brother McBride came with instructions or suggestions from President Lewis, that Brother McBride proceed with the means to San Francisco, and with Brother Homer's assistance, make the necessary arrangements. Also, that as Brothers Cannon, Bigler, Farrar, Hawkins and others had been for years upon the is-

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lands, and it being their privilege now to return home, it was suggested that Brother McBride labor through conference for the means necessary for their return.

In the fore part of January, 1854, had been paid into my hands by Brother Dennis, $1000 in gold, and from Chief Halalia $500, as loans for procuring the press, and Brother Cannon held a considerable sum, received as donations from the natives for the same purpose. It is yet scarcely a year since our arrival, at which time the mission appeared in such poverty that the bare suggestion from me that a press could be obtained for the mission, brought upon me almost a persecution. But the Lord had verified the prediction of His servants, and I rejoiced greatly.

And another opening still, through the Lord's blessing, was made manifest to our advantage. Brother Dennis having sold his home property in Honolulu now wished to emigrate to San Bernardino, California, and owning a tin and copper smith business which he had conducted many years, he now proposed that I should, on credit, take the business with the shop, tools, and stock in trade off his hands. President Lewis being a thorough master of the business I felt sure it was of the Lord. As he was yet upon the island of Kanui, I wrote him at once, advising a purchase, to which he acceded, and at once returned to Honolulu. The arrangement was soon made, and Brother McBride started the same evening.

With Brother McBride, my association upon the mission has been in the fullest confidence and fellowship, and I greatly felt my loss at his departure.

We now take possession of the shop, and Brother Lewis now sees that he must devote himself to the business to make it a success. He requests to me to more fully take upon myself the spiritual care and duties of the mission, to which I cheerfully consent, conditioned that he will, with his hands upon my head set me apart and bless me with the spirit of his calling, which he did, in feeling and faith.

Brother Dennis is about to sail with his family for California, and I feel their departure will leave a broad vacancy in any present social life. To me Brother Dennis has been as a brother and a true friend from the first: at his house I found a home, and his kindness and generosity have been without stint or limit.

As an example of his confidence and generosity: After having, during the previous year provided me a home, defrayed my expenses in traveling among the island channels, and giving me money for clothing and other comforts, on receiving payment for the property he had sold, he came to my room with a sack containing $7000 in gold, and laying it upon my table said he wished to leave it in my charge and that I might use any amount of it that I needed, just as though it were my own; and to give to my friends if they were in need. After he left me, I reflected that I had no safe place of deposit, and what was I to do with it? The thought came to go into my sleeping room, crawl under my cot and slip it under the floor mats, which I at once did; and returning to the business that had occupied me, the money matter soon was forgotten.

After a week or two, Brother Dennis came and said that as he had use for some money, I might give him what I had left. His request struck me strongly—I knew there was something I had forgotten, and professing to be deeply engaged to gain time, I asked if it would discommode him to call at his dinner hour. He said, "All right," and went, but left a load on me that soon started the sweat. Of His coming to me with the $7000 I remembered, but what had I done with it, or where put it? Had it been stolen? My feelings are not easy to describe, but I prayed to the Lord for light upon the subject. The voice of the spirit asked, "Where would you put it for safety if it were just now put into your care?" and my thoughts took the same circuit through the rooms as before, to the cot and under the mats, when it all flashed upon my recollection. The money was safe, which

gave me more joy than the ownership of it would have inspired, and I gladly returned it. But Brother Dennis never knew the anguish of mind I had suffered.

Sister Dennis, too, had been extremely kind to me. At one time in her house I was confined upon my back for many days with severe inflammation in my leg caused by a cut with a sharp stone in the water, through which, as also in my other times of sickness, she was in kindness all that an own sister could have been, and their daughter of eleven years was ever ready to wait upon me, or teach me the Hawaiian tongue. I wrote for them letters of commendation and introduction to my friends; and felt that they will never be forgotten by me in this life or hereafter. And there are others too who will be long remembered, especially Brother and Sister Albion Burnham, as a man of noble and generous heart. He had few equals, was brave and generous. He had embraced the gospel, and was an unshaken lover of the truth before my arrival, and in first acquaintance I felt that he was a man after my own heart. And while upon the islands he had made me welcome to his home and purse.

President Lewis was now employed with men in the tin shop and I devoted all spare time to assist him. Brother Tanner, who had been appointed First Councilor to President Lewis, now arrived from the island of Hawaii.

At this time there had appeared in the *Polynesian,* an attack upon our religion, portraying Brigham Young as a seducer, adulterer, a fiend of lust, a man of all wickedness and corruption; and through Bible quotations, seeking to prove all ancient polygamy reprobate to virtue, and to the glory or favor of God, with the signature, "A Mormon Book Reader."

This came upon us unexpectedly, and we read it with feelings almost akin to terror. Although I feared we would find no medium through the same press for our vindication, or through other local journals, I felt we should endeavor to

vindicate the truth and repel this attack. As President Lewis was a man of education, I begged him to write a reply, which he declined to attempt. Brother Cannon said he did not feel adequate to the task and could not attempt it.

But to me this attack upon our religion and beloved President was more than I could bear, and a desire to repel it was like a smouldering fire within me. Without regard for weakness of body I must attempt what to others stronger, seemed too great an undertaking. I realized that if I was able to do anything according to my desire it must be through the inspiration of the spirit of God. I closed my door, and bowed weeping before the Lord, told Him our enemies were exulting over us through the falsehoods published against His servants and the Gospel we were sent to preach, and asked Him to make me able to vindicate the truth to His own glory. In this feeling, I poured out my soul in earnest prayer, dedicating myself to the guidance of His spirit. I then sat down with my pen, trembling under the great and new duty of writing for publication our defense; and so I wrote. If fear, doubt, or self-glory brought darkness I at once prayed for the light; and thus I continued for two days and nights to write and search the scriptures for the proofs needed in the reply. When I had finished the manuscript and read it to Brother Lewis he was full of joy, and said the Lord had been with me. Brother Cannon and all the brethren were called in to hear it, and all appeared to feel as President Lewis had expressed. The next morning, we went to the editor of the *Polynesian* and asked him to insert it, as a reply to what he had published. After a perusal, he refused to do this, and I took great liberty in criticizing the honesty of such a refusal, and left him crest fallen, to visit the *Argus* office—a paper more liberal, but too small for so long an article. And so our way seemed closed against a home published defense.

But in the evening, as the rumor was out that a reply had been written, a number of liberal-minded outside

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friends came and asked to hear it read, one of whom after listening to it, jumped up and with strong emphasis upon his words said, "Here is $50 towards publishing that in pamphlet form." Others volunteered smaller sums and it was at once agreed to send it to San Francisco by Brother Tanner who had not yet left, to be returned as soon as published. Brother Tanner started the last of April, 1854, and our labors continued with little change.

Our financial credit gradually rising and mission labors steadily progressing, when not otherwise occupied, I assisted in the shop, and became quite expert in making solder, also to some degree in handling the irons, and helpful in many ways pertaining to the business. I can see that the status and respectability of our mission is growing; our press is on its way from Boston and we have a good increasing business in the tin and copper work and it has become an accepted idea, that work that no others could do, could be done at the Mormon shop, which perhaps grew from the engineer of the fire department, who came for repairs on his hose, which every other shop had refused to attempt. I succeeded perfectly in the repair needed, which was much to our credit. I have always believed the Lord was as able to give one kind of intelligence as another, and will do so according to the faith of those who desire it. I have many times prayed on similar occasions, with similar results. But to show we had reverses and trials, I quote from my diary of that date:

"Saturday evening, June 10, 1854: Today I remain at home quite unwell from a cold taken in getting too warm at the forge making solder. About 11 o'clock, President Lewis comes to my room and asks if I have been to the shop, and asks if I have not been to take the money from the shop drawer. 'Then we are robbed,' which of course I have not done. We found nearly $200 was stolen while he was but a moment absent across the street. This was a

great loss, but the Lord has permitted it, and He best knows what would be for our good and for His glory."

We received 400 pamphlets by ship, "Restless," sent by Brother Tanner, and we at once sent copies to the King, and to each member of his cabinet, his Privy Council, and to each foreign minister; also to the Board of Foreign Missions and to every prominent officer in the government. For many days there was general excitement throughout the city, and had a thunderbolt fallen at the feet of our enemies, it would not have made a greater sensation. To me it was instructive and amusing to hear the comments and remarks by the people: "It's author was so conversant with Bible history"; "So learned in psychology and philosophy"; "So profound a reasoner, and in language unequaled by only best writers," etc., while men who thought for themselves seemed anxious to make my acquaintance. Even General Miller, the pompous British Minister, made repeated calls and brought the French Minister and others, taking copies to send to his friends, assuring us that one copy should go in a report to his Government. In all of this, I saw how honorable the Lord could make His unlearned servants, if humble, when at heart they desire to honor Him in a defense of the truth.

On May 24, conference of the foreign elders was held, and in coming now to a home of comfort provided for them and in view of the increased prosperity of this mission, all rejoiced.

And now that Brother Tanner had gone, and after my occupying through the providence of God, the position of Councilor to President Lewis, it was moved that I should now occupy legally the calling of First Councilor to the President of the mission which had so long been thrust upon me, which was heartily sustained.

In this conference the spirit of the Lord was greatly manifest, and after the conference business was transacted, all came together for mutual confession; and in general

humility we prayed for, and blessed one another, with hands upon each others' heads, predicting such things as we were given by the spirit. President Lewis and Brother Cannon, with their hands upon my head, prophesied of labors that after forty years I am performing in the holy temples. The gift of tongues with interpretation and prophecy was poured out upon all.

And now, July 29, Brothers Cannon, Bigler, Farrar and some others, are about to sail for California, en route for home, and as I have looked upon Brother Cannon as the only one qualified to take charge of the press when it shall arrive, I can see no one to fill his place. With him, I have been closely and pleasantly associated, especially as members of the Finance Committee for procuring the press. We have always labored together in the most perfect confidence and union, and he has proved the most scrupulously honest, virtuous, modest, social and exemplary man I ever knew—I could not love a brother more.

But Brother Cannon has gone and my great hopes for immediate use of the press have gone with him. And there are still the great labors now to be performed in this mission.

Previous to this, in view of the prospective release of some of the elders, it was deemed necessary to write to the Presidency, and not only ask for more immediate help but to represent the necessity for a separation of the native saints from their corrupt surroundings; and the duty devolving upon me, as also that of suggesting the number of elders to be sent, I asked President Lewis if it should be nine to which he assented. In due time the reply came that "Before you had called we had answered," and that nine elders were already on their way to the islands. President Young again suggested that a place of gathering be obtained upon one of the islands, and as soon as the way opened to commence to gather the saints. Halalia still offers us his choice lands upon the island of Lanai, either to

sell at a small price, or to give us to occupy free for a number of years, and this question, by vote of the conference, was left to be settled by the Mission Presidency. As President Lewis feels compelled to remain with our business in Honolulu, he lays it upon me, with Brother Karren, and with Brother Hammond to go to Lanai, select a place, and organize a commencement for the gathering of our native brethren, at once, with Brother E. Green to go with us, and open up and superintend farming works. For this purpose we obtained farm implements, seeds, and necessary outfit, and on the 22nd of August, 1854, sailed to Lanai, arriving after a three days' voyage, and remained with Brother F. A. Hammond until Monday, the 28th, when in a whale boat we crossed the channel, 20 miles, to Lanai. As I am again sea sick and not strong at best, I feel poorly qualified for climbing up again to the valley. The whole island is but one mountain, the top of which is a beautiful concave or basin, in shape like a saucer, some ten or more miles in diameter, of which I have written previously.

Wherever we go we are feasted upon melons, sweet potatoes, chickens, fish, etc. The next day we visited the Great Haiow or ancient Hawaiian Temple. At present it is only an inclosure, of one hundred or more feet, walled high with stone, and according to tradition was used in idolatrous worship, including human sacrifice.

Although we had spent several days, examining the valley and holding meetings among the natives, looking for a place to start our settlement, as yet we could not decide, even upon the day of our departure for Lanai. On this morning, I started alone for a walk, without thought as to where or how far I would go, and was glad to see Brother Green coming with me. In him I always had perfect confidence with warmest friendship, and was glad for his coming. We talked of not having yet agreed upon the place for a town to be established, and wondering how the point would be settled, and were oblivious as to the distance we

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had come, or the features of that part of the valley over which we were walking, until we came to a tree, and stopped to look around. But when we did, it was with an admiration and an inspiration that filled us both, and I exclaimed, "This is the spot we have been looking for!" to which he bore testimony. It was a plot of some hundreds of acres of excellent mesa or table land, sufficiently elevated to overlook the whole beautiful valley. We had walked about one and a half miles which we soon retraced, and made our report to the brethren, who were eager to visit the spot. In eating my breakfast I found myself for the first time eating locusts, a large green grasshopper, which I had not noticed until finding them too dry to relish I looked for something more juicy though perhaps equally as nasty, but braced by a sense of our duties the nasty did not trouble so much.

We soon returned to the spot with the other brethren and all with one voice said, "This is the place," and joy seemed to fill all. After a short period of congratulation, it was moved that Brother Johnson name and dedicate this spot of ground for the gathering of the native saints; and this being expressed by unanimous vote I named the plot "Joseph" and the valley "Ephraim." We knelt together in the dedication prayer, and on arising all were full of prophecy of good upon this spot, and I well remember the words of my prediction, "That through the faithfulness of the elders from this spot salvation should begin to go forth to the children of Joseph upon these lands." We left Brother Green with seed and implements to commence gathering around him the native saints, to build houses and start agriculture, designing that as soon as the elders now on their way should arrive, one or more should be associated with him, and that Brother Karren also should return to his assistance.

On the 27th of September, 1854, most of the elders en route from Utah arrived, and we were more than glad to

see them. My nephew, Sixtus E. Johnson, and others, were destined to again earn their passage money, owing to the fact while others had been successfully employed elsewhere, they had been employed by Brother Tanner, who had bought an old vessel for $6000, had it refitted at large expense, under the superintendence of its former owner, who stole the vessel as soon as completely repaired, sailing in the night, and leaving bankrupt those whose money or labor was invested, and making a terrible loss for Brother P. P. Pratt and other brethren living in California.

And so Brother Tanner's long cherished hobby of a vessel to emigrate the native saints—like all other air-castles built outside the legitimate channel—fell to pieces, involving loss to others and no honor to himself.

My health was now so very poor that President Lewis suggested that I return home, but how can I shirk the fast-increasing responsibilities now upon me?

The ship "Living Age," from Boston arrived with the press and material and the great question now is—what can be done with it? And who can put it into use? Money must now be raised through our business to pay nearly $500 to Halalia, besides a heavy freight bill, which compelled President Lewis' close attention to the shop. I gave up the thought of release, or of ill health, and applied myself to procure a place, and in getting the press safely discharged and stored away.

The Mission now being so deeply in debt, I applied myself to assist President Lewis in the shop upon a contract for 500 large tin boxes for packing flour; and Brother Wm. W. Cluff, one of the new missionaries, was my assistant. We set apart Elders Rogers, Thurston, and Joseph F. Smith to the island of Mani, Elders Richards and Peck to Rani and C. West to Hawaii, who sailed on the 20th of November to their fields of labor.

We now labored diligently in the shop to raise means to pay off debts contracted for the tin shop. Press, freight,

books from Liverpool, Deseret News, etc., all amounting to nearly $1500, most of which I must see paid before I can leave, or before we can put the press into use, which would also entail expense. A letter from P. P. Pratt informed me that he expected me and others to meet him in California for a start home by the first of May.

Elders John T. Caine, E. Partridge and my nephew, S. E. Johnson, arrived. A few nights before this I dreamed President Kimball told me that my nephew was on his way, coming to me, and that they had sent him to his "Uncle Ben" to be set apart and blessed to his mission; and that Apostle Pratt was to bless me, which I thought he did in great liberty, and prophesied great and good things upon me. Immediately on his arrival, my nephew told me he did not get his setting apart, but was told "Uncle Ben" was to do it on his arrival, which I did at once, gladly.

On December 15, 1854, King Kamehamaha III died. All flags and signals on shipboard are at half mast, minute guns were fired, and Leholeho Kamehamaha IV was by the herald proclaimed King. Brother Karren returned from our gathering place in Lanai, and President Lewis felt that he should be at liberty to return home with me as soon as the way should open, and on account of my increasing ill health he seemed anxious for me. My nephew was appointed in his place (Karren's) to labor with Brother Green to prepare a place of gathering of the native saints.

We have just paid $600 to Halalia on the press with its freight charge, with means still in hand to meet other debts, with hope of a surplus sufficient to pay my passage to the coast.

On the 30th of December a letter came from Apostle Pratt counseling us to ship the press and material to San Francisco in view of greatly reducing expense of publication. By this I feel a full and honorable release, as our mission liabilities are being paid; but to get money for passage home is now the great question. Brother Karren had no

faith for himself, but prophesied good for me, that I would soon obtain all needed help and be upon my way home. I told him in prophecy that if he would accept it as a promise of the Lord, that his way should be opened, even before mine, and that he should speedily return home, and lack for no good thing. But my prediction almost staggered my own faith, for being so reticent, modest and slow. I could not see where the means could be raised for either of us, especially for him. Soon after this as I sat pondering the subject, a brother came in, an erratic sort of man, whom Brother Karren had baptized on the island of Hawaii. Professing great regard for Brother Karren as his father, he came to ask council, as to the idea of his immediate emigration to Utah; said he would have $150, which he left with me, to be given Brother Karren, with the privilege to use $50 myself, if I desired. It was a marvel to me and amazing to him when I gave him the money. While I had no apparent prospect for myself, President Lewis proposed to estimate our liabilities and assets, and if there be any surplus, to apply it to my outfit—on passage which would be $50—a vessel to sail January 16, 1855.

I said in my heart, "If there is the necessary money it shall be a sign it is right that I return home; otherwise, I will remain until the Lord shall open the way." President Lewis, a good accountant, struck a balance sheet, and found no surplus. So I was to remain, and I at once threw off the idea of leaving, at least for a few months, and returned to my work in the shop, to remain, as I thought, about six months.

But a voice within said, "Ask President Lewis to count that money again." But I had seen it counted, and felt it would be foolish to do so; and I tried to forget the matter, but could not and at evening I told him I was all the time prompted to ask him to count the money again. He seemed almost offended; said he knew it was counted right, but would do so if I wished. He counted it again as before, and

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when every claim was balanced there was just $50 lying on the table—surplus.

President Lewis was astonished and my heart was full for I then remembered a prophecy to my mother, when in my youth, that while some of her sons were in foreign lands the Angel of the Lord should provide for them and with their own hands should minister to their wants. This, I knew, they had done, and I was filled with more joy than I could express. So, my way being opened, it was plainly the will of the Lord that I should now return home.

The King had lain in state for some weeks, which were spent in preparing for a funeral of great display. Such pomp and magnificence I had never beheld. The streets were carpeted with grass or leaves by the natives, who swarmed from all the islands in multitudes, and thronged the city, together with the chiefs, who each wore the insignia of his ancient greatness, the principal of which was the garment of Golden Feathers, in size from a small cape, to a full-flowing mantle or cloak, according to the importance of his position, and his right as a chief by birth. I will not attempt to describe the pageantry of this greatest of state occasions, but will say, as it pertained to royalty, the Ministers from foreign courts and the Consulates of all nations, officers in every department, and the wealthy of every class—all added greatness and splendor to the occasion. I cannot here describe the miles of the procession, but speak only of the insignia of ancient royalty or cloak of golden feathers that hung over the casket containing the body of the king. This gorgeous cloak, descended from the great Kamehamaha I, had perhaps cost a sum, if we reckon time as money—greater than the robe of state of any other potentate on earth; as owing to the scarcity of material, ages had been employed in gathering enough for its manufacture; and these feathers were the tribute of fealty from the chiefs of the various islands. As the birds that produce them were rare and had but two feathers of this kind, it was a criminal

act to kill them, so they were caught, plucked and liberated. So these feathers became a circulating medium of the greatest value in the whole group of islands. The chiefs made of them cloaks or capes in size according to the position or importance.

The coronation of Prince Leholeho, as Kamehamaha IV, took place the next day, the 11th of January, 1855, with the same great display. I had often met the young king, had corresponded with him as Prince and Commander of the troops, and it seemed a little strange to see him now with the royal crown upon his head. But as I have few notes of this episode I will not try to describe it.

I must not forget to notice my servants, Kemo Palulia and his wife, who by law were exempt from taxes for becoming servants to missionaries. They had, for a long time, done my washing and all they could for my comfort as fully as if they had been hired to do so, and had great desire to go with me to Utah. But as the time drew near I saw it would be next to impossible, on account of the difficulty of obtaining for them a passport and money for passage. In view of their great grief and disappointment should I go away and leave them, I induced a friend to get them away to another island by stratagem, so I might be spared, with them, the grief of parting, and they could hardly be consoled when they found I had left them.

The native saints, learning I was soon to leave them, came with their small offerings in money—large, considering their poverty—and with tears and sobs said, "Good-bye." I found about $20 in these small sums. I was glad in the hope of again seeing my family, but had not realized how my heart was entwined with these poor people, and it required an effort to subdue my own grief at parting with them.

Monday, 15th, we shipped our baggage, paid our passage, and in the evening met with the brethren for the last time. I asked President Lewis for his blessing, when all

the Elders present laid their hands upon my head, and Brother Lewis prophesied many joyful things, and said that although our voyage would be protracted, yet the Angel of the Lord would be with us, and we should arrive in safety, to our families in health and peace; I should labor in the Holy Temples of the Lord, and become a savior upon Mt. Zion, all of which was, or is being fulfilled.

Tuesday, 16th, we set sail—so joyful and so sad. But the last "Aloha nui" must be said, and at 4 P.M., we must be on board, ready to sail; but the time passed so quickly, and we heard a rumor that the vessel would not start until 5:30, so we lingered on shore. But at 4 o'clock, we saw the sails were set, and our vessel moving out of the bay. We made a rush, for our all was on board, and hired two natives with a light skiff, shouted one last "aloha nui mukai" and with all our might pulled for the ship, which seemed beyond our hope to reach. The boatmen did their best, but we were at least two miles in the rear, and our hopes were fast sinking, and my only hope now was in the help of the Lord. I prayed that if it was His will for us to return home now, we might be discovered by some on board. The sun was just setting, when, standing up with my hat raised upon my cane, I waved it to attract attention. It was seen just as the ship had passed the reef into the open sea. The Captain saw us, the vessel was hove to, and at dark we were on board, feeling that again the Lord had heard our prayers. It was the season for typhoons—great storms—upon the Pacific; our vessel was frail, and we felt that without the good Angel promised to us, our risk was great.

Our cabin was nicely fitted upon the after deck, containing about twenty persons; and with good weather and agreeable social relations, we might reasonably hope for a pleasant and cheerful voyage, neither of which were in store for us. No sooner had we taken possession of our berths, with hopes of rest and pleasant converse, than we found we were associated with libertines, gamblers and

renegades of the most profane and vulgar character. On the third day a robbery was committed; someone had entered the Captain's cabin, cut open his carpet bag and stolen a gold watch chain and jewelry to the value of $300. While we were known as Mormon Missionaries, we had hardly spoken to the Captain to make his acquaintance; and we could but feel anxious in relation to the matter. Both sailors and passengers were called on deck, the hatchways closed, while the captain and his officers searched all on board. When our turn came, with our baggage on deck we expected a rigid scrutiny and felt a tremor of anxiety as the Captain stepped to my side and in a low voice said, "Mr. Johnson, we shall only look a little at your things for form's sake. We know you have not the property." When we proceeded to open out everything he would not permit it, and to our surprise, moved away with apparent confidence and respect, which was marvelous to us.

On the 19th the storm which had been gathering was now beginning to burst upon us and with constant head winds we proceeded but slowly upon our voyage and were drifting to the northwest. Now the terms of a tedious voyage began to appear; our vessel shipped a monster wave which filled our cabin until all within was afloat, our bedding as wet as if dipped in the sea. The storm increased and soon all but the ship's main masts came crashing down upon deck, and all was excitement and fear, and oh! we were so sick, so cold, wet and miserable all night in fear our cabin would be swept into the sea. Day after day this dreadful storm raged, and we drifted into sleet and snow in the latitude of Oregon. And now to cap the climax of horrors, at midnight came the cry of "Ship on fire!" In darkness I crept from my berth and feeling my way carefully to the stairway of the lower cabin I found the smoke pouring up through the transom in smothering volume.

At such a moment a man of strong nerve and physical

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endowment might become shaky. Afar at sea—in mid-night darkness—a terrible storm—our vessel at the mercy of the angry billows—and our ship on fire! Whose pulse would not quicken—whose fears not be aroused? While the Captain was trying to get a light, the first mate and I went from the lower cabin into the hold of the ship. All was now excitement and terror. We crawled forward through stifling smoke and as we passed midship the fire could plainly be seen under the forecastle, approaching which, we shouted to those above, "Thank God, it's in the pulu! The ship is safe." This being a fine wool or silky fiber gathered from around the trunk of a colorful fern, indigenous to the islands, growing to the height of 10 or 15 feet, it was not easy to flame, but in smouldering would emit dense smoke. The fire originated from a sailor's pipe lying upon the bales, in a jacket.

This was an experience to cause reflection, and for us to see how far our trust was in God, and how far we could be resigned to His will; for even if one would give his life for the gospel's sake, there might be great choice as to place or manner of yielding it up. If by accident, violence, privation, sickness or worn-out life—then the time and place of his death might be known; but upon the sea, if the ship by fire or wreck is sunk, who could point out the place where the loved one died, on earth to be seen no more? In that terrible moment my heart cried to the Lord, that rather than in unknown latitude to be buried in the sea, let the desert wolves howl over my bones; so that some mountain, river or valley could be pointed as the place where I last struggled in life.

The storm continued, and coming next morning on deck, being very weak, the ship made a sudden lurch and I was sent almost like a bolt through the gangway of the bulwarks, and would have shot away into the sea had not my left arm, as by miracle, caught around an iron rod as I

was going through. Again I knew my guardian angel was with me.

Cold, seasick and in peril, we endured these profane and vile fellow passengers, and wore out the twenty-two long days of our passage. But to such a degree did they carry their blasphemous and beastly vulgarity, that I rebuked them sharply. They seemed to feel the rebuke and did not again annoy us with their extreme foulness. They were men who had roamed over the world gathering in the vices of all nations, Christian or pagan.

On coming to anchor in the bay, the captain of police was soon on board to search again for the stolen property, but without finding trace of it. Leaving us, who had more baggage than others until the last, the captain said there was no need for further search. I insisted that we should be searched, for should he not find the lost property, he could never know that we had robbed him. But he assured us he should always be perfectly satisfied upon that point, and seemed to take pleasure in giving us information, and in doing all within his power for our accommodation.

I left the ship before the arrival of the custom house officer, and forgot to leave with Brother Karren the key to a large trunk containing many European Books and other goods on which duties were due; and as he came in my absence, and the trunk not opened, the Captain pledged his honor that is contained nothing contraband; and so all was released free. Meeting the Captain in the street the next day, he hailed us with the warmest friendship, inviting us to any enjoyment that we would accept. I alluded to his loss, and to his remarkable confidence in us as strangers. He said that when we came on board, we did not seem to him like strangers; and parting now, was like the separation of old friends. Until the last moment he did all he could for our welfare and comfort.

We soon found temporary homes with some of the

saints, I being invited and kindly cared for by Mother Moury, whose husband was not in the Church, yet I was welcome. In flesh I was thin, and weak in body, but felt I would improve, and did at once. My stay in San Francisco was very pleasant. Apostle Pratt was there and some of the brethren from the islands were waiting to return with him in May. By Brother Pratt, I found our labors upon the islands had been appreciated. He spoke of my pamphlet in reply to the *Polynesian*, and said that nothing better had yet been published upon plural marriage; and said the press and material we had procured belonged to us according as we had contributed to its purchase. I said I was sent out to work for God and his kingdom; and if I had been faithful I wanted the credit of having well done, but I could not be paid for leaving a dear family, in dollars and cents. I had left the islands, I said, with just money enough to pay my passage at half fare; and as I had money with me due to the *News*, *Seer*, and tithing office at home, I might use it for my outfit, but would repay every dollar before visiting the city, after meeting with my family, then at Payson.

I met here my friend, Captain Hooper, on his way east. He had come from Salt Lake by San Bernardino; had left his light wagon there to be taken back by young Knowlton, and advised our return home that way, kindly offering to instruct his teamster to assist me through by carrying me or my baggage as circumstances made it needful.

As a steamer that would touch at San Pedro on her way to Panama was soon to leave port, we arranged for our passage, and Brother James Lawson, who had just arrived from the islands, arranged for passage with us. On our way down the coast we encountered the heaviest storm experienced upon that coast, and in a dense fog came near stranding us upon the rocks. Such was the storm that when

standing on the upper deck 30 feet above the waters, the waves seemed like mountains above us.

After a cold and perilous passage both by sea and land, we arrived at San Bernardino, and found that Captain Hooper's team, with Captain Conger's mail party would start for Utah in one week; which, for a long period, might be the only safe conduct through the hostile Indian country. From Captain Conger I learned that two horses, with pack and riding outfit for each man, with blankets and provisions would be necessary; and with the money due President Young and others I bought my horses and outfit. But one of my animals was pronounced unfit for the journey on the evening previous to our start; and this indeed seemed too much. I had already more than I was able to do to get ready, and I felt I must wait another opportunity. But as usual I prayed that if now was the time for my return, that the way would open through some of those who came to visit our camp. I said to those present who wondered what I would do, that I was in a degree upon their mercy or charity; that I was on my way home from a mission of years, and unless someone would exchange horses, and give me one that would do, for a reasonable difference, I must remain, for I could not go around to hunt up a trade; and I must leave the matter with them and the Lord. Brother Thomas Holladay said he had a colt that would carry me if I could ride him, and brought him to me. I liked his appearance, and a Dr. Peterson, of our part, promised to exchange a gentle animal for him if I could not ride him. I gave Holladay the $20 he asked as boot and took his colt. But Holladay afterwards came and said, "I tell you, as an honest man, I would not ride that colt; he has thrown everyone who has tried to ride him. So if you take him it is at your own risk."

The colt pleased me, and a voice within said, "Take the colt and trust in the Lord," which I concluded to do. But no one offered to assist me in my preparations for de-

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parture, nor did Dr. Peterson exchange horses with me as he promised. Captain Hooper had written his teamster at San Bernardino to give me any needed assistance, and so, the first two days my pack was carried in his wagon, and I rode my pack animal and led my colt, talking kindly to him, as with a prayerful heart I sought to gain his confidence and friendship, for I felt that in the company there was for me no sympathy or help. On the third morning, as we neared the desert and the wagon load was to be lightened, I loaded my pack animal and waited to see if anyone would offer me a gentle horse in exchange. I expected nothing of Brother Karren, he being a missionary and not a bronco rider, as were the rest of the company, who had encouraged me to take the colt. But no one exchanging with me, and the company about to leave me alone, I saddled my colt, thinking of what Holladay had told me. The feeling I can never forget as I raised my foot to the stirrup, and my heart to the Lord, for I had no hope but in Him. I left the colt to himself; he stood for a moment as if surprised, then awkwardly followed. I patted him and talked to him as if he were a child, and soon saw that my talk and fondling pleased him. I will only say that through the blessing of the Lord in answer to prayer, one of the most vicious colts in Southern California became a faithful servant, friend and companion, gentle, obedient, and true; and proved the hardiest and most desirable saddle horse in the whole company; and on our last day's journey I rode him from the Sevier Bridge to Payson, a distance of fifty miles, in almost as good condition as on leaving California. I made a vow to the Lord that so long as "Ranger" could be ridden by others in safety, he should be like me, a public servant, and from 1855 to 1875, through all the Indian raids and the Buchanan invasion, he was always in the front, and was finally buried in our garden at Spring Lake.

To return to our journey home. In all the company of nine preferred brethren I had no friend except Brother

Karren. Riding one day in front with Dr. Peterson to drive the loose animals we came into the thick timber and brush of the Beaver Dams, and stopped for the teams to come up. As I dismounted, an Indian jumped up with a whoop before me, at once repeated by Indians all around us. We sprang upon our horses and hurriedly sought to drive the loose animals to the open plain, but the Indians gathered, and with bows and arrows in hand formed in single file on each side of us, apparently about a hundred in number. As they both followed and kept in our front with bows ready, the situation was grave and fearful. Peterson drew his revolver shouting, "Stay back, or I will shoot." I begged him to hold on, but with a blanched face and pistol cocked, he seemed about to fire, when I commanded him, my hands upon my pistols, to hold on, which restrained him, and in a few moments those behind came up.

As there was no possibility to escape them by fast driving, we halted for a parley, and so, drawing close together we sought to learn their purpose, which was difficult, as none could talk with them except a smattering by Pope. I remembered that Nephi—my nephew—had been among Piutes and spoke his name to them. They at once turned to me, and we made them understand that he was my brother's son; and so they knew we were Mormons, which was what they were trying to find out. Had they learned otherwise we would have been doomed. We gave them biscuits and tobacco and told them of a horse we had left behind they might have, so they hurried away to find it. We hastened forward, feeling that we had been delivered from the jaws of death.

We were no sooner safe than Peterson turned upon me with threats and insults for having laid my command upon him, and I felt he had murder in his heart towards me. I had to endure great abuse and threats from him on our journey, while I knew the course I had taken had saved his life as well as mine. I have learned as a principle, that

when a man has once shed human blood there is a spirit in him to shed more; and so I kept out of his company as much as possible.

The night before we arrived at Cedar, the first settlement, we camped on Pinto Creek, and in mounting my horse next morning, I badly sprained my ankle, which caused great pain all day, and at night I could not dismount without help. On examination I found the knuckle bone in the side of my foot projecting an inch beyond its normal condition, which never fully returned to its place.

At Cedar City I found my brother, George, and many other warm-hearted friends, and from Johnson's Fort my brother accompanied me home, where I arrived March 26, 1855.

I am again at home with my family in Payson, though worn, weary, weak and thin in flesh. But I knew the Angel sent with me by the Prophet and the one promised me on my leaving the islands has been with me to open my way, and I look back with wonder to the many providences that have sustained me upon my mission and upon my return.

But I returned in debt, having used the money of others in the purchase of my outfit, to the amount of $150, and I had promised myself I would not go to Salt Lake City to see the Presidency until I could take the money with me and repay it. In the depleted condition of our means this might be difficult to do at once, and it caused some weight upon my mind, until speaking of it to my wives they told me they had just $150 which had recently been paid for a mule. So I was in no way embarrassed, for the Angel had been before me.

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CHAPTER TWELVE

COLONIZING AT SANTAQUIN

After a few days' rest I went to General Conference with two of my wives and Brother J. H. Martineau, and received a cordial welcome from the Presidency and much commendation for my labors. Brother Kimball, taking me by the arm to his home, said, "Bennie, I always knew the lion was in you, and when I read your defense of polygamy, I could see they had waked him up." But I knew as he did, that the lion was a love for God and His kingdom and the lion's power is that which comes through prayer and humility before the Lord. President Young gave me his approbation and blessing and wished me to again colonize Summit Creek—which we afterward called Santaquin, the Indian name of the brook.

In this I felt satisfaction and pride, and hoped to proceed to again colonize the place, but another disappointment awaited me. My family had sown 40 acres of land to wheat the fall before, but clouds of locusts or grasshoppers came, leaving the ground as bare as if burned over with fire. We had no grain in store, and now it was almost impossible to procure it anywhere, except in distant places and at high price. The prospect was dark indeed—thirty in family, including Brother Holman, George Wilson and females, who were engaged with me. As we had no money, I tried to get it by loan or sale of property, which I could not do, for there was a scarcity in money as well as in wheat. As a last resort I sent to Brother-in-law A. W. Babbitt, asking him to take one of my city lots now occupied as the Union Depot in Salt Lake City, and send me in cash whatever he would give. He sent me $100 and my sister Julia, his wife, feeling it was too little, privately added

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$20 which was characteristic of her unselfish goodness of heart. This amount would procure bread for a time.

In June, we again planted wheat, corn, and potatoes, most of which was eaten by locusts or killed by early frosts. After our last planting I returned to Summit—now Santaquin—with Brothers Holman, Wilson, LeBaron and others where we built corrals, put up hay and erected one cabin, with the hope of moving there that fall. But owing to the general loss of crops and other reverses, this was impossible. President Young had given us a plan or draft for a stone fort, and we did what we could in hauling rock for that purpose.

In this season I was again elected a member of the Legislative Council, which convened this winter in the State house at Fillmore. I remained during the session, with my brother, Joel, who was chaplain of the House, and to me the time passed unusually pleasant, President Young being Governor, and A. W. Babbitt, Secretary of State.

As our colony rights in hay, wood and stock range at Santaquin were being invaded by older settlements, a grant of control was given me by act of Legislature, of all the range and timber, from Spring Creek, north, including a strip of Juab County on the South, and extending west to Salt Creek or Goshen, and east to the summit of the mountains: in which to establish herd grounds, build mills, open canyon roads into the timber and to control the same; and by my request Father Isaac Morley was associated with me in the grant. At a meeting of the supreme court the same winter at Fillmore, my name was presented for admission as Attorney to practice, and as a member of the Utah Bar. I passed my examination and was admitted, and received from the clerk of the Supreme Court, the great "Sheep Skin," to establish my legal qualifications.

I arrived home about the 20th of December, and on the 29th was at the social hall to attend our Legislative ball. For a partner I took Sarah Melissa, my wife, Harriet's

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younger sister. She had been with us much from her childhood, was a favorite with all, and before my leaving for the islands had promised herself to me, but had turned away. Finding her still unmarried on my return, I renewed my proposal, and she was married to me by President Brigham Young at Salt Lake City on February 3, 1856.

I was soon again called to the city as Delegate to the Convention to form a constitution for the State of Deseret, preparatory to asking admission as a state.

Soon after this I went to Santaquin where Bishop Holman and others had already commenced the construction of cabins, built around a square. I at once saw it was too small, and to enlarge it, was compelled to destroy a small apple orchard which I had planted in 1852; and as it became necessary to enlarge it from time to time, our Fort became to me a deformity, with which I was never pleased.

This season we planted crops upon land near the mountains, nearly all of which were destroyed by the crickets; and the year was a season of terrible scarcity. My wives—Melissa B., Mary Ann, and Harriet, had remained in their homes in Payson; and taking Sarah Melissa with me to assist in developing our new home, I was made glad by her easy and cheerful turn from the frivolities of flattered girlhood to a thoughtful, prayerful, noble woman and wife. And with this happiness to encourage me, together with my other loved wives, my joy seemed full. Three children had been born since my return: of Melissa B., David Albion, born February 21, 1856; of Harriet N., James Francis, born April 20, 1856; and of Mary Ann, Mary Ann, June 26, 1856.

As before stated, this was a season of great scarcity for bread—a year of famine and hard toil; but we did not forget to put our trust in the Lord. In dividing breadstuff to my families, there was about 100 pounds each of corn meal and flour to each. Besides this we had milk, and might gather greens, and dig roots, etc. What bread we had we

dedicated to the Lord, and we, Sarah Melissa and I, agreed together and told the Lord that so long as anything remained in those two sacks no one should go from us hungry; and I felt that the Lord heard our words. As President of the settlement we had many calls from friends and travelers, and all were supplied; and whenever we heard that any of our neighbors were without bread a share was taken to them. And there stood our two sacks of breadstuff side by side in the one and only room we then occupied. How often did our eyes turn, wondering, to see that they were not yet nearly empty, until a conviction, strong as knowledge itself, assured us that the Lord had accepted our offerings, and that our bread was like the widow's meal and cruse of oil. Realizing that so many were in scarcity while we had felt no lack, I did not wish to pass through to the approaching harvest without realizing a little of that scarcity of which others had felt so much. I said to my wife in a partly thoughtless way, that as we have as yet seen no scarcity I hoped our bread would be out a week or two, that we might more fully realize what others had suffered. Our assurance of bread had become to us a principle of faith without fear, so we kept on doing as we had and took no further thought even, to look at the sacks, until about 10 days before a new supply would come, my wife said, "Benjamin, our bread is all gone." At first I felt a little surprise and chagrin, but in a moment I remembered what I had said, and I knew the Lord had taken me at my word; and so I felt joy in our scantiness for it brought an assurance that the Lord hears our words, as well as knows our condition and desires; and that He is near us when we are humble and meek.

This season brought a small harvest, but not enough for our bread; our wheat, through a scarcity of water had to be pulled up by the roots, or cut with a knife.

A spirit of jealousy and prejudice about this time began to manifest itself towards me. Some of my old friends

became my enemies; and while yet in my confidence sought to destroy my influence at home and abroad. But I cannot enter into details, as it would of itself fill a volume.

But in that great experience and trouble I was strong in the love and sympathy of an undivided family: and although I then thought I had all I could bear of injustice and sorrow, yet now as I look back upon the experience of intervening years, I regard that as one of the happiest periods of my life; even though in comparative poverty, with a large and increasing family, poor health, and no help then but the cheerful assistance of the more than loved mothers of my children.

This was the period in Utah's early history when wives and daughters were glad to have wool, which they could manufacture into clothing for themselves and families, in which we were all so comfortable and so proud. But these days passed with those, when through want of food in early springtime the sego, the thistle top, and the famine root, were sought as food and more relished and enjoyed than now, in all that wealth can produce. And while it was with nimble feet, and in such cheerful and loving companionship that we, of all ages, could trip away to the canyon or mountainsides for the service-berry, the wild raspberry, currant and choke cherry. All of these we then considered luscious, but now they were forgotten, while the apple, pear, peach and plum, and other choice fruits are in such wasteful abundance. But in this surfeit of blessings, have our hearts continued to feel the same gratitude to God and the same love for each other?

This fall I was again elected to the Legislature, and accompanied by my wife, Sarah Melissa, started for Fillmore, but at Nephi learned that the Legislature would adjourn to Salt Lake City. So leaving my wife to return home, with others I went on to Fillmore, where an adjournment to Salt Lake City was legally effected; soon after which with my wife, Harriet, and two children, I

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started for Salt Lake City with Brother Wm. Head, but traveled slowly through the deep December mud, though we had a light vehicle and good horses.

Between American Fork and Lehi on the second afternoon a mountain storm of wind, snow and hail burst upon us in all its fury, the snow blotting out the road and filling the air with such a fearful whirling mass that the horses' heads could not be seen. The snow had fallen over a foot in depth, and turning to retrace our way we found ourselves lost. Night would soon be upon us and the children, and we had no wraps to protect us from soon perishing, and our condition, to me, seemed terrible in the extreme. For a few moments only we hesitated. I thought of the promised Angel, and told Brother Head to let the horses take their own course. As they started I could just see my little dog "Ring" forward under the neckyoke in the lead. The horses kept their pace and the dog kept his place through that blinding, terrific storm, in which we could know nothing of our course or whereabouts, until we found ourselves going through the Lehi city gate. I have encountered many fearful mountain storms, but none equal to this in its terrors, or in the marked providence by which we were delivered. And as for our little "Ring" who like a guiding angel led us to safety, he remained always with me until he died of old age and was buried in the garden near one of our children; to the end of his life faithful and true.

children buried in garden

On arrival in Salt Lake City, we spent the period of the Legislative session with my sister, Julia, whose husband, A. W. Babbitt, had the previous fall been killed by the Cheyenne Indians while on his return from Washington, of whose estate, Capt. W. H. Hooper, my sister, Julia, and I were appointed administrators.

Brother Babbitt was associated with my earliest experience in the church. When but 17 years of age he came with my brother, Joel H., to the state of New York and

brought to us the Gospel. He labored with us in making brick for the Kirtland temple in 1833; traveled as companion with my brother, Seth, going and returning in Zion's Camp. He married my sister, Julia, in 1834. In the missionary field he soon became one of the mightiest in gathering to the fold, and in defense of the truth. In Canada, the eastern states, Philadelphia and many other places, his converts were numbered by hundreds. His friends were numbered by thousands, while his enemies were but few. A company emigrated with him to Far West, Missouri, where he proved true to every test, and came to Fort Leavenworth, to which place I had escaped from General Wilson's army, and when hostilities ceased, together we fitted out and came to Illinois. Being three years older than I, and more precocious in mind, to me he was patronizing and kind. In youth I was much associated with him, both in travels and in labors; and when, on returning from a two-year mission towards Nauvoo, I came to Kirtland, where he was presiding, I found and married my first wife, Melissa Bloomfield LeBaron. Here, after his days of great usefulness he seemed disposed to settle down and make a home, with assurance that Kirtland would be rebuilt. Starting merchandising, a spirit of self-importance came upon him, until the Lord, through a revelation dealt him a rebuke, which, at first, seemed would kill his love and faith in the Gospel, which he had so successfully preached. But of his return to Nauvoo, and his settlement with the Prophet I have before written, and also of our mercantile partnership in Macedonia; of his course of law studies, at Cincinnati; and at our expulsion from Nauvoo of his appointment to remain as Church Agent in charge of both public and private property, and to look after the Church interests in general, together with Joseph L. Huywood and John S. Fullmer. He came to the valley in the fall of 1849, and was sent to Washington, D. C., to offer himself as a Representative of the people of the state of Deseret, where he took the initiative in having

passed the Organic Act creating a government for Utah, of which he was accredited its representative.

This office he occupied in Congress until succeeded by Dr. John M. Bernhisel, when he became secretary for Utah, in which capacity he was acting, when returning from Washington he was murdered on the Plains, in direct fulfillment of a prediction by the Prophet Joseph, while pronouncing a blessing upon him as a member of Zion's Camp. Although he had faults, he had a noble and a brilliant mind. The Prophet Joseph seemed always to love him, and he died mourned by thousands of friends.

At this session and through the winter was inaugurated the great general reformation in the Church, in which every feeling in the hearts of the saints was stirred to seek out and put away iniquity and sin. In my own heart, when lit by the candle of the Lord, I found more of evil than I wished to carry, and I laid all down at the feet of the Lord and His servants, and in the waters of baptism and repentance sought to live a higher and more perfect life. But the evil one did not slumber nor the warfare cease, as the future may disclose.

At this time, the Elders were strongly reminded of their duty in the increase of their families according to the revelation on marriage, and I was again counseled to take another wife. At this session Brother James H. Martineau was Clerk of the House, and boarded with me with my sister, Julia Babbitt, and under the instructions given we were both exercised upon the subject of obeying this counsel, and made it a matter of fasting and prayer, that we might know the will of the Lord. Brother Martineau had already married Susan E., the daughter of my brother, Joel H. My niece, Susan J. Sherman, daughter of my sister, Delcena, was then living with my family; and Susan Holman, my wife Harriet's sister, just grown to womanhood, was living with her two sisters as one of the family. Neither of them had ever been thought of by us in relation to mar-

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riage, until conversing with Brother Martineau one morning, he told me a dream he had had the night previous; and while telling me his dream, I remembered my own, of the previous night, relating to Susan Holman. Both dreams were alike in general, and clearly indicated that he should take Susan Sherman, and I Susan Holman; that both would bring sorrows, but also far greater joys and reward; all of which has been fully verified to this time (1894). Brother Martineau married Susan J. Sherman on January 19, 1857, being sealed by President Heber C. Kimball. When President Kimball was told Susan's name he said, "Are you the daughter of Lyman Sherman?" She said, "Yes sir." Said he, "The daughter of Lyman Sherman who died at Far West?" She said, "Yes sir." Said President Kimball, "Lyman Sherman was a good man—a noble man—and was Joseph's right hand man." He said much more in his praise, showing the good a man has in him will live after him, and never will be forgotten. There will always be someone to remember and testify of it.

After my return home from the Legislature, I soon won Susan Holman to be my wife, the third daughter of Bishop Holman, and soon returned to the city for our sealing. So, as we both dreamed in the same night, so it has and is being fulfilled.

Having not yet fulfilled all the counsel given me, I wondered if any other young woman would willingly take the risk of poverty and hard work with me, but felt that if the Lord required more of me, that he would open my way before me, not having assurance to try for myself. At the request of one of my counselors I tried to influence Sarah Jane Spooner in his behalf, as he wished another wife, but I soon found that if I did not wish to win her to myself, I need speak for no other one. The suggestion came as of the Lord, which I knew it was, to point the way of his own purpose; and so, she too, was wooed and won, and

on the 5th of April, 1857, she became my wife. The following incident may be worth recording:

I was at the General Conference, and intending to take a young wife, felt a degree of pride as well as the want of many things—some of which were imperative; but I had only a little money for expenses and purchases. On the first day of conference, President Kimball said a certain sum of money was needed and must be raised at once—by donation—and he wanted all the elders that were present to empty their pockets of the last dollar for that purpose, before they left the house. If they would do so, trusting in the Lord, on his promise, they should have more instead of less; their way should be opened, and they should lack for nothing while in the city nor on their return. I felt of the few dollars in my pocket, and remembered that I had not bought even a small present for my new wife, had expenses to meet, and oh! so many things we needed to buy. But I hurriedly emptied my purse, to the last dime, and went out. I did not feel that I had done it in faith, but in obedience, and I wondered how I could get home, and how get money to pay my present expenses. I thought, too, how I must leave without getting a present for a wife or even for the little children at home. But when passing through the south gate a man from the north, with whom I had dealt years before, whom I never expected to see again, caught me by the arm and said, "Brother Johnson, I am glad I have found you for I want to pay what I owe you." And he paid me four times more than I had given. And I felt ashamed that I had been so unbelieving; and before I was ready to go home, so many ways had opened to me that I was able to meet every present need and to supply all the real wants of my family at home. All my experience admonishes me to trust in and claim all blessings promised by authority of the priesthood that I have learned by obedience.

During the year 1857 we fenced a new farm of about

400 acres and fought myriads of grasshoppers to obtain a little bread; and from those heretofore named I met great ingratitude, opposition and abuse. It mattered not what I attempted, even though to their own benefit, the object was misunderstood and I was misrepresented. But I still had great joy in the love and union of my family, and in the strength that such sustenance brings.

On May 10th, Sarah Melissa's oldest—Benjamin Julius—was born. This was the year of the attempted invasion of Utah by the United States army commanded by Gen Albert Sidney Johnston, sent by President James Buchanan to squelch or destroy the Mormons. For such a measure there had been no occasion, and the injustice of such a move upon an innocent people aroused every patriotic feeling and every arm to repel the invasion. From city, town and hamlet, citizens came forth armed for military service and were sent as scouts, pickets or as a standing army to defend the mountain passes against their approach. Our men stampeded their stock, burnt their supply trains, burned the grass upon the range and compelled the army to winter at Fort Bridger, near Bear River. A share of this great expense and labor devolved upon us, who for three successive years, through crickets and grasshoppers, had failed in our crops. To me, with a large family, weak in body, and no one old enough to carry responsibility, it was a giant's load. But I called upon the Lord, who had promised to bless and sustain those who were faithful and obedient, and the Lord raised up to me a help in the time of my greatest need; for in the fall of 1856, after the arrival of a company by hand-carts, I was returning from the city with my sister, Julia Babbitt, and overtook a young man and his wife, Reece and Ann Llewellyn, each carrying a small bundle. From his broken English I found they were of the hand-cart company just come in, not long married, and just from Wales, had no acquaintance, and had no particular settlement in view, but were seeking a home. I

asked them to ride and they went home with us, where we made them welcome to stay as long as they pleased. After a few days they desired to know upon what terms they could remain to live with and work for us. I told them I could not hire them by the month or by the year, but they could stay with us until fully rested and could look about to find a home that would suit them better; and as winter was coming on, if they should remain with us they would be provided for as though a portion of our family, but could leave at any time they desired. He had always been a coal miner, and a timekeeper, and had had some degree of charge in the coal mines of his native town.

They remained through the winter, mutually pleased, and when my enemies prompted them to draw away from us, they again asked for a stipulation as to what pay they should receive. I could promise them no more than that they should stay with us just as long as they pleased, as a part of the family, as though born in my house, to share equally in all labors, sacrifices and blessings; and when they should go from us would be regarded and treated as our own children. With this view they remained with us, and I felt that in Reece Llewellyn I had a son, a companion, and a fast-growing pillar of strength to lean upon; and his mind seemed inspired with the same feeling and same channel as mine. Being younger and more hardy he took the front in all expeditions to impede or repel the invading army. His influence and sympathies were with me from the first, and against those who sought to defame me and even to destroy me, as was evident upon one occasion, when on a division of fence material of a public corral, some portion belonging to me was claimed by one of my enemies. I took a heavy post upon my shoulder, and he in anger caught hold of it to take it from me as I was crossing a bridge, and gave me a heavy surge to send me and the post on to the rocks in the creek below, which might have killed me, had not Reece seen his intention and saved me.

I knew he had no regard for my life, and so went at him with my fists, to stamp my brand upon his face. This was the first and only time I ever used my fist upon a human being.

With the assistance of Brother Holman I fitted out Reece Llewellyn upon Ranger and John Mathews upon another horse with food supplies, for Echo Canyon where our troops were fortified against the U. S. Army. Then, that there should be no lack in supplies for the seven men called from our ward, I ordered supplies in Salt Lake City, creating a personal debt which the people pledged themselves to pay. This was in the winter of 1857, while the U. S. Army was at Fort Bridger and our men in Echo Canyon, or in various mountain passes for the defense of our homes.

But towards spring Colonel Kane arrived on a mission of peace from President Buchanan, and an armistice was effected and our men permitted sooner to return than we had expected.

As the way was now open for a hostile army to pour like a flood into our midst, the First Presidency deemed it best to evacuate Salt Lake City with every settlement north of Provo, and all commenced at once to prepare for the general move, which began in April and continued until every city, village and habitation north of Utah County was abandoned and prepared for burning. Every team and vehicle was called into use to assist the people to move: horses, cows, and even dogs were loaded to their capacity, and families marched without even these helps, carrying what they could in their hands. The people of Ogden as a Ward, with many from Salt Lake City and elsewhere came to our little town for shelter, and to await coming events. We divided with them our lands, which they accepted with no apparent expectation of ever again returning to the homes they had left. The entire people felt determined that if the U. S. troops should attempt to quarter themselves in

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our cities or to arrest our leading men, every city of the north should be reduced to ashes and the country again be made a desert. With this determination all of the cities and elegant houses of the north, with their beautiful furniture, etc., were abandoned, and their owners now lived in tents, dugouts and brush houses. Such was the condition and feeling of the people when Governor Cumming, the Governor of the Territory, arrived in advance of the army in Salt Lake City, to find it desolate. He was soon followed by the U. S. Army, which marched through Salt Lake City without halting, and established "Camp Floyd" in Cedar Valley some forty or fifty miles from Salt Lake City. Other peace commissioners were sent by the Government with full pardon for a people who had broken no law.

So the way was opened before the first of July for the people to return to their homes. By Bishop James Brown of Ogden and by all the principal men of his ward or company, I was regarded with respect and kindness, and while they remained with us, gave me their fullest confidence, and sought to remove the enmity of those who had turned their heel against me. But it is said, "One never forgives those they have willingly injured," and so it seemed with them. They had become my enemies without cause; our troubles had been investigated by the Stake Presidency and the Presiding Bishop, and by them my accusers were rebuked and required speedily to repent, which at the time they professed to, which proved only a regret that they had done so little to injure me.

About this time there came to our town a young woman, a daughter of one of my enemies. She was coarse and profane, and very singular in her actions and subject to fits that seemed demoniac; in fact she was possessed of the devil. Living near us and being taken with terrible convulsions, the Elders were sent for, as also the neighbor women, among whom were my wives, Sarah Melissa, Susan and Sarah Jane, my daughter Esther and others.

The elders who administered were all strong men and my accusers, and when by the authority of the priesthood the devil was cast out, apparently by their consent, he turned upon all the members of my family present, and four were seized by this terrible power and were in convulsive spasms at the same time. And upon Sarah Melissa, who appeared the strongest, the evil power was so great that she sank to the very door of death, even to pass within the veil, and to converse with our kindred, and to gaze upon the beauties of that spiritual home which awaits the true and faithful.

Through her whispered converse with my mother, brother, Seth, and sister, Mary, while lying before us apparently lifeless, were marvelously portrayed the beauteous landscapes with palaces, gardens and flowers awaiting us, if faithful. She vividly described the labors of our kindred there, who are preparing for our coming while we complete their work on earth—all seemed made plain; as also their teachings and earnest instruction relating to a family union in the law of obedience, and while expressing the greatest confidence and love for me of those behind the veil, it was most earnestly enjoined upon the family to accept my counsels as the word of the Lord to them; and in doing so none of their children should depart from the truth. Such was the influence of the heavenly views opened to her, and of the approbation and love of those behind the veil towards me, that on her recovery to consciousness, she appeared dissatisfied, and wished to return to the society of those who had ministered to her. Through their teachings she had become so deeply impressed that for a season, at least, her feeling of confidence and love towards me was a worship. My wife, Sarah Jane, in a large degree partook of the same experience, received the same admonitions, obtained the same views, and bore the same testimony as to the love towards me of those behind the veil, and of their joy in the works that I would do for them and our kindred dead, and with the same exhortation that all, as a family

cleave to my counsel as the word of the Lord, and thereby cement a union which could not be broken by the evil one. For as light may turn to darkness, so by the craft of the adversary the richest treasures of knowledge with the choicest blessings of heaven, through ingratitude and want of appreciation, may turn to our condemnation. When we are softened by the spirit of truth, we are filled with love towards all—even our enemies; but when the spirit of the Lord is grieved, we become more hard than before. And so one extreme may follow another, to make the devil laugh at our stumbling in the dark, while in obedience we would have retained the light, to walk by it in safety.

When I told President Young of the spirit manifestations in my family, he expressed only the fear that they might not retain the same influence, but be led away by evil power to the opposite extreme to make a breach in my family union, to destroy my influence, and diminish my power for doing good, a design of the evil one which to a degree he has accomplished. As I now look back through the intervening years, I can so plainly see why such earnest and anxious exhortations were given to my wives to cleave to the iron rod of obedience; for where there is no danger there need be no fear. Warning, admonition and reproof are only for the rebellious, for those who would become a law unto themselves. But when are such profited other than in the school of experience, as a crucible which the Lord prepares in his own way for all whom He loves as His own?

This seeming flow of love, confidence and approbation as from the hearts of dear ones behind the veil, coming to me through the warm hearts and lips of those I so much loved, may have been a design of the evil one to fill me with vanity, and self love; but in looking back over my life's pathway, strewn with so many weaknesses and follies, I saw nothing of which to be proud; and I felt with all my heart to call upon the Lord that I might be humble, and

through faithfulness become more worthy of His confidence and of the love and confidence of my kindred, both the living and the dead.

To this period, though one of poverty and toil, surrounded by jealousy and hatred and ingratitude, I now look back upon as one of the happiest of my life. For then all the mothers of my children loved and honored me, and while assured of their confidence and sympathy, I cared little for poverty, toil or debt; and still less for those who hated one without a cause.

Enmity and opposition had now become so great towards me that Apostles Hyde and Richards were sent by President Young to investigate our troubles and effect a settlement. They came in the latter part of June, when general meeting of all the people was called, including Bishop Brown from Ogden, and all still remaining who came from the north. After remarks by the Apostles, a vote was called to sustain Brother Johnson as President of the branch or ward, which appeared almost unanimous in my favor, but when the contrary was called, fourteen hands were raised, and the persons were called upon to stand up. Their names were taken and each called upon to state their reasons for voting against me, which each in turn proceeded to do, which occupied the whole first day and much of the subsequent night, together with answering questions and explaining their grievances to the Apostles. The next day's first meeting was occupied by the testimony of my friends, with the privilege to me of making my statement of the case, which I did in a brief and pointed manner. After this, Apostle Hyde called upon all my accusers to repent at once, and that they would give them but a few minutes in which to ask my forgiveness, otherwise they should all at once be cut off from the Church. Father Morley had been deceived by their falsehoods, and when the facts became ventilated, and my real enemies exposed, he came to me before the whole congregation; said he had wronged me, and upon our

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knees we wept together—a mutual and eternal reunion of our hearts, while the expressions of others seemed only formal, and their words of contrition to come only from their lips.

In the afternoon, Elder Hyde summed up the merits of the investigation and said that it was always grievous to chastise or reprove presiding authorities but in this case it must be done, for they found Brother Johnson in one grave fault and one only, which is that he did not long before cut from the Church all you who have been his accusers; that Brother Johnson had carried their public burdens and was now deeply in debt thereby; he had tried to do them good and they had repaid him with injustice; and being a better man than they deserved, he should be released from his thankless calling, and another be appointed to preside over them. They asked me who should be appointed in my place, and I named Brother William McBride, who had come from Tooele County to Santaquin. On his being set apart to preside it was given to him as an especial charge that he see to it that this spirit to find fault with and accuse Brother Johnson have no further place among the people, and as I had right given me by Territorial statute for a herd ground, and for the construction of roads, mills, etc., he was charged to see that my rights were not infringed by the people.

Thus I was released, and told to accumulate means to pay my debts and for the comfort of my family; and I should be blessed in doing so. I owed $2000 in Utah, besides a large amount to my brother, Joseph E., incurred through having goods sent to the Valley and left upon my hands previous to my island mission, most of the proceeds of which were destroyed through the Indian war of Walker, during my absence. We had succeeded in raising but small crops as yet, owing to locusts and crickets, and so our bread was always to be bought. I had sixty head of stock, a flock of one hundred or more sheep, a number of Fort houses,

quite a number of town and garden lots, with farm land in the field, I had bought a sawmill built near town by Brother Wilson, and to satisfy the public it was pulled down to be taken into the canyon, and was now lying on the way up, as far as the road had been made. To rebuild it would require more means than I could command; and being in debt I must make speedy and extra exertion to get money for my liberation and family sustenance. The U. S. Army was now stationed at Camp Floyd in Cedar Valley, about 35 miles distant. My herd ground encompassed the south end of Utah Lake in that direction, and as the army trains had a large number of government cattle I could see they might occupy my herd ground with their stock. To head off such a measure I hastily arranged to move my cattle and sheep upon the ground and also a part of my family. Having no houses, we lived in tents and booths made with poles and the tall cane that grew as a broad dense field for miles upon the lake shore.

It was now July and the cane was just in proper condition to cut for feed, and as there was no other hay to cut, I began at once to cut and stack all the cane possible. I had faith that the Lord would bless our labors, and we did not cease to call upon His name. One large stack after another arose, as the result of our toil, and my wives, too, who shared this labor with me, were patient, faithful and true; and their cheerful and loving help made the time of our isolation and labors appear quickly to pass. For over three months, we had continued our labors, not knowing what might be the result, yet hoping the army commissary would buy, at some figure, the cane we had stacked.

About the middle of September, I found that a large number of oxen had been driven upon my ranges, and learned they were sent by the army quartermaster. If they were to remain, we would be obliged to move our stock and ourselves, and all our stacks would soon be destroyed. But I arose equal to the occasion, and wrote Gen Albert Sidney

Johnston, the commander of the army, a letter both dignified and persuasive; told him we were overwhelmed by the government cattle, and would be compelled to move my herd and my family, and that it would be impossible to save my stacks of cane from destruction if the government stock was to remain there; and asked him to consider the matter in equity, and inform me what I should do. The quartermaster sergeant was sent to say the general wished to see me; and accompanying him on his return, the general in a very urbane and kindly manner, told me if I would sell my stacks to the army he would make the price large enough to cover all my sacrifices in moving my stock, etc., from the range. To this I agreed, and was accompanied back by the quartermaster sergeant, to measure the stacks and agree upon the price. When asked what price per ton I required, I strained my conscientiousness to its full limit and said $13, which he said was less than the general wished me to have; and so he by measurement increased the number of tons 33 1/3 per cent of the three stacks I sold him, I keeping the best stack for my own use. I got for what I sold over $2000, with a contract for delivering it, which amounted to as much more. Had I sold the other stack also, which was nearly all stolen by freighters, I would have cleared three thousand dollars for our three months' work.

Reece Llewellyn had remained to take charge of the farm and affairs at home, while Frank, Sarah Melissa, and Sarah Jane were the only ones from home who were with me, all other help being hired. I now had money, and after paying $200 cash tithing, I was able to square all cash obligations, with $1000 left with which to employ men to open the Canyon and rebuild my mill. Lumber was in great demand, and I took contracts to deliver lumber at Camp Floyd at $70 per thousand feet, which I sub-contracted to others at a good profit, and in all I undertook I prospered greatly.

But another vexatious trouble was upon me relating

to my mill and canyon interests; for Brother McBride, who had received especial charge to watch over and defend my rights, during my absence had been drawn in or captured by my enemies; he had joined with them in the hurried construction of a sawmill almost upon the foundation prepared for my own. This I had, through my friends, forbidden them to do, and protested against their infringing upon my canyon rights. To this they gave no heed, but hastily constructed a weak and almost worthless mill to gain the advantage of the nearest timber and the present high price of lumber. While still protesting against their trespass, I hired a strong force of men and proceeded to open a road still further up. But just above the mill being constructed, the steep, rugged canyon, with its almost vertical walls, became only a narrow defile piled full of towering rocks, to forbid our progress. But our energy rose equal to the occasion, and through the heavy sledge and repeated blast, their frowning crests soon began to crumble; and after a winter of sturdy labor through its storms, our road was opened to the timber above. We built our mill in this almost impossible gorge, under a fall from which our millstream dropped some thirty feet.

But I must return to say, that as Brother McBride had led out in trespass upon my canyon right, and being now the bishop, at the close of the October conference I went to Bishop Hunter and told him my charges against Bishop McBride that he was still in the city, the matter was urgent, and I could not leave until it was settled. Bishop Hunter sent for him at once, called in Apostles Hyde and Richards, with Bishop Holman and Father Morley and others, besides his own councilors.

I made a brief statement of the trespass upon my rights and of Brother McBride's joining in it, which was full of evidence; and at a late hour at night Apostle Hyde, in reviewing the subject, referred Bishop McBride to the charge given him to protect my rights. But the things he

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said to him, I will not write, as we are now friends, further than that, he told him to go home and see to it that he got my forgiveness, and to see that every other one in the ward, who had again reinbibed the old spirit, came to confess their sins and ask again to be forgiven; and that until I forgave them they should not be forgiven. And their will should be subject to any order or rule that I should prescribe. But they had so whipped themselves that I felt they were entitled to my pity, and I gave them more for their mill than it was ever worth to me. What was required of the people was but partly fulfilled, but I have forgiven them.

The Lord had so blessed me that I was able to pay $1000 for twenty yoke of oxen that had crossed the plains the past summer. But this investment was disappointing, for the best were stolen on their way home, and as I was again in the Legislature the next winter, through want of proper care quite a number of them died.

Through the continued injustice toward me at Santaquin I was advised by Brother Hyde to pull up entirely and leave the place, which, though a great sacrifice, I thought I would do; and so for a start, moved Harriet and Susan into houses I had bought in Goshen Valley, about six miles away. But President Young, hearing of the matter, wrote me, "That unless I wished to go it might be better to remain at Santaquin, which I could do with his full approbation and blessing."

In the spring of 1859 lumber was still in demand and at $70 a thousand feet at Camp Floyd, and one mill we kept running while finishing the other. Through that year much lumber was made and sold for cash at good prices, and our means seemed fast increasing to raise us above every want. But the spirit of jealousy began its work to destroy the confidence, union and love in the hearts of my family, to give place to murmuring and disobedience, disunion and strife, which are the elements of poverty. For the Lord will not bless such with riches.

The construction of our upper mill and canyon roads was still pushed forward, requiring all money earned by the lower mill to meet expenses. At this period I had great consolation and help in the continued devotion and faithful labors of my wife, Sarah Jane, who was a constant companion and help, patiently making her home in the mountain cave or under the shelter of forest trees, as conditions would require, while opening roads, cutting logs for stocking mills. Although it then seemed easy to obtain money, yet the price of labor and merchandise was exceedingly high. To furnish shoes for so many in the family, and needed repairs, being partly a shoemaker as well as a saddler, I got leather; and while overseeing the general business of mill building, lumbering, and opening roads, I made shoes for my whole family of six wives and their children, as also for others who were with us; and on one pair of lasts I made fourteen pairs of shoes to fit each of my wives and eight of the children. So high was the price of leather and so hard to obtain, that many pairs were made from military shoes and boots thrown away, gathered up and gladly utilized by the settlers in that early day. I feel to write of these things, that my children's children may better comprehend the struggles of those who in their poverty, obeyed the command of God in that early day, in the increase of their families.

Towards the fall of 1859, the upper mill was finished, and for a time all seemed financially prosperous, but the leaven of disunion was still working. While I knew the Lord was willing to entrust me with riches, I could see plainly that a want of gratitude to God, and a proper family union would necessitate a further experience in poverty; and while yet in comparative prosperity, I told my wives by prophecy, that a day of poverty and great want was again to be upon us.

Reece Llewellyn and Brother Holman who had long been with me, had now accompanied my brother, George W.,

in making the settlement of Fountain Green, in San Pete County. Reece Llewellyn had remained with me four years; had become fluent in English, and conversant with my methods of business; so much so, that he was equally capable in management; and I felt it my duty to counsel him to leave me, and provide for himself a separate home. This to me was a trial indeed, as I had learned to lean upon him for strength, and I loved him almost more than a son; for he was also companion and friend. When I told him the time had come for him to leave me and go to himself, he looked at me as though I had struck him and seemed grieved at the idea of going by himself, and asked if I really wished to get rid of him. I told him he was now able to do better for himself than I could hope to do for him. That he had but a small family; that mine was large and fast-increasing, and it would be unjust to him to stay and share but equally with us; that as a son he should now share equally, according to his number, in what we then possessed. I gave him two yoke of oxen, with wagon, cows, and general outfit; and in addition to the one child born with us, Sarah Jane gave them Viret, a small Pah-erd girl she had bought; which the Indians according to their custom were about to kill.

Previous to this period we had bought a small Indian boy, under similar conditions, that we called Kemo; and besides those, we had with us three Indian children belonging to the Babbitt family, on whom my sister, Julia, had devoted much care and expense. Their names were Sam, Elva, and Dan. My sister left them with us while she, with her own children, in the spring of 1857, accompanied by my brother, Joel H., returned to Council Bluffs to make further inquiries relating to the death of her husband, and to institute search for his body, which as yet had not been recovered or identified among those who fell in that massacre. But failing to accomplish this object she sickened the following October and died at Cresent City, Iowa, where

resided my brother, Joseph E., then engaged in large merchandise, land, and publishing business. He came to Council Bluffs in 1849, and became one of the leading factors in opening to settlement, the then almost unknown western Iowa and southern Nebraska. He published the *Western Bugle,* the *Omaha Arrow,* the first paper published in Nebraska, the *Cresent City Oracle,* and the last before leaving for Utah, the *Huntsman's Echo,* at Wood River, Nebraska. Having sustained great losses by fire and reverses in land speculations, he became financially reduced, and in 1862 with his family came to Utah. For a time he remained with me at Santaquin, then, buying land on Spring Creek he built there his "Spring Lake Villa" home, where he published the *Farmer's Oracle,* until called to the Southern Mission, when he moved to St. George. There he published the *Pomologist* and became pioneer in introducing nearly all the choicest fruits and flowers of southern Utah. As Pomologist, Botanist, and Aperist he had no superiors and few equals among the Saints; and had his pen been tipped with fire from the altars of our sacrifices, and enthused with the spirit of love for the higher life he would have been a giant in defense of the truth. But, as was foretold by the first Patriarch, Joseph Smith, Sr., in boyhood, his gifts were to be great in temporalities; and so they were to the end of his days.

In the summer of 1859, I had, as stated, both mills running, with debts nearly paid, but at this time the secession element within the Union began to be rampant, most of the army with General Johnston in command was in sympathy with the South, and through orders by Secretary of War Floyd, arrangements were being made for the return of the army to United States, which at once shut off all sale of lumber to the government, and large supplies then on hand were sold to citizens at nominal price, or with other army supplies of arms, ammunition, etc., were destroyed. So now our lumber market was closed up and our

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reverses began. At this time I had nearly one hundred head of stock, a nice flock of over one hundred sheep, a large number of town and garden lots, with farm lands, besides my mills, teams and farming utensils.

Government stock, both for freight and military service was now broadly scattered through the country, and stock thieves had multiplied; and when in the summer of 1860 I began looking for and gathering up my stock, I found many were stolen, and continually grew less in number, as all fat cattle found their way as beef for the army or for home consumption.

But a greater loss than wealth could replace was now being prepared for me. On September 4, 1860, Melissa Bloomfield, the beloved wife of my youth, came to parturition with her ninth child, Leah, a daughter, when all for a time appeared well. For many years she had been subject to sinking spells from a nervous affection in her head, and overcome by such an attack she sank very low, appearing to suffer for a time and then reviving, seemed desirous to talk, but was too weak to articulate. I saw she was going soon, and called the family, but they had hardly assembled before she drew her last breath. She passed as one falling asleep while in my arms, her head upon my breast. The dear loving wife of my youth had left us; our home and our hearts were desolate and in mourning, with a more perfect knowledge of her value to us, now that she is gone. Her infant daughter was by Sarah Jane taken to the breast and cared for by my eldest daughters, but on the 11th of the following April (1861), arriving home from annual conference, I found she had sickened in my absence and died the day of my arrival at home. This is the third of my first wife's children who have died and each in my absence. Our darling, Frances Bell, died while I was upon the Sandwich Islands, and little Erastus Elmer was born April 17, 1859, and died the 29th of same month, while his mother was residing in Salt Lake City, where I spent a

portion of the previous winter as a member of the Legislature.

In the summer of 1861 my labors in the canyon told severely upon my health, together with aggravated bleeding piles, and an apparent growing tumor of a delicate nature was to me a great affliction, both in body and mind, rendering me weak, nervous and discouraged, until at times I cared little for life, while at the same time a tide of adversity was upon me. In the winter of 1861, both mills were nearly destroyed by floods, and our stock was stolen. Thieves multiplied, and when the government stock was gathered for the removing army, my whole stock, except a few cows, was gone. Our sheep, kept near home, were yet retained.

CHAPTER THIRTEEN

PIONEERING AGAIN, AT SPRING LAKE

In 1862-63 I sold my farm lands, garden and town lots, with our homes at Santaquin at a small price and bought land with small improvements at Spring Lake, three miles from Santaquin, and as far from Payson. I also bought land at Fountain Green, with my father-in-law, J. S. Holman, and my wives, Harriet and Susan, went there to live for a time with their parents until I could make homes for them. My brother, George W., had planted that colony and was then acting as bishop.

Through the season of 1862, my labors in opening new fields at Spring Creek were excessive, with but little help as yet from my sons, with my painful infirmities increasing. Still losing our crops by locusts, and our stock by thieves, and by reverses in general we were as a family becoming scant indeed in all the comforts of life.

One of the first to raise and manufacture syrup from sorghum, I was fairly successful; and as our crops were by insects and crickets mostly destroyed each year, the sale of syrup, and its exchange for wheat, was for years our only resource for bread. In 1862 I sent my son, B. Franklin, Jr., for a cane mill, which proved a great benefit, and in 1863 we raised a fair crop of cane, both at Spring Lake and Santaquin, where, making syrup late in October, it required my care and labor day and night. I took severe cold, and after a six hours' chill I became so prostrate with inflammation of the lungs that for six weeks it held me nigh to death. My wife, Sarah Melissa, still living at Santaquin, had a few days previously given birth to our twins—Sariah Agnes and John Angus. My case for a time was regarded as nearly hopeless, but the loving care of family and friends, especially that of my eldest daughter, Melissa A., who so

long and so devotedly cared for me both by night and day, was greatly instrumental in my recovery.

Presidents Young and Smith, Apostle Snow and other kind friends came and ministered to and strengthened me. There was now general war in the States, and U. S. currency or "Greenbacks" were worth but 40 cents on the dollar.

About the first of December, still sick, I returned to Spring Lake where then resided my wife, Sarah Jane. It now became known that there was not enough wheat in Utah for bread for the people, so much had been sold to the army, or to surrounding territories; and from $1 a bushel, the usual price for years past, it suddenly rose to $6 a bushel in U. S. currency; and having raised no grain I was now with my large family, without bread. My mills and canyon roads had exhausted all ready means, and to operate the cane mill, hire help, and meet current expenses left me in debt. Syrup did not now bear a relative price to wheat, which was scarce at any price. This was our condition while I was held at home by sickness, as well as by real poverty, for I had not clothing in which I could go in comfort to a neighbor; and my family was also destitute. Our prospects for food and common comforts were dark as death, and only a remembrance of the Angel, who so many times had opened the way for relief kept me from despair.

But I pause here to record that our trust in the Lord was not disappointed, for my old and true friends, Brothers Vickers and Udell, with whom I left my home and farms at Salt Creek—or Nephi—while absent upon the Pacific islands, learning of my sickness sent me word that if I needed bread, etc., to send to them, which I did, and received a wagon load of wheat and other provisions, which would of course sustain so large a family but for a period.

We had stacked 100 tons of hay, and having but little stock and our sheep to provide for, we took on shares about

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200 others, which resulted in disaster, both to us and the owners. The winter was very wet; the sheep had the scab and took also the rot, and towards spring, after consuming most of the feed, died in great numbers. I did all I could to save both the sheep and lambs, even taking them into our poor home and using our scanty supply of milk to save them, but all in vain, and when spring came but few sheep were left; and valuable work oxen, and every cow but one had died. Both cattle and sheep at that time bore a much higher price than subsequently, as the country was as yet but sparsely stocked, while beef, mutton and milk were great staples as food supplies. Cloth from wool, homemade, was almost our only hope for clothing, and wool, at this time was 50 cents per pound.

The spring of 1864 found us in deep poverty, hardly to be realized as resulting in so short a time. With us at Spring Lake were my first wife's children, four Indian children, some of the Babbitt children, and a man named, Harris, with a wife, who were in my employ. Since 1849, when at home, I had served in the Legislature, which had assisted in providing comforts for my family, but to the last session my brother, Joseph E., was elected. My sickness having prevented my obtaining anything, we were in want of clothing, food and common necessaries; and also for team, seed and implements for the farm. One incident may show how straitened was our condition: Near our dwelling gushed up large springs of the coolest and clearest waters, where many would stop to refresh. One day an acquaintance with strange ladies drove up in a carriage and asked for a cup with which to dip water. My daughter, Julia, then approaching womanhood, went to obtain one, but finding nothing she thought respectable, and ashamed of the best, a worn tin cup—she sent it by the Indian girl, Elva. But they chose to do without it, and in a few days there was sent to us by someone unknown, two new tin cups, an offering perhaps of pity or contempt—if pity, we may perhaps return it; if contempt, we will pity them the more.

By sale of Salt Lake property and some land at Spring Lake I obtained oxen and seed grains, with bread and increased comforts for the family; and succeeded in raising sorghum and making syrup, almost beyond our hopes; and as our wheat crop was again destroyed by locusts, we were able to exchange syrup for enough wheat for our bread.

A part of the winter of 1864-65 I spent as usual at Salt Lake in the Legislature. I had exchanged my two city lots in the 16th ward now occupied by the Union Pacific Depot, with President Young, for the Candland property, which I turned to my brother, Joseph E., on old indebtedness and for more teams and through the winter we jointly occupied the place with a portion of our families, with our children attending school.

Our interests in San Pete did not prosper. I had obtained claim with my brother, George W., and Brother Holman on some valuable land, with mill site and water power, and with Brother Holman had arranged to build mills, to commence moving one of mine from Summit Creek canyon. But through prejudice, the will of President Young was overruled, my brother was superseded, in the Bishopric, and our lands, with mill site and improvements, by stake and ward authorities were given to another; who after constructing mills upon our claim soon apostatized and became an enemy. In this we suffered much loss, and Brother Holman being dissatisfied with his treatment, sold his home and with my wives and what was left to them, moved back to Spring Lake. My brother, Joseph E., having been called to Southern Utah with most of his family, we occupied some of his house room—a great convenience to me.

During the summer and fall of 1865, the young Indian Blackhawk, who was born at Spring Lake, stirred up Indian hatred towards the Mormons, and committed depredations.

He stole from me a fine mare, and shot down some of my stock upon the range, probably not knowing they were mine, as he, with the Indians in general, of our vicinity, had always professed great friendship toward me. They always came to me in their trouble or sickness, for counsel or ministrations, or for food if they were hungry. Guffick, with most of his band, had been baptized, and such was their faith, that when they were sick, if I would only—as they would say—talk to the Lord for them, or give them a letter to recommend them as good Indians, they would become well at once. For years my counsel or requirements was a law to them, my influence growing out of honest, generous dealing with them. My demands upon them were incisive, and I reproved only for good cause. I give one incident as an example of my experience with Blackhawk: In early fall of 1865 he came on horseback one afternoon with his squaw, and with tomahawk in hand and in an imperious way, demanded melons, of which we had a nice patch near the house, where with Sarah Jane, I was alone. At his demand I stood in front of him, looked him in the eyes, and said I had no melons to give him, that he was a bad Indian; that he had stolen a mare from me and had shot some of my cattle on the range; that I did not like him, and that the good Indians as well as the Mormons knew him to be bad. He looked as though he would like to kill me, as we stood together with the melons all around us.

I turned from him and called his squaw, who stood a little way off in her blanket. I shook hands with her, told her she looked like a good squaw, that I had heard nothing bad of her, and she should have as many melons as she wanted. So I filled her blanket, and with the best, while he stood looking on in surprise and with an angry pleasure. Taking the melons, he turned as he went through the bars and said that I was big and wise captain, and that all the Indians like Johnson. He never after that made trouble in

our immediate vicinity, but in early spring began his raiding in San Pete and in Thistle Valley, killed a whole family and murdered many others. Many settlements up the Sevier river were now being evacuated from Indian hostilities, and we now concluded that we, too, must leave our homes and build a stockade for safety, which we did by tearing down and using the logs of which four houses were built, for pickets, besides many more, to enclose the south side of the Spring Lake villa home.

About this time, a small party of overland emigrants on the Fort Hall road had been murdered by Indians and a few days after hearing it, Blackhawk, with a party of strange Indians painted as friends, came very early one morning wanting breakfast, whcih we hastened to get, the sooner to be rid of them, for they looked and acted like murderers. As soon as they had eaten, they produced a short pole or staff from which dangled a number of human scalps, among which was one of long, light, beautiful hair, of a woman or girl, and they boasted of the murders they had committed upon the American emigrants.

The war through the whole section was terrible in loss of life, and destruction of property, through the breaking up of settlements and the driving off of their stock. A portion of the Summit Creek band that had always been with us, joined Blackhawk; but Guffick and his family, who had grave occasion to be angry for the death of his son-in-law, who, while a prisoner, was vindictively murdered by lawless citizens, still remained true to us, and rather than join his tribe, hid himself away in the mountains near us.

Early one morning a young Indian came and said he had lain out all night and was hungry, and that he was hunting for Guffick. I fed him and told him to tell Guffick to come to see me. The next morning I saw someone moving in the brush at the foot of the mountains, and thinking it might be Guffick, I started in that direction. Seeing me,

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he hurriedly came, clasped me in his arms and wept. I asked him with his family and friends to come and live with me through the war, and I would give my life for his did anyone kill him or his. He said he could not, for if the Mormons did not kill him the Indians would, should he do so. His grief for the war then going on appeared extreme, and at parting he again hugged me and wept as before. Such was his integrity to me, and our mutual confidence and love for each other that to but few would I have entrusted my life sooner than with him.

He returned to his hiding place and the war continued till fall, when Blackhawk surrendered, and the Indians began to return to their old places of residence, generally with contrite and friendly feelings, which, with one exception, was the case with our little band, that had so long been with or near us. This one—Ponsook—a large and self-important Indian, was sick the previous winter and came to me for a "Pokent" or letter, as medicine, to cure him, which he said it did; but he had joined Blackhawk, was foremost in murder of women and destruction of property, and was now, in his own estimation, a great warrior. He rode up to me on his return, with great pomp and impudence and said my "Pokent" or medicine was not good, and he had thrown it away; that he was now a great captain, and that the Mormons were not good. I said I had been his friend, and was still a friend to Guffick and all good Indians; but that now he was my enemy; he had killed my friends and I wished him to go away from me quick, and come to me no more. He went at once and I saw him no more for some weeks. He then came on foot, leaning upon a long staff in decrepitude; was very humble; said he had done wrong in throwing away my "Pokent," or letter, and that he should die if I did not give him another. I told him he had killed the Mormons and that Loats (the Lord) would not now hear me talk for him, and I would give him no more

"Pokent," or medicine, as I was no longer his friend. He said, "Then I shall die," went away, and within a short time his body was found in the Goshen Mill race, it being then too cold for Indians to dig a grave.

I could relate many examples of their great faith, but one more must now suffice. On return of the Indians after the war, with Guffick's family came one Joe, the husband of Guffick's widowed daughter. Joe, with Shwan, another fine young Indian raised by Guffick, came to me with a fine buckskin to trade for powder, lead, paint and tobacco. After paying Joe for his skin, Shwan asked me for the same that I had given Joe, saying he would soon bring me a skin of equal size and value. I gave him what he asked for in the fullest confidence, as though one of my own boys. I waited till late in summer, when he brought me a small skin of little value. I said I would not take a skin of less size and value than the one he had promised, for that would leave his word false, and I would not love anyone who was a liar. If he had had bad luck in hunting I would wait, but would take nothing less than he had promised. He left in anger, and I saw him no more until fall, when he came looking downcast. He said he was getting sick; that he had not done right, but did not want me to throw him away. He said he had not got the buckskin, but would give me the new blanket he then wore; that they were going up the Sevier river for deer, and would come back to winter. I said, "You must keep your blanket, you might get sick and die without it, but when you get a skin as you promised, bring it to me and all will be right."

He went away, feeling well, and in a few weeks brought me a skin fully equal to his promise. He was well and strong, and gave me the skin with pride, and asked if he had not done as he promised, and if we were now good friends again. I said, "Yes." Said he, "Well then, if I have made it all right, and you are my friend again, I want

you to give me the same amount of things again that you gave me before to prove that you love me, now that I have not lied to you." He had it all fixed with true Indian "Clinch," and had I then had the things he asked for, I would have given them to him, but at that time I had nothing. I looked at him kindly and said, "I am poor now, and have nothing I can give you but the buckskin. I wanted you to bring it so I could still be your friend; but now you have brought it and we are still friends; and as my heart does not covet it, and as George Hancock has the things you want, take the buckskin to him and buy them of him." As I gave him the skin he looked as if he would sink in crest-fallen disappointment. He dragged the skin after him to his horse and rode away.

The same day, Joe came and told me I had killed Shwan—I had shot him with my words, and he had gone home to die; that he had told the Indians that Johnson was a great and good captain, that all his words were good, and his medicine was good, while he, himself, was small and mean; that he had not done right, and my words had killed him, and he would soon die; but that they should have ears to hear what Johnson told them. I did not think it possible that he could die, but soon learned he had disposed of all he possessed, had taken to his bed; and his squaw and friends were already in mourning for him. His home was nearly ten miles away in Goshen Valley, and although Sunday, and a stormy, cold time, I sent for Dr. Simonds, and taking everything for his comfort, we went to see and minister to him. We found him alive, but all our efforts to arouse him were vain, and he died the next day. We felt sorrow, for as an Indian he was an exception.

I was a little fearful the Indians would hold me responsible for his death, but it was the reverse, so much so that they would willingly do nothing without my sanction or advice. So broad had this confidence extended, that when

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Arrapeen, the principal chief of all the Utes, was asked what should be done with certain Indians who had been doing wrong near us, he said, "Take them to Johnson, and let him handle them if he wants to, and all will be right, for he is a great captain and a friend of the Indians."

At one time he came to see me and said, "Your words to the Indians are all good, and all the Indians know you. I want them to hear and obey you, and when they don't, you must whip them. If they steal, you must hang them, and it is all right." But only by Blackhawk did I ever lose anything worthy of note; and I never had occasion to punish them except by words. They were to me as my children and friends.

The years 1865 and 1866 to us seemed full of events. We had built a fort, and remained at Spring Lake while all our neighbors, and those living at Lower Spring Creek had moved for protection to Santaquin, and a feeling of envy that we alone had kept to our home, caused them to urge that we, too, should be required to move to Santaquin; and this, by proper authority we were counseled to do. This, to me, was a test of my obedience. I had colonized Santaquin, and through many years of famine by crickets and Indians had become poor and deeply in debt while living there; and to get away from there had almost given away my possessions, the most valuable in the place, now worth many times the price I had received for them. At Spring Lake we had good homes, excellent land and other great advantages; and to be forced to return to the place of my former experience of injustice and poverty, was to me very irksome and cruel.

But I could not afford to disobey counsel, for I desired to do my duty and be obedient, and I prayed that I might be humble. We had become members of the Payson ward, and many at Santaquin would gladly see us forced to return there. To their Bishop I had given free all he owned in land, yet he was not my friend. I went to him bending in

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humility, to ask his aid to obtain a foothold in the ward, but received no encouragement but the cold privilege to buy back at a large price, a small part of that which I had given away. Deeply stirred by feeling, I wept before him. But he was so insensible and deaf, that indignant at his unjust and cruel coldness, I left him with a feeling, as certain that I would not move to Santaquin, as though a voice from heaven had told me, and from that hour no thoughts upon the subject troubled me. Within a short time President G. A. Smith came to my home, and incidentally asked me if I would not prefer moving to southern Utah than to Santaquin; and telling him I would, he told me I was relieved from moving to Santaquin—a release, the value of which no one but myself could know: the reward for my humility and obedience.

During the season of 1866 we had cleared and cultivated broad fields of rich lands west of the Villa; had bought the Miller and other possessions and my elder sons, B. F., Jr,. Joseph E., B. Farland, David A., James F., and others were all good and faithful, and fast becoming a help to me; but a call to move to Southern Utah was still upon me. I could not sell; the family was large, and I had not teams sufficient to make a general move possible. I had written to President Young a statement of my circumstances, and he wrote me to remain another year, if I felt safe in doing so; to which I had no hesitation, as all Indian hostilities seemed wholly ended. Our crops were comparatively good, although the locusts came in myriad swarms to devour most of our wheat. My brother, before leaving Spring Lake, had started broom making, which I continued with fair success; also raising cane for syrup, a quantity of which we made each year to exchange for grain, pay for labor, etc.

With these industries another seemed to force itself upon me, and the writing of it may prompt reflection. We

are taught charity, and to refrain from judging, as we may not know the motive of another. Looking back, I realize that in my "strait jacket" of prejudice I may have been uncharitable towards others. As an example: I was so adverse to the use of ardent spirits that I could disfellowship or despise those who would make or sell it, without pity—almost a fault in me. Father Miller, an old soldier of 1812, owned a place joining ours and ran a distillery. Buying his place, I would suffer loss unless we ran the distillery for a time. At first I felt repugnance at the thought, but a voice within said, "You have judged others, and the Lord would now prove you." And I felt confident the hand of the Lord was in it. So I laid off my strait jacket, and went into the distillery, but did not forget my prayers. My son, B. Farland, about sixteen, was my principal help and became expert. Many came to buy whiskey to whom I had none to sell. Elderly people got it, and perhaps a second glass, but no more, and I made it to myself a field of mission labor, especially to the young; and it was said my words and example had a lasting effect upon many. From the wild carrot, and from sorghum, we made spirits which we sold in quantity where it would do no harm to our people. But we did not continue it long, when winter approached we ceased it entirely.

Being in the city in the spring, President Young said he wished me to remain at Spring Lake; he knew I had had a hard struggle with my large family and so many reverses; that I was released from my call to Southern Utah; and that in staying at Spring Lake I should be blessed with increased prosperity. This was what I most desired, and I knew that my willingness to do as had been told had brought to me this great blessing. In the same fall season, my brother, Joseph E., came up from St. George to sell the home we then occupied and to move the rest of his family to St. George. His place was just suited to our wants, and al-

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though it seemed impossible to buy it, yet by faith and especial blessing I obtained for him $2500, whereas at the start I could hardly see how to get the fourth of it. But it left us without team or cows. But I trusted in the Lord, and next spring had again teams and cows.

During the Legislative session this winter (1866-67), I made my home with my brother, William D., and my sister, Esther M.—an enjoyable period with kindred and old friends, and was called by the presidency to bring my wives for our further blessings in the second anointing. But only two were prepared or willing then to accompany me. Real poverty was turned away, but gratitude and humility did not increase with earthly blessings, and the union and obedience due from our covenants did not characterize our homes.

2nd Anointing

rcvd. 2nd Anointing 21 Jan. 1867 See W.W. Diary p. 161

Losing our sheep, I had bought a large quantity of baled wool from Idaho, and had sent to the States for improved looms and facilities for working it up. But we are rich only as we are grateful to the Lord; and too often measure our own blessings as compared with what others possess.

Excessive labors, to which I was not equal, with infirmities for years, and increasing disobedience, unhappiness, and disunion in my family did at times almost dethrone my better judgment, leaving me without the wisdom of "soft words to turn away wrath," as due to the high and holy calling of husband and father. Worn with cares and infirmities and disappointment in my life's ideal of a happy home, I became somewhat austere, perhaps morose, even towards those without whom I couldn't be happy. All this discouraged my ambition, mortified my pride, made me unsocial, and inspired a feeling to withdraw from public callings and positions of honor.

From the organization of the Colonial Council, when at home, I had been elected to the Council or the Legislative

Assembly, but owing to these feelings of discouragement, I now refused re-election to office, and being asked to suggest my successor from Utah County, I gave the name of Albert K. Thurber, then bishop of Spanish Fork, who was annually elected, and proved a man of broad and noble mind.

In 1868-69 we prospered in our crops, in making brooms and syrup, with a small start in market gardening and nursery, and our orchard at Spring Lake was now beginning to fruit. At Santaquin we left one of the largest and finest orchards in Utah County, and nearly all the fruit trees in the place were of my raising, and in going to Spring Lake, I felt an ambition for the largest and most select orchard and garden, and my hopes were fast coming to realization. As my children were increasing, and outside influences increasing among us as a people, I felt anxious to draw them away from its contact, and to surround them with everything in fruits, flowers and amusements, that their homes might be to them attractive and pleasant, with capacity sufficient to draw others to us instead of their being drawn away to find society and amusement elsewhere. And to that end I planned to build larger houses than I then had.

Now that we could remain at Spring Lake, and being still members of the Payson Ward, the people began to envy me my franchise of canyon rights, and roads I had constructed; and they were preparing to abrogate my rights by building another mill. I wrote a statement to the county court relating to the matter, and my claim was again fully sustained, and their works were discontinued.

Although the locusts came in clouds that darkened the air from year to year, we were still blessed in our crops, and one season we were able to obtain more credit for tithing than all Santaquin Ward, which stirred the hearts of some with envy, and as most of our lands depended upon Summit Creek waters for irrigation of which they had the

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control, we suffered injustice and loss through the jealousies of otherwise good men.

In 1869 and 1870 the transcontinental railroad had become a reality, and large woolen and other factories were being established through the territory, tending to a great change in our condition as a people. Our earnest prayer for so many years that the Lord would "hide from our enemies the treasures of the earth, that they come not to defile our inheritance," was being forgotten, when all so suddenly, mines were discovered in every direction, causing strangers to flock into our midst. To me this was a fearful evil, to bring baneful consequences to us, and I loathed the thought of coming again in contact with the outside element. Although I knew that such would be the case, I was yet unprepared to see introduced among us their vices, or to again suffer their persecutions. But I had not understood the purpose of the Lord. Through love and fear for my children, I had drawn them even from common home association with our own people; had surrounded our home with fruit and ornamental trees like a forest, with shrubs and flowers to make it attractive and pleasant. And now I felt ready for their sake, to sacrifice all and move my family away to some secluded place, if only safe from such evils.

In the fall of 1869, associated with Brothers Holman, LeBaron, Openshaw, Wingate and others, I took a contract to furnish 10,000 railroad ties to the Utah Central Railroad. We made roads to the top of the mountain east from the Villa, employed men and bought ties; but the winter was severe, and snow deep, and we were not able to fill our contract, and thereby suffered great loss by deduction from contract price of those we did furnish.

In the spring of 1870 I was still oppressed by that infirmity which had troubled me now twelve years, a tumor, the real nature of which our most skillful surgeons had not been able to ascertain; and feeling I could not long endure such mental and physical strain, in February, 1870, I went to Salt Lake City and consulted the three most eminent surgeons: Doctors Bernhisel, Anderson and Richards, who suggested a surgical exploration under chloroform. I then consulted with Presidents Young and Smith who gave me words of sympathy with advice to submit to an operation; which I concluded to do, and the 2nd day of March was set as the time, at the residence of my son-in-law, A. W. Babbitt. Weak in body and to a degree hopeless of consequences, I wrote a statement of my wishes relating to family affairs in case of fatal result. The surgeons, in operating, found my supposed tumor was an unusual secretion of lymph or serum, so uncommon in appearance they had not understood it; and the fluid being drawn, greatly to my relief and to the happiness of all I was restored to the comfort of a normal condition, lifting an untold weight of anxiety, and inspiring new life and hope.

But this was not the end of this affliction, as the secretion would continue, and another surgical operation must be made, to dry up its source. Such was the anxiety at home and fears for my welfare, that although an inclement season, and 75 miles of heavy roads, my wives, Mary Ann and Sarah Melissa, my brother, George W., and son, B. Franklin, arrived the following day to be made glad with me in the hopeful results.

We arrived at home March 8th, and President Young being now in St. George on the 12th kindly telegraphed to learn of my welfare. Taking severe cold, I was very sick for a few days, but about the 1st of April was again in the city for treatment; when by the same surgeons and others, insertion was made. This was followed by great inflammation, and I was kept in my bed three weeks, and apparently might have died but for the loving care of my wife, Sarah Jane, my sister, Esther M., my daughter, Delcena, with other kind friends.

My hope was now a reality, being made wholly cured of the infirmity of so many years. But I still suffered from piles and fistula, always painful and at times causing such anguish that I could find no attitude for ease or rest but in a recumbent position. For many years I was compelled while at work to stand erect, or perform labor upon my knees, under which conditions I had planted the largest orchard and forest in Utah, with broad market gardens and nurseries.

With the help of my industrious sons, we were fast making a comfortable home, and we had also successfully started a commercial canning of fruits, which by its excellence, commanded the home market. Yet with all these advantages, fearing the growing outside pressure upon us a people, I felt anxious to get from its contact, and as President Young and party had left Salt Lake City to spend the winter in St. George, I arranged with my brothers, George W. and William D., with my sister, Esther M. LeBaron, for a trip to the south to visit brothers, Joel H. and Joseph E., and to see our sister, Almera W., at Parowan, and to spend the winter in St. George.

On November 23, 1870, with my wife, Sarah Jane, and nephew, D. T. LeBaron, as driver, we left home and rapidly driving for fifteen days, we reached St. George December 7, and met our kindred and friends and were pleasantly greeted by President Young and the Council. On the arrival of my brothers, with Brother-in-law LeBaron, we all met the Presidency, and it was suggested that my eldest brother, Joel H., should receive the patriarchal priesthood, to which he was ordained soon after.

Feeling kindly towards me as a family, President Young suggested that we colonize the Scootempah or Rock Spring Valley, about 12 miles from Kanab. This just suited my wish to get my family to some secluded place, and I gladly accepted the offer, as did also my brothers.

David Tully LeBaron

J. H. Johnson patriarchal priesthood

get family to a secluded place

At Christmas there was a general gathering of the Johnson family and kin at the Social Hall, attended by the First Presidency and principal Elders; at which President George A. Smith alluded to historical family incidents; said he became acquainted with the Johnsons while journeying together from New York to Kirtland in 1833; since which he had known each member personally; that my brother, Seth, was with him in Zion's Camp; that my brother, David, died from overexertion in work for the Kirtland Temple; that our mother was married to his father, and our family was now perhaps, the largest family in all Israel, and of all the members not one had yet apostatized or been convicted of crime; and of them all there was not one unwelcome to the name of Smith; and if we were not of the Smith family then he belonged to the Johnson family.

Smith & Johnson family(s)

Much pleased with the idea of colonizing as suggested, we left St. George about the 25th of January to explore the Rock Spring Valley, our route being through Toker, Virgin City and Kanab, a distance of 112 miles. Our party consisted of my brothers, Joel H. and wife, Joseph E., George W. and wife, William D., David T. LeBaron, Nephew Sixtus E. Johnson, Nephi Johnson and Elmer Johnson, with myself and wife. We made pleasant calls upon many kindred and friends on our way, arriving at Rock Springs about the 29th.

We found Rock Springs Valley to be a narrow valley, or broad open canyon of fertile soil, and apparently well watered, with abundant grass on the adjacent low mountains, which were studded with pinon pine, cedar, oak and other scrub forest trees, and in the mountains a few miles distant was the long-leaf pine. We spent some days exploring and in council, relating to division of land and water to the different branches of the family, as the arable lands were not equal in quantity to our hopes. Side canyons and grottos seemed most desirable, but each could hardly ex-

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pect just what they might choose, but all was pleasantly arranged. The water supply from numerous springs at the base of the mountains seemed abundant, covering many acres of land as a thin sheet of water. I suggested the name, "Johnsonia," for our settlement, but the plain name, "Johnson," seemed to best suit, to which all agreed, as also in recommending our nephew, Nephi Johnson, for bishop. We also arranged for a future joint stock company for stock growing, commerce and manufacturing. We remained at now Johnson about five days, and hastening our return to St. George I felt to hurry our departure north, as I was resolved speedily to return to Commerce arranging for our removal to this new colony.

About the 6th of February we bade adieu to loving friends and relatives at St. George, and alone started towards our northern home—a journey more perilous than I had conceived possible. On leaving the sunny valley to the highlands above, we were in winter storms, with terrible roads; and on arriving at Wild Cat Canyon late one afternoon in deep snow, a wagon tire was broken. Without help or repairs we could go no farther, and we were many miles from settlements. This seemed perilous indeed, for I could not leave my wife alone, and I had no means by which to send the wheel away, and the condition looked grave and fearful. I was preparing for an indefinite stay without a thought that others would travel in such inclement weather, when Brother Joshua Sylvester drove up. He had a good team, small load, and at once offered his assistance. With hoop iron wire he fixed the wheel and then took the principal part of our load, taking all care from me until he landed us safely at home with all our freight, and only 12 days en route from St. George, arriving home February 18. Brother Sylvester I regarded as one of a thousand, and shall cherish his remembrance to the last.

Glad indeed we were to get home and find all well, but

my ardor for speedy return had not abated. On the night or morning succeeding my return, was born Lionel, child of my wife, Sarah Melissa.

Interest and value in our Spring Lake home, with all its advantages, was now fast decreasing, in view of another, more isolated and safe from outside pressure. I gave notice I would soon return south to make another home for my family, and would be glad of the company of any of the kindred who wished to go. My daughter Esther's husband, Samuel Openshaw, D. J. Wilson, another son-in-law, and my eldest son, B. F., Jr., volunteered to go with me to see this new country.

With a zeal and hope born more of fear than of knowledge, I hurriedly arranged for speedy return to Johnson, the new place, filled only with a desire to get away from the present outside influences, with my eyes shut to all present advantages of home comforts, society and education for my children.

On the 7th of the inclement month of March, we started with those above named, and my young sons, Benjamin S., David Albion, James Frances, and my wife, Sarah Jane, and her two young daughters, Julia Ann and Sarah Jane. Our outfit for comfort, loaded as we were with seed grain, farm implements and food supplies, considering the season was but meager; and such was the determination to get early to our destination to be prepared for cropping that I was hardly considerate for the comfort of myself or family. At Holden, we were joined by my father-in-law, J. S. Holman, with his son, Lester, who accompanied us on this tiresome journey of four weeks, arriving at Johnson April 7, 1871. Those who came with us now looking around, not inspired by motives like my own, did not see through my eyes or become enthused, and after a short stay they returned home; and I felt I was indeed alone in this great endeavor; although portions of my brother, Joel H.'s family

had preceded us, and were encamped a short distance from us on the opposite side of the canyon.

There seemed now nothing for us but hard work and rough fare. We moved our wagons into what was called "Uncle Ben's Grotto"—a circular opening like an amphitheatre of two or more acres, surrounded by a precipitous wall with woodstudded cliffs far above. The overhanging rock around this enclosure gave us deep and ample shelter from storms, was a cool retreat from heat, and partial protection from Indian hostilities, to which all new settlements were more or less liable; while wood in abundance we could toss to our camp fire from cliffs above. A spring dug within our rock shelter afforded plenty of water. So, while our food supply would last we had nothing to do but work. Our best land was covered with willow and other brush, and rolling up our sleeves, with grub hoe and axe we began to clear it. We had brought a large number of fruit trees, rooted grapes, cuttings, and garden seeds in great variety, and our ambition was great for orchard, vineyard and early garden. We planted hundreds of orchard trees, thousands of grape vines and cuttings, with all desirable in a garden, purposing largely for a grain crop without a thought that water could become scarce for some 80 acres in field crops, besides our trees and garden.

About the last of May, I went to look after our water supply and locate our canal, as the weather was becoming hot and our crops dry, but was much surprised to find that the broad sheet of water, covering many acres, had all disappeared, and that the stream, of good size, running down the canyon when we came had all dried up. On more closely observing, we found that the principal waterflow of the past winter was from innumerable minute springs filtering through the porous sandstone cliffs on both sides of the canyon forming in winter, almost a millstream while speedily dried away by the hot summer sun. Determined to

succeed, we built a ditch to catch water from many springs above, but to no avail—a supply could not be had.

We then planted more seed in places naturally damp, and to save our orchard trees, vines, etc., we dug wells with about eight steps from the surface of the ground to the water, from which we daily carried hundreds of gallons in hope to save choice trees, vines and seeds, which had cost us so much. My two little daughters, Ann and Jenny, in their anxiety to help, carried up from these wells to quite a distance over 10,000 gallons of water. But all our efforts were fruitless; the hot sun upon the sandy soil, dried up the water, or so scalded the roots that they withered, until not one of them was left alive. And now swarms of grasshoppers were fast destroying our last planting, and yet we were not wholly disheartened and about the 1st of July, with my nephew, W. D. Johnson, Jr., we went about three miles into the mountains to a small pond, accumulated from the seeping springs, and there we cleared, plowed and planted land, then dug a ditch and drawing the water from it we found it all would not water the land we had planted once.

And now, discouraged, we returned to our grotto camp, cured of the Johnson experiment and fever. A great change of feeling came over me, for I knew the Lord did not want me there, but had permitted me to come and learn a lesson for my own good. The Lord knew I had been willing to sacrifice for the good of my children, and he had accepted my offering. I could now look upon our labors and rejoice, even in our disappointment. I knew it was of the Lord, and our home was to be yet at Spring Lake. I could now see, as I had been told, that the Lord had a purpose in bringing us again in contact with the outside world, as another test to see if our children could be enticed away, to become like them. If this be the case, why should I try to avoid it by taking my family away from an experience needful to all?

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This all came plain, as though spoken to me, and I was now as anxious to return as I had been to come. My brothers, Joel H. and Joseph E., had sent a portion of their families with their sons, and had turned their attention mostly to stock raising and building, and living in the south they had cattle and other sources of supply, while my brother, William, and all his family, stock and store goods were there, but neither had much experience in farming. So nearly all the real expenses thus far for experiment in farming had fallen upon me.

On the 20th of July we bid adieu to the place of so much toil, sacrifice and disappointment, and started for our home in the north, seven of us, toil worn, shabby, turning all we had to pay expenses, except one span of mules and light wagon. We started by way of Hillsdale, and Panguich, through Bear and Farmont Canyons, a route new to us. At Hillsdale we found my brother, Joel H., brother-in-law, George Wilson, who had built a sawmill and started a small colony there also. The weather was pleasant, the roads excellent and our trip would have been one of pleasure only for our crowded and shabby condition, I being nearly hatless. I was to reach home on the 27th, the next day being my birthday, and I knew all would be astir, and I was going home nearly hatless! One morning, as I lay in my wagon wondering how I could procure a new hat, and if I had done anything that the Lord could not afford me a hat, the Pioche stage went by, with a bareheaded man asleep, leaning out of the window. We had traveled but short distance when we found a fine new hat lying by the road. I wished the owner had it, but an inner voice said to me, "The Angel was present, heard you complain and procured for you this hat. It is of the Lord and you are justified." I write this to impress upon my children the great fact that the Angel of our presence is always near us, and that even our just complaints will be heard and honored of

the Lord, for he is bound on his part to provide for those who do right and trust in him.

We arrived home on the 27th, and had great joy in finding all in health and comfort; and looking over the broad, green fields, the luxuriant garden, and orchard laden with ripening fruit, it seemed to me the loveliest spot I had seen upon earth, and I felt like one from banishment returning to Paradise, increased to me in value more than to pay all our sacrifices. We learn the value of blessings by their loss. I had rented much of the farm, and found it badly neglected in culture and irrigation, thereby suffering loss; but I felt my experience had paid for all.

The 28th, the anniversary of my fifty-third birthday, was enjoyed by all my family and kindred, with many friends from Payson with the Brass band and many evidences of a glad welcome for our return.

Early in the fall my brother, Joseph E., wrote, saying he was offered by a Colonel Furness in Nebraska, a flock of Cashmere goats he had imported from Tibet in Asia, who highly recommended them for Southern Utah, and desiring him if possible, to find a purchaser. About this time, much was being published relating to importing the true Cashmere goat and manufacturing those costly fabrics of shawls that are such expensive luxuries and now imported from Asia. Apostle Erastus Snow, then presiding in Southern Utah, looked upon it, like my brother, Joseph E., as an industry of great promise to Utah, and uniting to Apostle Taylor he also joined in approval of the enterprise, offering to invest largely in a joint stock company for their purchase and with a little encouragement to the owner, they were at once shipped by cars, arriving in Salt Lake City the last of November. My brother with Apostle Snow, having arrived in Salt Lake City, a meeting to organize a joint stock company for their purchase was held, and a company organized, with John Taylor, President; Erastus

Snow, Vice President; Joseph E. Johnson, Secretary, and myself Superintendent; with a stock capital of $10,000 and shares at $50 each; nearly all to be paid up at once, as present payment for the goats was $7000.

A great responsibility was now upon me in the safety of the goats, which cost so much, and in which great hopes were centered. It was coming winter and I must hurry them into a warmer climate and abundant feed. A young man, Charles Townsend, who came with the flock, was still caring for them, and would accompany us as assistant in taking them to the South. While arranging outfit and company for another trip to Johnson, I sent Son-in-law D. C. Babbitt with others to the city to bring the goats to Spring Lake, and our start must be hastened or the kids would be dropped before reaching their destination. Arriving with the flock in Springville just at evening before corralling them, one of the most valuable of the female goats stepped aside and was not missed until morning. Parties found the goat, and thinking it a sheep killed it for a mutton—an imported cashmere, at least $300 in value. In the morning all was discovered, the two men arrested for grand larceny, and put under bonds. At Spring Lake, we hastened preparations, and on December 24, 1871, the goats, together with our flock of sheep and one baggage wagon started south in charge of my sons, B. Farland and B. Samuel, assisted by the man named Townsend who came with the flock. On the 26th, with a lighter conveyance and again accompanied by my wife, Sarah Jane, and my son, B. Julius, I started to overtake them, which we did at Holden on the 28th. Taking with our sheep a small flock from Brother Holman we hurriedly pushed on while weather and feed were good. Our cashmere goats excited much curiosity and speculation among the people, many desiring to obtain stock in the company, others desiring to purchase a pair and start the great industry for themselves. A business man in Beaver

wished to buy a pair of the goats, and wanted to know the price of a graded pair. To quiet him I said $350. He accepted the offer with condition of part pay down. I tried earnestly to deter him from purchasing but he would have them, and bought a pair of grade goats and I got for the company the full price named, and in good time, as we were in need of means for expenses.

At Cedar City we put up with Bishop Henry Lunt, a brother and friend with whom I had long been acquainted. In the morning some of the sheep took fright and started for the hills, but we gathered all but one, a valuable ewe, which we left without hope of seeing it again. We had traveled some 15 miles, when the Bishop's wagon drove up with the sheep which had returned to his place, and he had sent it to us and would receive no pay; which has always appeared characteristic of Brother Lunt.

Encountering storms, we passed down the Black Ridge, stayed over night with my brother, Joel H., at Bellview, and took the road to Fort Pierce across the Virgin River where we arrived just at evening, and had great difficulty in getting our flock over. We succeeded by tying goats behind the wagons for others to follow. The stone fort was occupied by a man named Ketchin, with young stock. We found room, with plenty of feed for flock, and the next morning, with light wagon, accompanied by B. Farland and B. Julius, I started to St. George for a flock of some 200 common female goats, that had been bought by the company, with which to raise graded stock by the cashmeres. These we obtained, and the next day were back to our camp at Fort Pierce.

We were now in the sunny valley of the Rio Virgen, and must start for the highlands at Johnson, by way of Toker, Virgin City, Winsor and Kanab, a distance yet of over 100 miles.

At Virgin City, we stopped one day to visit our many

kindred living there. In fine weather and without accident we climbed the "Hurricane Hill," stopped a short time with my old friend Winsor, trading him some sheep for goats, passed Moccasin Springs, and camped for the night. The cold storm arising through the day now became fierce and terrible over our bleak and unprotected camp. The piercing winds seemed almost to freeze the very marrow in one's bones. And now while in this fearful and perilous condition, came that crisis we had so much dreaded—the dropping of young kids—a consideration of so great value. Before we knew that parturition had commenced, many were dropped and some already dead. We hastened out, gathered the flock close to our wagons, hunted far and near for wood, finding nothing but stuff like weeds and grass. With this we made what fire we could to warm the deep, dry sand, into which we buried the kids as fast as they appeared; but even in this way we were able to save but a small number of the many born through the night. Morning found us more dead than alive, but still doing our best to save those costly kids. We rolled in blankets those we had saved alive, and started early, arriving at Kanab before noon and at Johnson the same evening, January 23, 1872, in time to get assistance from my brother, William D., and nephew, Sixtus E. Johnson, in caring for our weary selves and the flock.

Enthused with ideas of the great value of the Cashmere goat, we looked upon the kids as worth every exertion to save them. Those we had saved were disowned by their mothers, so we procured bottles, and milking the goats, raised them with care, as they were motherless infants.

In this we had great labor, as many would not own their kids, and with much anxiety we cared for the flock through the winter, through all of which I carefully observed and studied their character, and together with my readings, a clear conviction was drawing upon my mind

that the whole thing, from its inception was in great degree a fraud upon the company; and after becoming satisfied upon the subject, I wrote to Apostle Taylor, President of the company, a full account of our journey, condition of the flock, and my impressions and views relating to its real value. His answer expressed eminent satisfaction with what I had done, but with hopeful assurance that I was mistaken as to the real value of the goats, but results proved I was not. The flock of nearly 300 goats was represented as nearly of full blood, and a number of them as imported from Asia, of which there was no proof; and most of the flock was one cross from the Cashmere. And when it was realized that in all the country there was no machinery to work their fleece, and consequently no market, and that in early spring their wool loosened and dropped too soon to be shorn, my estimate of their value became very low, and I concluded I could not retain the management of a business resulting only in loss to those who employed me. And so in early spring, I arranged with my nephew, Sixtus E. Johnson, to care for both goats and sheep until other arrangements were made, and on the 28th of March we started home, with Brother William D. in company, passing down the Sevier River valley. We arrived at home April 6th. By direction of Vice President E. Snow and Secretary Joseph E. Johnson the Cashmeres were taken to St. George, and a man employed to care for them, who permitted them to become scattered, the most valuable going into the mountains and were never recovered. The remnant was again turned to my nephew, and by him kept for some years without profit. Wishing to move into Arizona and there being no one to take them off his hands, he was counseled to take them with him; in doing which he lost them with his flock of sheep in attempting to cross the Colorado River.

On my return home the persons who killed the goat at Springville, paid me $250 to satisfy the company loss; this,

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with the sale of the two at Beaver and some shares in stock was satisfactory to me for my expenses; and in making my report with the company free of indebtedness to me, all was very satisfactory, as was voted by stockholders in general meeting.

I would not have given so much space to this small subject but that in its time, it aroused much public interest and great hopes for its success; also, the high standing of persons who led in the enterprise; and as no other ever will or can write the matter up, I have deemed it proper thus to make it historical.

I have reached back and brought from the past, through careful recollection, assisted by brief dates made from time to time, through my life, until now in 1872 my children have become helpers, and old enough to remember all principal incidents of our life's home experience. And to them may be left the discretion to add to or strike out, according to their wisdom, when this manuscript shall come into their hands, and so shall proceed to notice only the most prominent incidents.

work edited by him see also p. 99

Previous to the summer of 1872, I had given to Brother Norman Taylor the right to construct in Summit Canyon a water power sawmill, conditioned that one-third of all sawing be of logs furnished by me, at one-third rate for sawing. The mill was sold to Brother O. Simons of Payson, who ignored the agreement; and no sawing was ever done by that mill for me.

+ A. Ehats masters Thesis p. 283

As all logs came from above, where there was still a good supply of timber, I conceived the idea of putting a steam sawmill still above them, and arranged with D. T. LeBaron, my brother-in-law, and my son-in-law, A. W. Babbitt, as partners, for money to send for a mill, which we did, through Bishop Davis of Salt Lake City. It came in the summer, and was soon planted in the upper canyon in control of Brother LeBaron, assisted by Brother Adamson as engineer. Efforts with the mill were greatly experimental, and not fully satisfactory, in results, through want of a more competent engineer for the first year. Having now bought the third owned by A. W. Babbitt, I concluded, with Brother LeBaron's consent, to leave the farm in part to the boys, and try my energy for luck in the Canyon. Owing to increase in our number, loss by the Johnson colony, and by fire while absent with the goat herd, in which six rooms of the old Villa were burned, including broom factory, storehouse, etc. I was in debt, not only for my share of the mill, but in seeking to build, for which I found great want of lumber, as well as means to pay debts.

It was now about Christmas. Snow was deep in the canyon, and I felt it a fearful undertaking in my condition of ill health. The mill, not paid for, must clear its own debts and should not lie idle while lumber is wanted. On the day before Christmas, with my wife, Sarah Jane, and her two little girls, I set out for the mill, and Brother Jacob J. Crandall as sawyer, Charles Townsend who was in the mill with Brother LeBaron and some of my own boys. It being Christmas Eve, all but Brother Crandall left us to go home. Our mill was nearly 10,000 feet in altitude and snow was already deep on the mountains. On Christmas day the soft, damp snow fell in clouds, and the night following was made hideous by the crashing thunder of snow slides in every direction. In great fear of being overwhelmed, we spent a night never to be forgotten. We had arranged for the hands, with supplies, to come up the following day, which now they could not do, and should they attempt might be caught in the slides. I went down the canyon to count twenty slides—a fearful sight. About noon, Charlie Townsend arrived on foot and said the canyon was blocked from near its mouth.

After the storm, all got to work, and with shovelers, tramper, and oxen we soon opened the road, and men gathered in for logging. It was fearful and dangerous to handle

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logs on the steep mountain sides of these narrow canyons, with snow from 5 to 20 feet deep, liable to slides and sudden storms and I felt great responsibility resting upon me, for the lives of those with me.

I had all my life held sacred the name of God, never permitting it to be profaned upon any inheritance, and calling the attention of my friends, family, and work hands to the dangers around us, I told them by prophecy that everyone who remembered his prayers and held sacred the name of the Lord should be unharmed. Having in my employ some most profane outsiders I feared they would be offended, but they accepted my words, attended family prayers, and with the exception of one—and he born in the Church—I heard of no other profanity in the canyon and he felling a tree upon himself, was brought down the canyon upon a stretcher, and for a time supposed to be dead. We ministered to him and he lived; the only serious accident through the winter.

The heavy winter and deep snow was greatly against us, but we paid expenses, with something besides, for our time.

Not quite satisfied with the quality or price of past sawing, I employed Mr. Hull to reset the mill and prepare for sawing shingles, pickets, lath, etc., all of which was soon done, with a long tramway to carry lumber from the mill. In the spring and summer of 1873 we made a large amount of lumber, but expenses had been great, and the mill was yet unpaid for. I now had an excellent sawyer and engineer, but they were profane and dishonest, and I could not wholly restrain profanity and keep them, and what was worse—my nephew, who kept my mill books now wished to leave the canyon. I employed another, whom I found also to be dishonest; and being at times obliged to be on the farm, they in my absence sold lumber to suit their own purpose. After sawing nearly a million feet of lumber, with

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shingles, lath and pickets in great amount, as unfavorable I found the business was running behind, and so I closed down, finding myself greatly robbed by those I had employed.

Another source of great loss was furnishing the lumber yard of a friend in Provo, in whose business and bookkeeper I had the greatest confidence. Feeling I could rely upon the accuracy of his books for my credits, lumber was delivered by anyone to be hired, and often certificates of amount were not brought to me, while those that were, were not cared for. And so on settlement I found but a part credit of what was really due, and the few certificates that were in hand proved large omissions in credit due me; and by this was lost enough to have paid off some hundreds of dollars still due on the mill.

This showing greatly dampened my ardor for lumber making, yet we still ran the mill as best we could through another winter, and took large tie contracts, but it was all to work hard and live poor, while others were enriched by our toil, instead of ourselves.

In the spring of 1874 I turned the mill over to Brother LeBaron, who was one-third owner, and turned my two-thirds to my son, B. Farland, who was now a good sawyer, to do with it as they should think best for mutual good, while I gave my entire attention to filling small contracts for ties and attending to the farm.

The last of April my nephew, with others, had been in the mill preparing to start the saws, but left in the evening to join his mother and friends from the city, in a program of May-day pleasure. By accident or incendiary the mills, with all pertaining of logs, lumber, machinery, logging outfit, with houses and household things were all reduced to ashes, in value some $10,000.

This was a hard blow upon all, especially upon me, as the mill was yet unpaid for, our houses unfinished, our

farm unfenced, and many claims for lumber standing due. To hope for soon finishing the houses so long ago commenced, and so much needed, or finishing farm fence perished; and we must cast about for some other enterprise.

Our fruit orchard was now second to none in Utah, and fruit canning would be at a premium, but we were ignorant as to the process, and we must learn by experiment. But what had my life been but an experiment? And how else had I attained to any knowledge?

I went to the city, became acquainted with Brother David James, who was furnishing fruit cans to another party, and engaged some thousands, and at once proceeded to arrange for fruit packing.

About this time came Dr. Perry, a botanical collector, in the interest of Peabody Museum, and J. Duncan Putnam, Professor of Entomology and Archeology, of Davenport, Iowa, both cultured gentlemen, and eminent as scientists. They took board with us, which was mutually pleasant and beneficial.

We started canning with gooseberries, apricots and other early fruits, and at once found difficulty to express air from boiled fruit cans without ejecting the fluid. To obtain this secret through experiment cost us in labor and material not less than $300. But we had started in faith, determined not to fail, and at last stumbled upon the secret, which was simply to reduce the heat of boiled cans by a few moments' immersion in cold water. We now proceeded with better success, yet as many cans were imperfect, we still suffered loss, but not enough to discourage us. My friend in the city in the same business, who would not even sell this "secret," the want of which caused us so great loss, made a great botch, lost character and credit and left the business in disgust.

But we gradually brought out success, and our canned fruit was esteemed as best in the market, and on leaving

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with Dr. Perry for California, Professor Putnam ordered shipped to his parents at Davenport, Iowa, a large stock of our fruits for which he paid us cash.

My son, Benjamin Julius, who had been to me from earliest childhood as was Joseph to his father Jacob, was now with me as first assistant in our experimental labors, but influences were at work both outside and within our home to draw him from so immediate and perfect an association; and to bring, through a disturbance, unhappiness more painful than poverty could inflict.

The following January my sister, Esther M. LeBaron, came from the city to spend with us her birthday anniversary, the 12th of January, which was also the centennial anniversary of our father's birth, his marriage, and his death; as also the birthday of my son, Joseph Ezekiel, who bore his name.

We spent an enjoyable and happy period together, but the clasp of hand, the embrace and the adieu of this dearest sister on leaving, was to us the last from her on earth. She sickened on her return home, lingered in weakness until March 7th, and while reclining in the arms of her son fell quietly asleep in death, as though by the slumber of repose. To her family, kindred and friends it was a great bereavement; but to me she seemed almost my only real companion, the only one to comprehend my ardent nature and to give me sympathy. The mothers of my children—my wives—are good and noble, but are younger than myself, and mistaken in my motives and feelings, some of them, —in sorrow I admit it—seem drawing apart from me greatly to my unhappiness. Our orchard, fruit cannery, market gardening, broom factory and syrup making are all prosperous and home comforts increase, but as a family we are not as united as in times of povery and famine.

In 1875 was preached the "United Order" and previously had been taught in the School of the Prophets, many

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great and glorious principles; and now all were required to again review their covenants in baptism, to which I gladly responded, animated by a hope of a more perfect union as a people; and that as a family, taught in every holy principle, we might attain to a more perfect union.

With joy, I accepted the principle of the United Order, and was ready and glad to follow with all I possessed, the example of our leaders, or obey their counsel.

Previous to this time Bishop D. H. Holliday of Santaquin had died, and Elder George Holliday of Pleasant Grove, greater in eloquence than wisdom, was ordained bishop for Santaquin, and under the new order Spring Lake again came into the Santaquin Ward. At first I was pleased with Bishop Holliday's friendly deportment and pleasant address, and for a time his fluent tongue charmed and held us. He had entered a field where others had labored before him, and a wise man will not seek to dishonor those whom he succeeds in office. I had spent twenty-five years of my life's best years in toil and sacrifice in colonizing Santaquin and Spring Lake and developing the country, and President John Holliday who had succeeded his brother, was in charge when he came to Santaquin, and to say the least, he did not make himself strong in the strength of those who had labored before him.

The confidence and respect of the people, generally, towards me, commanded his respect, and in the organized United Order I became vice president. In this move the people were well united, and never before did I feel so high a resolve to devote myself and all I possessed to the great purpose of gospel union, and great was my chagrin and disappointment when I discovered that our hopes would not prove a success or reality. To my seniors in priesthood, I was both meek and humble as my whole life's record would prove; but in our relative positions everyone has individual rights. Even in connection with the Almighty

as sons of Jacob, we may, through faithfulness, demand of him our rights in blessing, and no one intelligence has the right to place unjust indignities upon, or to use unjust dominion over another. A true man will be glad for the intelligence with which he is associated, and will draw it to strengthen himself, instead of repelling it through jealousy and fear, lest there be found "two Cæsars in Rome." He that does not know and keep his place will not long have influence with the good, and is not to be feared.

I will not stop to explain as to how things occurred or even to call names, but will say that indignities were offered me, both in public and private, until in the fall of 1876, it was told to those going to St. George with President Young that Brother Johnson was becoming apostate. I had felt great respect for our Bishop and the very thought that I could not live in fellowship and mutual esteem while in his ward was condition of great trial to me.

rumor that B.F.J. was apostate

patriarchal Priesthood Council of 50, P.M., or Holy Order teaching

I wished to spend the coming winter in St. George and attend the dedication of the Temple and to work in it, but under existing conditions did not feel to ask for his commendation; and so without it started on December 14, 1876, with my wife, Sarah Jane, her daughter, Sarah Jane, and my son, B. Julius, arriving at St. George on the 24th. My brother and his family were pleased to see us, and President Young received me kindly, but his remarks upon the "object of my coming" were somewhat peculiar, leaving me in doubt as to his meaning, which I fully comprehended when I was told by Patriarch J. L. Smith that it was understood in St. George that I had become apostate. This at first I took more as a joke, but soon found by the cold shoulder of my old acquaintance that it was too much a reality to be pleasant. I knew at once where this defamation had come from, and I at once went to Apostle Erastus Snow, who was the president of the stake, and told him what I had learned and something of the injustice I had

received from my Bishop both at home and abroad and here; and not able to restrain feeling I wept and told him I demanded it as a right that the authorities should find some means of test through which to prove my love and loyalty for God and His kingdom, and that I cared not what the ordeal should be. He kindly said, "Wait for a little, and all will come right."

While others appeared cold President Young kindly welcomed me to spend my spare time in his office, which I did through the winter, listening to counsel to others, sometimes given to me, in which I was greatly instructed and blessed.

With my family, I participated in the dedication of the St. George Temple and in the 9th work for the dead was commenced; but it appeared by the number that came to the Temple that the people generally had not been sufficiently instructed upon the subject of work for their dead. it was deemed necessary by the Presidency to send missionaries through all the settlements south from Beaver, to wake up the people and teach them their privileges and duties, pertaining to them and their dead. Among others, I was called upon to accompany Brother Bentley and Brother Judd of St. George to visit the more northern settlements, the largest district and the coldest, it being then midwinter. I greatly dreaded the mission; I felt I was no preacher; my name had gone abroad vilified, and I felt crestfallen and bowed down in spirit. But I realized that this was in a degree the test I had asked for and demanded; and although ignorant as to what was to be taught, yet I told the Lord I would go and do my best, and that as I had always loved the truth and had always been valiant in my testimony for it, and had honored his name, that He could afford to bless me with the inspiration of his spirit, and of the mission, that I might honorably acquit myself, and

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overcome in the hearts of the people all the aspersions cast upon me.

We started February 10 and although cold, with deep snow, the meeting houses were crowded, while the might of the Lord was with us in teaching, even in things which before we had not known. The Lord had taken me at my word, and I was satisfied, in the kindness and confidence with which I was everywhere received and listened to. It seemed a pleasure to my companions that they could use me to do most of their preaching.

Soon after our return, the people began to flock to the Temple, and the burden upon my spirit was now gone.

On the 10th of March we went to the Temple and three of our children, Seth J., Benjamin J. and Sarah Jane, received their endowments, and I did the work for my brother, Seth G., who was one of the first elders of the Church, was a member of Zion's Camp, of education and culture; had from boyhood been a teacher of high order; was a universal favorite and beloved by all who knew him. He died in Kirtland, February 19, 1835, soon after which, in a patriarchal blessing by Father Joseph Smith, Sr., and while I had elder brothers, it was promised me I should live to do his work, which was now fulfilled, to my great joy. My wife, Sarah Jane, also did work for her kindred, some of whom were given to me in sealing. A few days later my son, B. Farland, and Rebeca Stevens, and John Stark with my daughter, Vilate, arrived, whom we accompanied to the Temple for their sealings.

See PJ. 19

other plural wives (dead) Sealed to BFJ

On the 16th of March, we left our dear kindred and friends to start for home, and on arriving I found the same asperity and unjust dominion as before, and I felt I could not endure it longer without becoming rebellious, and I chose rather to die than set such an example to my family. I asked the Lord earnestly to take me away before yielding to such a weakness.

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President Young had remained at St. George to hold the annual Conference and dedicate the upper story of the Temple, soon after which he started for Salt Lake City, stopping at the different settlements to put things in order, as he passed. To that end a conference was appointed at Provo, about the last Saturday and Sunday in May, 1877.

From treatment by my Bishop, my feelings were almost in bitterness, and the repugnance of such an association was almost more than I could bear. I went on Saturday to Conference, saw him upon the stand, and in shame for my feelings toward him I prayed most earnestly that I might die, rather than be left to dishonor the high calling of an Elder in Israel, which I greatly feared I should, if existing conditions continued. I did not enjoy the Conference, and asked the Lord to take away my bitterness of feeling or let me die to be rid of it.

I returned home Sunday, not wishing to remain longer, crestfallen and disappointed. The night before I started to Conference I had a strange dream, which on waking, I told to my wife. I thought I was with Bishop Holladay, who standing by a boat, ordered me to get on board, which, desiring to be obedient I did, with a reserved thought that he should not take me with him from the shore. As he sat down with his back toward me, to take the oars to push from shore, lying upon my back I quietly and unknown to him, put my left leg over the side, and rolled myself out upon the beach; and looking up saw a man, who, pointing to another boat said, "There is a nice safe one prepared for you," which I took with a feeling of deliverance from an unnatural and irksome association. My dream caused me to marvel, I felt it had a meaning but had never a thought as to how it might be fulfilled. I had not thought it possible that President Young had understood my feeling and condition in Santaquin Ward; and a possibility that Spring Lake could be organized as a ward had never

dawned upon me until the next morning after our return from Provo. Brother Clark came and said that after I had left the Conference President Young had called for me to come to the stand to be ordained Bishop of Spring Lake Ward. This was indeed a surprise, and I could now see the full meaning of my dream, and I knew it was of the Lord—a relief from a bondage of feeling I cannot describe.

I was ordained Bishop by Apostle John Taylor, and organized a ward, mostly of my own family, choosing Samuel Openshaw and Don C. Babbitt councilors; and I had efficient helps in government, and in our ward for years we had no drunkenness, profanity or street revelry on the Sabbath. Our social reunions were decorous and chaste.

After our ward organization we had a small financial difficulty, still I had turned over to the United Order our steam mill, which a machinist in Payson had reconstructed for a one-half interest in ownership. This being in the Bishop's hands as president of the Order, he was unwilling to return it to us, until the people became dissatisfied with his doings, and elected President John Holliday to take charge of U. O. Property. With him I soon effected a settlement and the mill interests were readily returned to me.

I have written the above experience with perhaps undue acrimony, for my great fault is in not loving those who injure or offend me, and Brother Holladay, with all his faults, may be in many respects my superior, as by the authorities who should best understand us both he has long been sustained as Bishop. And so I leave the matter, knowing that a wrong to him is a greater wrong to myself.

Through the years 1877-79 our labors were attended with a fair degree of prosperity and we had outlived adversity and needed only family union, with more gratitude for blessings from the Lord. With some, blessings are comprehended only in something they have not got, but ought to have; something just like—or a little better than some-

one else has. With such, jealousy and envy exist, as the fruits of ingratitude, and want of appreciation of blessings enjoyed.

My troubles outside of home were now overcome, but the evil powers were at work in the mothers of my children, to alienate from me those whose love was to me dearer than life. But not so with my children; they remained loyal to morality, virtue, to God and their parents—industrious, obedient, and truthful; a source of strength, of hope, and sometimes my only consolation.

Previous to 1880 my oldest son, B. F., Jr., who married young, had lost his wife—the mother of ten children, and had married again. My daughter, Melissa B., had married Don C. Babbitt, her cousin; Julia D. to D. J. Wilson, cousin; Delcena A. to Almon W. Babbitt, cousin; Huetta to Zenos Wingate; Joseph E. to Thankful R. Fillmore; David A. to Christine Jensen; Benjamin Farland to Rebecca Stevens; Vilate to John Stark, afterwards divorced and again married to Don M. LeBaron; Benjamin Samuel to Susan Elvire Martineau, second cousin; James Francis to Rozina Richmond; Harriet N. to David T. LeBaron, cousin; Julia Ann to Don M. LeBaron, cousin; Seth J. to Polly Richmond; Mary Ann to William Parks; Sarah Jane to Benjamin F. LeBaron, cousins; Benjamin Julius to Isabel Russel; Heber J. to Elizabeth Senior; Sariah Agnes to Alma Stephens, cousin; Brigham M. to Janetta Hawley.

2 of BFJ daughters married Don M. LeBaron

cf. p. 281, 300, 314, 316, 322, 357, 372.

Through this period of years my counsel to my wives was becoming less potent; a desire for property and self-control had been growing upon them; and under the influence of this spirit of drawing apart, my son, Benjamin Julius, not quite according to my wish and counsel, married a woman of age, experience and education far beyond his own, and was by existing conditions led to draw apart from me, to find home associations and business with her kindred in Salt Lake City. From his infancy he had been as my

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shadow—was my "Joseph"—and I felt robbed indeed. But the Lord knew best, He had a purpose to work out to the good of all. Nor was I left without another to fill his place. My son, James F., with earnest evidence of love and confidence soon came so near to me, that with him I could forget my loss in his brother; and in him I have ever had a companion, a counselor, and an assistant.

BFJ Son James F. very close to him

Soon after his marriage we joined in a small mercantile enterprise, since which we have never been wholly separate in our business relations.

Along this period of years my house was being "divided against itself," and I felt ashamed before the Lord and his servants. I knew my record had been always in obedience, and I felt that my counsel should be heeded. I regarded obedience as our only claim upon the Lord for his love and blessing; and because I was earnest and at times austere, I was regarded as a "tyrant." But a tyrant, like the Lord, does not love those whom he robs of liberty or life. The Lord and his servants admonish those they love and thereby prove them, that they may love them the more. I may have been austere, and often unwise and selfish, but I could not be a tyrant with my soul so full of anxiety for their welfare, and yearning for their love and confidence.

This condition continued, until worn out, borne down with the ingratitude of my family, and realizing my own weakness and faults, I told the Lord I could stand it no longer, that I wished to turn myself, my family and all I possessed into His hands, to deal with us all in mercy as should be for our good and His glory. I asked the Lord for a sign that He had heard me and had accepted my offering.

The sign was given, and by the voice of His spirit it was said to me in plainness, "Go in secret and wash thy feet, as a testimony unto me against those who disobey and reject you." This was the 27th of July, 1879, not far from noon that I went into my closet, took off my shoes

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and washed my feet before the Lord; and while putting on my shoes I heard it thunder in different directions, and I knew the angel of destruction had let loose the elements; and I began to see that it is fearful to fall into the hands of the Lord. I came into the family room and sat down. There was a terrible roaring in the air, it grew dark, the wind became terrific. The family, alarmed, came to me in their fright, wondering at my calmness; and as the hail came in torrents, driven by a whirling cyclone, I told them it would take but ten minutes and all our harvest would be done. In less than that time not one square rod of the hundreds of acres of field crops, orchard and gardens, was left—everything stripped to the ground, the orchards denuded of their leaves. The clouds rose from three points and meeting formed a cyclone funnel directly over our heads, and all occurred in less than half an hour from the putting on of my shoes. While all were in consternation and terror I was unmoved for I knew it was of the Lord and could realize that it was "fearful to fall into the hands of the Lord."

And here I learned a life's great lesson—the profit to us of patience and forbearance, and the great truth, that when one member suffers, all must suffer with it. The lesson to me was worth the sacrifice; but it was one I should never be willing to make again.

I could now see why He who suffered most of all, could pray for those who scoffed and spit upon him and nailed Him to the cross; and I could see that through His patient suffering, in charity and love, "He bought them with a price," and I could now see that my consent to give all into the hands of the Lord—of Justice—must cause me, as the head, to suffer the greatest loss. If the hands or feet, being diseased, are cut off, how shall the body move or be fed? Dismembered, it becomes a deformity. If the heart (or wife) is weak and palpitating, let the head become the

stronger, remembering that the man is not without the woman in the Lord, and that he will never attain the possession of that which he does not buy or gain by self-sacrifice.

Our family trouble had been poverty with desire for ownership and control of property, and we were now $6000 poorer than the day before, $6000 of our labors not including profits from selling or canning our fruits, marketing our large garden supplies, nor of working our cane into a thousand gallons of syrup, and the manufacture of brooms; all was cut off, while our debts were still to pay, our bread and clothing to buy, and nothing apparently, to do it with.

Our store had been mostly supplied with goods by Brother Davis of Salt Lake City. I wrote him, saying we were hopelessly collapsed for the present, in business, and for his safety we would at once reship to him all goods then on hand. In reply he requested us to retain all goods, and order more on time to suit our circumstances and all would be satisfactory. A true and generous friend to us he ever proved to be.

In the midst of this great reverse, the Lord opened many avenues of blessing, so that we came not to real want, but the spirit of accusation and complaint against me, still remained. Such is still the condition and spirit of my house, and although grievous, I am more determined now in patience to bear, to drop all authority or austere manners in government, and to harmonize my feelings and way more to the wish and spirit of my wives.

CHAPTER FOURTEEN

CALLED TO COLONIZE ARIZONA

But we were now approaching another period of events. Our little ward, three miles distant each way from Payson and Santaquin, and joined with both in water rights, stock range, farm lands and other interests, and so far as "might" was "right" they could sandwich us so close that we might become very thin; while our lands were already small for so large and so fast increasing a family.

From boyhood I had been enthused with a love and care for the remnants of Jacob; had been taught by the Prophet, as to the travel of the Church, of our mission to the Lamanites, and our hopes in connection with them.

I listened to President Young in referring to the Gila River and the country beyond, as the direction of our march and the scene of great future events. My feelings and faith were always in that direction, but at this time I began to feel the weight of years. I had been for fifty years with the front rank in sacrifice, pioneering for a home, so that in a degree of prosperity, I could spend the evening of my life. Now we had a home with beautiful surroundings, with a good degree of comforts. But murmuring continued. As Israel clamored for a King, so clamored the women for property.

My brother, Joesph E., at St. George had at this time opened correspondence with Judge Hayden and others of Salt River Valley, to learn of climate, resources, etc., of the country, and had become enthused with the idea of migrating to the south, and was now writing to induce me to join him. At first I could not consent, but my sons looked at the matter with more favor, and wished me to write to Apostle Snow, and get his suggestion upon the subject of

our migration as a family. His reply did not seem favorable to the idea, but he seemed afterwards to reconsider, and wrote asking me to meet him on his way to annual Conference, which I did, and found Apostle Lyman with him. They at once told me that with my whole family, I would be called at present Conference, to move south and establish a colony in Arizona. I met with the Presidency and Apostles, when the matter was talked over and the mission confirmed. I was instructed to at once commence to arrange for our removal.

On Saturday, I returned home, and that night in dream or vision I was in my garden upon my knees weeding plants, and looking up towards the south I saw a person away in the distance apparently coming in haste, and while looking he stood before me and said, "I have come for you are wanted away in the South, and they are waiting for you at St. George Temple, and they want you to come quick." I replied I could not go, for I was poor and in debt. He said I must come, and began to tell me of the great things that were to transpire in the South. But I said he need tell me nothing, for I already knew, and I began to tell him by prophecy the great and marvelous events that would soon occur in the South. The last event of which I told him was the only one I could remember on waking, which was that we must prepare the way for ships.

On awaking, I told my dream and I knew it had a great meaning; and still pondering my dream, the same day's mail brought me a letter from President Taylor asking me to come at once to the city. The next day, Tuesday, I took the train and was soon in his office in Salt Lake City, and was asked if I would take my mission in the republic of Mexico. I told them I was subject to God and His servants, and ready to try to do anything required of me. They told me that the Edmunds Law of Congress would no doubt be a strong engine of persecution upon all in plural marriage, and that a move should at once be made to open in

Mexico, a place of refuge for those who would wish to flee from the coming storm. It was suggested that I accompany Brother A. F. Macdonald, who was then in Salt Lake City, on his return to Arizona, to establish a home or base for supplies near Mesa, where he was in charge; and he was instructed to co-operate as assistant in my effort to obtain an opening into Mexico. To this end I was set apart and blessed to that mission under the hands of President Woodruff, and the mission and instructions were duly recorded. I arranged with Brother Macdonald to be in St. George by the first of June, and returned fully enthused with the spirit of my mission, and was especially pleased that all my family—sons and sons-in-law with my brother, Joseph E., and his family were called with me to this mission. I wrote at once to him that he was called to accompany me, and the time appointed to start.

But really how I could arrange to start in the short period of four weeks, I knew not, and who could or would go with me I could not tell. I did not wish to go without a wife, and did not know if either of my sons, or sons-in-law would be able and willing so soon to start. So calling all my family together I read to them instructions I had received, explained the object of our going, and as I was becoming aged and worn I needed the companionship of a wife for comfort, and of my sons to strengthen and sustain me, and asked for volunteers to go with me. A number of my sons were willing and would be ready, but of my five wives not one could afford the sacrifice. My wife, Susan, with the grief and burden of a helpless child could not be expected to go, and was justified; Harriet N. did think she would go, accompanied by most of her children, but she declined; Sarah M. had the largest number of children and in new associations had begotten a desire to become a law unto herself, forgetting her love and loyalty to me. Mary Ann, the eldest wife, was too infirm and broken for so arduous a journey;

while Sarah Jane had so often accompanied me in my journeys that I deemed it but just not to require it of her; so I must go without the companionship of a wife.

I was much in debt, which I could not pay without selling the homestead, and could see no prospect for a purchaser, and I was much exercised as to what my duty would be, should I find one, as the idea of taking so large a family into a new country seemed fearful to me. I asked the Lord for guidance, considered carefully the price for my possessions, and concluding upon the sum I could afford to take, I told the Lord that if it was his will that I should sell and go immediately with all my family to send a buyer, to give me the price I had fixed upon. If no buyer came I would take it as a sign that I was to move slowly in the matter. I had hardly told my family my feelings, and purpose, before an offer came, in amount more than the price I had thought to ask. And so it was the sign I had asked of the Lord. I closed the sale. The parties to whom I sold were members of the Church, but perhaps not entitled to full fellowship; and by the President of the Stake I was in a degree criticized for the sale, but I felt fully justified.

I knew the Lord had accepted our endeavors to sustain the good character of our ward; our tithes and offerings were well paid; there was no drunkenness or profanity, or Sabbath-breaking; our meetings were spirited, but we had one refractory member who made trouble wherever he lived; and dealing with him for dishonesty and immorality, our decision was reversed and his fellowship transferred over our heads to another ward—an unknown precedent, and in this case an unjust one. I know the Lord had a purpose in our leaving Spring Lake and in selling our home as we did. One thing I will here mention, which as acting Bishop of a ward, I did not like: It was taught by the President of the stake that the wards 25 miles or more distant would be equally benefited and should be equally taxed for

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the construction of a Stake Tabernacle in Provo, with those who owned property and lived in Provo. To me this did not appear quite just, and I did not feel anxious to assist in its construction at a cost of from $60,000 to $75,000; and although we were not disposed to be rebellious, the Lord yet delivered us from this requirement, and from the indignity of having in our midst or ward a member whose fellowship was transferred to another, by enabling us to sell out as we did.

My sons, Joseph E., B. Farland, David A., Seth J., Brigham M., and William S., with A. W. Babbitt, son-in-law, had volunteered to go with me, and were selling out their homes and preparing for a start. Before selling the homestead my wife, Sarah Jane, finding that no others would go, had concluded to accompany me again. I soon received money on sale, paid my debts, procured a good outfit for the journey; left money in the bank to the order of my son, James F., with whom I left all business and the care of the family.

It is now the 20th of May, 1882, and we are about ready for starting to find and make another home in a far-off and different clime, among a strange people, perhaps of another tongue, say good-bye to the land of our birth; and I must leave most of my dear ones and the graves of my loved ones. And now at 64, with age and infirmities creeping upon me I am going to continue my life's pioneering, perhaps to return not again to the place of so many years of love and labor, of hope and fear, of sorrows and joys; but with the promise of his servants that the hand of the Lord shall lead and open my way. As a son of Abraham, I am willing to go, to do my best, and trust my remaining days to the will of Him who is true and faithful to His obedient children.

At 4 o'clock we are rolling up the little hill, and by the store I found my dear ones had gathered to bid us adieu,

and the clinging embrace and tearful kiss of those I so much loved, inspired courage and renewed within me the hope of happier days in another land.

Hope, without which the heart would break, and life without it would have no incentive; while with hope deferred the heart becomes sick. Such is our experience in mortality, and without experience in both good and evil we are as nothing.

My son, James F., accompanied us five miles to our camping place, where I gave instructions relating to my business, and in the use of money left in the bank to provide for the family and to bring the mothers and children by rail when further instructed; and to leave none of the family or kin, who wished to come and were without means to do so, and to see that the real wants of all were supplied.

I had arranged with President Macdonald in the city to be ready to start from St. George on the 1st of June, which left us but nine days for the journey. We spent half a day visiting kindred at Holden, made many calls upon friends on the way, visiting my sister, Almera, at Parowan, and arrived at my brother's in Silver Reef on the 29th, occupying about nine days in travel. I found we would be detained, as Joseph E. had made no arrangement for an outfit nor for the disposal of a large mercantile business in which he was engaged. And President Macdonald was equally behind in his appointment. So I ordered from Salt Lake City a further supply of feed, with a wagon and carriage for my brother. We went to St. George with our company on the 30th and on June 1st five of our boys with teams started hauling copper ore from the mines to St. George, and two others started to Milford for the grain and wagons, etc., ordered from Salt Lake City.

The ore hauling was disastrous in breaking wagons, and while my two sons were waiting at Milford for their loads, my best span of animals was stolen, a pair of large

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matched mules worth $500 and to which I was greatly attached.

This unexpected delay caused by Macdonald and my brother was resulting in great loss and expense to me, and after waiting for President Macdonald fifteen days and while my sons were hunting the lost mules, he came to me saying he would start the next day, and that I should be ready to go with him, as the rising Colorado river might be dangerous. Two of my sons were at Milford waiting for another team which I must buy and send them, which I did. Our having to wait for him in St. George, and his cold notice of leaving us, did not inspire a feeling I wish to record.

After he left we were detained another week, in which the startling word came from Pierce's ferry, that there could be no more crossing there, and now we must go down the Rio Virgen River to Stone's Ferry, a hundred miles out of our way.

As it became evident that my brother was really to leave them, the whole people of St. George seemed to be aroused to a sense of their loss. From the first he had held places of honor and public trust; he had done much by precept and example to inspire and encourage the public mind to improvement. He had devoted himself to procuring the choicest fruits, with everything ornamental, adapted to the climate. He had published the *Pomologist*, and by his energy and devotion to public weal gained the respect and love of all.

The evening before our start the people crowded the largest hall in town in an ovation to show regret at the parting and express kindly hopes for his future. I listened with the proud assurance that he was worthy of all the gratitude and honor they could express. He had been more faithful to the public than to himself.

We had spent a few days with our friends in doing

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temple work for our dead, and were now ready, June 22, with my brother, Joseph E., and family in three vehicles, eleven in all—and on camping, organized with B. F. Johnson, President or Captain; Joseph E. Johnson, Chaplain, and Wm. S. Johnson, Captain of the Guard. The weather was now extremely hot, with deep sands and many crossings of the treacherous river, and the prospect appeared almost fearful before us. Yet all went well until the 29th, the day after leaving Bunkerville, on the evening of which, being behind, and the train coming to a stop, I drove to the front and saw a beautiful open space near the river, with apparently every facility for camping, which my brother and all desired to do. I drove my light vehicle upon the green grass so inviting, and stopped to look around, but a voice within me said, "Go on." I looked ahead and saw a high ridge to go over, and my feelings said, "No," but the voice said, "Go on over the ridge." My hand involuntarily drew the mules back to the road, still wondering why I did so and fearing all would be offended. But I went on, the company following up and down a long, rocky dry way, and going nearly two miles we came upon a high table of flat rock, which offered nothing inviting, but safety. Here we camped, and I greatly feared I had given offense but nothing was said, and we put our stock upon higher ground. We soon heard thunder with fearful lightning and wind—a tempest was upon us, which continued till near daylight with a dreadful roaring. In the morning we saw that the valley was covered with a rolling flood of thin mud, from mountain to mountain. We beheld the fearful picture with wondering astonishment, and with joy and gratitude to God that by his angel we were so marvelously led to the only safe spot for many miles upon the bank of this river. Had we camped at the place first chosen, all would have been overwhelmed; and we learned that a wagon with salt had camped there, and the teamster narrowly escaped with his

life, losing his wagon and load; and the dry ways we had traversed the day before were now impassable. But there was still another trouble before us; we must stay here—perhaps for days—for the flood to subside and mud to dry, with nothing but thick, red, muddy water to drink, and this was discouraging. I did not believe we would perish for want of water, but where was it to come from? This deeply impressed all. The little water in our wagons was gone, all were thirsty and our stock began to suffer badly on the second day, and what could be done? I could think of nothing but the promise of God through His servant to me, that His angel should go before to open my way, for the salvation of all with me. My son William S., not yet twenty-one, who had been a faithful guard and servant to the company; deeply felt the situation and while thinking of it fell asleep, and suddenly waking thought he had seen or could see in the vision of his mind a green spot in which was a spring of clear, cold water. He took his gun, and following his impression went up into the foothills and saw in the distance the green spot pictured in his mind, and soon came to the spring of which he had dreamed or saw in vision. This spring was about three miles away, at the head of a smooth wash leading to the foot of the bench on which we were camped. The carriage was soon filled with empty vessels, and we soon had 100 gallons of cold, clear water in our camp, our teams being all driven to the spring, and this trouble was at an end. We could almost feel the "Rock" had again been smitten for our salvation.

Five days we waited for the mud to dry, and starting again, came on July 4th to a settlement on the muddy St. Thomas, I believe was its name. Here the sun shone with blistering heat, and we were told of some fifteen or more miles of deep, dangerous sand, which we were told we could only cross with light loads and plenty of water, which was not our condition. We camped near this sand the next night,

and the breeze from the desert was like that from the mouth of a furnace, hot enough to frighten me. Late at night I laid down, but was too anxious and fearful to sleep, feeling we were again in peril. But I did not forget the promise, and while earnestly calling upon the Lord, it began to thunder and a heavy cloud came almost over us. I asked the Lord to let it rain and wet the sandy road; but none came to us, and I felt disappointed and sad that we must pull through the deep, dry sand that could so easily have been made wet for us.

Fearful, yet in hope we started, and coming at once upon the sand found to our great surprise and joy that the road had been deluged with water, although the rain had not reached us, not half a mile away. I felt ashamed that I had been so fearful, and we all felt certain the angel had filled the road with water for our special blessing.

We arrived the same day, the 6th, at the ferry, and were kindly received by Mr. Bonnell, who next day safely put us across the Colorado, and by 4 o'clock P.M., we were ready for the 45-mile desert, over which we had a pleasant night's journey, arriving at the springs at 10 o'clock next day. We were now over the worst of our journey. We had some sickness coming down the Rio Virgen, but all were now well, our teams not worse than at starting. At Hackberry we were "grabbed up" for poll tax, but got through without much expense.

We now pushed on over a smooth, dry country, with good roads and grass, carrying or buying our water, as best we could. Here and there was a stock ranch or farm, with a stretch now and then of sand to pull through. Traveling in the night of July 22 to reach the Grand Canal north of Phoenix, we passed President Macdonald, camped near the road. And so, after all delays, two weeks behind in the start, and a hundred miles farther to go, we were now ahead, and would be in Mesa before him. We arrived at

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Tempe next day before noon, and at the residence of Joel E., my brother Joseph E.'s oldest son, on the Mesa, in early afternoon. My nephew, Joel E., and his mother, had preceded his father a year, and were prepared with hay, milk, vegetables, etc., for us, much to our comfort.

But it was now the hottest time of the year, mercury at 110 degrees, no shade but our wagons, and they were becoming intolerable. And we must have immediate relief. In the evening of July 24, I called my brother and sons together to consult upon the best move to make, and it was deemed best to return to Tempe, and take shelter from the present extreme heat under the broad spreading cottonwoods along the main avenue of that place, and should it be thought best would buy city lots, build small houses, and make that place our base of supply for our future movements towards Mexico. Calling upon President Macdonald for suggestion, he advised just as we had planned, and so we felt assured it was according to wisdom. The next day we returned to Tempe, found ample shade, and with canvas and other materials soon made ourselves comparatively comfortable for camp life; and were now ready to consider the object of our mission, and the future before us.

Through all our trials and adversities in travel thus far with my brother and sons, not one complaint or one unkind word was spoken. All were in health, our teams in good condition, and not an animal had been lost on the way.

But of myself I wish to say but little. On this journey, from a wife loved too much I may have expected too much. Too, in my Eden there was the serpent of discontent, and my paradise on the journey was unfruitful in happiness; and I will only say that it was unlike that of Adam, for in part it must have been my own fault. I was worn with infirmity, weary with fatigue and care, was petulant, and perhaps selfishly looked for sympathy more due to another.

I was now meager in flesh and weak in body, but my

mission was before me, and I must keep alive to its necessities and duties.

We were now in a strange land with no homes or business and must at once cut off expenses. We looked around and soon found plenty of work for teams in hauling hay, grain, etc., and all individually obtained employment at good prices. We became acquainted with Judge Hayden, the first settler and principal business man on the south side of the river—the proprietor of Tempe town plot, gristmill, merchandise, etc. He was from the first a friend to our people and was universally respected and esteemed. He offered us eighty acres or about that number of lots in the Tempe city survey at $25 per lot, to be paid for when it could be obtained. Soon afterward we were called upon by G. W. Webb, Esq., of Gila Bend North, with offer of a valuable claim upon a large amount of water already partly diverted from the river, with thousands of acres of good lands coming under the canal survey. We referred him to President Macdonald, who being favorably impressed with the idea of purchase, came with him to arrange with us for an immediate visit to see his claim sixty miles down the river.

We started soon, but I was tired, worn, and almost an invalid; my strength was not equal to my ambition. We stayed the first night at Phoenix where I became quite ill with fever, which increased until I was unable to sit up to ride. We had forgotten some points in description of the place, and passed it twenty or more miles; and finding we were lost, and being now so sick they feared I would die, they turned with a feeling to drive for home as fast as possible. Coming opposite the place we had come to visit and meeting a miner, he accompanied us to Mr. Webbs.

I was kindly cared for and soon began to improve. We found the water claim, land, and all fully equal to our hopes—water and choice land apparently sufficient for

10,000 people, and accepted his offer, agreeing to pay him $4000, he retaining one-fifth claim, and President Macdonald and Brother Joseph E., taking $1000 each, leaving $2000 for me.

Returning home, I was still very weak, and there was still, before winter, a trip to make into old Mexico; previous to which I returned to our purchase, accompanied by my sons, B. Farland, S. Jedediah, and son-in-law, A. W. Babbitt, with Price Nelson, who with three families moved upon the ground to commence work preparatory to putting in crop and building their houses. On my return we arranged for a tour into Mexico and about the 1st of September, 1882, started with President Macdonald, Bishop Bunker, Brothers Pomeroy, Standage, and some others, Sisters Macdonald and Johnson bearing us company. President Macdonald, whose calling was to assist me, took from the first all leading responsibility. We went first to St. David, where we remained a few days, holding meetings, and were kindly treated by the people. It was now a time of great danger from raiding Apaches and on leaving St. David we were accompanied by Brothers David Kimball, John Hill and others. We traveled by way of Tombstone, thence crossing the Sulphur Springs valley and then southeasterly to the Mexican line at old San Bernardino ranch, which under Spanish rule had been a formidable military post. The old adobe fort and walled parade ground still remained, occupying a number of acres. The country had at that time been covered with stock, with evidence of agriculture; but the Spanish troops being withdrawn at the time of the revolution of 1810, it was soon devastated by the Apaches, who still held the country. On our arrival we found they had but recently left the ground on which we were camped.

The next day, President Macdonald, who had thus far taken all responsibility, called together the company,

and after presenting his plan for purchase and colonization of this Mexican grant, asked if I wished to take the lead in the accomplishment of that object. I told him distinctly that I did not, for the spirit of my calling on this mission had not manifested to me that this was the place for me. So he called upon Brother Bunker, who consented to take the lead. But I had no faith in this arrangement, as Brother Macdonald was called only as assistant on this mission. On this journey, being too unwell to drive or care for my own team, Bishop Bunker, who rode with us took the charge. The first night's camp on our return to me appeared extremely dangerous. The country was apparently alive with Apaches. Their recent campfires were everywhere in the vicinity of water, and we were under a bench surrounded by trees and thickets, where two Indians could have taken our stock, and killed us all. To me, it was a sleepless night. But safe in the morning, we hastened our return, and at Tucson, learned that the San Bernardino ranch or grant had already been sold, and was out of our reach.

Arriving at Tempe, I received notice that my wives, Harriet N., Sarah M., and Susan A., with their younger children, accompanied by my son, B. Julius, and son-in-law, D. T. LeBaron, Jr., and their families, with Sarah Jane's mother, were to leave by railroad, and would soon be in Maricopa. I left them at Spring Lake with feelings of warm and earnest love, animated by hopes of future reunion, which had increased through the period of separation, until I received a letter from President Woodruff, accusing me of neglect in providing for them, and they were seeking to obtain the money and means I had left in Utah. Such an accusation was utterly untrue, and I could not realize it had been made, and so was not fully prepared for the reality that followed. cf. p. 264

Arranging everything for their comfort, I awaited

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them at Maricopa with arms hungry to embrace them; but our meeting was in every respect just what I hoped it would not be, apparently cold, and dead to love or care for me.

Bringing a larger carriage for the others, I had given the one in which I came to Sarah Jane and her mother, an old lady, in full expectation of finding place and comfort with them.

And so, when late in the evening, coming to camp after riding as baggage through the day, I found myself the "man between two stools," and having no place offered me, and too proud to sleep with my driver, I sat out, alone, through a late November night, in a condition of physical and mental discomfort that I trust may never be endured by those who occasioned it. But in justice, I will state that I did not then meet my wife, Harriet N., as she stopped at Gila Bend, to meet her sons who resided in that vicinity.

I soon made another trip to Gila Bend to arrange for moving to that place, those of my family who would go with me, and meeting my wife there, I found in her a degree of the same unkind spirit; and desiring to again draw her to me, I asked her to accompany me to look over the purchase we had made, which she declined to do. Discouraged, disappointed, and despondent with the sorrow of a living bereavement, I started alone to look at an inheritance without eyes to see or a joy to anticipate; and carried away in gloomy thought I took little notice of land marks or of my direction, until turning for home, I struck into a broad open arm of the valley, of excellent mesquite lands, which I followed far, wondering that I saw no familiar point or feature. I stopped to look around and reflect, and saw I had gone wrong, and was lost as to my way home. I had come miles through a broad forest of mesquites and Palo Verdes of which I had before no knowledge. It was late in the afternoon, and being November, the night would be cold and I had no coat, had eaten but a light breakfast, and was becoming faint with fatigue. Thirst was increasing, to go back was a long way, and I was uncertain how I might be led. I had a few matches and tried to start a fire or smoke, hoping it might be seen; but in this I had poor success, as I was too weak. A spirit of bewilderment and fear came over me, for it would soon be night. Reflecting, I asked myself what there really was for me to fear? I had knowingly done no wrong, had always sought to know and do my duty; I had not come to this land for any vain purpose; and if my work was done and the Lord would now accept me, what had I to lose? And in reality—what had I now to live for? My wives were willing to sell me for pottage, and those more dear than life were my accusers to bring reproach upon my old age. These were my thoughts as I stood alone pondering, when a voice asked, "Why do you not call upon the Lord?" which I at once did, and asked that if it was His purpose that I should still live to labor for His kingdom, that He would open my eyes to see the way of my return. Looking around I then saw a high point or bank I had not before noticed, and climbing its top I saw away in the distance, in another direction, green trees that I knew grew upon the Gila River, and I could now understand how I had become lost. With hurried walking I got home before dark, a little wiser, and the current of my thoughts a little changed, knowing that the angel had still been with me.

And here let me caution my children that they may be careful in taking risks and becoming lost, for bewilderment brings fear and despair, of which the evil one takes advantage to destroy. And although in the course taken by my wives, I felt I had all the sorrow I could endure, yet in my return to Tempe, I had another great grief awaiting me.

Almost from boyhood, my brother, Joseph E., and I had been separated—mutually against our wills; for we were raised as twin brothers, there being but fifteen months difference in our ages. And through all the middle portion of

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our lives, we had yearned for each other's society; and now, in approaching old age we had been called together to emigrate South, and should the way open, together establish a colony in Old Mexico or Arizona. From Utah to Arizona, we had traveled together in happiest union; and we were joyful in the hope of spending together our declining years. But on my arrival at Tempe, I found him with an attack of complicated pneumonia, and as soon as I looked upon him I felt assured he would not recover, and although I administered to him and prayed, and tried to stimulate his faith and courage, yet my own faith was dead, and I felt assured he would die and I soon be left alone! Yes, alone; for there was but him that could enter into my feelings, and comprehend my motives or give me advice and sympathy! My children may be a source of great happiness, my hope of the future; may minister to my wants with loving hands—in caressing affection: but they are not my contemporaries, they were not the companions of my childhood, or of my youth, to emulate my aspirations in manhood or middle age. But I must not hold attention further to the bereavement I felt in the loss of that dear brother who in all his life refused me nothing but the right to repay that which I owed him.

He died December 17, 1882, and was buried at Mesa City. But a few days prior to this event a letter had reached us from our oldest brother, Joel H., saying he and his son, Nephi, would soon start to find homes with us in Arizona, but by the same mail came the *Deseret News* containing a telegram from his home in Southern Utah, saying he had suddenly died.

Weary, sick, and sometimes almost tired of life, I still held to the hope of effecting a settlement in Mexico; but progress without a knowledge of the language or country must be slow.

In the fore part of December, Apostles E. Snow and

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retreat in Sonora

Moses Thatcher with Elder James H. Martineau arrived, having been sent by President Taylor to find a place for refuge in Sonora for our brethren in Utah threatened with persecution for the practice of polygamy. At Mesa, conference was held, at which time the Salt River settlements at Lehi, Mesa and Tempe, were organized as a stake, with A. F. Macdonald, President, with Chas. I. Robson and H. C. Rogers counselors, and a High Council was also set apart and chosen. In Mesa, E. Pomeroy was ordained Bishop of the ward. Having set this stake—Maricopa—in order, President Snow and party went to St. David, held meetings, and with David Kimball and nine or ten others went to San Bernardino Ranch with a view to purchase, should Apostles Snow and Thatcher deem best. President Macdonald having strongly recommended its acquisition. An examination of the property convinced them the place was not worth purchase, being destitute of everything necessary to a new settlement. From San Bernardino, Elder Snow and party proceeded to our settlements on the upper Gila River in Graham County, holding meetings in Pima two days. Previous to visiting the San Bernardino Ranch, they visited also the ranch at the head of the San Pedro River in northern Sonora owned by the Elias brothers, Mexicans, which was about forty miles square, which was offered them for $165,000 for one third part of the ranch. But Brother Snow concluded not to purchase it. He soon returned to Salt Lake City, being very ill, while Apostle Thatcher, with Elders J. H. Martineau and C. Layton made further visits to the country about Magdalena in Northern Sonora, and finally returned also to Utah about the 15th of January, 1833, without having found any place for the proposed city of refuge.

The death of my brother, my unhappy family relations, and general poor health, did not tend to strengthen energy, grip, or my ambitious reach, but I still felt determined, as

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soon as the way should open to fulfill my mission to Mexico, and as Mr. Webb offered to refund all payments made and pay for all work done by us on the purchase. With consent of all parties the property was returned to him, and my sons returned to Tempe. To me Mr. Webb was honorable with one exception: On our settlement he borrowed of me $150 with pledge of honor to return it within two weeks, which has proved the last sight of him or my money. And so our hopes in that apparently great enterprise became a failure.

The same spirit of unkindness towards me, still continued with my three sister-wives, who, living apart from me, clamored for a division of property; to which I consented, conditioned that their own sons form a committee assisted by President Macdonald, to divide to each her portion. To this all agreed; and so, by President Macdonald's suggestion, the property was divided into stewardships, equal in proportion to the number in each family. One son, to each stewardship, signed with his mother an article of agreement to hold and build up the stewardship unto his father, and make to him half yearly reports of the increase and condition of the same; the minor children to remain subject to their father's government and counsel, while their labor was to apply to their education and support, and the mother to choose the son to carry the stewardship responsibility. Such an agreement was signed both by mothers, and sons, and the property divided accordingly and delivered to them, greatly relieving the burden of my hands to make it heavier upon my heart.

BFJ. — Patriarchal Priesthood

About this time, I received a letter from President Taylor saying that by the first Apostle visiting us I should be ordained to the Patriarchal Priesthood; soon after which Apostle B. Young arrived and by him I was ordained on January 7, 1883, to that office, and in that calling, blessed my children and their mothers, and others, who came from different wards for blessings.

COLEVELOS

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Previous to this, the Tempe Ward had been organized with Samuel Openshaw, my son-in-law and former councilor, as bishop, and B. Farland and J. Francis as councilors.

At this time there was not a fruit nursery or an apiary in Salt River valley. I bought 160 acres of choice land and with my sons planted the same winter seven acres to pits, cuttings and tree seed, and ordered from California nearly a hundred colonies of Italian bees for ourselves and others. Shipment being delayed until April, in bringing them in wagons from Maricopa, nearly three fourths were broken down and smothered. But with energy and care we had them all restored in June, and before the following June, our share had multiplied to hundreds of swarms with great promise of large profit through the price then of honey.

Our nursery stock, the finest, also gave hope of large and speedy profit as imported trees were sold in large quantities at fabulous prices.

I had erected and enclosed a residence of good size for comfort, and had imported from California a selection of choicest fruits, vines, shrubs and ornamental trees and flowers to make a paradise of the grounds, of nearly two acres in extent. And as there appeared no opening, as yet, for a colony in Mexico, and as my sons and sons-in-law, with the mothers of my children were building homes around me on the plot I had bought, I began to think that perhaps here I might spend the evening of my life in comparative comfort. It is now evident that it will require greater wealth, influence and knowledge of the language than I possess to effect a permanent opening by large purchase in Mexico, and as a number of Apostles are moving under direction of President Taylor to that object, I feel the weight of that mission now dropping from me.

About November 1, 1884, Apostles B. Young and H. J. Grant arrived at Mesa with the purpose of visiting the Yaqui Indians of the California Gulf coast about one hun-

dred miles below Guaymas. In a public meeting called to select men for that journey, my name was suggested among others, but Apostle Young said he feared I was too aged and weak to endure its hardships, I desired much to go, and felt the spirit of the mission almost thrilling me; and I told the Lord that if he was willing I would go and be valiant and stand in my place. Again my name was called, and Brother Young said he feared I could not do without my tea and coffee, as all who went must keep the "Word of Wisdom." I said he might try me if he would; he consented and said if I became sick he would care for me in all patience. And calling my son, Heber, to accompany me, our carriage was fitted with mules and everything needful for the trip; and with President Macdonald, Rogers, Peterson, Kimball, Collett, Ray and others, we started November 18, 1884. Apostles Young and Grant had gone by way of Pima and St. David, and would meet us at Nogales.

We drove nine miles to the old mission church of San Xavier del Bac, built by Spanish Jesuits about three hundred years ago; a wonderful structure of Moorish and Spanish architecture. I cannot linger in detail but one almost becomes dazed in gazing upon the myriads of statues, pictures, and gaudy ornaments of some three hundred years ago, still bright and beautiful. It is in the care of and owned by a few hundred semi-barbarous Papago Indians, the descendants of those by whom it was constructed.

On the 25th, we arrived at Nogales where Apostles Young and Grant had just arrived with another small party of men from our settlements in Graham County, on the Upper Gila River. Also vehicles from St. David, some twelve or more wagons in all. This being the Mexican line, we were detained most of the day by custom officials, who demanded of us $1000 in deposit, as bond for our return, which was telegraphed to them on deposit in Salt Lake City. But we were obliged to leave most of our provisions

or pay exorbitant duties. Here I visited my old schoolmate, the once great Samuel Brannon, the millionaire, now living in great poverty with a Mexican woman, in a poor Mexican hut, decrepid with palsy. As I looked upon him with pity, I thought, "Oh! how art thou so fallen!" In boyhood we were companions; in manhood he was brilliant as a speaker and writer. He came by the ship Brooklyn to San Francisco in 1847, and through the discovery of gold soon amassed wealth. He met President Young soon after his arrival at Salt Lake and vehemently urged a removal to California. He was told that Salt Lake was the place for the Saints; and that if he sought only for riches he would die poor and friendless which had now been fulfilled, as no wife or child was left him. In 1852 on my way to the Sandwich islands without purse or scrip, I met him in San Francisco, and although then one of the richest men on the coast, he gave me nothing to sustain a cause he had once loved and ably advocated. Learning we were going to the Yaqui country he told me that in the Maximilian War, he advanced the Juarez government one million dollars which was still his due; that the government ceded to him the Yaqui country, and that his going there to claim it had stirred up that people to rebellion and he was now waiting for another grant elsewhere from the Mexican government. To die in poverty while waiting on the Mexican government! Poor Sam! To have worked for the Lord would have paid him better!

The company is now fully organized, and I am still to act as chaplain, and my health seems improving. Apostle Young has a burn on his hip which has become inflamed and painful. He has kindly promised to care for me if sick, and as we are camped near Magdalena, I obtained flour of zinc—the great sanative for old sores by burn, an item worth remembrance—and applying it, he was soon comfortable. Here we heard of deaths by yellow fever, and by

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many were advised to turn back as it was "death to all Americans." But proceeding, we arrived at Hermosillo, the capital of Sonora, December 3, 1884. It is a fine Spanish-American City of perhaps 30,000 inhabitants, with some splendid buildings, especially the Government Palace now being constructed. Here we met Mr. Cohn, once in business in Salt Lake City, who had just recovered from yellow fever, which still exists in the city. He kindly invited us to lunch, and gave us much information of the country, and told us the Governor was not at home, so we drove three miles to camp, and finding Apostle Grant quite sick, it was arranged that Brothers Young, Macdonald, Ray, Valenzuela, and myself should take the morning train for Guaymas, and from there visit the Yaqui country by best conveyance obtainable. As we were about to start, a messenger from the commanding officer requested us to remain until the return of the Governor the next day, as he would wish to see us. We remained and spent much of the day with government officials, by whom we were treated with great civility and kindness.

And here I will say, that from my observation in cultured society, the educated Mexican is most polished, easy and genteel; and this is a semi-barbarous country causes me to wonder. Here we found most excellent oranges in abundance, also dates.

The next day at 10 o'clock we met the Governor at his palace, who received us gracefully. He told us the Yaquis were then in rebellion against the Federal Government, and that our visit would be attended with great danger; and offered to send an escort with us to the line of hostilities. This we declined, as we would approach their settlements by water, going down the Gulf from Guaymas. He said he much regretted war with the Yaquis, as they were the strong working arm of his state. Speaking of our prospective settlement in Mexico, he recommended the east slope of

the Sierra Madre Mountains heretofore dominated by the Apaches; and conversing upon Mormon history appeared better informed than is common to American officials.

At 12 o'clock we took car and arrived at Guaymas on the evening of the 6th, putting up at the American Hotel. Guaymas is a city of 6000 inhabitants, with a pleasant situation and a commodious harbor on the Gulf of California. We called on Mr. Willard, American Consul, who gave us a pleasant reception with good advice in regard to our visit to the Yaquis.

Brothers Macdonald and Ray were looking for passage down the coast, which at first seemed difficult to obtain, except at a price we were unwilling to pay, and Apostle Young suggested that he, Macdonald and Ray, our interpreter, go; all the others to return to camp at Hermosillo. This did not suit me, and he asked almost imperiously if I had "no fear of expense before my eyes." I said, "No, there is plenty money already made for my use and more being made." But I prayed in my heart that the Lord would overrule for me to go. While we were talking Brother Macdonald came in and said they had found a smack of some fifteen tons, owned by a Yaqui Indian who would sail that evening and would take us all for the same price as one, and this just suited me.

It had become rumored through the city that we were going to the Yaqui country, and as we brought our baggage to the wharf, the people gathered like a flock, and told us we would be killed by the Yaquis, and warned us not to go. The Catholic priest came also, and most vehemently warned us of certain death but if we would go, he commanded us to come to confession and get absolved from sin before starting; and at last came the Harbor captain to see the vessel clear and to give us final warning that we would certainly be killed by the Yaquis. Their warnings so

took hold of poor Valenzuela that he dared not go, and so he returned to the camp at Hermosillo.

We set sail about 5 o'clock amid a clamor of warning and entreaty not to go, but a wind storm arising, we were unable to get out of the bay, and we returned and anchored for the night—to us a night to be remembered. Our little vessel had no facilities for comfort, and it being the stormy season, the rain poured in torrents without a possibility to keep dry. My bed was three sacks of corn upon which to lie crosswise, partly under the hatch. Poor Brother Young, although enjoying the best, which was poor indeed, was so convivial and jocund that we were compelled to be happy. The more I am with Brother Young the more I love him, and I almost regret not knowing him better in years past when aspersed for the gushing whims of his youth.

At daylight, we again set sail, and as our craft with its sails is hardly seaworthy, we closely hug the shore, a number of times running up into inlets to avoid storms, and landing upon islands of shells made in past ages by the ancients who gathered oysters and other shell fish for food and piled their shells by thousands of tons. And here we found oysters still in abundance, which, although small, are of excellent quality, while the waters for many acres are black with ducks and other water fowl devouring schools of small white fish, apparently the sardine. Being fish hungry a line was once cast and a sea bass some four feet in length hooked but was not landed.

For four days we were beating against headwinds, and meeting, a native craft disabled, with it we ran into an inlet, and were then persuaded by the natives to cross a broad mud and water flat, representing it as two and one half miles to a Yaqui village. Hiring them to carry our baggage and starting we found it a deep clinging mud with alternate water nearly bootleg deep, and five miles instead of two and one half.

In this tiring and tedious tramp, Brother Young was signally unfortunate in his avoirdupois and No. 6 boots, both tending to his greater depth in the mud. And here was my advantage and triumph, both in being web-footed with No. 10 boots, and in being like Pharaoh's lean kine, for I was the only one of the party that passed that terrible ordeal with dry feet, which took nearly three hours to wallow through.

On arriving at the Yaqui village we were received kindly, but found none of their chief men there; so must await the arrival of Cajeme or some of his principal chiefs. Looking around hungry and tired, and seeing a fisherman arrive with his catch, we bargained for a supply for the company, picking out about thirty pounds of finest sea mullet, the best of fish; and showing him money he took only fifty cents for the lot. It was a godsend to us as our food supplies were getting low, and we were fish hungry.

At night around the small fire of sticks and bamboo the natives gathered to listen while Brother Ray as our interpreter gave them a brief history of the coming forth of the Book of Mormon, the record of their forefathers; and that we had come to tell them of these things to prepare them for greater knowledge and blessing that would come to them as a people. They listened eagerly and by earnest inquiry sought to obtain all the knowledge they could upon the subject. Although late and we were tired, they could hardly permit the subject to drop, and long sat talking among themselves after we had retired for rest. But such a rest as two wet quilts spread upon rough bamboos for my tired bones should not be envied; and in sleepless turning from side to side to find the soft place I spent the night.

But Brother Young had taken a chill and was now feverish and sick. We had prayed for and ministered to him, but in the morning he appeared no better. It had rained in the night, and it was now damp and chilly. We left Guay-

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mas on the 6th and it was now the 11th. On examining our "grub boxes" we found they were nearly empty; and how we shall be supplied if detained for days, was the subject we were pondering, when two natives appeared, each with a big basket of bread, cheese, cakes and penoche, all of which we bought; and another coming with a bottle of milk, we soon forgot present want or fear for the future.

Waiting for the chief second in command until about noon, a messenger was sent to learn of his coming, who soon returned followed by a file of native soldiers, all with modern arms marching for the building nearest us, and a message came saying the General was awaiting an interview. On approach we saw three natives sitting upon seats, while the soldiers on guard, not less than fifty, were sitting upon the ground. The three shook hands with us cordially and through our interpreter, Brother Young talked with them for a time; but being too sick was obliged to retire, and leave further interview with Brother Macdonald and myself, which was continued about an hour when the General said although with regret he was now obliged to return, he would leave his officer next in command to hear us further and report to him.

The Yaquis in physiognomy, dress and mode of living are so like the Hawaiians that here on the seacoast I could almost fancy myself again upon the islands. As to their number and political purposes they are very reticent; and being now in rebellion to the Federal Government, are jealous of strangers, and it is said that a number who have visited them have never returned. They claim as their own by birthright and by grant from the king of Spain, a broad, open and very fertile tropical coast country, which science and industry could convert into a paradise. But they are yet semi-barbarous. Under early Spanish rule they were made to accept Catholicism of the Jesuits, and to adopt the Spanish language. They have never yet been fully subjected to the Mexican government, which has sought to open their country by dividing and selling the lands. This has resulted in terrible conflict with the Mexican troops, with great loss on both sides. This is the cause for present danger in approaching them.

Brother Young is still very sick. At night we gather around his bed to pray for and minister to him, and we do all possible for his comfort. All the principal natives again gather around our little campfire to learn more of what we have to tell them, and late at night they still appear unwilling that we should retire. They readily accept our testimony as true, and say they shall wait with great anxiety for their book to come to them in the Spanish language, and ask how soon they may expect it, with someone to teach them further. And they seem so filled with confidence and anxiety upon the subject that we felt that truly the Lord had sent us to them. They said we were welcome to come to their country, and as soon as they got their book, and were better taught they would come to visit us. They took all our names in hope that some of us would come back with their book, and asked how soon they might look for it and were told they might expect it in six months. It is now ten years since then and no book had been sent them yet.

The next morning while preparing to leave, a messenger came from Cajeme, the great chief, requesting us to await his arrival, as he wished to learn more relating to what had been told him. But as Brother Young was still very sick we hastened our departure in fear of being compelled to await the coming of Cajeme.

It seemed that everything conspired to hinder our coming, but now as we set sail on our return both wind and weather were in our favor and we arrived at Guaymas by 10 o'clock the same evening, December 13.

We took train early in the morning, arriving at Hermosillo the same day and found our carriages in waiting

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for us. Driving three miles to camp we found a warm welcome and a warm, square meal and plenty of oranges with which to refresh us after a half starve of two days. But Brother Young was still sick with fever, and contrary to his fears for me, and his willingness to care for me, it has been my privilege while still in health to assist in caring for and ministering to him in sickness, and afterwards providing for his comfort.

I had now so learned to know and to love him that I felt it almost a robbery that I had not better learned him in the past. I can realize more fully how much can be lost of profitable and happy association through idle or mischievous misrepresentation of men the most noble and true.

December 15, 1884. All was commotion in camp for a homeward start, and Apostles Young and Grant are already at the station and parting with them seemed akin to bereavement. Driving through the city I turned past the railroad station to see and perhaps wave an adieu to them in the distance. Brother Young, seeing me from his window, sent for me, and on my coming to him he said, "I am glad you are come, Brother Johnson, for I wished to see you again and bless you. You have disappointed my expectations, and have cared for me when I had fears of your not being able to endure the trip. I have been glad you came and I say, "God bless you, Brother Johnson. Your face is one of the first in my remembrance, and you have from my earliest childhood been in the front rank of the kingdom, faithful in every calling. And now if there is nothing for you in reward what can there be for me? Who have not so long labored in faithfulness. And now we as Apostles say to you as the Lord said to my father—Go your way and provide comfort for yourself and family, and let no public calling hereafter bind you. Your labors have been enough and we release you from every public labor but such as you volunteer to accept. And as to your Mexican Mission you

shall move in that just as you shall desire. You may stay where you are or go elsewhere as you may desire, and gather your family around you just as it shall please you and them; and the Lord shall be with you all your days. And as for your family trouble do not take that to heart, but remember that all good men have lacked appreciation at home. My father had his troubles, Heber the same; and who ever suffered greater peril in his own home than did the Prophet Joseph? You just take things natural, and go right along and all the good will will follow you."

His words, so kind and comforting were like oil upon the troubled waters of an overburdened heart, now full of tears of joy and sadness at again parting.

We broke camp and started homeward, making camp in the evening. We have a lot of nice oranges for our loved ones at home, and now roll on from day to day, with no occurrence worth note but pleasant companionship, shooting rabbits by the roadside, and nice venison furnished by Brother Valenzuela—a most successful hunter.

On the 20th of December we camped on the north fork of the Magdalena River, a beautiful, clear mill stream, with a narrow fertile valley formed by mountains capped with pine and snow, their sides covered with grass; a semi-tropical valley of many kinds of timber, with beautiful shrubbery and vines—a most delightful place upon the railroad for a small colony, thirty miles from Nogales. I called upon Mr. Peterson, owner of the nearest stock ranch, and learned that the grant for the valley alluded to, was for sale but at a price too high for us.

At Nogales our party separated, some for Pima, others for St. David, while we hastened homeward to Mesa and Tempe, where we arrived on the 26th of December, 1884. Although not received as kindly by some as I had hoped yet all retained my love; and shared in the oranges I had brought.

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After a short rest, I continued to seal blessings upon my family and others; and by request visited Mesa and Nephi wards for the same purpose.

I have a severe attack of pleurisy, and have just learned that President Taylor, Joseph F. Smith, Apostles Snow, Thatcher, J. H. Martineau and others, with Union Pacific Director John Sharp in his private car have also gone down to Guaymas on an observation trip.

This morning learn that President Taylor and party have just arrived in Mesa and although still ill from pleurisy, I hasten to meet them and attend public meeting at that place.

The next day, President Taylor with his party of twenty-five held meeting in Tempe Hall, and all, with Judge Hayden and wife, dined at my house before taking carriages for the railroad at Maricopa for their return to Salt Lake City. When taking leave of us my mouth opened in gratitude and blessing upon his company that had so honored us by their presence when as a flood he poured blessings upon my head, almost to take my breath with the joy they inspired in me.

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CHAPTER FIFTEEN

PERSECUTIONS BECAUSE OF PLURAL MARRIAGE

It was now certain that indictments had been formulated against all in polygamy, and all, so liable were counseled to avoid arrest. President Taylor advised me to go to St. George, to look after my brother, Joseph E.'s family, and affairs and work in the Temple. I at once began to arrange my affairs, but at great sacrifice; I must leave house and improvements unfinished, and my one third in the nursery of over 100,000 trees and vines to become a failure through want of personal attention; and my bees, like the nursery, to be cared for by those without practical experience. My town lots, land and other property to be left with my sons, whose hands were more than full with their own business and cares. Yet I must go, without regard to the loss or the poverty it may entail. Yet why should I complain? I chose to honor God—to keep his command I married plural wives, who, with their children have ever been the objects of my care; and in no manner have they brought to me shame or a disappointment, while in obedience and affection my children have ever been all I could wish. They are a reward for life's labors, a staff for my declining years—my true riches. Then why stop to consider the value of that which I cannot take with me?

I placed my son, Heber, in charge of the apiary and my nusery interests; under direction of James F. and B. Farland, and at night, February 3, 1885, with S. Openshaw and Don M. LeBaron and Vilate, my daughter, his wife, I said good-bye and turned my back upon the new home reared in old age, with a feeling that I might see it no more; in a lumber wagon we traveled far towards Maricopa before daylight. We there took train for the snowy north. I felt

worn and weak with age and infirmity, and it seemed a grave venture at this season of the year. But necessity knows no law, and had I chosen a term in the penitentiary my children and friends would not have consented to it.

Los Angeles I found greatly changed since my first visit in 1852. Then but a small Mexican town with not a shingle roof; now a great city with seven-story stone or brick palaces. At San Francisco I found still greater change all in proof of the rapid march of events—hastening to events in the future still greater.

We arrived at Ogden on the 10th and at Salt Lake City the same day. Brother Openshaw went to Santaquin to his family living there, and D. M. LeBaron with Vilate to a residence near that place. None of my children now lived here and I felt strange and alone. Two of Brother Joseph E.'s children were all that were at present here of my kindred. I saw many places now of great value, once my own, and I saw that while pioneering for new settlements and homes, struggling with the wants of a large family, my old associates remaining in the city have become rich and perhaps would not now care to recognize me. I visited my niece, wife of Dr. H. J. Richards, but they had sickness and my stay was brief; but in going to the home of my nephew, Charles E. Johnson, who married Ruthie, the daughter of President Young, I was met at the door by her with open-armed welcome and kindest hospitality, and with them I remained during the few days of my stay in the city.

At the President's office, I met a number of the Apostles and other friends and was asked by President Taylor to give Brothers F. Little and H. Clawson letters of introduction to Judge Hayden and other public men at Tempe and Phoenix, they intending to visit those places. I was told the Presidency would now release me from the duty of land purchase for a colony in Mexico. I visited old friends, giving a few patriarchal blessings, and on Sunday

was called to speak in the tabernacle, and occupied the full evening in speaking to a large congregation in the 15th ward church. I had more calls to visit old friends than I could answer. I again took counsel from President Taylor regarding my visit to St. George, and finally left Salt Lake City on the 19th at 4 o'clock arriving at Milford next day about daylight, feeling quite improved in health and spirits. But getting little sleep on the train the past night I was very poorly prepared for the long jaunt of 55 miles in the "Jerky" over a rough road to Cedar City where at evening I was welcomed by my dear old-time friend, Bishop Henry Lunt.

I started at 5 o'clock next morning to ride on a "Buck-board" 65 miles to St. George over the roughest public road in all Utah, and so crowded with packages of freight that I was compelled to hold on my bedding and satchel. It was the most tiresome day's riding of all my life, and I arrived at evening, February 21, almost paralyzed by fatigue and my crowded condition.

I was received by my brother's family with surprise and pleasure, where everything was provided for my rest and comfort.

I looked around upon the home of my brother where I had always met him—the houses he built, the terraces he had made, the orchard and vineyard of his planting, with his garden of choice flowers—all by his selection and care. But where is he? Echo only makes answer, for his labors here are finished and he has gone to his rest; while bereft of his companionship I must stand in his place, occupy his home and still feel I am alone. Although I am made welcome by all, I yet feel that I am a stranger and homeless. For around me are not the works of my own hands but that of a dear brother.

On the Sunday following my arrival I was called to speak in the tabernacle and did so, calling to mind the

faithful labors of my brother so well known to them; of our mission travels and experiences, and of our marvelous preservation; of Joseph E.'s sickness and death, with a sketch of our travels in Mexico and visit to the Yaquis. I was also called to speak in the different wards, and was comforted by the kind feeling shown me by the people.

I attended with others Temple ordinances relating to my brother's family, and found my coming was very opportune, and that the promised angel had led me here. I was greatly encouraged to do temple work for our dead, for through the death of my elder brothers, the responsibilities of the family birthright devolved upon me. I at once commenced writing to learn of my mother's relatives and sent to each of her known kindred printed blanks for each to fill out with names of both the living and the dead of the different branches.

To my father's genealogy, I had as yet obtained no clue, my grandfather being killed in the battle of Bunker Hill, and my father, his only child, leaving home in boyhood, and his stepfather King removing to Canada, has left to us no direct trace of Johnson kindred. My two nephews, Bishops Nephi and William D., Jr., together searched the archives of various towns and cities in Massachusetts and elsewhere for parental genealogy, but found no certain evidence of relationship with any living family; but evidence seemed positive that our forefathers were of the Plymouth Rock pioneers of early 17th century. From which dates they had obtained some hundreds of names with necessary dates. I had written to ask for the results of their labors in the east, and had received from Nephi this list of names.

To the subject of genealogy and the spirit of it, I had not yet become awake, my anxiety reaching only toward finding living Johnson kindred. In this report I felt great disappointment—almost anger in the idea of taking up so great a labor for those of whom I knew nothing as relatives.

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I laid down the long list of names and dates with feelings akin to disgust, that deprived of all knowledge of my own kindred I should be required to work for strangers.

And so I left the matter, and took up another labor that had impressed itself for years upon my mind as a stern and nervous duty—that of writing for the benefit of my children, "A Life Review," to record the principal events of my life. From this duty I shrank for years and tried to excuse myself from it. But a voice within my soul has continually urged me to this effort, which has so long appeared nervous. But now, feeling I have no further excuse I commenced to write "A Life Review" from my early childhood.

I also continued earnest research through my mother's living kindred to obtain a knowledge of their dead. I continued also to bestow patriarchal blessings, and to attend to other duties; and as I obtained names of our dead which were to the number of nearly fifty, my niece, Rosemary, with her sisters assisted me in Temple ordinances for them.

On June 1, 1885, I removed my study to an upper room in the house built and occupied by President Young. Here I had every convenience and comfort, and not only did I receive kind attentions from my brother's family, but also from Sister Lucy B. Young and her family, to all of whom with her mother I had ministered in blessing.

L. W. Morgan ♀ sealed to BHY

Today at the Temple with Rosemary I had Lucinda W. Morgan sealed to me, the daughter of Wm. Morgan of Freemason fame, who was said to have been killed by them about 1830. Her mother married G. W. Harris, president of the High Priests Quorum at Nauvoo in 1839. Lucinda was then 16 years of age, lovely in form and mind. We were together at the Prophet's through the great sickness of the people in Nauvoo in 1839; were mutally drawn together, and the Prophet gave her to me to become my wife, to which she gave consent, with promise. I loved her, but we were

young and I left Nauvoo and went to Springfield, Illinois, and from there took a mission east; and in my absence she was induced by her mother to marry a David Smith, of bad repute. Many years passed, but my heart would not forget the love of my youth, and after coming to Utah I sought to learn if she were living or dead. I traced them to Indiana, thence to the Southern States, then back to Omaha en route to the west, which was my last clue. Still anxious upon the subject, one day at Tempe in the summer of 1884, sitting near my house by the street thinking of her, when the wind sent to my feet part of a newspaper. I casually took it up and glanced at it, and the first that caught my eye was an account of the life and death of Lucinda W. Morgan, daughter of the famed William Morgan, who had recently died in Portland, Oregon.

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This came as a strange providence, to me a revelation, and gave me great joy; for Smith, being apostate and reprobate, which he ever was, she could now, through the temple ordinance become really mine. And so another great hope of my life was today realized.

On the 20th of June my dear niece, Rosemary, both daughter and companion, started to visit her brother in Salt Lake City, to be absent for a season. She was my constant companion in temple work, and I missed her more than I can tell. She was worthy of my affection and best confidence, and I felt "God bless her" at parting.

Through July I continued my "Life Review," worked in the Temple, in the garden and the apiary, and in sealing Patriarchal blessings, etc. My old friend, Jacob Hamblin, a "nobleman in disguise," being like myself on the underground, spent with me a few mutually pleasant days, comparing notes of our experiences; and on leaving I blessed him with a full heart, as though I would see him no more on this side of the veil, which proved true, as he died on return to his home.

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July 28, 1885, is the anniversary of my 68th birthday. Four more short years and I shall be as old as my father was at his death. But my spirit is still young, and only in a pace more slow, with greater inclination for rest, do I realize that I am becoming aged.

I took breakfast with Sister Lucy B. Young and her mother, and in the afternoon was escorted to the residence of Brother Horatio Picket, the home of my niece, Josephine, and was surprised to find a room filled with old and dear friends who had come to do me honor. Our reunion was one of mutual happiness. The tables were loaded with everything to make it enjoyable and convivial. While at the table the children were sent for our mail, and to me came letters with presents from home, with a remittance of nearly $30 from my children and grandchildren in sums from $1 down to 5 cents. This coming so unexpectedly, and so appropriate to the occasion and to my needs, much augmented the pleasure of the occasion.

The next day I received a letter from Dick enclosing $5 as a birthday present. Poor Dick. The last word he said to me at parting was that if I ever needed a dollar and he had one, that 100 cents of it should be mine; and he an outsider, a gentile won to me by a few kind words and acts. His name was Richard Mattinson from England, about twenty-one years of age, of good education, roaming as a prospector in the mountains of Arizona until he looked like a vagabond tramp. With a burro and mining kit he came to Tempe, camped in the street and sought work which was furnished by my neighbors. I offered him the shelter of an unfinished building, which he accepted. I saw he was more than he appeared, and employing him as a help found that as a scholar, his attainments were much superior to my own. He seemed from the first to regard me as a friend. I sought to lead his mind to higher aims and better mode of life. He sold his burro and mining outfit and remained with or near

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me until I left Tempe, at which he expressed much regret, and said if I did not return he would come to me. He was no longer Dick the tramp, but was the respected Richard Mattinson.

Received letters saying my sons, B. Farland and James Francis, with their mother and Sarah Jane, would start about the 19th to come to me at St. George, to me glad news.

Returning to my rooms, I find my sons and my wives, Harriet N. and Sarah Jane, are come, and will remain for a time and attend with me to ordinances for themselves and others in the temple. I submitted to my sons for consideration my "Life Review" I had commenced, with which they appeared pleased and anxious for its completion.

I had a long interview with President Woodruff on the subject of my mission to Mexico. He seemed satisfied with my efforts and advised me for the present to remain in St. George with my wives and sons. I attended at the temple with them to receive sealings, second annointings, and other ordinances for themselves and our dead, preparatory to their return home. My wife, Sarah Jane, has concluded to remain in St. George with me to assist in the work for our dead.

Today I received second anointing for my brother, Seth Gurnsey, and have thus far received all temple ordinances from him in exact fulfillment of the prophecy and blessing upon my head by Patriarch Joseph Smith, Sr., and confirmed by the Prophet Joseph in my blessing for labor on the Kirtland Temple.

As previously stated he was among the first to preach the restored gospel, was a member of Zion's camp; was a scholar, a gentleman, and a brother indeed, beloved by all who knew him, and mourned by all at his death. He was born February 14, 1805, and died February 19, 1835, in Kirtland, Ohio.

On the 13th, my son, William S., arrived on his return from his mission to the states, with his wife, Arthusa. He had married while absent and was to return home with his mother and brothers.

I gave them special council and sealed blessings upon each, and the next day, the 14th, they rolled away leaving me in gladness for their coming but in sadness at their going. Yet I have consolation in Sarah Jane's remaining with me. But she has left her aged mother, her children and her home as a proof of her patience and love for me.

Sister Lucy B. Young, having arranged to live for a season in Provo, wishes us to occupy and care for her furnished house in St. George for six months, which we concluded to do and took possession about September 20, 1885.

I still worked in the temple, and by letters tried to obtain more names of our dead; also gave patriarchal blessings to temple workers, who in return assisted me in my work for the dead. During the autumn, my brother, William, and his son, Abiah; George Wilson and family; Zenon Wingate and his new wife; Ada Babbitt, my granddaughter, and her intended husband, Ramsey; Samuel Openshaw and D. M. LeBaron and their families, and others spent brief periods with us.

Heber and his family arrived from Tempe and remained a few days. December 17 he took his family to Milford on the way to her mother in Payson, returning with feed for teams and food supplies.

Heber started to go to his family in Payson, with my team. My health still continues poor; I still write letters in trace of my mother's kindred dead; work in the temple; seal patriarchal blessings, work in the garden, etc. I was again told that the marshal is in town with a writ for my arrest, but I keep where he does not find me.

Attended quarterly conference, and had a pleasant visit with Apostle John H. Smith and Bishop Sheets, and

was elected a member of the temple association. I wrote an open letter to President Cleveland upon the subject of persecuting the Mormons for plural marriage.

Benjamin Openshaw with his father's second wife and children, arrived from Tempe, April 1, and his father, Samuel Openshaw, came the next day, April 2, to accompany his family to Santaquin.

I had now been in St. George over one year, and although much of the time in poor health, earnestly sought, by writing many letters to obtain a knowledge of my mother's kindred, to get the names and dates of their dead in order to do the necessary temple work for them. I now felt that my labors for them had been accepted. But I had obtained no knowledge of my father's family and kindred, and my heart yearned anxiously for the privilege of becoming a savior to my father's house, as had been promised me; and I had not forgotten my vow to the Lord in the endowment house in 1875, which I felt ready and anxious to fulfill. Oppressed by these feelings I went to the Temple to finish my present work and bring away my clothing, but in conversing with Brother Farnsworth, Temple Secretary, upon the subject of my being through, he asked me why I did not take up the Johnson list of nearly 1000 names, all of Massachusetts, and their genealogy from early 1600 down to near my father's time. His question aroused new thoughts, and the spirit of them filled me, and as a vision it was opened before me and I saw they were my forefathers and that they were waiting for me to move for their redemption. And as it were a voice said to me, "The Lord heard your prayer and has opened your way. These are your kindred; you now have the key of parentage, and it is yours in birthdight to lead in their redemption. It is of the Lord, in answer to your prayer."

My aversion to that list was now turned to joy in possessing it—my soul was filled with gladness. I knew it was

a revelation from the Lord; and I felt now with all my heart to fulfill as I had vowed, "Even though in poverty to do the work for my father's kindred if the way ever opened for me to do so. The way was now open, and the privilege mine.

I at once procured a genealogical book for my temple-work record into which all names, dates, and record of ordinances were transcribed, and on April 20, 1886, I was baptized for 120 of my Johnson progenitors and kindred of the 17th century and my niece, Harriet Josephine, and my wife, Sarah Jane, were baptized each for 30 of our female relatives from the same list. On the 27th I received baptism for 100 and Sarah J. and niece were baptized for 30 each.

May 4 we were again baptized for nearly the same number; which was continued from time to time.

Saturday, my brother, William D., and his wife, Jane, came again to see us and do work in the Temple. They were glad to help and generously contributed means to sustain us in this great work. We enjoyed their association until the 15th when they returned home. In our temple labors we were greatly assisted by those desiring patriarchal blessings who in return performed ordinances for our dead.

Apostle John H. Smith called a meeting to organize the temple association of which I was elected a member. I attended the dedication of the St. George Theatre in the evening.

Today I am sixty-eight years of age. I still work in the Temple and do the duties of my calling, and I take great pleasure both in ministering blessings to the living and saving ordinances for the dead. On this occasion old friends came to congratulate me and partake with us. And again came through the mail a money remittance from my children with nice articles of clothing, just suited to my wants.

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My niece, Rosemary, returned to again work in the Temple with me.

Today received by telegram the dreadful news that at Payson my son, Heber's little boy, four years of age, with a match set fire to a small pen covered with straw and was burned to death.

My daughters, Julia Ann and Harriet N., with three children arrived with Arthur Openshaw, my grandson; also my son, Frank Carlton, and Adeline Crissmon; also Talma Pomeroy and my daughter, Sarah Melissa, for marriage. Don M. Lebaron also arrived to accompany them to the north; and on the 18th they proceeded on their journey.

All our visitors having departed our home seems empty. Parting from my children seems akin to bereavement.

I was today baptized for 118 of my Hills (mother's) kindred, and three of my nieces officiated for an equal number of females. I attended the funeral of Patriarch William Perkins, an old-time friend and neighbor in Macedonia, Illinois.

Had a long and pleasant talk with Apostle B. Young, of our experiences on our mission to the Yaqui Indians.

I received a telegram that Sarah Jane's mother at Tempe is very low, without hope of recovery, and Sarah Jane is nearly sick with grief. Her mother was a wife of the late Patriarch Isaac Morley, a true and noble woman, to me always as a mother, sister and friend. There will be no one to fill her place, no one to comprehend me, or give me sympathy, like her.

By telegram I learned that the old lady had quietly passed away. Sarah Jane took to her bed with grief.

Samuel Openshaw with his sons, Benjamin and Arthur, arrived, bringing me a supply of provisions.

Benjamin and Arthur Openshaw, accompanied by Sarah Jane and "Gypsy" (Alice Titt) started for Arizona.

Before they left I gave patriarchal blessings to Arthur and to Sarah Jane, with a full heart at parting; with promise of the angel to accompany them. I did all possible to provide for their comfort and safety on their homeward journey.

Alice Titt (our Gypsy) was a young girl of fourteen years left with us by Sister Lucy B. Young when she went north, with whom Alice had lived for a period. Her father living in Washington had recently died, leaving her weak and irresponsible mother with a number of younger children. Sister Young had not returned, and Alice greatly desired to remain with us. Bishop David H. Cannon and others advised her to go, and she insisted upon it, and of her own accord accompanied Sarah Jane to Arizona.

I should now feel desolate indeed if dear Rose and her mother were not still here to care for my comfort and to be my companion in temple labors. And I also had Brother Openshaw as companion and fellow temple worker. Many now came for blessings, for which they in our stead receive temple ordinances for our dead.

Four years have now passed since my brother, Joseph E., died at Tempe, Arizona. At that time I felt so nearly worn out that it seemed there could be but a narrow margin of this life left to me. But while my early life's contemporaries are leaving me one by one, until so few are left, I have still a good degree of vitality, and my life's work appears opening to me in the temple, as also the writing and revising "A Life's Review," which has engaged some of my time in the past.

December 20 I received a pleasant letter from Preident Taylor with the privilege of a fullness of ordinance for my brothers, Seth and David, my father-in-law, J. S. Holman, Samuel Openshaw and his parents, which ordinances were received so far as parties were present.

Anointing.

This is the 46th anniversary of my marriage with Me-

lissa Bloomfield LeBaron, and my thoughts go back in tender remembrance and love for the dear wife of my youth who died in my arms so long ago, while yet in the prime of life, leaving me amid toils, cares and bereavements to become aged, worn and lonely, until with yearning and glad release, I can go to join her on the other side of the veil. Brother Openshaw having arranged for a start this morning we took early breakfast and prayed together. He asked for my blessing which I gave him in great faith and freedom. We were both comforted and made to rejoice, while mingling our tears together; and with a mutual and hearty "God bless you," he left me, while I sat down alone to ponder and to write.

Nearly two years have passed since leaving my home, and although advanced in age, my spirit feels young and would still grasp at life's enjoyments which love and sympathy bring. Still I am alone, and whatever care or solace I receive in my hermit life, is by the hand or voice of those who are not my own children or that of their mothers. Yet, unlike many others I am not in prison, and why should I complain? For in this life there is no unmixed good, and what God permits or ordains must be for us the best.

Sister Christina Johnson, or "Auntie" as she was familiarly called, died last night. She has been for a long period one of my best and kindest friends; has worked much with me in the Temple for our dead, and had hoped to do still more. But after a life of great toil and usefulness she has gone to her rest. Good-bye, Auntie. Tell our friends that I, too, am getting weary with cares and buffetings, and am awaiting a welcome with them to the other side.

Returning home I find my brother, William, and sister, Jane, again arrived to stay with me for a season and work in the Temple; and it gives me joy to have their society and help, even for a few days. And we go to the Temple

and attend to many sealings and anointings for our dead.

Today Sarah Delcena Barton, my niece, was sealed as wife to my brother, Seth, and Ann Floyd was sealed to my brother, David, and both received their second anointings. 2nd Anointing And so, in temple work, giving blessings, answering letters and writing in "Life Review" my time was occupied, and the society of my brother and wife was pleasant indeed.

Today Brother William and wife started home, and but for my niece, Rose, my hermitage would be desolate indeed. I wrote a letter of seven pages to my wife, Sarah M., hoping to inspire a responsive feeling, but get no reply.

Since last date have given blessings, worked in the Temple, worked on my manuscript and have received pleasant letters from home. James F. writes that he intends to come for me, but I have written requesting him not to do so, as I do not feel that my return, with the three indictments still against me would be prudent. He replied that it being the wish of all the family he would start about the 7th and he must soon be due at St. George.

And so, after a sojourn of over two years, with little hope of returning home I still may do so, at a risk of my liberty. But I have here, too, ties in affection that bind me. Here I have found many kind and dear friends; and here was the home and labors of that dear brother whose grave is in a sunnier clime; and here are his children and their mother and all are dear to me, like my own. And though I leave with hope to return again, how little do we comprehend the leading of the unseen hand or know the designs of the Lord pertaining to our future. In life's experience we may almost conclude that with us there is nothing certain but the unexpected.

I spent the day in sealing patriarchal blessings, and going in the evening to the post office found James F. had just arrived by mail coach. And how gladly I welcome the son, who through love and self-sacrifice, has been to me a

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source of comfort; and in him I have not only a son but a counselor, companion and friend. He has come a long journey at much expense to bring me home, but this simplifies a risk of a term in the "pen," or hiding from arrest. But I go, trusting in the Lord for the outcome. My temple and other labors here have been among the most pleasant of my life, and although I yearn to see my children and loved ones at home I yet cannot sever the ties and part with loved ones here without regret.

Having put my temple record in order, that others may comprehend and continue my work, and arranged all other affairs, I started at 4 o'clock on March 2, 1887, with James F. for the north, and after 65 miles of rough road arrived at the home of my friend, H. Lunt, in Cedar City. But he was on the "underground" from similar cause as myself.

Had a stormy, cold day, with snow and mud, and rode 55 miles to Milford—glad to exchange the rough, hard-riding "jerky" (stage coach) for the comfort of the railway car.

Benjamin F. LeBaron, Don M. LeBaron, + William J. LeBaron David Tully LeBaron cf. p. 364, 316, 322, 357

At Santaquin, D. M. LeBaron met us with a wagon to take us to Utah Lake, where reside three LeBaron boys and my three daughters and their children, all well, but anxious to return to their southern home.

My son, Heber, and wife, with S. Openshaw came from Payson and Santaquin to meet me. Had a pleasant reunion and in the evening returned with S. Openshaw to Santaquin, where in the evening the house was filled with old friends who flock to meet me.

I rode this morning with S. Openshaw to visit the graves of our dear dead, and again read with dimmed eyes, upon the stone slab dedicated to the memory of the dear wife of my youth, the words that had come from my heart, which had been engraved upon it as a memorial to her love and worth. At Spring Lake I visited that old home where so many of my children were born; where so many of life's

vicissitudes had overtaken me; where joys and sorrows had so often mingled in my cup. Happiness in this life is not without alloy, for He who was greatest of all was "a man of sorrow and acquainted with grief." So let the anguish of disappointment be forgotten, and like Him cherish with gratitude the good received; and with a feeling to forgive and forget every unhappiness of the past I turn away, in sadness but not with regret, feeling assured the Lord had led us to a land and home of greater usefulness and blessing.

At Payson I again saw Heber and Lizzie, with many of my old friends. In the evening we arrived in Salt Lake City, and registering at the "Valley House' found my nephew, Charles E., whose Ruthie and children were in San Francisco. In the afternoon my niece, Mary, wife of Dr. H. J. Richards, came for me, and remaining there two days, we were treated with the greatest kindness. Her mother being there also my visit was all the more pleasant.

My daughter, Ann, with her children arrived, to go with us back to Arizona. In the evening we took train for home, and only for a dread infirmity would have much enjoyed our trip to San Francisco, where we called upon a Mr. Hooper on business pertaining to the sale of our Tempe town property. We laid over at Los Angeles one day, and arrived at Maricopa Station on Monday morning, March 13, and found my son, Joseph E., with a team for us.

Being now liable to arrest I rode nearly thirty miles under a wagon cover in smothering dust, and a hot day, to the residence of my sons, Seth J. and B. Samuel Johnson, near Mesa. Not feeling to remain there, at dark I started with B. Samuel to find the residence of a wife living some two miles distant, and missing the proper crossing got into the canal, and got out as best we could. Arrived at her home, where I hoped, after so long an absence to be met with kindness; but I tarried only to kiss my children and

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give them a basket of fruit brought from California. Hastening to Tempe, in the vicinity of my home I met my wives, Harriet and Sarah Jane, who with cordiality, welcomed me home.

My room was filled all day with children and friends who were glad to see me, with Judge Hayden and others.

Spent most of the day with Judge Hayden. As he has failed to convert me to his views I don't know what course he may take in the matter; and a move for release may hasten me to the "pen" or to a more distant and lasting exit. I kept out of sight, and watched the approach of strangers.

Still keep in hiding. Since last date my son, James F., the bishop, has sold most of the Tempe town property and there appears a feeling to hold our means together, to buy land and colonize in Mexico, and to that end we have written to Apostle E. Snow, now in Mexico, for counsel. Presidents Robsin and Rogers cordially endorse the idea of our visiting Mexico.

Many of my children with music and picnic, came to surprise and cheer me, and I went to the dancing hall with them. I got a letter from Apostle Snow advising me to come to Mexico at once, with some of my sons to see for ourselves what we wish to do.

I have been awaiting the movements of outside friends to obtain for me release from indictments, which they have not effected, and cannot, without a money consideration, while fees and fines are in prospect; and as I spent so much in time and money in past years of exile and sacrifice, I do not feel to use what little I have left in that way. And so I now arranged with my son, James F., S. Openshaw, W. J. LeBaron and his father to start this evening for Mexico, feeling I may remain indefinitely should our party conclude to procure land there for settlement.

William J. LeBaron (Son-in-law)

cf. p. 314 322

Last evening at dark I again bade good-bye to Tempe, to explore in Mexico for a place for a new home. My health

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is poor, I am sixty-nine years of age, and owing to unhappy influences, am sorrowful; yet there are those in whom I have consolation and gladness. Although my wives may stand aside from me, their children and children's children flock around me affectionately, to give in tears their good-bye embrace. We stopped for the night at President Robinson's.

We drove 25 miles and camped at Sacaton; camping near Tucson on the 15th.

Camped near St. David, and found the schoolhouse badly injured by an earthquake which occurred May 2. Saw Brothers Bebee and Reed who had just returned from Mexico, they gave us useful direction for our journey.

Stopped for dinner midway in Sulphur Springs Valley. The grass is dead from excessive drouth, and thousands of cattle are starving, with hundreds lying dead on the plain.

Drove to Fort Boure, nestling among hills up the mountain side. Like St. David, the buildings were badly damaged by the late earthquake.

Drove 12 miles to Lungreen's, one of our people, who has a beautiful place, with a nice stream for irrigation.

Drove to Davenport, in the San Simon Valley.

Drove to Market Springs, five miles inside of Mexico.

Today passed Diaz to La Ascension custom house, and were detained for a time but respectfully treated. We then returned to Diaz and were kindly received by my nephew, William D. Johnson, Jr.'s family, he being in Denning, New Mexico.

William D., Jr., returned home about noon. I here met Brother John Squires, an old-time Salt Lake City acquaintance. He is teaching a small school and lives in a tent, alone. His home in Salt Lake City is a palace compared to his tent. I would not like to be so buried while still alive.

Our papers being all right at the custom house we start for Colonia Juarez. We pass Corralitos and drive 35

miles to Brother C. L. Peterson, who has been here two years and has a crop on shares. We find no feed, and tie up our mules to grain.

Arrive at Colonia Juarez and visit Apostle Snow whom we found in poor health. We camped at my nephew, Sixtus E. Johnson's place.

I had conversation at some length with Brother Snow about the Maricopa Stake in connection with our own affairs, and was much disappointed to learn that all the best lands with water supply are already bought by stockmen—outsiders. This place is but a small pocket in the foothills of the mountains with little farming land; and how shall we provide or prepare for a larger population or provide food for the meek of the earth who flee to the mountains for safety? Pondering about this, with prayerful heart it was plainly manifest to me that all would be right, for the Lord held all in His own hands, and would own all the cattle upon all the hills and plains when they were needed to feed his poor.

We drove six miles to Parson Williams' ranch, now vacant, to look for a sheep range which here seemed to be excellent, with houses and corrals already built, with water for sheep plentiful and grass in abundance, which we can occupy or own if we will stock it with sheep. The evidence of a once dense population are here everywhere. Dugways are common, and traces were even upon the top of the high mountain we climbed, where every foot of available land had been cleared of rock, terraced and cultivated. How water could be obtained at such a height and distance, unless by rain we could not tell.

This morning we conclude the purchase of some city lots, leaving money with Sixtus to pay for them and had a long talk with Brother Snow, who offered to obtain for us the large Warm Springs near La Ascencion with 7000 acres of choicest lands for $6000, and to reserve to us the

privilege of merchandising, sheep raising, nursery, apiary or any business we might wish. He appeared to desire our immediate return.

We left Colonia Juarez, and drove to Casas Grandes and visited the large ancient buildings after which the place is called; and walking aside from the road I nearly fell through a roof under which a Mexican family was living. A close examination showed that in the brow of the hill over which I was walking, the ancients had excavated many nicely formed rooms which were roofed level with the ground, some of them being still occupied by Mexicans. Driving through town we camped by an old monastery of the 17th century, built upon the ruins of a pre-historic colossal edifice or temple.

Started early and met A. F. Macdonald, and paid him $20, which I did not owe him, and passed the old ruins of Barrancos, a small ancient town, now inhabited by only one or two Mexican families in squalor. The old nunnery was perhaps of note in early Spanish times. We dined at Corallitos, the headquarters of a large mining company, and camped with good feed at night, but found my hat was gone. Tying a handkerchief on my head I concluded hats are not necessary nor fashionable.

Drove to Lake Springs for breakfast, a mile or so from the large warm spring offered to us, with land, by Brother Snow. Brothers Openshaw and LeBaron had driven that way, and walking over to them we found a mammoth spring of clear, beautiful water, sufficient for mill power and irrigation of thousands of acres of land. This spring with 1000 acres around it and 6000 acres of choice bottom land on which to apply it, was offered us for $6000; enough choice land with water for each member of the family and kin. But as a family, are we united enough to acquire so rich and desirable an inheritance? We camped at the house of Bishop William D. Johnson, Jr.

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June 1887

COLORADO

I rode with Brother Mart Sanders to look at the land offered us with the big spring, and found it excellent river bottom land. But while we are hesitating, not fully agreed, we were informed that another company, with money in hand are ready to buy it and so I drop the matter, with a feeling that it is too good for us. At the custom house we take up our bonds, given on our traveling outfit instead of paying a duty upon them, and are told by the officers that although it is Saturday and just at evening, we must leave the settlements without delay. So returning to Diaz we said good-bye, and at dark started again on our homeward journey.

June 5, 1887. Drove 35 miles to Market Springs.

June 6. Drove 35 miles to Davenport's.

June 7. Drive to Lungreen's, 40 miles, in San Simon valley, and learn that the Apaches are on the war path and have killed two persons near by. We are cautioned to be watchful, and go by the Cowboy pass—a very rocky road.

June 8, 1887. Quite unwell. We drove a few miles, and saw two horsemen following us in the distance; and as they were soon joined by others and we were without arms and 30 miles from a settlement, it seemed alarming. Feeling our only safety was speed we drove rapidly some miles and looking back we saw those following us turn into a ravine leading away to the mountain. As we now greatly felt the need of arms we drove around up the steep hills to Fort Bowie, hoping to procure some. We applied to the Quartermaster for arms, but could buy none.

June 9. Drove 20 miles to stock ranch in Sulphur Springs Valley where cattle are still starving by thousands and the stench is almost intolerable. Here a band of distant horsemen looked suspicious, but we learned they were ranchers, combined against the Apaches. Drove 35 miles to Dragoon Pass and learn of Apache murder near Benson.

June 10. Dined at St. David, and heard much of Indian raids but all is uncertain. At Benson we learned that Apaches have been seen and have committed depredations not far away, and that two companies of U. S. soldiers were then trailing them. The grave danger has created a public alarm, and I bought a colt repeating rifle and ammunition. At 6 P.M. we started again for Pantano, 20 miles distant, and on arrival found camped there the two companies of cavalry.

June 11. We slept late this morning, and found the soldiers gone. We drove over a very bad road, and passed the Apache camp of the night previous. Camped in Tucson.

June 12, Sunday. Quite worn, I would have gladly rested, but the rest of our party are anxious to get home. But where for me is home? Perhaps in the "Pen" for a term of years, or to continue a wanderer. Drove 38 miles to Red Rock Station and camped.

June 13. Drove 24 miles to Blue Water stock ranch and found it entirely deserted, through fear of Indians, doubtless. Many cattle are dying here from the drouth and consequent scarcity of grass.

June 14. Drove to Sacation Indian school for breakfast, and 25 miles brought us to Mesa. Stopped awhile to talk with President Robson about our trip, and of Apostle Snow's counsel to us, etc., and at evening drove to Tempe finding all well and glad for our return.

June 15. I took what rest I could with so many callers.

June 16. Put out cactus and other rare plants collected on our journey. Heard this morning the first railroad whistle in Tempe, and on Monday next regular trains will begin to run.

June 17. This evening Judge Hayden came to see me, and we talked until midnight. He insisted on my remaining to take my chance in the courts. Had also a talk with President Rogers relating to my personal safety, and of stake affairs.

June 18. Attended quarterly Conference at Mesa, also next day, the 19th, and counseled with the Stake Presidency in relation to the Tempe Ward moving to Mesa.

Sunday, June 26. At meeting in Mesa I gave an account of our trip to Mexico and incidents, and of the condition of our people there.

July 2. With Brigham M. and his wife, Netta, and Sarah Jane I started to interview Mr. Cushing, the archeologist, and to examine ancient relics exhumed by him from the ruins of an ancient city and temple about nine miles southwest of Tempe. But on the way I learned that my wife, Sarah Melissa, was very sick. We returned and found her with spells of sinking, and at times very low. I went to Tempe and brought my wife, Harriet, to attend her sister; and in the evening before leaving, with my sons, Brigham M., Angus, and Talma Pomeroy, prayed for, and administered to her. Power was given to rebuke and cast out from the house every spirit or power opposed to health, fellowship and union. All felt the power, and a feeling of old-time confidence and love gushed from her heart. She asked me to come tomorrow, and with a feeling that I ought to remain with her, yet not being invited to stay, I returned to Tempe.

Sunday, July 3. I returned this morning to Mesa, and learned that Sarah Melissa was worse again, and that another spirit had taken possession of her, and now she would not permit me to see or minister to her. I returned, still commending her to the Lord's mercy and blessing.

July 4. I spent a portion of the day at my son-in-law, Wm. J. LeBaron's where were assembled a number of my children and my wife, Susan A., who has not spoken to me since my return from over two years' exile, hiding from the penalty of the law for the privilege, to her, of being the mother of her own dear children, and of attaining the highest and almost sacred blessings ever on earth bestowed upon

woman. But therein is manifest the cunning of the evil one in destroying family union, and the faith of the youth of Zion.

July 7. I still keep in the shade from public view, but was called to administer to a great grandchild, the little son of Eveline Dodge, the daughter of my eldest son, Benjamin F., Jr., deceased. It was nigh to death and lived but a few moments.

July 28. Time—how it flies! This is my 69th birthday, and my children, with some of their mothers and many friends seem animated with good feelings, and disposed to make it a day of reunion and social pleasure, with President Robson and counselors and the Mesa band in attendance. But all was overruled by an unexpected occurrence, which prevented our assembling, as we had designed to do.

July 29. Went with a large part of family and friends to see the ancient relics exhumed from ancient tombs and ruins, by Mr. Cushing. We saw uncovered an ancient city, the skeletons of its dead—their implements and utensils; and rounded, shrub-grown hillocks—where once a people dwelt in great number but were now voiceless and silent; in ages past a great people, but now their mighty cities are but knolls and hillocks. Who can tell when they lived, whence they came—how they perished, unless through the voice of inspiration. And although marvelous to contemplate, it is all in evidence of that great truth revealed by the Prophet Joseph Smith, which the world in its learned ignorance will not receive.

August 2. I have devoted spare time in the past in producing an apiary, and now find I have about 200 colonies—all I can attend to, caring for the bees and extracting honey.

August, 1887. Aunt Hannah came and told me her girl, Winnie, while on her way from Phoenix this morning, heard men say they were coming for Johnson tomorrow morning. I concluded to leave the coming night, but in the afternoon,

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as I sat writing, a knock at the door drew my daughter to it, and she saw the men described by the girl. She gave me a hint, and I dodged out the back into the garden thicket and through the orchard, to my son Frank Carlton's to await darkness, when, with S. Openshaw, D. T. and W. J. LeBaron and some of my own boys I left, and about midnight arrived at the Johnson ranch, where we remained through the night. But I was sleepless, pondering the subject as to what I should now do, or where to go to avoid the "pen."

August 15. My son, Seth J., went this morning and reported the matter to President Robison, who soon arrived. He offered to go tomorrow to Phoenix, to see the federal officers, and if possible, to get a legal investigation upon the indictments against me. In the afternoon Sarah J., with a number of my children came to see me, and at evening Bishop James F. came and said the strange men who came were not deputy marshals, but were interested in some land titles to come from me; and that at present, as I was in no danger, he advised my return. I did so the same night.

August 16. At home waiting to hear from President Robson what to expect from his mission, or where to go if again obliged to do so.

I have now a comfortable residence, surrounded with the choicest fruits and flowers with every convenience and comfort for my age and infirmities. If I have to leave it, where or when shall I be able to procure another. Never before did I so feel the need of a home, or so highly value its comforts. But as the Lord wills, so may it be; and if in this life there is no place for future home and peace, through faith and patience I may still hope to find it where the heartbeats of disappointment, anxiety and yearnings are all stilled within the mother's bosom.

August 17. This morning Bishop James F. came and told me that the marshal will be here tomorrow, and that I should not be in town. Had a talk with Don M. LeBaron,

who is also liable to arrest, relative to starting for Mexico.

August 20. Went from home, but as the marshal did not come for me, I returned to watch and wait for what the future may have in store.

August 22. Today I rented a room of Sister Macdonald at Mesa away from the public street where I hoped for a time to remain in a degree of seclusion.

August 27. President Robison told me the Federal Officers are absent from Phoenix, and no present danger of my arrest.

September 3. Have been since last date occupied in putting my apiary in condition to leave it for a time. Moved to my hermitage in Mesa, accompanied by Sarah Jane. She will remain at our home in Tempe while I stay alone in my room in Mesa. Yet not always alone, for my children come to see me and care for my wants. My time occupied in writing, reading, and giving patriarchal blessings.

September 4, Sunday. At meeting spoke upon our "standing in holy places," to make them holy by keeping the law pertaining to our inheritance, also upon the Word of Wisdom.

September 6. Many of my children have been here to see and cheer me.

September 7. Loaned $500 on Water Shares. D. J. Wilson and A W. Babbitt counseled with me relative to the purchase of town lots. James F. suggested that we buy town lots for ourselves. I wish to sell our property in Tempe and build a better home in Mesa, but Sarah J. is not yet willing. Could now sell for near $4000 and start business in Mesa, but she will not consent to leave Tempe.

September 12. My younger children, Stella, Victoria and Georgia, came and spent part of the day, making it cheerful and happy.

October 23, Sunday. Since my last writing I have been very busy in attending to my bees, of which I sold twenty-

five swarms for $100, also in giving Patriarchal blessings, writing my "Life Review" and the usual affairs of life. Today at Sunday school I met Governor Zulick and party from Phoenix. The Governor addressed the children pleasantly, followed by Judge Strut. I was invited to accompany them to dinner at President Robison's, where I was introduced to twenty or more ladies and gentlemen of the highest official station in the territory. In presenting me, President Robison told them of the indictments against me, and of my years of pilgrimage on the underground. All the party seemed friendly and sympathetic and promised their influence in my behalf should I submit myself to the court.

October 27. This morning, George, my youngest child, nine years, came to breakfast with me—very pleasant to me.

November 13. Since last date have given blessings, wrote in my "Life Review" and spent a portion of time at Tempe. My son-in-law, D. C. Babbitt, from St. Johns, is here to visit us, and I am told by outside friends that a writ is now issued by the court for my arrest, so I must be on my guard.

By the suggestion of Judge Hayden and others I submitted to the District Judge and Prosecuting Attorney the following brief statement in regard to my liability to conviction for polygamy under the Edmunds-Tucker law, which they have read, as follows:

A statement in plea for justice and personal liberty. I was born in the state of New York, July 28, 1818, of Puritan parentage, and am nearly 70 years of age. My grandfather fell on Bunker Hill, while others of my progenitors were leading patriots in the great struggle for political and religious liberty; and I inherit from them a high veneration for the holy Bible and for the Constitution and flag of my native land.

In earliest childhood I was taught to believe in God and to venerate the scriptures as His divine word, in reading

which, I saw that nearly all of the great men of whom and by whom the scriptures were written were polygamists; and that while by the law that God gave Israel through Moses, death was the penalty for adultery, yet Moses himself had a plurality of wives, and greatly was this practice honored of God; that through the polygamous families of Abraham, Jacob, Moses, David, Solomon and others, his Son, our Savior, was born to the earth. And while whoredom and adultery by the law of God were punished with death, yet in no place within the Bible is plural marriage reproved, or referred to with disrespect.

In 1842, the Prophet Joseph Smith taught me that through no other medium than plural marriage could the great "Social Evil" of the present day be put away; and as the object and end of marriage was procreation through the command of God to multiply and replenish the earth, which became both in duty and privilege equal to all. And as human institutions now tend to deprive woman of marriage, and to degrade her through man's multiplied vices, God has given it by command that His servants who would keep the law of chastity should take the surplus daughters of the Church in plural marriage, and raise up children to honor Him; and in so doing they should inherit such wives and children to all eternity.

cf. J. S. the 1st Mormon p. 350, 352, 360

And as early as 1844, with the full consent of my first wife, was married to my first plural wife; after which others were married to me, but none later than 1857, five years previous to the act of 1862; by which law all previous polygamy was condoned, and all such children made legitimate. And before the Edmunds-Tucker law of 1882 all of my children were born and each of my wives were grandmothers. And it was arranged by themselves that the wife with the fewest cares should remain with me, while each of the others should receive a full share of the common property and draw aside to live by themselves.

See p. 389 + Giles letter

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And on leaving Utah to establish a colony in the republic of Mexico, which I then intended to do, I left it solely to my wives as to which should accompany me; for as my first or lawful wife had died in 1860, between those living I would make no choice, and it was so accepted by their own arrangement.

And I now most solemnly affirm that at no time in the territory of Arizona have I made my home with either of my other wives or received from them the privileges of, or due to, a husband. And on learning that indictments were formulated against me, I left Arizona and was for years exiled from home and at great expense. I yet knew that by no just law could I be deprived of citizenship or personal liberty; but I did fear that fanatical prejudice which so cruelly sent from Prescott some of my relatives to Detroit, who were liberated by order of the Supreme Court and by the President's pardon.

The above statement is verily true, to which all persons interested will affirm.

November 25, 1887. Respectfully submitted to his Honor Judge Porter and the United States District Attorney, Phoenix, Arizona. B. F. Johnson.

Was at a Thanksgiving reunion at A. W. Babbitt's and met many of my children, and my wives, Sarah Melissa and Susan.

November 26, Saturday. I am told by Presidents Robison and Hakes, who are just from Phoenix, that they have promised the federal officers of this district that I shall appear in open court on Monday, the 28th. So I take the evening coach for Tempe to be ready for the morning train to Phoenix.

November 27, Sunday evening. Presidents Robison and Rogers, with my sons, James F., B. Farland, and B. Julius, came to Tempe to accompany me to court.

November 28, Monday. This morning in company with

my friends I went to the railroad station and met there U. S. Deputy Marshal Breckenridge awaiting us, to whom I was introduced. He seemed kindly disposed and left me in the custody of my friends. On arrival at the courthouse in Phoenix, I was introduced by Attorney Goodrich to all members of the federal court, who manifested kindness and respect.

Appearing in court I was called upon by Judge Porter to plead to the charges, which I did, as "Not guilty," and was then dismissed on my own recognizance, until 2 P.M., at which hour, after consulting with my friends and Attorney Goodrich I returned to court and was desired by the judge to make my statement of the case, which I did in nearly the following words:

Your Honor, I am not familiar with court proceedings, nor acquainted with technicalities in law pleadings, and as I am now too poor to employ the best legal counsel in my defense, and wishing to expedite this suit I have concluded to plead guilty to the minor charge, still affirming to your Honor that I have lived within the Edmunds-Tucker law of 1882; and so leave the matter to your Honor's sense of justice and mercy.

In reply he said that as I had now plead guilty, he would be obliged by law to pass sentence, which he much regretted to do if I was not guilty; and looking up the law's penalty for unlawful cohabitation, he asked me if a fine of $75 would hurt me much? On which one of my sons came forward and deposited that sum upon the desk. The judge waved me a kindly discharge, and I left the courtroom followed by officers and attorneys in congratulation, among whom was my self-appointed counselor, Attorney Briggs Goodrich, one of the most eminent lawyers in the territory, who would accept no fee for his services, but taking me by the hand said, "Not one dollar, Uncle Ben, not a dollar. I did not work your case for money, but for my friendship

for you. Still there is a favor I would ask—I wish a copy of your statement made to the Judge and prosecuting attorney in plea for justice. I want it to file away as a memorial specimen of Mormon spirit and pleading." I promised him a copy, and in a short time a messenger from his Honor was sent saying he had ordered a rebate of $25 from my fine, which amount was lying on the desk for me.

Through all my experience in court or among the people of Phoenix, it was seemingly more an ovation of respect, than of contempt for a criminal. I returned to Tempe in a freedom of spirit I had not before felt for years.

November 29, Tuesday. Today for the first time in three years I walk through town to visit my friend, Judge Hayden, and others. Mary Hayden met me at the door with a warm greeting and gave me what she called a "big buss." At dinner I made the acquaintance of Bishop Robertson of the Methodist Church to whom I was introduced as the "Mormon Patriarch."

December 3, Saturday. Returned to Mesa and attended priesthood meeting. Met Apostle J. H. Smith, who proceeded to reorganize Maricopa Stake, presenting to the people Chas. I. Robison for president with H. C. Rogers and C. R. Hakes and counselors, which nominations were sustained by the people. Other offices were also filled, and I was called to assist in setting them apart.

December 10. Had a severe attack of pleurisy at the house of A. W. Babbitt where I was living.

December 12. Still very sick. My wife, Sarah Melissa, yesterday came to care for me in my sickness, and gave me treatment which brought speedy relief, for which may God bless her.

December 17. Went to a circus in Phoenix with Sarah Jane and some of my sons, and families. The circus was a failure. I had warned all our boys to risk no game of chance yet some of them did so and suffered considerable loss.

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December 22. Attended an exhibition by Zimlock, the Magician, which was quite interesting. I learned that my son-in-law, Don M. LeBaron, A. F. Macdonald and others have got their discharge by paying a fine of $100 each, since my release.

I had a plain talk with Brother Macdonald, who as President of the Stake took upon himself to arrange the division of my property, and for the present condition of my family, which he now admitted was wrong; but was unwilling to assist me in getting it right. I had great desire to resume the guardianship of my younger children, to have them more with me, but wishing the arrangement to be in kindness, and without constraint.

Christmas. This forenoon I met with my first wife's children at Bishop Openshaw's and in the afternoon, with my wife, Harriet, and her children at B. Farland's where I too had blessed some grandchildren, and had a pleasant day.

January 12, 1888. The anniversary of my father's birth, marriage and death. I have been in bed for a few days with a painful carbuncle on the back of my neck, and being alone, I am none too happy.

January 18. Still sick, weakened by fever and pain from the swelling upon my neck, yet no one with me of those to whom I have given the love and labors of my life, and for whom I lived in exile for years. But I have much for which to be thankful. My children are careful to supply all common comforts and their companionship at times, and always their sympathy, confidence and love.

January 23. Sarah Jane came on Saturday and returned to Tempe last evening. I learned by mail that my cousin, Lewis Ellis, of West Woodstock, Windham County, Connecticut, died January 1. Although not in the Church, he was a true, noble man, whose name must be remembered in the holy temple.

January 30, Monday. While at Tempe, the sad news

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came of the sudden death of my little namesake, Bennie LeBaron, the oldest of daughter Jonny's children. With grief we hasten to Mesa and find all in deep sorrow. He was a remarkable child—too perfect in organization to need the experience of a long life.

January 31. Attended Bennie's funeral, and sought to comfort others while mingling my tears with theirs, for one whom we all loved so much.

February 1. Health still poor and body weak.

March 1. During the past month was occupied in the apiary, and in moving fruit and ornamental trees to my lot in Mesa on which I now hope to build a residence.

March 25. Since my last date, with Alice as housekeeper and help, I have been occupied in my apiary, as my health, which is very poor, would permit. I have now a painful cough with hemorrhage to show me that without immediate relief my lungs may become affected beyond recovery. And a grave doubt arises as to my long remaining above the sod. I realize that we are not independent of our associates; that for good or evil, we govern or are governed by those who are of us; and if we fail to govern those given to be with us then the influence of those we should govern will be against us, and the more near and dear they are to us, the greater will be their power against us. And thus, when the confidence, loyalty and love of the wife, which gives strength to man is reversed, it becomes equally his weakness and dishonor. As I have just made another fruitless effort to effect a family reunion, I can now more fully realize the combined power that is against me, while age and infirmity are lessening my ability to resist or patiently endure it. And in view of this cruel condition sustained by those to whom I have given my life's best offering—to whom I was never disloyal or untrue as a husband, I feel a sadness that leaves no desire to remain longer in this life than to properly prepare my manuscript, "Life's Review,"

and to put in order papers that may interest my children after I am gone.

April 8, 1888. At last writing I was sick and almost hopeless, and from other influences greatly bowed down in spirit. Sarah Jane returned the next day, and the following morning in a paroxysm of coughing a volume of blood and matter came from an ulcer in my left lung. As my father had died from a similar cause I felt certain I had but a few days left. I told Sarah Jane that I had not more than two weeks to live, and what she saw appeared to confirm her in that belief.

In the opposite lung was the same sensation of soreness that had proceeded in the other; and with this prospect I regretted that I had so neglected the completion of my "Life Review." But succeeding events will show the mercy of the Lord even to the thoughtless and neglectful. The night after the experience related, I dreamed that before me was an open well, over 300 feet deep that had occupied years in being dug for me. I went into the well and with my shoulders to one wall and my feet to the other I slid down near to the bottom where there was a projection in the wall just above the dark water on which my feet and shoulders rested; and taking a dipper lying upon the projection, by a feeble effort I succeeded in reaching under me for a dipper of water. In the act of putting it to my lips I looked up and saw that it was but a few feet to the top, to which, by an unseen power, I began at once to ascend, and was suddenly out of the well. I awoke and told my dream to Sarah Jane, knowing it had a meaning. But what was that meaning? It did not seem possible that I could shake off the grasp of the destroyer—that I could put away the cup of dark water I had willingly brought to my lips, or find deliverance from the pit. But such was truly the meaning of my dream, for when I awoke in the morning, I felt like one coming through a resurrection back to life and

hope. My lungs so fast decaying had at once become sound and well, and now by special providence I am again in common health and hopeful of the future, with the glad assurance that the Lord is still a faithful friend.

April 9. Again I am called to the funeral of a darling grandchild, the oldest son of my son, William S., who, with Arethusa, his wife, feel stricken to the earth by their bereavement. How often I recall the Roman polytheist saying, that "Whom the Gods love die young." Returning home I found our little cow "Beauty" dead. She seemed almost one of the family.

April 26. Still at work in my two apiaries of about 200 colonies. Yesterday I had an unpleasant experience. In reconstructing my apiary, blown down, the bees got in a rampage, and I got severely stung.

May 13. As usual, I am attending to my bees and gardens, both at Tempe and Mesa.

June 5. At Mesa today I learned of the death of Apostle Erastus Snow, with whom I have been associated from my boyhood, with whom I have passed every ordeal and vicissitude in our evolution as a church. In Kirtland we were schoolfellows, and laborers upon the first Temple, and received in it our blessing. In Missouri we were companions in persecution and expulsion; in Nauvoo we were bosom friends, and chosen in the council of the Prophet Joseph; were both among the first to receive blessings through the sealing power of the holy priesthood; and as we were of the same age and youngest, we were called upon by the Prophet Joseph to remember, and when hoary with age, bear our testimony of his teachings pertaining to the Kingdom of God as it should be established upon the earth. We were together in the Nauvoo Temple; and called together at the same time preparatory to leaving Nauvoo in 1846 to organize companies of fifty; and together in 1846 we crossed the Mississippi in the month of Febru-

BFJ & E. Snow called upon by J.S. to remember + when hoary with age bear testimony of J.S. teachings of Kingdom of God,

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ary. And together we crossed the plains with our families in 1848; and from the colonial council of 1848-49 for many sessions were associated in Legislative Council or assembly. And while I was a few weeks his senior, he has worn out as a servant of God and gone to his rest and reward. And as I now know of no one living who better knew the Prophet than myself, in his private life, I can easily imagine how soon it may be said there is no one now living who knew the Prophet Joseph.

July 1, 1888. Since last date, attended funeral of my daughter, Vilate's fourth and last child—all her children are now dead. The poor girl is bereaved and sad indeed and I comfort her by prophecy, that her next shall be a son and live to make her more joy, than she now feels of sadness.

July 4. We take part at Tempe, in the great barbeque, witness the Pima and Maricopa Indians' sham fight on the Buttes and listen to orations by Phoenix orators.

July 5. Presiding Bishop Preston, on his way to Salt Lake, spent a day with me. And glad to make his acquaintance. He is gentle in spirit, and I feel is the chosen of the Lord to the place he occupies.

July 15. Today drove my horse with cart high up over the rocks of Tempe Butte, to near its summit, collecting cactus seed and plants, and starting down with a large basket of cacti beside me, the wheel nearest under me, dropping between rocks, my cart turned over, almost upon me, with my feet caught in the slats of the foot rack. I was now in great peril, in a fearful and dangerous condition. The lines were out of my reach and descent was steep and terrible. I spoke kindly to my horse and thought of the promised angel The horse stood while with care and great exertion, I sought to liberate my feet, in which after a seeming long time, I succeeded, but for quite a period was unable to stand upon them for my very soul had been shaken by terrors of the condition and by extreme physical exertion,

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for had my horse become frightened I should have been quickly dashed to death upon the rocks But the promised angel was there and I returned home after a due waiting to rest, grateful for his watchful presence.

July 28. This is another anniversary of my birth. I am now seventy and on "borrowed time," and looking backward to earliest recollections, life truly appears but a "span," so brief that all its experience seems as though but of yesterday. Yet, in pondering life's vicissitudes through childhood and youth, young manhood and middle age, to the present, to bring back and live again all of childhood's yearnings, anxieties, its hopes and fears, with the reaching curiosities of early life; to live again all the fervor of youth, its love of parents, its kindred affections, its unselfish friendships and social affinities, its loves and jealousies, its yearning hopes and fears to the full fruitions of man's noblest estate, of husband and father, with all its cares, anxieties and labors, I am left to wonder that so much of joy and gladness, so much of grief and sadness, so much of hopes and fears, so much of love and yearning, so much of deathless affection, so much of poverty, and toil, so much of sickness and anguish, so much of sorrow and tears with death and mourning, could be crowded into the brief space of one short normal life. But in my own experience there was the finger of religious scorn and hatred, and glad forsaking of childhood's home, to share with those who in poverty and persecution built at Kirtland the first Temple, who in sacrifice and destitution fled to Missouri, endured the terrible expulsion that followed, to share their homeless, naked and starving condition and to suffer imprisonment while others were murdered and all fled as best we could through snow, mud, and winter storms, and as stragglers from a crushed and routed army, gathered to Old Commerce, in Illinois, then a place of sickness and death, trusting only in God, to found the beautiful city of Nau-

voo, where we subdued the wild domain to a garden; built elegant homes, built a great and costly Temple, all again to be sacrificed to the relentless hate of our enemies. Here our Prophets were killed, our Temple burned, and we were again driven in midwinter to perish by starvation or by the tomahawk upon the trackless deserts of the unknown West. To the drear and barren valleys of Utah, we came a poor and destitute people, to fight for life, the myriads of locusts, crickets and the cruel savage.

But the arm of the Lord was with us to bring victory, until the desert became a garden, the valleys became crowded with cities, where the afflicted have "raised families as flocks"; thousands of their sons have spent years upon missions, while new and costlier Temples have been reared unto the Lord, in which His priesthood as a host are ministering both for the living and the dead. While Zion's pioneers are stretching her cords and planting new stakes, from the British Dominion to Mexico. And having been since 1831 in the front, to share in all this experience, through special call of the First Presidency in 1882, with my brother, Joseph E., and our families, I was sent to seek a place of safety for the righteous and to open settlements for the Saints in Old Mexico or Arizona, since which I have made three journeys into Mexico, spent over two years in St. George Temple, or in writing up history of my past life, and in my calling as patriarch, while in hiding from imprisonment, and now at seventy years of age, with fifty-seven years of such experience all crowded into a life that appears so short. To me it appears marvelous indeed. I still retain a degree of vitality, with hopes that for a time yet I may continue my labors, as in the past.

Sunday, August 12. At Mesa, spoke at length upon the education and discipline of our children.

August 15. Received a letter of instruction from President Woodruff.

August 18. A short distance from our door at Tempe this morning, Mr. Dennis, a neighbor, while loading his gun accidentally shot himself dead.

Sunday, August 19. For the first time attend Sunday School and meeting in Nephi Ward with many of my children and their mothers. Am pleased to meet with and talk to them.

September 22-23. Attend quarterly Conference, met Apostle J. H. Smith, Bishop R. T. Burton and son, who unite in their counsel that I build a home and move to Mesa.

October 21. Spoke at the funeral of Henry, Talmai Pomeroy's brother, a bright young man.

November 16. For a period past have been among the farmers taking orders for fruit trees which we import from Huntsville, Alabama, in large quantities, to supply the demand here.

Sunday, December 17. Was with J. F. at Lehi the past week, to negotiate purchase of the Mortensen or Collit farm, which we bought at $2500. The previous Sunday attended Sunday School and Seventies Conference and listened to Elders John Morgan and Spry from Salt Lake. Brother Morgan related a prophecy upon his head when yet but a boy and outside the Church, every word of which he said had come to pass or was in fulfillment. Brother Morgan though in his nineteenth year taught a high school in Salt Lake, and visiting his school at its close, he asked me to make remarks, which I did prophetically, relating to his future.

December 25. Christmas and the anniversary of my first marriage in 1841. Had thought to spend the day with my first wife's children at Bishop Openshaw's but storm detained me. And being alone, Judge Hayden with his sons came to spend the evening with me.

January 12, 1889. Another anniversary of my father's birth, marriage and death; also of my sister, Esther, and

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my son, Joseph Ezekiel's birth, which I feel always to note. Still too stormy to leave home. Shipments of nursery stocks fast arriving.

February 24. In filling orders for outside people, I make many new acquaintances and thinking people led to talk upon fruit culture, politics, religion or secular affairs. Seem greatly to marvel that Mormons have advanced ideas and especially, a polygamist, as they know me to be and I feel that the Lord has a purpose in my remaining for the present in Tempe.

March 17. With J. F. who is always my associate in business, am trying to sell out in Tempe and move to Mesa or return to continue temple work in Utah but times are fast changing to our disadvantage and embarrassment, for property, that a short time since was ready sale at large price, there is now no buyer. On the offer of $3500 for my homestead here, we risked the Lehi purchase. But for my Tempe property I am now offered but $1500 while we pay ruinous interest on money, to meet obligations. J. F. feels financially blue and I feel that of disappointment and loss, I get my full share.

April 15. Am now dividing my time between Tempe, Lehi, and Mesa. Have exchanged with Brother Mortinsen, most of my apiary at Tempe for his bees at Lehi. And together we charter a car to Deming, on which he will ship bees, trees and other goods for Colonia, Juarez, while we in less quantity ship to Son-in-law David J. Wilson, at Colonia Diaz in Mexico.

June 24. Today a sad event has occurred through explosion of Brother John Lewis' steam boiler, apparently scalding to death my grandson, Frank Openshaw, and son-in-law, Alma Stephens. Both struck in the face by a terrible force of scalding steam. There is great fear for their lives and little hope for their sight should they recover.

September 1. Little has occurred since last date more

worthy of record than ministering to and comforting the poor boys so badly burned. And through faith and great care, they will recover in all but their sight, which Alma may retain in part. Their physician when asked what he thought of their condition replied that they would both be dead within two weeks, for recovery was never known to those so near skinless. I told him they would recover and live, perhaps to be useful after we were dead, which he thought impossible. I now often find frequent opportunity for conversation with and bearing my testimony to people on the outside. My friend, J. M. Cosby, often comes to talk upon the principles of our religion He is a preacher of the Christian order, recently from San Diego, California. He is an Ephraimite and honest and appears nearly convinced of the truth, but will he leave his position to accept place in the ranks of Mormon common fellowship, is the question. I have sold to him the largest portion of my apiary in exchange for a bill of over $1000 in jewelry.

October 1. Did hope to be at general semi-annual Conference, but reversed conditions will not permit. Through great care and the exercise of faith, Alma Stephens and Frank Openshaw are restored almost without a scar. In one eye Alma retains his sight but poor Frank is blind. His vision wholly destroyed, and only through the power of God can he now have hope. With his Brother Arthur he has left for Salt Lake City. In his Patriarchal blessing, I told him that in a coming day of God's power, his eyes should be opened and he become mighty in the earth, if his faith fail not.

October 9, 1889. In going to Lehi today, I found my daughter Hattie's baby had died and people gathered to its funeral. Poor girl, only ten months since the one older had died, a beautiful child of two years. And her husband, D. T. LeBaron, is now on a mission to the Southern States.

October 18. Attend territorial fair at Phoenix. Met

many of my children with their mothers. A pleasant time.

October 20. Wrote an article on fruit culture for the Tempe News

October 26. Wrote the following open letter to Governor Wolfley in reply to an attack upon Arizona Mormons, through his official report to the Secretary of the Interior, transcribed from the Arizona Gazette. Editorial heading: Brothers in harmony. What one of Tempe's citizens has to say to our dictator. Tempe, Ariz., October 26, 1889. Open letter to his excellency, Governor Lewis Wolfley:

My dear Governor:

As we should be good Republicans as well as fellow citizens, suppose we have a little whisper together on this troublesome Mormon question. Now as to Mormon morality, Governor. Is it really so much more immoral in a true sense to bring home a second wife, where all concerned are agreeable, than to keep mistresses, or follow courtizans under a cloak of falsehood and hypocrisy to scatter illegitamacy abroad to fill streets with Wharf Rats and "Gutter Snipes" as beggars and paupers and vampires upon society, to crowd prisons and asylums to be supported by tax upon honest labor? And really Governor, did you ever hear of a pauper among the Mormons? Or of a house of ill fame? A gambling hell? Or a whisky saloon? Until they were forced upon them by carpet bag, federal officers of their territory? And as to our "Christian and Moral Law," now Governor, I have read the Bible through again and again and I find that plural marriage was common in the days of Christ and His Apostles. Yet they failed by any word to admonish or reprove it and as Christ Himself was born through a polygamist parentage while nearly all the men of whom and by whom the Holy Bible was written were polygamists; and as Christ so honored plural marriage, how can we call laws Christian, inacted against it? But then, Brother Wolfley, as our government really enacted special laws against it, if

you know they are broken, why as the executive do you not see that the law is honored and the guilty punished? But talking of law, Governor, does it not appear strange that all the greatest crimes committed on earth, have been under the sanction of law? Law kept three millions of people, four hundred years in Egyptian bondage, cast Daniel to the lions, the Hebrews into the furnace, persecuted and killed all the prophets, down to Christ and by "law" He also was killed upon the Cross and all His apostles after Him were killed by "law." And then by law the Romans burned the Christians elevated upon spires, wrapt in canvas saturated with oil and pitch, as candles to illuminate their Amphitheater, while thousands were given to beasts and many thousands murdered by barbarous methods. And then to think of the rack, the pinches, grid iron and finally the stake, for the tens of thousands of martyrs by Catholicism or Papal Rome, all by "law." While the Protestant Church, as her faithful daughter tortured, burned or exiled her thousands, of whom our Pilgrim fathers were a portion; while they in turn, true to the mother spirit, burnt innocent people for witches, all by "law" and drove the Quakers and persecuted all with whom they did not agree. All good Christians and all by good Christian "law." Yes, Governor, truly did the Christ say, "I came not to bring peace but a sword," for it has shed the blood of many millions since that day, all in the name of Christianity and law. And again Brother Wolfley, in relation to disfranchising citizens for believing or teaching unpopular dogmas, was not that idea recently overruled by the United States Supreme Court? And how, my dear Governor, do the Mormons differ from other political parties, voting for their friends instead of their enemies? To me, Governor, a man would appear an idiot who would vote for his pronounced enemy. And I am quite of the opinion, Governor, that if they would conclude to vote with us it would greatly diminish that deformity, so apparent while

they vote with the Democrats, for it is generally admitted, Governor, that aside from the plural feature of their religion, they are moral, industrious and honest. And at heart they feel great veneration for the Constitution and flag of our country. And regarding their numbers in our territory, Governor, is there any constitutional law to forbid even eighty instead of eight thousand to find homes in Arizona? And suppose, Governor, that no one was allowed to become a citizen but those who were above criticism, whom everybody loved, what place or use would there then be in Arizona for you and me, Governor.

Respectfully, B. F. Johnson.

My open letter to Governor Wolfley now appears in the Arizona Gazette to create not a little sensation. Many outsiders are pleased with it. And like all others who fight the Saints and lie against the innocent, he is losing the confidence of his own party and is becoming a proverb by his enemies.

November 6. In a neighbor's house near us, I found Postmaster Skidmore today very sick. He has been to me a bitter enemy but I have made him a friend, as I always try to do by kindness.

November 17. For the last few days have been severely afflicted with bowel disorder and Mr. Skidmore kindly brings me manzanita leaves, that relieve me at once. A simple remedy well worth remembering.

November 20. Today drove to Mesa to attend funeral of Sister Charles Allen. Spoke to a large gathering.

November 22. Am asked by Professor Farmer, Banker Linington and others to join an association for the discussion of principles including plural marriage from a Bible and physical standpoint to which I consent. But their preachers have failed them. Yet I have good opportunity to discuss our principles with leading men and learn from their own lips that morality and virtue with them is known

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only in name, and they appear astonished when assured that strict chastity is the lifeline of Mormon fellowship.

December 6, 1887. Attend old folks reunion at Mesa with cheerful picnic, dance, songs, recitations, etc. A very enjoyable occasion.

December 25. Today I am too unwell to meet at Mesa or Nephi to enjoy the day with children and friends, so am at home alone to ponder the present with the past of my checkered life. This is Christmas, the forty-eighth anniversary of my marriage in Kirtland, to the wife of my youth. I was then but twenty-two years of age, but even then my experience in sickness, bereavement, poverty, persecution, imprisonment, with missionary travels, and labors had been more broad and deep than is common to a whole life. But in the fullness of my love for Melissa Bloomfield LeBaron, who then became my wife, I felt the Lord had more than paid me for all I had sacrificed or suffered for His name's sake. But since that period my experience has become broader and more deep. That was but the morning of life's real responsibilities and cares, while now is nearing the close of its day. And looking backward on life's rugged pathway, with all its infirmities and stumblings, I feel grateful to the Lord that He has kept me from worse trials that might have been. Looking around for those, who at Kirtland were with the Prophet in his early life and so few are now left and perhaps no one now lives, who earlier saw or better knew the Prophet than myself.

January 1, 1890. This is the year to which many have looked as a period for great events. To me it is the middle hour of the night of darkness before the Millennial dawn or the coming of Christ in His power. The first sixty years of the Church, just half of the period of the one hundred and twenty years that God allotted to Noah as the days of a man. Just one half of "this generation" which should not "pass away until all these things are fulfilled." So may we

not look for another sixty years in which to preach the gospel, gather the Saints, redeem the center stake of Zion, build the holy Temple, convert the Lamanites, rebuild Jerusalem and for Israel to return from the north? And at the end of another sixty years, may not the sun of righteousness arise and the Sabbath of rest have come for the earth? Many are left to marvel at the promise of the Lord to Joseph that "at eighty-five years of age, he should see His face," as recorded in the Doctrine and Covenants, sections 13, 14 and 15. But to me this is plain. The Lord was talking to him in the flesh and in his flesh it would have its fulfillment and not in spirit, for those in tabernacle cannot associate with disembodied spirits, and who shall say that Joseph with others who had already obtained their "White Robes" would not at that time come forth through the resurrection, to see the face of the Savior as was promised.

January 14. Mr. Hayden, Cosby and others frequently call to talk upon our religion, etc., and my stay here may not be wholly fruitless.

January 16. President Robison and J. H. Martineau with their wives, came and stayed over night. A pleasant occasion.

January 30. Brother James Henry Martineau and wife came for their Patriarchal Blessings. She is my niece and the mother of B. Samuel's wife. A noble woman.

February 8. Attended a birthday reunion at D. M. LeBaron's. Was too sick for enjoyment and returned home.

February 12, 1890. Ride with wife, Harriet N., to the residence of Sister Charles Christman to perform marriage between our son, Marcus L., and Clarissa Christman. **Took severe cold riding in the wind.**

February 14. Last night suffered with severe pain in my chest, attended with chills, and being alone but greatly blessed, that son, B. Farl, remained through the night to care for me.

February 19. Today learn that the Municipal Government of Salt Lake City was captured by our enemies. So changed is the present to the past in Utah! And must "Zion begin now to sit upon the ground while her gates do mourn." —Isaiah.

March 1. My heart very poor and my sales of nursery stock very slow.

March 31. Attend Stake Conference which was much enjoyed by all.

April 13. Employed others to move from Lehi, the bees sold to Mr. Cosby, and through want of care, fifty swarms were smothered. A loss to me of $200.

May 30. Since last date have attended meetings in the different wards. Also the funeral of Daughter Emma Geneve's only child, a sweet baby girl of nearly two years. This life must have its shadows, and mine is not all sunshine. I am alone or with Alice only, as housekeeper and companion. Sarah Jane is mostly with our daughters. But my children are all thoughtful and kind. My business efforts in sales of imported trees, has proved disappointing. But my acquaintance with outside people appears to increase. At Phoenix recently the presidency of the Beekeepers' Association, an important corporation of business men and capital, was thrust upon me almost without my consent.

Through Mr. Cosby I have become acquainted with his friend, George W. Ingram, a brother preacher, a young man of 23 years, educated for the ministry and sent by the mission board of the Christian Church with liberal salary as a missionary president in charge of all the branches and interests of that church both in New Mexico and Arizona with headquarters at Phoenix. Mr. Cosby, who has charge of a branch of same church at Tempe, and who for a time has been investigating the claims of Mormonism, has introduced the subject to Mr. Ingram and he is now giving it his earnest attention, and I believe is becoming convinced

of its truth. To me he appears an Israelite indeed "without guile."

June 10. Another crusade by the Republican party is now being organized against the Mormons of Arizona, and the *Arizona Republican*, edited by one Gill, a man who in appearance and writings resembles Tom Sharp of the *Warsaw Signal*, so well remembered by veterans of 1843-44. His hobby is polygamy and the terrible crimes of the Mormon Church, and their purpose is imprisonment of many, and disfranchisement of the whole people. He has portrayed me as a Mormon horror with a dozen wives, a hundred children living within the broad light of Christian civilization, and in my reply to his "Mormonism as an Issue" I have analyzed his "Christian civilization" and compared its fruits with that of the Mormon Church. Elder Ingram has read my reply and copied it for the press. And as it will be in manuscript or pamphlet form it may here be copied in "Life Review" if deemed of sufficient worth.

June 12. This morning Mr. Cosby came to say that his friend Elder Ingram is ready for baptism and that he wishes to accompany him, and I appoint Saturday evening, with approbation of the Presidency, to attend to the ordinance.

June 14. With my friends, Cosby and Ingram, attend the Corporate Beekeepers Association in Phoenix City hall. Forwarded orders to St. Louis for carloads of company supplies, and telegraphed to President Harrison at Washington, D. C., the concurrence of our corporation in Maricopa County. Return home and at evening, repair with candidates to the river attended by sons, J. F., B. M., T. Pomeroy, and others where I baptized Elders Cosby and Ingram, also a young son of Brother Cosby. Appointed an evening meeting at my house for their confirmation, at which we enjoyed a social gathering of kindred and friends.

Sunday, June 15. With Brothers Cosby and Ingram attended meeting at Mesa, at which both spoke. After

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meeting attended ice cream festival at the house of my wife, Sarah M.

June 18. As son, Brigham M., is called to the Southern States Mission, and is arranging to start, his mother, with most of our children and other friends come to spend the evening with me. My reply to the *Republican's* "Mormonism as an Issue" has not yet appeared in its columns. I have read the manuscript to Professor Farmer and others of cultured and liberal minds, and all agree that it should be published in the *Gazette* or in pamphlet or both. So conclude to send the manuscript by Brigham M., to be returned from Salt Lake in pamphlet form.

June 20. At Mesa, sat with wife, S. Melissa, and our children for photo groups. In the evening met at wife Harriet's with children and kindred, and gave Brig. M. blessing special to his mission.

June 21. Am just returned from the home left desolate by son, Brigham M., and family, now on their way to Salt Lake. He will be absent for years and as I am now past man's allotted age, I may see him never again in the flesh. Am mostly alone, and lonely thoughts make my eyes wet but I rejoice in his going, and can plainly foresee the good and faithful work he will do, and am grateful to the Lord for so true and noble a son as he has ever been.

July 2 and 3. With Brother's Ingram and Cosby attend Stake Conference at Mesa, with ice cream social at Sister Ellsworth's.

July 4. Am on program for general celebration as orator. Wrote and read remarks which Brother Ingram terms a "Spread Eagle Speech," manuscript of which will be perserved for inspection and if of worth may be copied here.

July 5, 1890. In priesthood meeting today, move the ordination of Brothers Cosby and Ingram to the office of Elders, which was conferred upon them.

July 19. In Beekeepers' meeting today, arrange to ship

a number of carloads of honey to Chicago, St. Louis and other eastern cities. Brother Ingram who is now the company secretary, will accompany one car to Chicago, loaded by my sons and Brother Cosby's, to dispose of honey, look for fruit market and visit his parents at Valpariso, Indiana.

July 24. Pioneer day. Health and influences are such that I remain at home and alone. Perhaps a needed experience that life's lesson may be the more complete.

July 27. My reply to the Republicans: "Mormonism as an Issue" comes out at last in the *Republican* and is being read by priest and people but in place of argument and proof in reply, it has raked up all the hear-say crimes and horrors of Mormon history through sixty years, and poured them all upon my devoted head, and then calls for the strong arm of the law to take into its iron clutch the criminal wretch that I am made out to be. To which I sought to make suitable reply. The manuscript which was not published, I will here subjoin to be examined on its merit.

July 28. This is the seventy-second anniversary of my birth. I was last night alone and too unwell for sleep, but at the approach of day fell into a deep slumber, from which I was aroused by mixed strains of vocal and instrumental music at my window. On looking out I saw a small multitude of my children and friends who had come in carriages to give me a loving surprise, which they did in very deed. I was soon whirling away toward Mesa to meet a gathering at son, J. F.'s, of over two hundred of family, kindred and friends. A sumptuous repast was prepared for all, with festivities in ice cream and fruit in great variety and abundance. And the suggestion to provide "Pa" with a birthday purse resulted in my finding one of good size and well filled, contributed by children, grandchildren, and friends. The whole company then came together and were photographed in groups. Returned to Tempe to remain a

hermit until I can sell my home here, to build in Mesa or go elsewhere.

August 4. Vaughn Guthrie came to ask my consent to his marriage to my daughter Winifred; to which I have made strong objection and my talk to him of his past life was very severe. He does not justify his part, but pleads a resolve for better life, through which my feelings soften and I leave them to their own course and its responsibilities.

August 17. Am not now alone. Sarah Jane has returned to assume the cares of home, to inspire a hope that to me it may become one of greater cheerfulness.

August 18. Brother Ingram has just returned from Chicago. Am more glad to see him as it relieves a business anxiety. My sons, with him, appear in favor of organizing a company, for the greater propogation and shipments of fruits, and for the procuring of a flour mill, etc. I feel to stand apart from their plan and give myself more to duties of my calling and to my manuscript, "Life Review, etc.

October 27. From various causes have of late neglected to write. Had hoped to make sale of Tempe property ere this, to build at Mesa or return to St. George to continue temple labors, but owing to great decrease in value of real estate and the heavy interests on our liabilities and being no longer able to endure hard labor, I feel a degree of business discouragement. But I am not now alone and home life is more cheerful. However, while one cloud is passing from our sky another may be rising to dim its sunshine. Three of my dear children are now about to emigrate to Mexico, B. Julius and Sariah Agnes with their families are going, while Winnie is to marry Vaughn Guthrie and accompany them. So far away that I may see them not again, and my heart feels desolate.

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CHAPTER SIXTEEN

EXILE IN MEXICO

December 7. Accompanied by Sarah Jane, our daughter, Jennie, and children drove to Nephi to attend ward Conference. President Hakes asked me to occupy the time. He said most of the ward were of my family, that I was becoming aged and the veterans were passing away, and the younger should listen to them while they might, that the faithful were still in peril, and it was not known what changes a day might bring forth. I spoke upon the family of God, of its order and of His love for His children and of the love and forebearance He expected of us toward each other. After meeting, President Hakes told me privately that it was the design of our enemies to re-indict all who had ever married plurally, and that it was deemed best for me with President Robison and others, at once to leave for Mexico or elsewhere, to avoid arrest. This to me came unexpectedly and as I had lived within the law, it appeared unreasonable, but yet as my first or legal wife had died, and the others were not regarded as legal, I must remarry one of them under the law or be imprisoned for unlawful cohabitation, and as I will not outrage my own sense of honor in a choice between them, I must again and at once, exile myself from them all. My eldest daughter whom I had not seen for years had just arrived with her husband and children from St. Johns, and Bishop Openshaw had just returned from a long absence in Utah. But I have now not a moment to stay, and to them, as to all others of wives, children, and friends I could only wave a good-bye, with a "God bless you all," and hasten to Mesa to confer with President Robison and my sons in regard to a hurried preparation for our departure

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The same night, being wholly without money and in want of clothing, etc., for personal comfort, my sons, B. Farland and James F., soon procured sufficient to pay railroad fare to Deming, with a few dollars for further use. At the Co-op, I selected by lamplight, such clothing as could be found suited to my comfort, and then away to Tempe where Sarah Jane, Alice and Sister Cosby did what they could to prepare my clothing, bedding, etc., while I hastily arranged papers and business, preparatory to taking the 5 o'clock morning train. Brother Cosby was present to kindly assist me so far as was in his power. At four o'clock President Robison and Bishop Oscar Stuart arrived in company with James F., who came to see us off and with feelings known only to these of similar age, circumstances, and conditions of health, I again, in the winter season, bade adieu to a home of comfort and dear ones, to take my chance and find as best I could a place for shelter and safety, outside of my native land.

Five o'clock is past with last adieus to all, and we are whirling away. Daylight finds us at Maricopa station, where in a cold, bleak wind, we are detained five hours without fire, in an open, cheerless room. When on board the train, I realized I had contracted a fearful cold, creating great anxiety and distress, the same condition from which my elder brother had recently died, which I felt without immediate relief must be the result with me. President Robison in his alarm for my condition, although sick himself, ministered to me, and such was the sympathy of railroad officials present that at Wilcox the train was detained, if possible to obtain for me medical aid. Late that night Bishop Stewart went for a physician, and soon returned with medicines and necessary instructions and by the blesings of the Lord, I was at once relieved from an illness that seemed fast hurrying me to the grave but I am still very weak and generally unstrung.

December 9. Arrive at Deming where we are met by my nephew, William Derby Johnson, Jr., Bishop at Diaz, awaiting a telegram from John W. Young which soon arrived calling him at once to New York to assist him in arranging for construction of the Mexican northern railroad from Deming, to pass our settlements on to the coast. He kindly arranged passage for us to Diaz with his brother, Abia. He left the same day, while we, owing to snow storm with severe cold wind, remained until the following day.

December 10. At noon with President Robison, Stewart and driver set out for Diaz over one hundred miles south, crowded in small carriage with snow, mud, and cold, piercing winds.

December 11. Stormed all night and all compelled to remain within the carriage to rest or sleep as might be possible and being still afflicted with pain, to me it was a night of great discomfort.

December 12. Am still sick but with pleasant company and kindness from all; conditions might be worse.

December 13. Today met son-in-law, D. J. Wilson, on his way to Deming. Weather more fair. Roads are terrible but my health is improving.

Sunday, December 14. Reached Diaz at evening. Call to see daughter, Julia D. Wilson, and found her with young babe. Went to the Bishop's where I met his father, my younger brother, William D., and was kindly welcomed by him and his son's family but am greatly worn by exposure, sickness and fatigue, and feel sensibly the great change in altitude and climate.

December 25. Still remain at the Bishop's and room with my brother. Have enjoyed pleasant visits with Apostle Teasdale, who has charge of the Mexican settlements or mission, and I feel quite inclined to arrange for a home in this land and with my brother, William D., find a place of

gathering for such of our families and his as may desire to come.

December 28. Spoke from the standpoint of "Proving ourselves the sons of Abraham by following him in the law of obedience and self-sacrifice."

December 30. Called with Brother William to administer to Apostle Teasdale and one of his children who is sick.

January 1. Attend fast meeting and spend afternoon with Daughter Julia and family. This is the great prophetic year and what is to transpire to fill expectations of the Saints? Who shall tell?

January 2. With Brother William D., have counseled with Apostle Teasdale regarding the purchase of land for a settlement at what is called the Espier, sixteen miles from Diaz toward Deming. He asks us to visit the Reservoir site and look over the land lying between it and Diaz, some five or six thousand acres which now being for sale, he wishes us to buy if it would please us.

January 6. With Brothers Joseph James, D. J. Wilson and Elisha Pomeroy, we visit the reservoir and over the land referred to by Apostle Teasdale. It is a tract of over five thousand acres, lying below the Reservoir and adjoining Diaz on the west. Much of it is choice land and we think it cheap at price named by the owner.

January 9. Quite a snow last night. Received many letters among which was a remittance from my son, Frank Carlton, a gratuity towards my expenses. Spend the evening with President Robison, Bishop Stewart, Brothers Spillsbury, Don M. and others to consult upon our situation and as to best method for getting our families here. But I begin to fear that neither of my wives are willing to come as they remain silent upon the subject.

Sunday, January 11. Today at meeting, Apostle Teasdale drew an arm kindly around me with request that here-

after in public meetings I occupy the seat next to him. It is becoming a time of fearful sickness. Many cases of smallpox are now in La Assensione but three miles distant, of which a number of our people there have died, and already it has developed in one family near the center of Diaz, while diphtheria is fast spreading among the people. With Apostle Teasdale I am much in counsel, and ministration to the sick.

Sunday, January 18. In forenoon, at Brother Galbraith's with Apostle Teasdale and others to meet the administrator and other Mexican officials with whom we have lengthy interview and learn much of their customs, laws, and of their feelings of friendship towards the Mormon people. After dinner with them, at a meeting, they being present, I spoke of the object and purpose of our being in Mexico, in its relation to our religion and to the Mexican people.

January 19. Spend afternoon at Apostle Teasdale's. Gave Sister Teasdale her patriarchal blessing and am made welcome to their home. She is a noble woman. God bless her.

January 20. Return to my room from ministering to the sick and find President Hakes from Mesa with letters to say that control of Mesa irrigation canal has been given to an outside corporation; that many were dissatisfied and would leave for Mexico if the Mexican Northern railroad construction proved a reality. We are looking for the Presidency, who have been expected for some days.

January 22. Was called today to assist Surgeon Booth in cutting loose the tongue of the seven-year-old daughter of Sister George Barber whose husband had recently died. The cutting, though difficult, was effected under chloroform. She sank, apparantly dead, but through ministration she soon revived.

January 25. The Bishop has returned to Deming. John W. Young is expected soon and arrangements for a speedy

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construction of the Mexican Northern Railroad is reported a certainty, and we are hopeful for profitable employment and stirring times. I call at Sister Barber's to learn the welfare of her child and she kindly offers me two garden lots just suited to the nursery stock I have ordered and am now expecting from home, which I gladly accept.

January 30. Have written many letters home, a number to Wife Sarah Jane. I am beginning to feel soured by her neglect to write, while I learn from others that she will not leave the Tempe home to come to me, nor permit it to be sold. This news nearly takes away my breath, and my heart is sad and sore while here alone, homeless and in poor health.

February 4. Apostle Teasdale has asked President Hakes, Bishop Pomeroy and D. M. LeBaron to visit with me the Diaz Reservoir to examine the prospect of feasibility for its construction and general utility. We found all apparently good, with the possibility for water storages great, while much of the land, which with my brother, I am arranging to purchase is under its shed. Return home to find many letters. One from Bishop Derby Johnson to encourage hope in railroad matters, one from son, Brigham M., giving interesting account of his mission labors in the Southern States. While from Brother Cosby and from Alice at home I get notes only of disappointment to my hopes of companionship and a home in Mexico.

February 6. Apostle Thatcher arrives. Attend meeting, and hear from both him and Apostle Teasdale.

February 9. Called from bed last night to minister to children with diphtheria of which there are many. Have apparently taken the grippe. My room is open and without fire. Weather cold with snow. My brother too is sick and we are widowers indeed.

February 12. Am again with Apostle Teasdale to minister to the sick. Spend evening at Sister Barber's who has two children with typhoid fever.

February 13. Called to speak at funeral of the little son of Domer Adams. She is the foster daughter of Bishop Johnson.

February 14. Am not yet recovered from the grippe and though improving am unable to work, so employ help to prepare ground at Sister Barber's for coming nursery stock and being often there am much with the sick children who with their mother seem pleased at my coming and as I feel sick, homeless and lonely, with apparently no hope for companionship of those "Given to be with me," I find a degree of happiness in the kind sympathy and homelike welcome of both the children and their mother.

February 22. The Bishop has come in from Deming where he is in charge of the J. W. Young railroad matters. All appear interested. Many are looking for contracts or preparing to labor on its construction and everybody is hopeful of great improvement in conditions of the country in general and of Diaz in particular. My double son-in-law and nephew, Don M. LeBaron, has joined me in obtaining from Brother James choice land for large market gardens. I have paid $50 for use of water and am sending to Deming for potatoes, with other seed for planting, and to bring back trees, cuttings and seeds ordered from Mesa. My health is poor, not wholly recovered from the grippe. Yet my stay at the Bishop's must soon terminate. At no period of my life did I feel the want of a home with its comforts, as at present. A number have died from smallpox which is spreading, as also the diphtheria. The former we dare not visit through fear for others, but we are much with the latter whose number is great.

cf. p. 264, 314, 316, 322, 300,

February 24. With Apostle Teasdale spend afternoon with the Bishop, his counselors, their families and others, a pleasant social occasion. Sister Barber has kindly invited

Don M. and myself for the present to take board with her and I feel it is of the Lord, to supply my present need for a home.

February 26. A number of persons exposed to smallpox now have incipient disease and send for Apostle Teasdale to administer to them. He came to council with me and for sake of others who would be exposed, we feel it not wise to visit them until our duty is made more plain. So we retired to a private room and together call upon the Lord to show more plainly our path of duty. We asked Him that the terrible disease might be stayed, and its power be broken among the people, which it at once was, and from that hour no case of smallpox was developed among the Saints at Diaz.

Had severe chill with pleurisy pain and hard cough through the night, most of which my Brother William spent in kindly caring for me.

March 4. Don M. has come from Deming with nursery stock, etc., but I am too sick to give it my care. The grippe still holds me in its clutch.

March 12. Slowly improving in health. Spend afternoon at Apostle Teasdale's. Gave patriarchal blessings to his children.

March 16. Oversee the putting out of ten thousand grape cuttings. By letter from my daughter, Cassie, I learn that my son, J. F., is now on the way coming to me.

March 21. Son J. F. arrived yesterday. Accompany him to La Assension on custom business. We had a hope of profitable arrangements with railroad company, but its seems not so favorable or certain as was hoped, although many are now at work on grading contracts.

March 22. After meeting with Apostle Teasdale, minister to many sick with diphtheria and typhoid. Spend the evening with Daughter Julia, whose little boy, a namesake, is very low with a spinal affliction.

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March 23. Close purchase of land grant in favor of Brother William D., Don M., myself and others.

April 3. Submit to surgical treatment of old infirmities by Dr. Booth. Feel prostrate and low in spirit.

April 6. J. C. Graham of Provo called to see me and with my son, J. F., left for Deming.

April 14. J. F. returned a few days since and starts again for Deming. Thinks of taking railroad contract but J. W. Young does not come and no money is yet in sight.

April 17. My son, Benjamin J., and wife, Jane, comes from Juarez to see me, and today the room I have occupied with my brother at the Bishop's was discovered on fire and most of my clothing together with that of his sons, Abia and Byron, was burned. My best clothing is destroyed and I severely feel the loss.

April 23. J. F. and Don M. are both returned from Deming. I now occupy room at my daughter, Julia's, but Sister Barber kindly invites me to remain as boarder with her which I conclude to do for the present.

April 26. My old-time friend, Patriarch Henry Lunt, came to see and take dinner with me.

April 28. This is birth anniversary of my brother, J. E., that dear companion of my childhood, who accompanied me to Arizona and died the ensuing fall. So strange that with my frail tenure upon life I should remain after he is worn out and gone to his rest.

May 5. For past year or two, there has been but little rain in Mexico. The cattle range is dry. Our market garden is about dead for want of water and returns for our investment in labor and means look blue indeed.

May 19. Health still poor I am much among the sick and have given many patriarchal blessings. Have a comfortable room at Daughter Julia's.

May 22. Remain at Sister Barber's while she accompanied Don M. to Deming, but am quite unwell.

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May 24. Sister Barber's children have diphtheria. Mabel very sick. Have many chores with milking to do and am overtaxed with care for the sick.

May 27. Glad to see J. F. just arrived from Deming. Am worn out with labor and care for the sick and he will take my place.

May 28. The sick no better. Am sick myself so leave them to J. F.'s care. Railroad matters seem disappointing. Money long promised does not come in sight and Son J. F. will soon leave for home, at least for a season.

May 30. Feel a little improved. J. F. has gone. Am again alone with the sick but some are better. Am looking for Sister Barber's return with Don M. He will bring Ann and children who had arrived by rail at Deming.

May 31. Sister Barber, Don M., and Ann with her children, already with diphtheria, came last night.

June 1. Give patriarchal blessings to a small flock of the "Mothers in Israel," a pleasant day's experience.

June 6. About 2 o'clock today the whole town is shocked. Its very breath taken away, by the astounding news that Brother Mortensen, first counselor to the Bishop, had committed suicide by hanging. Everyone feels paralyzed with grief and horror, and I am reminded that in ministering to him on Fast Day, I felt restrained and dissatisfied with the words spoken upon his head.

June 7. Speak at Brother Mortensen's funeral, a sad occasion. And try to help in caring for daughter Ann's and Sister Barber's children. All of Ann's are now down with diphtheria and Sister Barber's are not yet recovered.

June 15. Learn by letter from J. F. that Brother J. M. Cosby, accompanied by my wife, Susan, with daughters, Lillian and Vilate, are on their way to Mexico. Wife Susan and daughter are to visit Winnie and others at Juarez, and Vilate comes to her husband, Don M., here. The sick are slowly improving.

June 16. It is Mabel's birthday. Give her a patriarchal blessing. My nephew, Nephi Johnson, comes from Juarez to see me. From him I obtain genealogy of the Johnsons, used in the St. George Temple, and procured by him at great expense. He is one of the noble of our tribe.

June 17. Ann is now down with diphtheria, as are all her children. The house is full of sickness, with great discomfort, but Sister Barber is kind and does all she can to make it pleasant for all.

June 18. J. F. arrives from Mesa. Ann still bad with diphtheria. My secretary and things are at Deming but am undecided as to my remaining here with the great drought. Prospects here do not appear bright for the future.

June 19. J. F. and Don M. leave for Deming. Am still caring for the sick, awaiting events to decide as to my remaining here. The railroad construction that did appear so hopeful for general benefit appears now more doubtful. Money long promised to pay construction labor, does not come. The sick are improving.

June 28. Minister to and care for many sick and in Brother Wilson's absence look after his apiary. With Don M. he returned today, bringing my secretary, bedding, etc., the best of which had been stolen. My daughter Julia's ten children, Ann and her six children with Sister Barber's six children have all passed through the diphtheria to convalescence, attended by the especial blessing and healing power of God. Vaughn Guthrie, with Lillian and her mother have passed on to Juarez.

June 30. Owing to the hopeless prospect for safety and peace in Arizona, and the more hopeful business appearance in Mexico, especially as relates to railroad contracts, and promises of payment by J. W. Young and others. I had concluded permanently to remain in Mexico, and permitted my property, both in Tempe and Mesa to be sold at a great sacrifice, for means to invest in lands near Diaz, as also to

starting a nursery, apiary, etc., to prepare for permanent residence and business here. But my wives do not wish to come to Mexico, and to enjoy the comfort and sympathies of a home I would be compelled to look elsewhere, which the "manifesto" does not permit. I find further that all my arrangements and business investments are proving a failure. Our nursery and gardens with hundreds of dollars in stock, seeds and hired help, with fifty dollars cash paid for use of water, have through the great drought, and neglect by so much sickness, become an entire loss. While all promises of payment for work on railroad contracts continue only a "hope deferred," and many of the brethren who like Son J. F. have been employed by the company can get nothing in payment. From continued drought nearly all crops are a failure, and starving herds upon the range can furnish no milk, butter or beef for families. The outlook for our people in Mexico appears gloomy indeed. Son J. F., discouraged in hopes of profitable railroad employment or of pay for what is now his due, has returned home after much loss, both of time and means. Don M., having so far lost his season's work, after buying here a home for my daughters, Ann and Vilate, is in Deming, with my son, Frank Carlton, seeking to establish there a business trade in fruit, etc., while I remain in Diaz to ponder present conditions, and to study the future as to what I should do, or where I may go. The cold winds of this altitude and climate are not suited to my health and to return to Arizona to those who refused to follow me when in exile for their own sakes, is not agreeable to my feelings or suited to my pride, but my feet must follow the path of duty when known, lead wherever it may.

July 28. This is another birth anniversary. I am seventy-three years of age, one year older than was my father at his death. And for the Gospel's sake, am again alone and homeless in a foreign land. Yet even here in Mexico, I have found kind friends who would willingly share with me the

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comforts of their home, and who with my daughters are now preparing to honor this occasion through a reunion of our kindred and friends here.

July 29. On returning last evening to my room at Brother Wilson's, I found the house filled with sisters, and an overflow gathering of brethren on the outside. A table nearly thirty feet in length was soon spread and loaded with luxuries so kindly provided, to serve the occasion. The table was four times surrounded to its full by kind hearts and cheerful faces, and under the influence of joyful words with sweet music, songs, recitations and dancing, the hour of midnight came too soon, when with "adieus" and a mutual "God bless you," I was left to ponder the three years, I had already borrowed from Father Time.

August 15. Received letter from J. F. to say he had learned that it was the mind of the Presidency of the Stake, and also of my children, that I should return to Mesa the coming fall. This counsel to me is unexpected and unsuited to my present feelings but as Son J. Carlton will soon be here to visit at Juarez I may conclude to accompany him on his return to Mesa. My health has somewhat improved of late, and I feel that I should decide as to my place of residence and proceed to finish the manuscript, "Life Review." My children here with kind friends earnestly invite me to stay, but the cold winds do not encourage my hopes of health in remaining.

August 25. For two years past, with the present season so far, it has been a continuous drought. Very little is raised for bread, while cattle upon the range are starving, and on Sunday, 23, in the congregation, it was suggested that we ask the Lord to send rain. Being called to make the closing prayer, with a feeling of assurance, that he would, I asked the Lord to send rain, to make the earth and its perishing cattle glad, that His saints might have cause to rejoice in His mercy and blessing. Clouds soon overspread

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the sky, and rain is still coming in abundance. Apostle Teasdale has asked me to attend with him the quarterly Conference and dedication of the meeting house at Juarez on September 5 which I desire to do.

September 1. The rains continue and the country appears flooded. It is the day appointed to start for Juarez. Apostle Teasdale with family, Brother Wilson and family and myself and Sister Barber start about noon and at La Assension, only four miles from Diaz, we found it still dry in appearance—there had been rain only at Diaz. Camping at night we learned that a sack of Sister Barber's valuable clothing was lost from the wagon.

September 2. Apostle Teasdale leaves us to breakfast at Carrolitus while Brother Wilson on horseback returns ten miles to look in vain for the lost clothing. So getting behind, we arrive late at Dublan. I was gladly received by my daughter, Agnes Stephens, whose husband I had employed, to buy flour for Sister Barber at the Juarez mill, to load wagon on our return.

September 4. At Juarez, B. Julius and family are glad to see us and do all possible for our comfort. We call at Vaughn Guthrie's. Daughter Winnifred is joyful to see me. Her mother and sister, Lillian, are now with her.

September 5. At Conference the house is crowded and speakers seem filled with life and light, and I am happy with so many of my children, kindred and old friends.

Sunday, September 6. Another spirited meeting. Feel well occupying a portion of the time.

September 7. At Relief Society Conference, I was asked to talk to the sisters, which I did with pleasure. With kindred and friends, took dinner at Brother J. H. Martineau's. Blessed Winnifred's baby, ministered to and blessed "Aunt Susan," my eldest brother's widow, now aged and infirm, and all present appeared to feel it a pleasant occasion. A general evening reunion from all the wards met at the hall,

which was yesterday dedicated, to join in dance and other exercises for social pleasure, in which I took part with a full share of happiness.

September 8. Have had a pleasant stay at Juarez. B. Julius with his wives and children have done much to make happiness, especially darling granddaughter, Dolly Bell, who with innocent endearment has clung to me as my shadow. So in regrets at parting and calling at Winnifred's, we stay to dinner and our company already having left, we are behind. Being loaded with flour, we cannot overtake Apostle Teasdale, with whom we were to spend the evening at Bishop Farr's of Dublan. Darkness setting in, with wind and rain, we lost our road and were compelled to shift as best we could for the night. But early morning found us at Alma Stephen's' where my daughter had breakfast waiting us. We drove thirty miles to camp.

September 10. A pleasant drive today in our own good company, returns us to Diaz with a feeling that our visit to Juarez has been fruitful in pleasure and profit.

September 17. On our return from Juarez, I invited Sister Barber to accompany me to Deming for fresh fruits which I had asked Son J. F. to ship from Mesa, and so accompanied by Daughter Ann and children going to her husband, we are now camped at the Espier, sixteen miles on our way.

September 20. Arrived last night at Deming to find warm welcome for all by Daughter Harriet, her husband, D. T. LeBaron, and Don M. LeBaron, his brother, whose family came with us. Visit my nephew, Bishop W. Derby Johnson, Jr., still with his family and in charge of John W. Young's railroad interests which to all but themselves appears hopeless.

September 21. While Sister Barber cares for and is preserving fruits, I visit with children and friends.

September 23. Pack wagon with fruit and goods bought

by Sister Barber and start on return to Diaz. Overtook company at night. Brother Joseph Bentley, an acquaintance, just from Utah, kindly took care of our animals and provided for our comfort.

September 30. Find all well at Diaz.

November 19. Since last date, I have been quite unwell, suffering from old infirmity. Yet have attended to all duties of ministering and blessing and while feeling quite unwell, I am with Sister Barber, Brother Wilson and others starting again to attend Conference at Juarez. Camped at Carrolitus with my brother, William, and his children who accompany us.

November 21. Arrived last night at B. Julius'. Am too unwell to attend meeting.

November 22. Attend Sunday School union in forenoon and Conference in afternoon. Speak at both with good liberty but an not able to attend Relief Society and other meetings. Give patriarchal blessings to B. J.'s wife, Isabelle, and her four children.

November 24. Start on return. Almost too sick to travel. Drive late and suffer much from weakness and infirmity.

November 25. Arrive at my room in Diaz in great want of rest. Find letters from J. F. and others urging my return to Mesa, which I may do as soon as health and conditions will permit.

December 2. Weary from sealing many blessings through the day, and being alone, the thoughts of soon leaving my children, kindred and kind friends here, inspired a degree of sadness, while outside the cold winds were blowing fiercely. All at once, in came Apostle Teasdale with his family, my brother, William, with his family, the Bishop and his brother with their families, with many other kindred and friends, all as a great flock designed as a surprise, and a surprise it was in reality, got up in view

of my expected leaving of Diaz, as a kind and loving send-off. All came supplied with convival cheer and some with parting souvenirs, and I was soon shaken out of my moody self through the inspiration of heartfelt greetings, while in feasting, music, recitations, dancing, speaking and songs, the big hours were all gone, and the little ones were growing bigger. With full hearts and a "God bless you" from each, all returned to their homes, leaving me to ponder the kind words of Apostle Teasdale, of the Bishop, of Sister Teasdale and others, loving words spoken for my comfort, which I would not repeat, but my eyes were not dry while listening to them. Sister Barber, who did much to make it a happy occasion, has a young daughter very sick with typhoid fever and I cannot leave little Myrtie until she is convalescent.

December 7. It is a year today since leaving home at Tempe and I did propose today to start on my return, but Myrtie is still very sick and many are now coming, anxious to obtain their blessings, in which I still minister, and help care for the sick.

December 8. Took dinner at brother William Derby's today, a family gathering. Gave Bishop W. D., Jr., and his brother, Bishop W. D. Johnson, Jr., their patriarchal blessings.

December 12. Myrtie is very low, has been getting worse for some days, while my things are packed to start with Brother Wilson. I must let him go without me, for I cannot leave in such affliction, those who were so kind to me. Dr. George Booth, eminent as physician and surgeon, is now with me in caring for the sick, and wishes to accompany me to Arizona. He is a native of India, and so different in his customs to Americans, that by the people he is left coldly alone. He held a high position as surgeon in the English army and made great sacrifice in receiving the Gospel. I gave him friendly counsels, by which he is being

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governed, and the hearts of the people are turning toward him. He was called at great loss to him from a good home and practice, by John W. Young to be surgeon-physician in his railroad scheme. I have received his medical advice and feel my health is improving.

December 14. It is now a year since my arrival at Diaz and while with Daughter Ann's sick children today, word is brought that Myrtie is dying. Hastening back and ministering to her, she at once revived, and it was promised she should live, and would now get well.

December 20. Myrtie is much improved, but I am nearly worn out, yet shall leave as soon as a start can be arranged. Ann and children, although it is stormy, leave for Deming to await my coming, hoping to accompany me to Mesa.

December 24. Ready to start, but with heavy snow and piercing winds, and tomorrow being Christmas, we conclude to devote the day to loved ones here. Spend the evening with Sister Barber and children. All are sorrowful that I must leave them, especially Myrtie, who is ten years of age and still very sick, begs me not to go, and little "Hoodie" or Bernard, not old enough to realize that I could leave him, has been the brightness of my stay here. With the other children he has diverted from my lonely hours many unhappy thoughts and they have become through mutual affection, as though they were really my own.

Christmas. Spend the day at Daughter Julia's with their children and others, and with friends who call to see me, with a dance for the young folks in the evening. Storm continues.

CHAPTER SEVENTEEN

RETURN TO ARIZONA

December 28, 1891. Am now starting for Mesa. I have been over one year in Mexico, and new faces have become endeared to me, while some so earnestly wish me to stay that I leave with regret. Dr. Booth goes with me, and Mabel Barber with granddaughter, Centennia Wilson, accompany us to Deming, where we arrive after a severe cold time, to find Daughter Ann and children waiting to accompany us. We had designed to leave by the evening train but by telegram from J. F. am requested to await the next day's arrival of Bishop William Derby, Jr., who with his family were then at Mesa on a visit and would bring letter. It came the day following and suggested that owing to lateness of the season, that I remain in Mexico to look after whatever we may have of interest there, and to still care for the sick. This I was at first strongly tempted to do, but as I had taken public and private leave of all and was now over one hundred miles on my way with so little left of money, and little of value to return to, my dignity and pride seemed at stake. Though urged with tears and clinging entreaty by Mabel, who had become to me as a daughter, with others who were anxious for my stay, I still held to my purpose to return to Mesa, and with Dr. Booth, Ann and children, took train for Maricopa and arrived the following morning to take the 11 o'clock train for Tempe, where we were surprised to find my daughter's bedding retained for over thirty dollars, unjustly claimed as due for her children's fare. Poor Ann, without money, is nearly wild with trouble and chagrin and this seems almost too much, added to all her tribulations of hardships and sickness in Mexico, where she left home and household goods with her hus-

band in Deming, to find with kindred at Mesa a place of less peril and want. Her baggage is soon relieved, carriages are waiting, and after dinner at Daughter S. Melissa's, with her mother and others of the family, we were soon at Son J. F.'s at Mesa where a nice room was prepared to welcome me.

January 3, 1892. With J. F. ride to Nephi to attend meeting.

January 4. Spend the day with President Robison and others. Leaving off an under garment in view of less altitude and warmer climate, took severe cold, followed by heavy chill and high fever attended by deep, hard cough and kidney trouble, the worst form of the grippe.

February 29. For eight weeks have been confined to my bed. Apparently nigh to death, and at present am weak, with little vitality to rally against this fearful cough and pain in my chest, with sinking spells and weakness generally. My children have given me kindest attention and have carefully supplied my wants. In their solicitude and love I have great consolation, yet there is in the heart, yearnings that the love and companionship of children cannot fully supply. I returned from Mexico animated by a hope that the mothers of my children would be pleased to see me and meet me in kindness, but nothing appears more certain than the unexpected. Sixty days with lonely nights in sickness I have waited, in hope for the coming of those I so much wished to see, have listened for the foot fall and watched the open door, yet no wife has come in affection to look after my welfare or to minister to my wants. Such can never be my feelings toward the dear mothers of my children, for no matter the distance or the sacrifice, were they in sickness, tribulation, or real want, my feet would hasten to minister to them, comfort and bless them. I do not write this in feeling of reproach, for I am not without fault, but that our children, in a coming time may comprehend in a degree the great love I ever cherished for their mothers.

Thus far through my sickness I have occupied a nicely finished room at Son J. F.'s, and both he and Ida, his wife, have been untiring in their efforts for my comfort and restoration, while my daughters, Melissa A., Delcena, Geneva, and others have lovingly sought to aid them. From Mexico I have letters telling of continued sickness and bereavement. Three others of Sister Barber's children had sickened with the same virulent fever, and her little and only boy, the darling "Hoodie," has died, while little Nellie appeared nigh to death, and Myrtie so long sick was still confined to her bed. In all of which I feel sorrowful, as the children were by their love endeared to me, and their mother through so many acts of kind hospitality seems to me more than a common friend. Nearly one year I was with them. I came a stranger, aged, homeless and out of health, and while ignored by those given to be with me, by Sister Barber and her children I was kindly welcomed to their home and its comforts, and in their companionship I could in a degree forget the indifference of those for whose sake I had become an exile from my country and home. Did health and other conditions permit I would soon return to Mexico to those who would be glad at my coming. But duty, health, and other conditions now forbid. For years my "Life Review" has been deferred, while age is creeping on. This is a duty I owe to my children and should no longer neglect.

March 24. Nearly three months I have been confined to my bed and being unable to attend Conference, the Sacrament, of which I have long been deprived, was brought to me, and I feel in a degree, renewed in spirit. My eldest daughter, Melissa A., has come to stay with me and care for me, as Ida is worn out and now sick herself.

Sunday, March 27. Feel quite improved and today with

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my daughters, Melissa and Delcena Babbitt, ride to Nephi where for a time I spoke to the people.

April 2. Was taken last night to the theater to see a number of my children take part on the stage. Daughter Cassie is by nature an artist. It was my first time out in Mesa since my return and I would have enjoyed it much had not loved ones who were present appeared as strangers.

April 7. Last night "Baby George," my youngest, about fourteen, came with carriage for me to attend the theater, but I did not choose to go to meet again in public, those who so coldly neglected me through my long sickness. But this morning, my son-in-law, B. F. LeBaron, came for me with a conveyance, to say that my wife, Sarah Jane, was at his house and wished to see me. She with her brother's wife are still keeping a hotel at Tempe. On meeting her, she embraced me cordially and asked me to come and live with her, refusing to live with me, other than in her own home. She appears in a degree meek and kind, but I do not relish the idea of living in a woman's house who once from her own choice came to me for a home. In the main, she has been a true and noble wife but how can I forget her neglect.

cf. p. 264/314, 376

April 12. By invitation, I last night attended a birthday party at President Hakes. My wives, Sarah M. and Susan A., with many of my children were present. By children and friends I was greeted with kindest cordiality, but the mothers of my children were as strangers. Round dancing did not please me, so with a feeling almost unmixed with pleasure, I left for the better enjoyment of my own society.

April 13. At Son William S.'s marriage anniversary yesterday I had a lengthy talk with his mother, whose spirit is in a good degree satisfactory and although living apart from me, I pray God to bless and comfort all her remaining days.

April 23. Attend Ward Conference at Nephi. Am improving in strength and appetite.

Sunday, May 1. This is appointed a day for general fast and prayer, that the Lord would strengthen the hands of His priesthood to the completion of the Salt Lake Temple, preparatory to its dedication on the 6th of April next, and although quite ill, I occupy the time upon the past experience and history of the Church.

May 3, 1892. Sarah Jane has bought a place in town and is moving from Tempe, and wishes me to make my home with her. I am wondering if the time is come for women to rule over us and if so, I should gracefully submit, but the question remains. My health is improving.

May 8. Attend Alma Ward Conference. After meeting, ride to Nephi and at Daughter Ann's find her mother sick and glad to see me. Ann is pleased with the change in her mother's spirit and feeling.

May 9. Find Sarah Jane at Daughter Jennie's, still quite unwell. Her things are being moved from Tempe to the house she has bought. She asks me to assist in the moving, and wishes me to remain with her, which I conclude to do for the present.

May 13. With Son William S. as missionary, visit Maricopa Indian Village. Meet small assembly, felt well in talking to them, and without interpreter, they appeared to understand all we said.

May 22. Commenced again my "Life Review." Sarah Janes appears in confidence to draw nearer to me, and as her purchase of a home has proved a failure, I have proposed the purchase of a lot on which to build and own a home jointly, which seems to please her.

May 30. We have bought city lot opposite Daughter Jennie's home and have advanced over $1000 to Son J. F. towards construction of a joint residence, which I trust may be a home of mutual comfort.

June 3. Son William S. kindly moves us to the Tithing Office, where we may be very comfortable while our residence is being constructed.

June 15. Daughter Estella is today married to Earnest Ellsworth, son of Edward Ellsworth, a young man of excellent character, while she, both pure and beautiful, is beloved of all and second to none.

June 19. Attend Stake Conference. President Robi- and party set out for "Pine Top," to yearly conference of the Arizona Stakes.

July 25. In celebration of Pioneer day I was called as orator.

July 28, 1892. Another birth anniversary. Am now seventy-four, and reviewing life's vicissitudes, I marvel at the number of my years and present vitality. I am now two years older than my father lived to be, and he was thought to be aged. My home is now in comfort and peace. Wife Sarah Jane lovingly cares for my wants, while all my children are thoughtful and affectionate. Program for a general family gathering on this anniversary, did not quite succeeed.

July 30. Have again sought to stimulate the old company to procure flour mill for Mesa. An enterprise started by myself and sons was given to others apparently more competent and it has dragged on for years. As chairman pro tem I met today with Mill Company for reorganization. Still slowly writing "Life Review," an onerous duty, as I am but a poor biographer or historian. This writing with attending to patriarchal blessings and ministrations, with public meetings among the Wards, and secular duties, with reading and writing letters, occupies my time.

October 1. Son Brigham M. just returned from over two years' mission labor which he performed nobly as I knew he would.

October 9. Apostle Lund is with us. Preached in afternoon, also in the evening. Gave us keynote of political

wisdom, but who will it profit? I am sorry and sad that while we have so many enemies and so few friends in the world, we can so far forget our high callings, as to partake of the world's political spirit, of jealousy and envy, to speak evil of and perhaps hate each other, a snare for the feet, even of those who should lead us. Blessed are they who hold to the "Iron Rod," who walk by the light of the Lord in their own hearts, and stumble not.

November 6. Went again with William S. to Papigo Indian Ward. Spoke through interpreter to a good assembly. Have been quite out of health for a time past. Suffer from bronchial cough and much worse from political rant and division among brethren.

December 1. Often too unwell to write or attend to other duties.

December 21. Am called by J. F. to perform marriage ceremony between his daughter, Harriet, and Parham Glover, a young man who accompanied Son Brigham M. from his Southern Mission. Met wives, Harriet N. and Sarah M. with their children. A pleasant gathering.

December 26. Son William S. comes for me to accompany him to his brother, S. Jedediah, where with his mother and others of her children I spend a pleasant hour. At. B. Samuel's I met Brother J. H. Martineau, and gave a blessing to his daughter, Gertrude. Visit children's dance and return home weary.

December 28. Too sick to attend Grandson D. Franklin's wedding which I regret.

January 11, 1893. At general Priesthood meeting in the new social hall just erected by President Robison and others, I am called to make dedication prayer, followed by general gathering, social, picnic, songs, dance and other recreations through the evening.

January 15. Visit and minister to wife, Mary Ann, who is very sick at Nephi.

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COTTAGE

Most of 1893 is missing. see text

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All of 1894, 1895 and part of 1897

ment Company, an article on agriculture, [illegible] culture.

March 1. My health long precarious, seems improving. Our residence so long in building is slowly progressing towards completion. Son B. Farland, and A. Ross, doing the finishing, are boarding with us. It is now full time our lot was planted to fruit trees and garden. I am doing all possible with the little help I can obtain, to get in fruit and shade trees with hedge rows around the lot, also shrubbery, flowers and vegetables..

March 6. Residence now nearly completed and lot mostly planted. Commenced to move. My children appear anxious that I should be at April Conference and Temple dedication which I should so much like to do, but to obtain necessary means is the question. President Robison and company expect to start about the 25th.

After an all night's absence, Sarah Jane comes with great joy, to say we have another grandson. Jennie has another boy and seems doing nicely. This was a little unexpected but is a happy surprise for her husband, B. F. LeBaron, who with Son Frank Carlton are to leave with the Conference company via Salt Lake on a mission to the Southern States, and I have the promise now from Son J. F. that the necessary money shall be ready for me to accompany them.

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March 28. Through desire to be prepared to start with Conference company on the 25th, in watering the garden my feet became wet and taking violent cold the grippe, or something worse, has fastened itself upon my chest and lungs and for a few days there appeared a greater prospect of my going to the grave than to Salt Lake, of which I became nearly hopeless. But I did not forget the Lord and told him that if it was His will I should still live, and witness the dedication of His Temple at Salt Lake, to let me begin

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at once to recover. If I did not, I would take it as a sign that my earthly work was done. I sent for President Robison on Sunday, the 28th, who ministering to me, promised that it should be according to my faith as to my going. I got up and at once felt relief and strength returning. Yesterday I rode out and today have much less cough and soreness, and my things are now packed for a start this evening. B. F. LeBaron and Son F. Carlton have already gone, and towards evening J. F. came with carriage to convey me to depot, and with me goes to see Jennie and her very sick babe, which is now feared will die. Calling all present, we knelt down in prayer for the child, and in blessing it I felt assured of its recovery, and left with increased happiness on that account. On parting with J. F. he placed in my hand a purse of $115, ample as expenses for the trip, nearly or quite all contributed by himself. A noble son, God bless him.

also see Oliver B. Huntington journal under date of 27 Sept. 1897 (p. 51)

The following is a sequel, a continuation of "My Life's Review" written by B. F. Johnson, which was found among the keepsakes of William Sawyer Johnson. (his son).

dream of his death ca. Sept. 1898

Mesa City, June 9, 1897. It is now over four years since my last writing on "Life's Review" on March 28, 1893. Still much out of health I started for Utah to attend Annual Conference and Dedication of the Salt Lake Temple. Not being able fully to care for myself I depended upon the promised kindness of friends who accompanied me, but was forcibly reminded of the difference between those who disappoint expectation and those who make no promise yet make themselves noble through the law of charity and kindness. Of this I want to record the names of John Allen, Joseph Hawks, with Sisters Harriet Burton and Ann Peterson, each of whom appeared to take pleasure in caring for my comfort and providing for my wants.

On my midnight arrival at Salt Lake I found my darling niece, Rosemary, and others of my brothers' children waiting to convey me to their home where I was received

by their mother and cared for with that degree of kindness and solicitude suited to my dilapidated and weak condition and I soon received letters from the Presidency to assure me of welcome to all privileges to Temple dedication and services relating thereto. But the evil powers that sought to hinder my coming seemed still to conspire if possible to destroy my life. In going up the temple stairs to the morning services of the first day, and feeling the weight of my overcoat, I left it by the way; and after service the congregation coming down by the opposite stairway, I came without my coat to meet the blasts of a raging storm or tornado that then was unroofing houses and doing damage through the city. The air soon became full of snow and the cold was intense. Before obtaining my overcoat my way out being for two hours cut off by a stream of people crowding in as the afternoon congregation, which time I spent unsheltered in the storm and in my condition of health I felt it would be a special blessing if I should survive that exposure which was protracted through other thrilling incidents which conspired to keep me nearly the whole afternoon in the storm. Here let me record, although it may appear incredible to others, that in the midst of that raging storm a flock of white birds, apparently the white gulls of Utah's early history, for a time circled around the temple spires again and again. At first sight through the air dimmed by snow they appeared like floating white paper caught up by the storm but they were to all appearances, our old-time angel friends, the white gulls.

My stay in the city through Conference and Temple dedication and after, was made more than pleasant by the kind welcome and pleasant greetings of the Presidency, Apostles and old-time friends together with the loving solicitude and kind care of Sister Eliza and her children. My son, Heber F., with grandson, B. Franklin, came with their families to see me. I also became acquainted with J. W.

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Fox, Jr., to whom my dear Rose is married as a second wife; also of Ruth M., his first wife, or Sister Polly as she is more familiarly called, a noble woman, eminent in capabilities but apparently through want of proper understanding and encouragement she seemed greatly bowed down in spirit. I at once discerned the honesty of her purpose and singleness of heart, she gave me her confidence, and soon we were friends indeed and I gave her admonition and counsel with a Patriarchal blessing to her and her three oldest children, through which new life and happiness seemed fully to return and in the flush of gratitude and joy she wrote to me the following poetic lines:

TO BENJAMIN F. JOHNSON

In feebleness, dear Uncle Ben
My gratefulness I try to pen;
I fain would have thee know that I
Thy name will cherish till I die.

I would that these few lines may be
A bond of love twixt thee and me,
For kindly words from thy lips fell
Which healed my heart and all is well.

A noble patriarch art thou
That thou canst graft so green a bough
Upon thy fruitful Family tree
But worthy I will try to be.

In blessing me thou shalt be blessed
To what extent can't be expressed,
But know the influence of thy love
May op'n for me the gates above.

And let the love of God divine
Into my heart and bosom shine
That I like thee may send it forth
To bless the sad and sore of earth.

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And like the Patriarchs of old
Thy words and deeds though not all told
Shall follow down the stream of time
And shed their rays on thee and thine.

Say wilt thou not be blessed indeed
In yonder realm where thou shalt lead
If too the Father I shall tell
This is the man whose heart did swell

With sympathy and love for me,
And helped my heart from sin to free

That I might choose the broader way
That leads to life and endless day.
I honor him, our Uncle Ben,
As one of thy most noble men
And when his crown shall given be
Place one bright gem in it for me.
—Ruth M. Fox.

Salt Lake City, April 29, 1893.

And on the same night after giving Patriarchal blessings to Sister Eliza, her two boys, Ben F. and Rufus, with Rose's two children, and on board, followed by Nephew Charley and William Derby, Jr., Sister Eliza and others I said good-bye to all Salt Lake loved ones and rode out toward my faraway Arizona home. It appeared not a little strange in passing over the mountain on the first of May to see houses of good-size still buried in the snow with only their chimneys in sight while at the same time the harvests were ripening at home. I had a half purpose on my return to stop off at Deming, New Mexico, and visit again my children and friends at Diaz but on arriving there found no one awaiting to convey me and as it was cold and unpleasant I gladly sped on to meet the dear ones who would at Mesa be looking for me, where I'm made to feel I had been

greatly blessed of the Lord and protected by my promised guardian through my absence.

With Wife Sarah Jane, I now have a finely constructed and nicely furnished home at Mesa City. The grounds planted to choicest fruits with lawns, ornamental shrubbery and trees, and with Sons James F., B. Farland, Brigham N., and others I hold shares of nearly $1000 in our Corporate Mercantile Company, under the business name of B. F. Johnson Sons & Company, which with myself as president and James F. as superintendent, has for the last two years met a fair business success; but as the Prophet Wilford so plainly told us at the Temple dedication that great changes would continue to come to bring distress so with other impending calamities, a great financial crisis appears now bursting upon our nation and through a growing scarcity of money the price of all products are falling. Factories are closing, banks are breaking with commercial business assignments common everywhere, and strikes against reduction of wages are becoming fearful of consequence through all principal cities of the East and, as we like others, are incumbent with debts we are feeling the fast growing change and are fearful of what the end may be.

A share of my time I devote to gardening and improving our little home in which I feel a degree of pride as I realize my children are pleased that I have a residence second to none in Mesa, while I do not neglect the duties of my calling in sealing blessings, ministering to the sick, or in visiting my children and friends.

July 28, 1893. It is again my natal anniversary. Time flits so fast that life seems but a dream. I'm now 75 years and I marvel at the number and at the apparent hold I still seem to have upon life and vitality, all of which I regard as a special blessing of the Lord. Through the guardianship of my ever watchful angel, and out of respect for the occasion of a large number of family, kindred and friends, in-

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cluding Haydens and others from Tempe, met in the grove around the residence of Son-in-law D. M. LeBaron in Nephi Ward where a general good time in feasting and pleasant association was passed in the enjoyment of all present, to the number of two hundred or more.

The year 1894 brings increasing national discontent with strikes and their consequent disaster, while falling prices and increasnig financial stringency appears, forcing commercial business to a panic.

January 12, 1894. Again the anniversary of my father's birth, marriage and death as also that of the birth of my sister, Esther M. and my eldest living son, Joseph Ezekiel, in remembrance of which some two hundred Johnsons with kindred and friends gathered with picnic to the Nephi schoolhouse and spent a socially happy day.

Through the past year with the assistance of my brother, George, and others I have sought to obtain as near as possible the full number of those born to the Johnson name or are kindred by blood or kin by marriage and although many have married cousins to narrow our radius and limit our number, yet we have found nearly two thousand that by birth or marriage are kindred in the Johnson family tree. No doubt by far the largest number of descendants from any one pair of parents who received the gospel and died within the Church and of all who were born in or have married into the Johnson family up to the present, no one has yet apostatized from the Church, and of my own family of children, grandchildren and great grandchildren, as one branch of the Johnsons we are now over three hundred in number.

With few incidents worth recording, 1894 has passed. I'm still able to attend to the duties of my calling, to visit my children, minister to the sick, attend to my writing and in reading anything that will engage my thoughts to interest me, for home life to me is not quite all happiness.

Too often the serpent is found lurking in some corner of my Eden. So as usual I am much alone only for the companionship of Alice who is considerate for my comfort when she is at home. Through letters from Diaz I learn that Sister Barber is now married and did I know she had a true man to care for those little children that were so dear to me, I should feel more than glad both for herself and them. Son J. F. has returned from another visit to Mexico and my dear Mabel came with him to be one of his family. Previous to this period and since my return from Salt Lake Temple dedication, has been married my daughter, Cassandria to H. C. Kimble Pomeroy, son of the late Frank Pomeroy, and brother of Talma, my daughter, Sarah Melissa's husband. Also her sister, Delitra Victoria, to William Boyd Passey, with my granddaughter, Melissa B., to John Dusard, etc.

All my investments of nursery stock, labor and money paid out in Diaz have proved wholly a loss, and to me only an experience remains, and were I disposed to criticize the counsel that called me there, I should say as do others, "There was no necessity for my going," but I know it was all for my good. Although it brought me to poverty it was an experience and a test that I needed.

Now passed my 76th natal day, 1895 is gone, almost unnoticed, and so far through the present year, I've remained at home and alone, as Sarah Jane and Alice have been engaged in charge of boarders at the electric power plant, and in keeping a restaurant at my son's place of business in town, yet I do not complain of it as unkindness or neglect as they went with my permission and blessing, to obtain means with which to supply their own necessities, in which I earnestly sought to assist them. I had an enjoyable time with Apostle B. Young who stayed with me while remaining here in his mission.

Son J. F., through fear of court troubles, has turned

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over all our commercial business at a sacrifice, to his brothers, Brigham N. and Frank Carlton, and a great loss to us is arranging with his brothers Seth J., William S., and Marquis L., with their families to go north to make homes in Idaho or elsewhere and are now about ready to start while my own heart is sorrowful with a feeling that Salt River valley is the proper place for them until their mission is more fully accomplished.

January, 1896. My sons are all returned that went north, apparently satisfied that Arizona is the proper place for their present home. Now past 78 years I can feel my grip upon life is weakening, I still retain a vitality I could not have expected at my age, and can realize that to me the Lord has been merciful indeed. I attend to all duties in my calling, visit among my children, write letters and not being able now to labor, I spend much time in reading whatever may most interest me. Son James F. has returned to Utah where at Provo with his first family he is doing business for different parties and seeking to educate his children. I have had severe and long spells of sickness and without the loving and watchful care of my son, Benjamin Samuel, and Dr. Longmore I must have gone under the sod, the doctor as though my own son, gave me the most earnest care without fee or reward.

March 4, 1896. Received telegram from Parowan, Utah, of the death of my only living sister, Almera Woodard Smith Barton. She was the wife of the Prophet Joseph and after his death married Reuben Barton by whom she had five daughters, all of whom she outlived, and leaving her husband because of his apostasy she lived for years and died beloved by all who knew her. Born in 1812 and becoming a member of the church in 1831, she had experiences in all the vicissitudes of the church from that early period until the day of her death, in all of which she was true to God and His Kingdom and to the nobility of her

womanhood and of all my parents' sixteen children now but three brothers remain.

April 14, 1896. Again I received telegram of bereavement to learn that last night at Colonia Diaz, Mexico, my brother, William Derby, Sr., also had died. He, too, had received ordination of patriarch and being some six years younger than myself, I had hoped he would after me be in charge of our family records, and the temple work for our dead, and as patriarch, bless the numerous kindred. Since 1831 he has been a member of the church and has passed through all its evaluations and proved himself a friend to God and his brethren. The year 1891 we spent together at Diaz as associates in exile for our families' sake in which place he had in great sacrifice made himself a beautiful home which he was not permitted long to enjoy. Only my brother, George W., born in 1823, and myself, now remain of the once sixteen of the children of our parents.

As this book goes to press, Ann LeBaron and Harriet N. LeBaron are the oldest living children of Benjamin F. Johnson (Ann being six days older) with two brothers and seven sisters still living as follows: Zina LeBaron, Winnie Guthrie, Cassie Pomeroy, Ellis H., Estella Ellsworth, Lillian Holland and George A., all of Arizona with Victoria Passey of Salt Lake City. Although Hattie (Harriet) is now nearly 87 years old, her mind is clear and she remembers accurately many of the experiences written herein. She is a patient in the Taber Hospital and submits the following testimony as well as the obituary she preserved in her family scrapbook.

"I have so many wonderful memories of my dear father, his love for his children, his deep concern for their welfare has always drawn him near to me in times of distress or trial. When I heard his 'Life Review' read I lived

again the days we all lived together as one big happy family. I could see all us children with our mother come trooping in for supper at the call of the supper bell. I can see our happy home evenings when we had our home dramatics. I could see the barrels and barrels of pickles stored down in the cellar, the women at work on their looms, the boys in the tannery and best of all there was father in our midst, telling us about the Prophet Joseph and his early missionary experiences. Never did father turn me away without answering my countless questions; patient, kind, faithful, understanding and true, my father was all of these virtues to me. His deep love for the gospel and his firm knowledge that God lives will always remain fresh in my memory. 'Pray to God just as you would talk to me, and He will hear and answer you,' he would say. I see him now as he stood on the platform at the depot as I left for Canada. He put his arms about me and with tears in his dear eyes he said, 'My dear girlie, I'll never see you again, but don't forget, I will always be near you to keep watch over you. You're going to a new country; do all you can to build it up—plant trees and make homes; pray always with your children and they will never leave you but will care for you to the end. Teach them to love the gospel above all else in life and they will remain true to its principles. One thing more, I've never got a cent for my land back in Jackson County. I was robbed and driven away from it, but in the due time of the Lord, one of my descendants will once again inherit it.' I never saw my father again but many times during the long years since, I've felt his presence and his words of counsel have come back to me when I most needed them. May the day be hastened when I can join him and mother."

Harriet R. LeBaron

FUNERAL OF B. F. JOHNSON, HONORED PATRIARCH, CLOSES EVENTFUL CAREER IN 88TH YEAR

Mesa, Arizona, November 20. The funeral of Patriarch Benjamin F. Johnson who died November 18, 1905, was held in the Latter-day Saints' Tabernacle yesterday, Bishop James M. Horne presiding. The speakers were F. T. Pomeroy, Noah Brimhall and President Isaac Dana, all eulogizing the noble, upright life of the departed. There was a large concourse of people in attendance to do honor to his name and his remains were followed to the Mesa cemetery by a cortege a mile long.

"Uncle Benji," as he was affectionately called, was born in New York state, July 28, 1818. When 13 years of age he joined the Church of Jesus Christ of Latter-day Saints, sharing its vicissitudes and remaining true to the end. He possessed a remarkably bright mind, and at the age of 18 years he became closely associated with the Prophet Joseph Smith, and from 1842 to 1844 acted as his business agent and private secretary. He possibly was better acquainted with the Prophet Joseph Smith than any man now living and his mind was rich with reminiscences of those days, and he never tired of relating them. He was captain of the first company that left Nauvoo, at the expulsion, and in 1849 he arrived in Salt Lake City with an emigrant company. He settled in Salt Lake City first and was captain in the first military organization that was formed in Utah to protect the settlers against the Indians. When the provisional State of Deseret was organized he was chosen as one of the members to the state assembly which framed the constitution of the state and such was the service that he rendered that he was returned fourteen times to the Legislature of the territory, after it was organized. Later he settled in Southern Utah, presiding over the settling of that country. While away on a mission to the Sandwich Islands, the Walker War broke out and his entire property was de-

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stroyed by the Indians, and he has a claim now before the government for the $10,000 destroyed at that time.

In 1861 he was called on a mission with his family to pioneer the Mexico country, but while they were en route to that country, the Yaqui Indians began a war with the Mexicans and as it was unsafe to go to that country, he was advised to settle with his family in Arizona. They located the town of Tempe, Arizona, which is now a thriving railroad town. Father Johnson later moved to Mesa, Arizona, where he resided till his death.

He has ever been a faithful, consistent member of the Church of Jesus Christ of Latter-day Saints, and was Patriarch in the Maricopa Stake, where like Abraham and Isaac and Jacob of old, he not only blessed his own children "concerning things to come" but hundreds of others. And many of them bear testimony of his prophetic words being fulfilled on their heads.

He had possibly the largest family, consisting of children, grandchildren and great grandchildren of any man now living. His posterity and their families number in the neighborhood of 800 souls. He was beloved by all who knew him. He had the pure love of God in his heart, which was abundantly manifest in his remarkable love for his fellowmen.

"Uncle Benji" was over 87 years of age, and for years his birthday had been annually celebrated by his friends and descendants of whom he has a great number in Utah, Arizona, Mexico and Canada. For years he has been a Patriarch in the Church, and has converted many people to his faith. He was fond of telling stories of early Church history, and of the Prophet with whom he was so intimately acquainted. He was a man much loved by both the old and young people in his neighborhood, and his memory will long be held in loving esteem by those who knew him.

ADDENDA

FAMILY OF BENJAMIN FRANKLIN JOHNSON

Benjamin Franklin Johnson was born July 28, 1818, in Pomfret, Chatauqua County, New York, and died November 18, 1905, at Mesa, Arizona.

He married (first) Melissa Bloomfield LeBaron, December 25, 1841. Their nine children were Benjamin Franklin, Melissa Almera, Julia Didamia, Esther Melita, Delcina Elvira, Frances Belle, David Albion, Erastus Elmer, Leah Bloomfield.

He married (second) Mary Ann Hale, May, 1843. Their five children were Emma Jane, Joseph Ezekiel, Benjamin Samuel, Mary Ann, Vilate Elizabeth.

He married (third) Flora Clarinda Gleason and had one child, Clarinda Huetta.

He married (fourth) Harriet Naomi Holman and had eight children—Benjamin Farland, James Francis, Seth Jedediah, Harriet Naomi, William Sawyer, Emma Geneva, Marquis LeBaron, and Junius.

He married (fifth) Sarah Melissa Holman and had eleven children—Benjamin Julius, Brigham Moroni, Heber Franklin, Agnes Saria, John Angus, Sarah Melissa, Cassandria, Lionel Brand, Ellis Hills, Delightra Victoria, and George Albert. There were four adopted Indian children, Samuel, Elva, Kemo, and Daniel.

He married (sixth) Susan Adelaide Holman and had eight children—Susan Celestia, Zina Suseita, Franklin Carlton, Winnie Fredricka, Leofwin, Adeline Estella, Jestus Wanderus, and Nancy Lillian.

He married (seventh) Sarah Jane Spooner and had three children—Julia Ann, Sarah Jane and a son who died in infancy.

Benjamin Franklin Johnson's father, Ezekiel Johnson,

was a son of Ezekiel and Bethiah Gurnsey Johnson and was born January 12, 1776, at Uxbridge, Massachusetts, and died January 13, 1848, at Nauvoo, Illinois. He married Julia Hills, daughter of Joseph and Esther Ellis Hills, January 12, 1801, at Grafton, Massachusetts. She was born September 26, 1783, at Upton, Massachusetts, and died May 30, 1856, at Council Bluffs, Iowa. To them were born the following children:

Brothers + sisters

1. Joel Hills, born March 23, 1802, Grafton, Massachusetts; died September 23, 1882, Johnson, Kane County, Utah.
2. Nancy Mariah, born August 1, 1803, Northborough, Massachusetts; died October 30, 1836, Kirtland, Ohio. ∞ JS p. 94
3. Seth Gurnsey, born February 14, 1805, Royalton, Massachusetts; died February 19, 1835, Kirtland, Ohio.
4. Delcina Didamia, born November 19, 1806, Westford, Vermont; died October 21, 1854, Salt Lake City, Utah. ∞ Lyman R. Sherman ∞ JS p. 95
5. Julia Ann, born November 9, 1808, Westford, Vermont; died October 23, 1857, Crescent, Iowa. ∞ Almon W. Babbitt
6. David, born September 10, 1810, Westford, Vermont; died October 30, 1833, Kirtland, Ohio.
7. Almera Woodard, born October, 1812, Westford, Vermont; died March 4, 1896, Parowan, Utah. ∞ JS p. 94, 96

earlier ∞ ∞ J.S. p. 727 / 384.

8. Susan Ellen, born December 1, 1814, Pomfret, New York; died March 16, 1836, Kirtland, Ohio. ∞ JS p. 94
9. Joseph Ellis, born April 28, 1817, Pomfret, New York; died December 17, 1882, Tempe, Arizona.
10. Benjamin Franklin, born July 28, 1818, Pomfret, New York; died November 18, 1905, Mesa, Arizona.
11. Mary Ellen, born February 7, 1820, Pomfret, New York; died June 11, 1845, Nauvoo, Illinois.
12. Elmer Wood, born May 26, 1822, Pomfret, New York; died September 14, 1822, Pomfret, New York.
13. George Washington, born February 19, 1823, Pomfret, New York; died January 22, 1900, Moab, Utah.

14. William Derby, born October 27, 1824, Pomfret, New York; died April 13, 1896, Diaz, Mexico.
15. Esther Melita, born January 12, 1827, Pomfret, New York; died March 15, 1876, Salt Lake City, Utah. ∞ David Tully LeBaron
16. Amos Partridge, born January 15, 1829, Pomfret, New York; died May 9, 1842, Macedonia, Illinois. p. 96 + Js.

2nd wife: Mary Ann Hale, born 11 Aug 1827 to Samuel Hale + Mary Ann Cook. cf. p. 34

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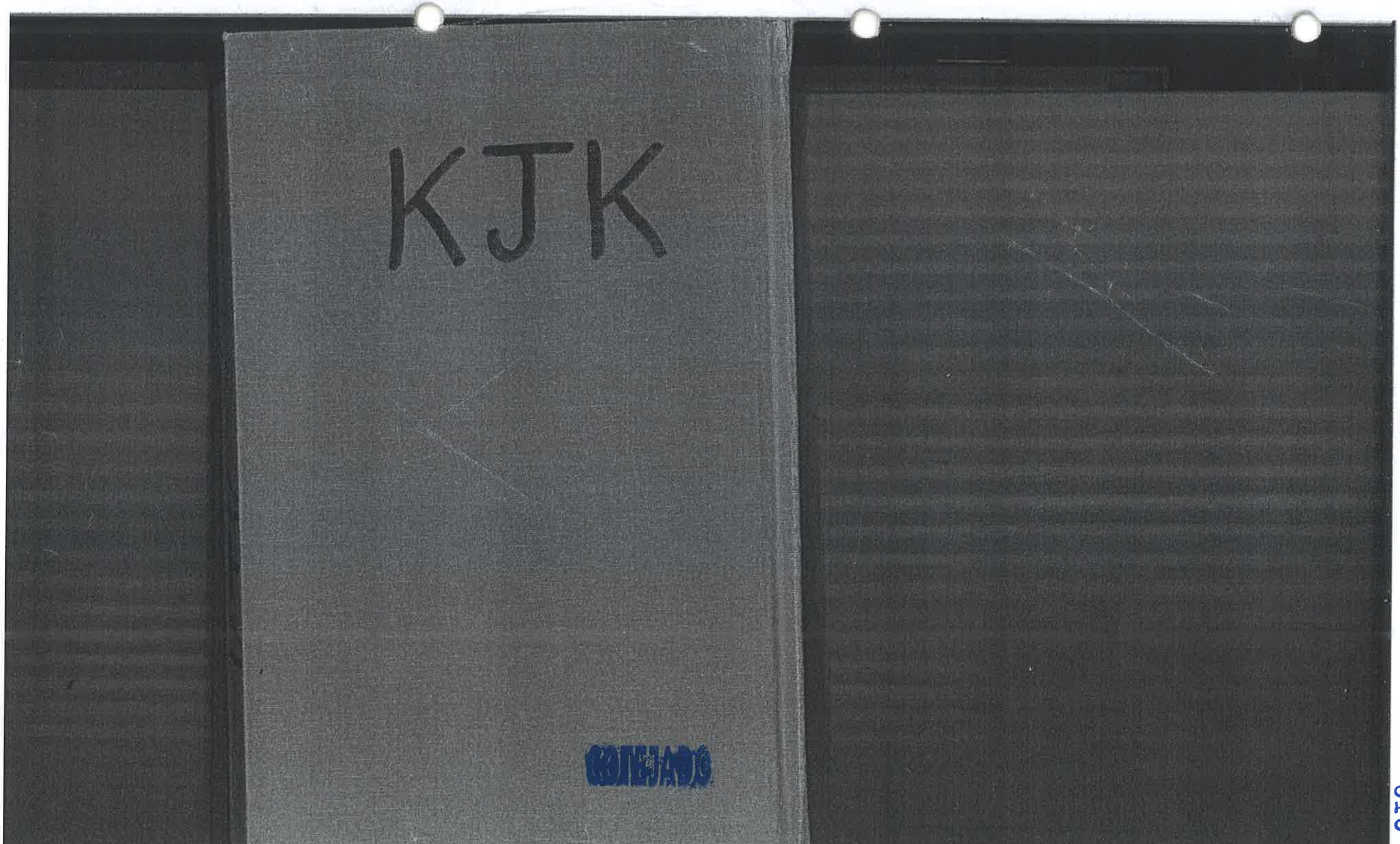
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La suscrita Secretaria General Provisional del Tribunal Estatal Electoral de Chihuahua, con fundamento en los artículos 300, numeral 1), inciso de la Ley Electoral del Estado de Chihuahua y 32 del Reglamento Interior de este órgano jurisdiccional electoral.----------

C E R T I F I C A :

Que las presentes fotocopias constantes en **ciento cuatro fojas útiles** concuerdan fielmente con el documento que tuve a la vista y se compulsó. lo anterior, para los efectos legales procedentes. **CONSTE.**

Chihuahua, Chihuahua, a trece de octubre de dos mil veintitrés.

Nohemí Gómez Gutiérrez
Secretaria General Provisional

TRIBUNAL ESTATAL ELECTORAL DE CHIHUAHUA SECRETARÍA

The LeBaron Story



Verlan M. LeBaron

CONFIDENTIAL

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THE LEBARON STORY

The Saga of a Modern Cain and Abel

Strange, heart-rending, sultry and poignant, with events more turbid than those of fiction, it can be compared only with its Biblical counterpart.

The story centers around:

Joseph Smith, the founder of Mormonism, who claimed that God had spoken and had restored priesthood authority.

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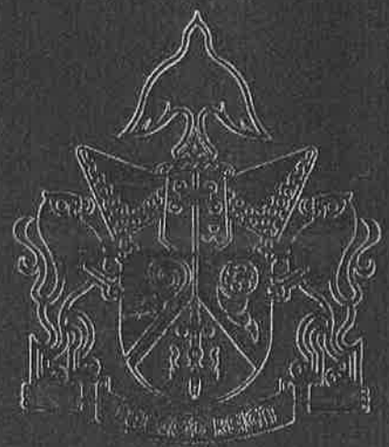
(Continued on back flap)

The LeBaron Story



COTEJADO

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Verlan M. LeBaron

THE LEBARON STORY



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With special thanks and recognition to my wife Charlotte for invaluable assistance rendered in bringing this material to its present form.

Also with gratitude to my wife Elizabeth for typing the manuscript.

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Prologue

Last comfortably in the living room of my oldest son's home, chatting with some of my older boys and watching the evening news. Most of them work on construction jobs in the San Diego area and each has his own special hopes for the future. Andre spoke about his new farm and the irrigation well he is drilling. Verlan and Loraine, whose home in the hills of nearby Ramona, Steven's side drive is a ranch we are developing together in Central America. Brent and Rayleen told Mark, our family mechanic, who is about to get his pilot's license, that he takes too many chances to be a good pilot. Pierre piped up, "Ya, that's for sure! You'd probably take off with a wing hooked on with baling wire." Mark had just come in from his first cross-country flight and only the week before had done his first solo.

"Don't worry so much," Norman, my six-foot-four and very blond son, who had just returned from college in Utah with Pierre, joined in. "I'm going to take flying lessons, myself, pretty soon!" My daughter Laura, who has been studying at Southwestern Jr. College, was putting the finishing touches on the food she had prepared for our get-together. Chad, my only married son, had not yet arrived with his wife and two children.

Abruptly all conversation stopped! The news, which had gradually faded into the background, suddenly became the focus of attention. Laura, wide eyed and pale, hurried from the kitchen. On the screen flashed a face once so familiar to us all — a face we would have, in times past, called handsome. The precise, articulate words of the commentator and the seeming casualness of his tone appalled us. The air was charged with emotion!

There on the screen was Ervil, my own brother, a man these children had once affectionately called "Uncle." The commentator's tones seemed blatant as he told that Ervil M. LeBaron, leader of a fanatical polygamous sect, was being sought for master-minding numerous religious killings throughout Mexico and the West. Texas, Utah and California were all seeking this Mormon Manson, believed to be hiding in Mexico.

Then before our eyes flashed another picture, a face that was also very familiar to us — that of my brother, Joel F. LeBaron. The commentator's voice continued, saying that this man had been the leader of the Church of the Firstborn of the Fulness of Times. In August of 1972, he was killed in Ensenada, Baja California, by orders of his own brother — Ervil.

What a contrast of feeling to see the face of this beloved man the children reverently called "Uncle Joel." These young people had lived through the tragic assassination of their uncle. Some of them had also seen neighbors and friends shot dead or wounded. Their homes had been shot, bombed and set fire under Ervil's orders. They have lived with the full knowledge that he intends to leave them, as he did Joel's children — fatherless. This television report was only one

of the many we have witnessed since the beginning of ever-escalating events that have affected our lives so drastically.

Years before, my brother Joel had started a new church, claiming divine authority to do so. Ervil, his younger brother, had ardently supported him. They worked unitedly together for some years, gaining no small amount of attention from the Mormon Church through which Joel claimed his beginnings.

Joel taught that God's kingdom would one day be established here on the earth in political power. To teach and prepare a people for the day when Christ would reign as King of Kings, was his mission, Joel said. In the future, the nations of the earth would seek a way of peace. Qualified men would be needed to help establish that peace which could come only through the living of the Ten Commandments. Joel's every effort was directed toward preparing a people to become a part of that kingdom.

Ervil, however, twisted and warped Joel's teachings and saw a chance for political power. A separation came and Ervil was excommunicated from the church. Promptly thereafter he organized his own following and began teaching that all earthly power — religious, economic and civil, was subject to his direction. He proclaimed himself God's legal administrator upon the earth, and as the supreme authority, he claimed the right over life and death, branding all who opposed him criminals and declaring that under God's law they must be put to death!

Joel was the first to fall under Ervil's edict. Later Ervil was convicted as the intellect behind the murder and was given a twelve year sentence in Mexico. A higher court surprisingly over-turned the decision and he was set free.

Two years after Joel's death, Ervil's fanatic followers raided the small town of Los Molinos in Baja California, a colony that Joel had established. In an attempt to completely destroy this community, homes were fire-bombed, riddled with bullets, and burned. Fifteen people were wounded. Two young men died from injuries. When witnesses appeared to testify against Ervil, they were fired at with a shotgun while waiting outside the courtroom in Ensenada.

Days after the Los Molinos raid, Neomi Zarate, a mother of five children and wife of one of Ervil's followers, disappeared. It was believed she had been killed by Ervil's orders. Robert Simons, a polygamist who was seeking a following in Utah, was next missing, having last been seen in company of Ervil's men. Then Dean Grover Vest, a seven-foot-tall defector from Ervil, was shot to death in National City, California. Vonda White, one of Ervil's wives, was charged with the murder.

In May, 1977, Dr. Rulon C. Allred, leader of the second largest group of Fundamentalists in the United States, was gunned down in his office in Murray, Utah, while attending patients. Ervil also made threats against Lyndon Johnson, Richard Nixon, Gerald Ford, Vice President Mondale and President Jimmy Carter, Billy Graham, and President Spencer W. Kimball of the Mormon Church, and Fundamentalist leaders were also threatened. Ervil's list included a prosecuting attorney and other law enforcement officers who sought to bring him to justice. It has been estimated that as many as twenty people may have been killed by his orders. One of these was his married daughter, Rebecca.

In California and Utah Ervil's followers were charged with various killings. When a defector from Ervil led Utah police to the shallow grave where Robert Simons' body had been buried, some who were awaiting trial on murder charges jumped bail and fled the country. Only one of Ervil's followers has been convicted in Utah — Donald E. Sullivan who pleaded guilty to a charge of conspiracy to murder me. In California Vonda White was sentenced to life in prison for the Vest murder.

Since Joel's death, my life has been one of constant movement. Knowing the threats against me, I have tried to avoid assassins' bullets while continuing to fulfill my duties as president of the church Joel started, and at the same time support my large family. As new defectors from Ervil's band of dedicated killers tell stories of their own involvement in his blood-curdling crimes, I learn of one unsuccessful plot after another to take my life. It seems that without my knowing it or doing anything to prevent it, those attempts have been somehow thwarted. I've been told that over a dozen men and women were put under covenant and strict orders to kill me on sight. The lives of any around me are not to be considered when the assassins open fire.

Ervil's defectors told of waiting with automatic weapons at Dr. Allred's funeral, ready to kill me when I appeared, but the presence of television cameramen and officers caused the would-be assassins to panic and leave. I shudder to think of what might have happened, had they made their attempt when hundreds of unseated mourners had been in the line of fire. Orders from Ervil were to shoot me down no matter how many were killed in the process! This kind of information, coupled with knowledge of a deadline for my "execution," as Ervil calls it, prompted police in charge of the investigation to warn me to stay away from gatherings of any kind, whether of family, friends or church. I was cautioned to keep moving lest I be tracked down. One of Ervil's followers promised a confession if I were still alive after a given date. To him this would prove Ervil a false prophet.

As I write I am in one of my homes in Colonia LeBaron, the little town my father founded in Mexico. Though I have been here five days, only my family and church leaders know I am here. Since I am leaving this morning, I asked that the children all come and see me. Natalie has just come. As she kissed me I asked if she was surprised. She grinned and answered, "I knew something was going on." She, like the other children, had noticed the extra trips their mothers were making to Aunt Elizabeth's. Natalie is eleven years old. Over half of her life she has lived with fear. She has learned to observe, but to say nothing.

The investigation of Dr. Allred's murder and other crimes related to Ervil has become the most extensive and costly in the history of Utah, involving every law enforcement agency of the state. Utah has had the cooperation of Colorado, Texas and California, as well as the FBI, the Secret Service and many other organizations. Officers in the United States have also worked in close contact with Mexico who regrets deeply that certain of her public servants freed Ervil. One of his followers who raised most of the money, told me that it took only five thousand dollars to get Ervil set free in the high court.

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Many magazines and newspapers carry articles portraying the LeBarons as a violent clan with a "bizarre Old Testament touch," while Ervil is depicted as "A Prophet of Violence," "A Deadly Messenger of God," "Another Cain," "A Preacher-Polygamist Killer" and "The Mormon Manson." A continual flood of material is presented to the reading public and television viewers. While some reporters have honestly sought to present the truth, there are those who are more anxious to sensationalize their copy than to obtain the facts. They report the most outlandish happenings with only a seasoning of the truth sprinkled within their lines. I've long since come to understand that newspapers and magazines are printed to be sold and are not necessarily accurately informative.

Everywhere I go I'm asked what is happening! From Nampa to Salt Lake City my friends want to know the truth about the whole story. In San Diego my older children are constantly questioned at work, school and wherever they go. It seems that about every time one of them dates a new friend, something else hits the news, portraying the family as having only one interest in life — the practice of polygamy.

With so many mistakes and misrepresentations being constantly circulated, I feel the public deserves an inside view of what has taken place among the LeBarons. Most of the killers working with Ervil were my friends at one time. I have also been associated with many of the victims of Ervil's "holy wrath." I think I can help explain his reasons, warped as they are, for being so determined to destroy all who reject his claim to be God's chosen servant.

In recent years I have often wondered how I ever got caught up in such a labyrinth of controversy and danger. At times I still find it all hard to believe. Yet behind the facade of publicity and notoriety surrounding my brother Ervil, lies another view — one of a family and people whose love, labors, and hopes have been marred by the evil doings of one man. It is my sincere hope that the reader will find me honest in presenting events as I have seen them transpire. I trust that the facts will be made sufficiently clear that my own children, as well as my father's large posterity, will be better able to appreciate certain aspects of their heritage. These are my desires as I offer this — The LeBaron Story.

CONFIDENTIAL

CHAPTER ONE

Our Beginning

The LeBarons had their beginnings in France. Though little is known of Francis LeBaron's origin, most of the LeBarons in America are descended from him. His story remains one of intrigue. Whether the surname (The Baron) which his descendents now bear was one he assumed or whether it was his title, remains a subject for speculation. Certain facts, however, are known of this forebearer who was described in one record as a "young, highly educated Frenchman of peculiar and decided character," whose life was surrounded by "a cloud of mystery and romance."[1]

Young Francis grew to manhood in Bordeaux, a seaport in southwestern France, located on the banks of the Garrone River. Known there as a member of the Pecton family, he grew to young manhood, accustomed to the advantages of life. Though the head of the household, Dr. Louis Pecton, had inherited sufficient wealth to live comfortably, he practiced medicine and was known in Bordeaux for his skill as a surgeon. His training in the French army had given him a knowledge that was uncommon at a time when custom did not permit surgery in private practice. His association with English doctors who used more advanced methods, further enhanced his abilities. It seemed a matter of course that young Francis should follow the profession of the man he called father. At the age of twenty-one, Francis, well educated and trained as a surgeon, assumed the practice of the elder doctor. Four years later, when Dr. Pecton lay on his deathbed, Francis learned that the kindly man who had loved and reared him as a blood son, was not his own father. Francis, for the first time, heard the story of his origin.[2]

It was a time of political upheaval, when one night in 1668, a stranger of commanding appearance, but humble dress, came to the doctor's home. A scar on the visitor's temple prompted the doctor to identify him as a person of high station. The stranger, admitting who he was, bid the doctor to remain seated. "If you wish to show me respect, do it by serving me. My life is sought and so is that of my infant son." He begged the doctor to take the motherless child who had been baptized as Francis, educate him well, and teach him the noble calling of a surgeon, and let him bear the doctor's surname. Should the child never know any other name, he would, doubtless, be happier than if he were to bear his father's title. A substantial sum of money along with an exquisitely constructed cross was left — one Francis was to wear throughout his lifetime, as the means, perhaps, of revealing his true identity at a more favorable time in the future. Should the father still be alive within a year, however, he pledged to return for

his son. Later that night the infant was brought to the Pecton home in the arms of his nurse. The Pectons who had recently lost an infant, happily accepted Francis, and moved to another part of the city, where he might be known as their own. Later, as the old doctor lay dying, Francis learned the story of his own identity. He fell heir to the Pecton estate.

Francis soon left his homeland, investing some of his money in a privateering ship, *L'Aigle*. He became surgeon on this vessel which was to fight for Louis XIV against William and Mary. With knowledge of his identity, Francis no longer used the Pecton name, but became known as Francis LeBaron.

In the year of 1696, while in New England waters the *L'Aigle* was caught by a southwest wind and driven into the rocky coast at Buzzard's Bay near Falmouth. The presence of an enemy ship, fully armed, caused much alarm. The crew which soon surrendered, was marching under guard to Boston when it was discovered that the ship's surgeon was not among the prisoners. A search was begun.

Meanwhile, at a large rambling home a few miles to the north, Mary Wilder answered the door to a man whose torn clothing revealed his distress. She could not understand the strange language Francis spoke, but she could see that he was feverish and needed help. Though no one could be found who could speak French, Dr. John Cotton, the minister of the town, discovered that he could communicate with the stranger in Latin. Through Mary's persuasion a Major Bourne agreed to accompany Francis to Boston and request permission for him to be placed on parole until an exchange could be arranged. Before a boat could set sail from nearby Plymouth to Boston, Francis performed what was considered a brilliant surgical operation, causing the selectmen of the town to petition Lieutenant Governor William Stoughton, who was then acting as governor, to permit young Dr. LeBaron "to tarry" in the town of Plymouth. The petition was granted, and Francis, secure of his freedom, went to Falmouth to see Mary Wilder. When he returned to Plymouth to establish himself, Mary went with him as his bride.

In Plymouth Francis soon became known as a kind and charitable doctor. He was a devout Catholic and faithfully wore the cross left by his father. On one occasion he was called to the bedside of Mary Allerton Cushman, a ninety year old woman who was near death. He learned that at the age of ten she had arrived in Plymouth on the *Mayflower*. She was the last survivor of that immortal company.

Though it was known that Francis was a victim of a political conspiracy which had defrauded him of his hereditary rights, little else was known of his true identity. He was able to recover only a portion of the inheritance which should have belonged to him in France. This he placed in a private charity fund. Francis was destined to die young. Upon his death, he bequeathed to the town of Plymouth ninety acres of land for charitable purposes. He was laid to rest on Burial Hill in Plymouth. Above his grave Mary placed a headstone she had imported from England. It is said that it still stands today and on it can be read

COTEJADO

HERE LYES YE BODY
OF FRANCIS LEBARRAN*
PHYTICIAN WHO
DEPARTED THIS LIFE
AUGUST YE 8, 1704,
IN YE 36 YEAR
OF HIS AGE.

Francis and Mary had three sons — James, Lazarus, and Francis. James LeBaron is the ancestor from whom the LeBarons in the Mormon Church are descended. James' son David had a son who was also named David. The second David named a son, David Tully LeBaron. He became the father of Benjamin F. LeBaron, the man who sired my father, Alma Dayer LeBaron.

Though there are numerous LeBarons scattered throughout the United States, Canada and Mexico, I write concerning only a few — those often referred to as the Mexico LeBarons. This segment of the greater LeBaron family has more than often been the cause of sorrow and discomfort, if not outright embarrassment, to many of the LeBarons who are completely disassociated with us, and who are in no way responsible for the chain of explosive events that have followed my father and his controversial family through the years. It is my sincere desire that through this book our family might be better understood. At this time when public attention seems so sharply focused upon us, perphaps, some of the stigma attached to the LeBaron name might be eradicated.

In the first quarter of the nineteenth century some most unusual happenings took place which startled the religious world and seemed to rock the United States. These events have carried over into our day, influencing the unique behavior of the LeBarons of whom I write. Had it not been for Joseph Smith Jr., the founder of Mormonism, our history would never have been the same.

The stupendous claim that this fourteen year old boy had seen God and Jesus Christ was soon followed by detailed reports of visits of other heavenly messengers. These, Joseph said, gave him divine authority to re-establish God's true church and kingdom upon the earth. Joseph also translated what he claimed was an ancient record given him by an angel — the Book of Mormon. This he soon classed as scripture, along with the Bible and other revelations he received. Honorable men and women from among his contemporaries believed him, some testifying that they, too, had seen, heard, felt and knew for a certainty that he had spoken the truth.

There were LeBarons who believed Joseph Smith and the witnesses. David Tulley LeBaron, a red-headed great-great grandson of Francis LeBaron, knew and accepted Joseph Smith. David T. married Esther Johnson whose brother, Benjamin F. Johnson, was an intimate friend, brother-in-law, as well as bodyguard and business manager to Joseph Smith. David T. and Esther named

* Note spelling difference. Other records all use present form.

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one of their sons "Benjamin Franklin" after his Johnson uncle. Young Benjamin grew to manhood and married his first cousin, Sarah Jane Johnson. The elder Benjamin thus became father-in-law to his young LeBaron nephew. Benjamin F. LeBaron and Sarah Jane Johnson became the parents of my father, Alma Dayer LeBaron.

Much has transpired since the LeBaron ancestors accepted Joseph Smith as a prophet and began adhering to his teachings. That those teachings were of an amazing and dazzling nature is not to be recognized. That those who accepted them often became the subjects of ridicule and criticism is well known. Time, however, has brought adaptations to the more controversial doctrines, and an era of goodwill toward the Mormon people now exists. By and large the descendents of those early Mormon LeBarons have remained with the general body of the church.

Though the Mexico LeBarons did not remain in the Mormon Church, I feel that few have ever believed more sincerely in the teachings of Joseph Smith. Their faith and belief, together with a determination to practice those principles, have not contributed to social approval in this generation any more than in Joseph Smith's time. Though an adherance to the fundamental doctrines of Mormonism has been a determining factor, it is not the only element which makes our history unique. (Many other factions of Mormondom still hold to basically the same beliefs.) A claim by members of our family to a priesthood authority which came directly from Joseph Smith, has brought about a sharp separation from other factions.

The central figure in this controvesy and the one upon whom all claims hinge, is Benjamin F. Johnson, my father's grandfather. After Joseph Smith's death, Benjamin F. Johnson became a colonizer in Utah and Mexico. He served as a member of the Colonia Council (Utah's first legislature) as well as becoming a patriarch of the Maricopa Stake in Tempe, Arizona. In spite of all indications being that this prominent man accepted and was subservient to Mormon leaders, our family claims that he received a priesthood authority from Joseph Smith which superceded all others. This authority, known as "the mantle," was believed to be held in abeyance for a time to fulfill God's own purposes. My father said that when he was a young man, Grandfather Johnson blessed him, saying, "When I die my mantle will fall upon you as the mantle of Elijah fell upon Elisha." Shortly before his death, my father, in like manner passed this authority to my brother Joel.

Though Benjamin F. Johnson wrote nothing concerning this special appointment, our family has held tenaciously to that claim, supporting it by a reference made in Grandfather Johnson's writings. At the age of eighty-five, only two years before his death, he penned what has been termed a "classic document" in Mormon history. At the request of the First Presidency of the church he wrote a lengthy letter* to George F. Gibbs, secretary to that quorum, recalling many experiences of his eventful life and telling of his association with Joseph Smith. Grandfather Johnson also recalled prophecies concerning the

* Spelling and punctuation corrections have been made from original manuscript.

establishment of God's kingdom — something which "would require a long chapter," one

> which must wait until the fulfillment of a prediction by the prophet (Joseph Smith) relating to a testimony that I should bear after I had become hoary with age, of things which he had that day to a circle of his friends then around him, of whom I am the only one now living.[3]

Our family maintains that the only testimony of such singular importance is the one that Grandfather Johnson gave to my father. Throughout the years it has been known in the family that through adoption, Benjamin F. Johnson was tied as a son to Joseph Smith. As a child my mother went to the home of the deceased Benjamin F. Johnson. There, one of the first things Sarah Jane Johnson (father's grandmother) told Mother was that she should be thankful for Dayer — that he had been chosen out of all Grandfather Johnson's numerous posterity to receive the blessing that was handed down from Joseph Smith. This grandmother also reaffirmed that Benjamin F. Johnson had been sealed to the Prophet Joseph as a son. We were taught to hold this sealing sacred and binding, more so than blood lines.

In Mormon writings, there is prophecy which tells of a blessing that was to come down upon the head of Joseph Smith's posterity. Through it, all the kindred of the earth would be blessed. This was to be similar to the blessing God gave to Abraham, the ancient patriarch — a promise which Apostle Paul tells, had a literal fulfillment in Christ.

It is the belief of the Church of the Firstborn of the Fulness of Times, that its founder, Joel F. LeBaron, was the seed through whom the promise to Joseph Smith was fulfilled. It is interesting to note that, perhaps, the only other claim to this blessing is made by the Reorganized Church of Jesus Christ of Latter-Day Saints with head-quarters in Missouri, their belief being that the promised blessing came down through Joseph Smith III and is held among them today. This descendent of Joseph Smith, however, denied the claim.

Throughout the years it has been a source of consternation among our relatives that my father claimed a blessing from his grandfather. Though most Johnsons sharply deny any such possibility, Mother said that as late as 1945, some of the Johnsons in Mesa, Arizona, still complained because Father had received a blessing which came from Joseph Smith, saying that it should have been given to one of Grandfather Johnson's many sons.

From our earliest recollections the story of Benjamin F. Johnson and his teachings were imprinted upon the minds of Father's children. We truly believed that Grandfather Johnson had conferred something upon Father which he alone understood. He felt the weight of that blessing. It, together with a work his grandfather gave him to do in Mexico, was of foremost importance in his life. Father's extra-ordinary claim, however, was to bring confusion, division and even death to his family.

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CHAPTER TWO

Plural Marriage

Few students of Mormon history will argue that of all Joseph Smith's teachings, none ever caused more contention, confusion or animosity than the doctrine of plural marriage or polygamy. Many consider it the direct cause of his death. Yet, by and large, Mormons of today know little of that law. Many Mormon writings and texts carefully avoid exposing the fact that seven of the twelve presidents of the Mormon Church were polygamists. The practice of plural marriage is, to most Mormons, a skeleton they would like to bury deeper in the closet. The fact that their ancestors practiced polygamy is a source of embarrassment to many of them — something incredulous and beyond the very reach of their imaginations.

The principle of plural marriage was once a vital element of Mormon religion, deeply embedded and interwoven into the very warp and woof of Mormonism. Despite skillful and artful attempts to cover polygamy, it remains ingrained in the fabric of Mormon heritage. As with all controversial subjects, the story of plural marriage is not easily told. Let it be understood that the views here presented are not those held by the Mormon Church. However, I have no desire to argue with or criticize the Mormons. I respect their freedom of choice. Certainly, the writing of this book would be much easier were it possible to completely by-pass the subject. I find, however, that I am unable to tell the LeBaron story without touching on that chapter of Mormonism.

Joseph Smith founded the Church of Jesus Christ of Latter-day Saints in April, 1830, on the premise that God had spoken from the heavens and had revealed His word to mankind. When Joseph also claimed that priesthood authority had been given him by resurrected beings, he attracted many converts to his new organization. Its future was to be filled with stormy persecutions and hardships. In a brief period of nine years Joseph and the Saints, as his faithful followers were called, were persecuted and driven from New York to Ohio and Missouri. They endured mobbings, burnings of homes, and were dispossessed of their lands. In Illinois, along the banks of the Mississippi River, on land so wet it was scarcely possible to walk across, Joseph and his weary followers began building a city. He called it Nauvoo, a Hebrew word meaning, "the beautiful." His prophetic dream was soon fulfilled for that city, for despite the sufferings, (nearly half of the inhabitants died that first summer) within five years no city on the American frontier could equal it. Joseph had gathered some twenty thousand followers there.

At Nauvoo on July 12, 1843, Joseph called his personal secretary to his side and requested him to record the word of God that had been revealed. (Some

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Mormon writings and affidavits indicate that the revelation was received as early as 1831 and state that Joseph secretly practiced the law of plural marriage before he recorded the revelation.) At the bidding of Joseph Smith, William Clayton wrote as was dictated to him. In studying the Bible Joseph had questioned the reason ancient patriarchs had been polygamists. This revelation was given in answer to his query. He was told to prepare his heart to receive the instructions that would be given. It was made clear that all who had that law revealed to them must comply with it or be damned.

This law was called a new and everlasting covenant. Those oaths, bonds or contracts not sealed by God's servant would not be recognized in the next life. Unless vows were made before, and sealed by one having authority, they would be of no force after death. Those not properly sealed in an earthly covenant would neither marry nor be given in marriage, but would become servants to those who were worthy of a greater glory. However, great promises were made to those who would enter into and faithfully comply with this order of marriage. Joseph dictated and his scribe wrote:

> . . . If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise. . . and it shall be said unto them — Ye shall come forth in the first resurrection. . . and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths. . . Then shall they be gods, because they have no end. . . Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory. For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it. . .

The revelation said that the great majority of people would not accept and faithfully abide that law. Abraham had been one of the few exceptions. He had entered into his exaltation and sat upon a throne. Further details of his example were given and a like promise was extended to Joseph:

> Abraham received promises concerning his seed, and of the fruit of his loins. . . which were to continue so long as they were in the world. . . This promise is yours also, because ye are of Abraham. . . Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved. . .
>
> God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law. . . Was Abraham, therefore, under condemnation? Verily I say unto you. Nay; for I, the Lord, commanded it.[2]

The revelation stated that David, Solomon, Moses and others of God's servants had received wives. In no instance had they sinned, save in taking that which had not been granted unto them. David had been given wives by God's servant, Nathan. In nothing had David sinned, except in the case of Uriah and his wife. The seriousness of adultery and the violation of the marriage covenant was explained. Joseph was told to begin sealing in marriage. Whatsoever he bound on earth would be bound in heaven. Procedure for taking plural wives was given and the purpose thereof was made clear:

> . . .if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else. . . for they are given unto him to multiply and replenish the earth . . . and for their exaltation in the eternal worlds, that they may bear the souls of men. . .[3]

Joseph Smith was teaching the law of plural marriage to a select group of his most trusted followers. Brigham Young, one of his apostles, said that, after learning the doctrine of plural marriage, he found it hard to keep from desiring the grave. Nevertheless, he and other leading men in the church accepted Joseph's teachings and entered into the law. Less than a year after dictating the revelation to his secretary, Joseph and his brother Hyrum were killed, having fallen victims of an armed mob.

Upheavals continued for the Saints who were soon driven from their beloved Nauvoo. Brigham Young now led the church as they began a trek westward, seeking a haven of peace in the Rocky Mountains, as had been prophesied earlier by Joseph Smith. In that region they would become a mighty people, Joseph had foretold. With scanty supplies and what belongings they could load into canvas covered wagons, they left Nauvoo. In the dead of winter they made flight from homes they could neither rent nor sell. The first group was ferried across the Mississippi River into the territory of Iowa. A few days later others crossed teams and wagons on the ice which had frozen solid. Nine babies were born the first night of their encampment, so great was the ordeal upon the expectant mothers. That westward migration is written in death, hardship and privation. It stands in history as an epic exodus in modern times. (Grandfather Benjamin F. Johnson later made that journey, as did many others whose names are included in the ancestry that makes up the LeBaron genealogy.) The group slowly made their way across Iowa. It took them nearly three and one-half months to cover the distance.

On the west bank of the Missouri River in a place they called Winter Quarters, the Saints constructed temporary shelters, log cabins, dug-outs — whatever could be improvised to protect themselves from the elements. Under the masterful guidance of Brigham Young, the migration of twenty thousand people was organized. The exiles were divided into companies of one hundred, fifty and ten. With few resources available, they faced the mammoth task of obtaining food and of protecting their lives from the ravages of the next winter. They carefully planned their work that they might leave behind a stopping and resting place for countless other Saints who were leaving homes, suffering persecutions and also in need. They buoyed themselves up with the hope of securing a land where they could live their religion unmolested.

When the Saints arrived in the Salt Lake Valley on July 24, 1847, they immediately set to work with far reaching plans for their city. It was laid out with

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meticulous care and planning. The center lot was designated for a temple, though it would be five years before it would be started and was to take forty years in construction. With the use of crude equipment, they surveyed and marked straight, wide roads which met at right angles. Measurement was done with such precision that it causes modern engineers to marvel. This same purposeful planning became the hallmark of other Mormon settlements. The Saints were not satisfied with building only a city. They had begun an empire which would soon spread throughout the intermountain west. They adopted a constitution and organized their own state with Brigham Young as governor. As a symbol of industry and cooperation they called their state "Deseret," a Mormon word which signifies honey bee.

Five years after the arrival of the Mormons in the Salt Lake Valley, in a general conference of the church, Brigham Young and Apostle Orson Pratt presented the revelation on plural marriage to an assembly of about two thousand members. Apostle Pratt said that it was well known to the congregation before him "that the Latter-day Saints have embraced the doctrine of a plurality of wives as part of their religious faith." Joseph Smith's revelation had been recorded for over nine years, but for the first time it was publicly read. Here, far from the interference of critical outsiders, the Mormons openly accepted plural marriage as a doctrine of their faith and as a revelation from the Almighty. It became a subject often treated from the pulpit. Members were told they might as well profess to be Christians and deny Christ, as to claim to be Mormons and not accept polygamy.[4]

Orson Pratt soon told the Saints that all men and women who opposed the revelation on the plurality of wives would find themselves in darkness. This law was not to be lived carelessly or without restraint, Brigham Young admonished his followers.

> God never introduced the Patriarchal order of marriage with a view to please man in his carnal desires, nor to punish females for anything which they had done; but He introduced it for the express purpose of raising up to His name a royal Priesthood, a peculiar people. . .
>
> Now if any of you will deny the plurality of wives. . . I promise you that you will be damned. . . But the Saints who live their religion will be exalted. . .[5]

Church leaders taught that plural marriage was the most important and holy doctrine ever revealed from God. Living that law became a requirement for holding church office. No man could truly be respected or esteemed unless he was a polygamist, at least in faith. Those who lacked the courage or stamina to fulfill the rigorous requirements of plural marriage were considered a poor, narrow-minded and pinch-backed race of men. Polygamy became a part of the social as well as religious structure of Deseret. In the year of 1856 was initiated what was called The Reformation in the church. There was renewed dedication to the basic principles of the gospel. The leaders continued teaching that only those who entered the Law of Abraham would receive the highest exaltation in the eternal worlds. Polygamy flourished! The church sanctioned its practice for fifty years, but more plural marriages were entered into at this time than during any other period.

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The Mormon dream of peace — of living in a land where one could worship according to his own choosing — was soon to be crushed. Congress had refused the Saints' petition to accept Deseret as a state. The Utah territory was established in its place. Marked differences arose between Mormons and officers sent by the United States to help govern the territory.

On the afternoon of July 24, 1857, the Saints met in a canyon on the outskirts of Salt Lake City. It was the tenth anniversary of their arrival in the valley and some three thousand people had gathered to celebrate. The festive spirit was soon quelled, though, when word arrived that the United States government was sending an army to crush the Mormons. Through Brigham Young's strategy and care, bloodshed was averted. The presence of Johnston's army, however, heightened Mormon and gentile differences. A federal campaign to abolish polygamy was soon to gain momentum.

In 1862, only ten years after the public announcement of plural marriage, the first anti-polygamy legislation was passed by Congress. The bill which made polygamy punishable in the territories was aimed directly at the Mormons. However, it fell short of its intended purpose. As Mormon policy was for only the first wife to be married in a legal ceremony, the federal government found it difficult to prosecute cases where no record of marriage was available. Mormons considered the bill unconstitutional as it did not allow free practice of religion. In 1879 a test case in the United States Supreme Court ruled against the Mormons by upholding the bill.

In 1880 John Taylor became president of the church which had been under the rule of the Quorum of Twelve since the death of Brigham Young three years earlier. As a young man John Taylor had been a serious, intellectual of a religious nature. He emigrated from England to Upper Canada while in his early twenties. Missionaries from Joseph Smith's new church preached to him and he was baptized. He was later chosen as one of the Twelve Apostles in the young organization. He filled missions to England, Canada and France, laboring diligently under Joseph whom he considered God's prophet.

During this time Joseph's enemies were determined to overthrow him. Thirty-seven times he was arrested and acquitted. In June of 1844, Joseph left Nauvoo to again stand trial — this time for treason. John Taylor and others accompanied Joseph and his brother Hyrum. The governor had promised them protection, yet as an armed mob camped outside the jail in Carthage, Illinois, the governor hastened to Nauvoo, leaving the men defenseless. Joseph said he had gone as a lamb to the slaughter. He wrote his family, "I am very much resigned to my lot, knowing I am justified." His soul was sorrowful and he asked John Taylor to sing a hymn that the brethren might be comforted. When his song was finished, there was a rustling outside. The mob rushed to the prison door and began firing. Hyrum and Joseph both fell dead.

John Taylor was seriously wounded. By litter and then by sleigh, so weak he could scarcely whisper, he was taken back to Nauvoo. The Saints afterward referred to him as a living martyr. Perhaps his most prominent characteristic was his love of liberty. While to others liberty was a thing one must learn, to him it was instinctive. When he assumed leadership of the Mormon Church he was amply prepared for the arduous task that lay before him.

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John Taylor had been one of the first men to be taught the law of plural marriage. He had always held the strictest ideas of virtue and the revelation was, indeed, shocking to him.

> . . . I felt as a married man that this was . . . an appalling thing to do. The idea of going and asking a young lady to be married to me when I had already a wife! It was a thing calculated to stir up feelings from the innermost depths of the human soul . . . nothing but a knowledge of God . . . could have induced me to embrace such a principle . . . We (the Twelve) seemed to put off, as long as we could, what might be termed the evil day. "

complied with that law. No other name in Mormon history is so closely linked to the defense and continuation of plural marriage as is that of John Taylor.

His administration as church president began when he was in his seventy-second year. He stood erect and his body was agile. He possessed a vigor and zest that astonished his followers, who bore for him a respect akin to reverence. Their new leader was, to them, the epitome of kindness. As church president, he visited the various stakes (diocese), stressing the duties of all members in their relationships one with another and exhorting them to honor, integrity and purity of thought. He set in order the quorums of priesthood and urged them to labor in kindness and long-suffering. If persons would not repent, however, he recommended strict measures in severing them from the church.

For years John Taylor had suffered many privations and endured much for the Mormon cause. In Salt Lake City he later provided his families fine, comfortable homes. The Saints, however, considered it altogether fitting and proper that he be established in a residence commensurate to this position. The Gardo House, a large, magnificent building was prepared for his use. As the new year was beginning a public reception was held there. A band furnished music and refreshments were served. More than two thousand well-wishers gathered to honor the most prominent man in the territory. The occasion was marred only by forebodings of the future.

When April conference convened it was stormy and cold. Sleet was blowing as the Saints assembled. Their president compared their circumstances to the storm that raged outside. The storm would continue, he warned. The Saints must turn up their collars and weather that storm. The Mormons coveted no man's rights. If crowded upon by unprincipled men, they would not pursue the course of the lawless. However, they did intend to maintain their rights in a legal, peaceful and constitutional manner. Inch by inch, they would contend for not only their own rights, but for the rights of all Americans and all mankind.

The anti-polygamy law of 1862 was amended by Congress in 1882 in the form of the Edmunds Bill. Lewd or unlawful cohabitation, the term used for plural marriage, was labeled a misdemeanor and made punishable by a $300 fine and six months in jail. No polygamist could vote or hold public office, nor was he permitted trial by jury. All political offices in the territory were vacated. The Utah Commission was formed and anti-Mormons sent from Washington governed as they saw fit.

Special appropriations were granted to enforce the Edmunds law. The number of deputy marshals was increased. Traveling from one community to another, they raided homes as they went. Doors were forced open in the middle of the night. Innocent women were vexed and harassed. Mothers with babies were taken to distant places in the dead of night in inclement weather—forced to testify against their husbands. The more prominent the man, the bigger the catch! Going to prison was no longer a disgrace, for it was said that the best men in Utah were there. Spies and spotters were used to obtain information to convict a man. Plural, as well as first wives, were forced to testify against their husbands or face contempt of court. The testimony of small children was accepted. Women, too, were carted off to prison. Expectant mothers fled from their homes, lived in attics and barns, and were even on the move but three present the needed evidence to place their husbands behind bars. Travel by night became a necessity. Some plural wives lived in hiding for as long as ten years, giving birth to unnamed babies. Proper medical care could, perhaps, cost a prison term. One mother delivered her baby alone rather than ask help which might endanger her husband. Another mother refused to let those attending her seek the assistance of a doctor. She died shortly afterward. These were the victims of the Edmunds Bill and its even more formidable companion, the Edmunds-Tucker Act of 1887.

John Taylor spoke out against the abuses, declaring that the Saints were being subjected to unjust laws aimed at a special group. Using court records, he showed that per capita the crime rate for the gentile population was ten times that of the Mormons.

Judges found means of adding to the injuries. Not only might a man be sentenced for unlawful cohabitation, but counts of cohabitation were pyramided with a penalty for each. A polygamist could be punished, not only according to the number of plural wives he had, but according to the times he visited them. The law was also made retroactive. Being a member of a polygamist family deprived a man of his voting privileges. One man was charged on the evidence that he, in company with his first wife, had called one afternoon at the home of his plural wife to get one of his children. Ample proof was given that the man had not lived with his plural wife after the passage of the Edmunds Bill. He was still convicted. The apostles were discreetly sent on foreign missions or went into hiding. The political, social and economic order of Utah and surrounding Mormon settlements was thrown into utter disarray!

On January 3, 1885, John Taylor went to Arizona to visit and encourage Saints who were suffering under the burden of the Edmunds Bill. He grieved over the outrages that had been committed under the pretext of executing the law. Polygamist men who had been convicted in Arizona were shipped to Detroit for confinement, some two thousand miles away. Yet an adequate prison was close at hand in Yuma. He concluded it was best for the Mormons to evade the law and began making preparations for a place of refuge. Two parties were sent into Mexico to investigate possibilities of buying land there. A purchase was made in the state of Sonora, across the Mexican border.

From Arizona, John Taylor traveled to San Francisco. Here he learned of plans for his arrest in Utah. Nevertheless, he returned to Salt Lake City and a few days later preached his last public sermon. Never again was he permitted to speak publicly to his followers. Recalling the injustices being put upon the Saints, he counseled against animosity toward their offenders. It was better to get out of their way as much as possible. Some said the Mormons should submit to the dignity of the law. That, he said, he would do, if only the law were a little more dignified. "But when we see. . .every principle of justice violated, it behooves men to take care of themselves as best they can."[7] That night John Taylor went into retirement. He became a fugitive from what he maintained was unjust law. He was to spend the rest of his days underground.

Reasons for disputes between Mormons and outsiders were complicated and numerous. However, these conflicts stemmed largely from the economic and political solidarity of the Mormons. It is historically recognized that they were colonizers of a superior quality. Almost without exception their communities prospered and grew much faster than did the gentile population along side them. Wherever the Mormons settled, immediately, gardens, farms and orchards flourished; and homes, schools and churches were established. This ever-present fact excited envy and fear among non-Mormons who could see that, left alone, the Mormons would out-do them in every area, including control of the political polls. Thus polygamy became a political football or a smokescreen for political control.

It was not to moralize the Mormons that laws were enacted against plural marriage. For the most part, lawmakers could have cared less how many women the Mormon men had. The anti-Mormon crusade was put into motion to break the political power of the church. The news media brandished polygamy before the public as an evil institution. Many readily believed the flood of calculated lies circulated by church opponents and gave approval to unjust anti-polygamy laws.

Mormon teaching is that the crime of adultery is exceeded only by that of murder or the shedding of innocent blood. Adulterers and libertines were exempt from the unlawful cohabitation act into which had been written the phrase "in the marriage relation." Plural marriage became a crime while adultery or prostitution was not punishable. A former mayor of Salt Lake City, a highly respected and honorable man, was turned away from the polls. Though both of his wives were dead and he had been a widower for years, he was denied the rights of a citizen. Shortly afterward, a well known gentile brothel keeper, together with her associates, presented themselves at the polls and were permitted to vote. Some federal judges openly flaunted mistresses. Little wonder that the Mormons were prone to reject what was offered as moral reform by federal laws! Their beloved leader was considered a common criminal. Though sought after on what federal statutes termed only a misdemeanor, John Taylor was hunted as a dangerous outlaw. A price was put on his head!

By the year 1887 nearly two hundred polygamists were in jail. The federal government then dealt its most crushing blow to the Mormons—the church

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was disincorporated and the Supreme Court was ordered to wind up church affairs. The federal government took over church property. Many Mormons demanded that concessions be made. Appeals were made to President Taylor.

There is strong evidence that twice during the difficult years of the crusade against polygamy, John Taylor received revelation from the Lord. However, the Mormon Church does not now accept those revelations. One of the revelations appeared in three foreign language editions of the *Doctrine and Covenants*, a standard scripture used and upheld by the Mormons. John Taylor made reference to this revelation in a public sermon recorded in the *Journal of Discourses*, another Mormon publication. He also stated that God had given a revelation concerning plural marriage. Some wanted this principle toned down or changed. "This we cannot do; nor can we interfere with any of the commands of God to meet the persuasions or behests of men. I cannot do it, and will not do it."[8]

John Taylor remained true to his convictions. In July 1887, still a fugitive from the law, he died on the underground. Years before, his blood had been spilled with the martyred Joseph and Hyrum. John Taylor's followers said he had been hounded to death by the cruelty of those misrepresenting the government of the United States. Mormons proclaimed him a double martyr!

Almost two years later Wilford Woodruff succeeded John Taylor in the presidency of the Mormon Church. The anti-polygamy crusade still raged. Some 1,300 polygamists had now been incarcerated. In October, 1890, before the Saints in general conference President Woodruff presented a statement called the Manifesto and asked their approval of it. The document read:

OFFICIAL DECLARATION

To Whom It May Concern:

Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since last June or during the past year, also that in public discourses the leaders of the Church have taught, encouraged and urged the continuance of the practice of polygamy—

I, therefore, as President of the Church of Jesus Christ of Latter-day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our Temples or in any other place in the Territory.

One case has been reported, in which the parties allege that the marriage was performed in the Endowment House, in Salt Lake City, in the Spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay.

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Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the church over which I preside to have them do likewise.

There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to encourage polygamy, and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.

Wilford Woodruff
President of the Church of Jesus Christ
of Latter-day Saints.[9]

Lorenzo Snow, President of the Quorum of Twelve Apostles, then moved that, recognizing Wilford Woodruff as the only man authorized to perform sealing ordinances, the Saints accept the declaration as binding. The vote to sustain it was unanimous.

Reactions to the Manifesto were varied. Anti-Mormons were slow to accept it in good faith. The *Salt Lake Tribune*, an anti-Mormon publication, gave its opinion as to why President Woodruff had issued the Manifesto, stating:

> He speaks merely as an individual. He does not speak as though that advice had come authoritatively by revelation, but as a poor human being in perplexity he gives to his flock the advice of a patriarch.
>
> We cannot resist the thought that this was not prompted by President Woodruff at all, but that it was prompted by shrewd men in the Church, and that the object is purely political.[10]

Judge Anderson of the Utah Commission let if be known that he had no faith in the Mormons. However, Arthur L. Thomas, governor of the Utah territory, thought they were honorable in their pledge. He said that their actions should be considered sincere until there was good reason to think otherwise.

It was noted by Saints and gentiles, alike, that the Manifesto lacked the characteristic marks of former revelations received by Mormon leaders. Divine mandates received by Joseph Smith were often prefaced, "Thus saith the Lord," or "Hearken and hear, O ye my people," or by some similar wording. Revelation to Brigham Young had begun, "The Word and Will of the Lord." Instructions received by John Taylor had also read, "Thus saith the Lord." All were couched in Biblical language. To the Saints there was little doubt those revelations were the word of God. The Manifesto, however, sounded strangely formal, beginning, "To whom it may concern." It was also noted that it did not have the signatures of the president's two counselors with that of the president, a procedure used on official documents of the church. There were those who

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...t Abraham Lincoln in state papers had always made mention of deity. It seemed strange that, as the Mormons claimed polygamy was a divine command, no mention of God had been made in rescinding that charge.

In its yearly report to Washington several months after the Manifesto had been issued, the Utah Commission questioned how much weight could be given to a man who would change completely and "abandon the ordinance of God which has heretofore been so delightful a work."[11] The report went on to say that, notwithstanding the Manifesto, there were eighteen polygamous marriages cited during that year. Charges made by the Utah Commission were vigorously denied by President Woodruff in an official statement which he and his two counselors signed. This statement was presented to the Saints in general conference in October, 1891, just one year after the Manifesto had been presented to them. A resolution to support the official statement was approved by unanimous vote.

The next month President Woodruff visited various stakes and spoke regarding the Manifesto. He said the Lord had shown him by vision and revelation exactly what would happen if plural marriage had not been stopped. "I went before the Lord, and I wrote what the Lord told me to write." President Woodruff concluded his sermon, admonishing, "I want the Latter-day Saints to stop murmuring and complaining at the Providence of God."[12]

Among the Saints there was much conjecture as to what the Manifesto meant. Many accepted it wholeheartedly, feeling that the church was justified in its measure to appease the government. Others termed the Manifesto a means of beating the devil at his own game. Attention was called to the fact that plural marriage had been secretly practiced by the church twenty years before it was made public. The church could do the same again. The Manifesto did not state jurisdiction over any area except the United States. However, to stalwart Saints who believed that plural marriage was a necessary requirement for the highest exaltation in the eternal world, relinquishing the principle was not to be considered.

Leaders, meanwhile, petitioned the government that church property be returned. Hearings followed at which Wilford Woodruff, his two counselors and others testified. The Manifesto was of prime concern. At this time President Woodruff stated, "The Manifesto was intended to apply to the Church of Jesus Christ of Latter-day Saints everywhere in every nation and country. We are giving no liberty to enter into polygamous relations anywhere."[13] When questioned about the Mormon position regarding plural marriages performed prior to the Manifesto, all three men in the First Presidency agreed, though not in direct statement, that terms of the Manifesto included such marriages. President Woodruff's counsel included subjection to all laws enacted by Congress which forbid relations termed as unlawful cohabitation.

Church property was returned to the Mormons. The Manifesto had begun a reconciliation between the federal government and the Mormon Church. Two years later President Benjamin Harrison issued a proclamation of amnesty for polygamists who had entered plural marriages prior to November 1, 1890. Utah

became the forty-fifth state of the Union in January, 1896, five years after polygamy was abandoned by the church.

However, polygamy was not dead. Some husbands provided separate residence for plural wives and continued supporting them. Others continued living with them. Few plural wives were abandoned. There were those who continued the practice as devotedly as they had done before the Manifesto. Some Mormons felt the Manifesto applied only to the United States. Many who were willing to continue the practice were sent to Canada or Mexico. One plural marriage was reportedly performed at sea off Catalina Island. Those involved were safely outside the bounds of the United States. A Mormon writer asserts that in his home town, plural wives who were married after the Manifesto secretly existed in every neighborhood. This was in the state of Utah!

It is commonly known in Mormon circles that Anthony W. Ivins was sent by church leaders to Mexico and told to perform plural marriages for those who presented letters of introduction from proper authorities in Salt Lake City. In Mexico, he acted as Stake President, living in Colonia Juarez. A record book was found in his papers when he died. Beginning in 1897, there were more than fifty plural marriages listed in that book which is now said to be in possession of the Mormon Church. In 1907, this prominent man became an apostle. His son, Stanley Ivins, has since become an authority on polygamy. It remains an undisputed fact to Mormons living in Mexico and Canada that church-condoned plural marriages were performed some years after the Manifesto. Many men who entered into such relations were held in good standing in the church and continued functioning in church offices for many years.

The happenings of this eventful period can, no doubt, be better told by one who lived then. Byron Harvey Allred Jr., along with his father, aided Saints who were in danger during the troubled times of the Mormon underground. Day or night the two helped, driving fugitives by buggy from one hiding place to another in northern Utah and southern Idaho. Known only by his second name, Harvey was a devout church member and conscientiously filled his responsibilities. At the age of eighteen he married his dark-haired childhood sweetheart, Charlotte Susanna Pead. "Prior to our engagement we solemnly convenanted with each other that. . .we would live worthy of every ordinance and blessing of the gospel. Particularly did we discuss and mutually agree to obey the patriarchal order of marriage," Harvey told. At the age of twenty-two he became a member of the Wyoming State Legislature. He was the second youngest man in the United States to serve in such a capacity. "Our married life was a busy and very happy one, much of which was devoted to teaching and preaching the gospel. Yet, we hesitated to fulfill the law we had, along with all others, agreed to obey."[14]

Harvey and Charlotte, in company with his parents, made the journey from Wyoming to Salt Lake City to attend conference in October, 1890. The primary purpose of the trip, however, was for Harvey's father to have a plural wife sealed to him. Harvey and Charlotte were not in the tabernacle when the Manifesto was presented and voted on by the Saints. Only moments before, they had stepped out with a crying baby. Byron Harvey Sr., meanwhile, found himself in a very unpleasant situation. What were he and his wife to do with the woman who was planning to enter their family? Harvey relates what transpired:

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By special appointment, my father met the First Presidency in their office. President Wilford Woodruff, George Q. Cannon and Joseph F. Smith were all present. Father presented his case, and was told by Wilford Woodruff, that because of the agreement entered into by the approval of the manifesto, no more plural marriages would be sanctioned or solemnized by the Church in the United States. However, inasmuch as that agreement had reference to no other lands where the practice of plural marriage was not prohibited by law, if father wished to obey the law now he would have to go where it could be done without violating the law. Joseph F. Smith then informed father that many Saints had already moved to Mexcio for that very purpose, and others were going, that there were at that time several small colonies of the Saints established in that land.[15]

The counsel of the First Presidency was followed. At great sacrifice, Harvey's father and his families moved to Mexico. Meanwhile, Harvey and his wife tried to convince themselves that they were now excused from living plural marrage. Doubts began to enter his mind as to the divine calling of those men he had held to be God's prophets. He felt something was seriously wrong and wondered if the leaders had not made a covenant with hell. It became obvious that the Twelve Apostles were not united on the subject. Harvey said:

> Men whom I had known all my life and trusted as the soul of honor. . . would tell us we were not excused. "The Lord had prepared a ram in the thicket" and all who would obey him could, if they but had the faith to make the sacrifice. My good parents frequently wrote me in the same vein. I tried hard to believe otherwise. . .[16]

Years passed, but doubt remained. Harvey and his wife sought the Lord for light. Finally, they felt to consult an apostle whom they believed to be a true servant of God. This apostle told them, "It is now as much your duty to live that law as it ever was." Harvey continued his narration:

> My wife and I at once set about our preparation to move to Mexico, where the law of plural marriage could be obeyed without violating the laws of the land. . .
>
> A true and devout woman, with an abiding faith and testimony in all the principles of the gospel consented to assist us in our effort to worthily live that higher law, and to make, with us, the sacrifices obedience demanded then of all who would live it and not break the agreement our Church had entered into with the United States.
>
> In 1903 we moved to Mexico, and there were united in the new and everlasting covenant of marriage, by one who held authority to solemnize such marriages. That we might meet all requirements of the laws of that land and have the children born to us legalized thereunder, we were married by the civil laws also.

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For five years we were privileged to live and practice that law, among the best people it has ever been our lot to know in life.[17]

Harvey went on to explain that in the meantime Apostle Abram O. Woodruff died in Mexico. His death put those apostles favoring the discontinuation of plural marriage in a majority. John W. Taylor and Mathias F. Cowley, the only two remaining apostles who openly and fearlessly expressed their approval of plural marriage, were dropped from the quorum. Harvey added:

> The apostate majority now established in undisputed rule hastened to Mexico's thicket and stole that little ram. . .(They) shocked those tried and proved Saints by declaring that it was God's will plural marriage should cease in all lands, irrespective of civil law in the matter, that the mainifesto applied to all countries and no more such marriages should be solemnized or sanctioned by the Church. They did not then go to the point of declaring all plural marriages contracted since the manifesto were "wholly unlawful and wholly wrong," that those who were living under that law were living in sin and committing adultery. That remained for a later time.[18]

On July 15, 1903, Mary Evelyn Clark, the daughter of a respected dentist, was sealed in marriage to Byron Harvey Allred Jr. by Anthony W. Ivins in Colonia Juarez, Chihuahua, Mexico. This marriage took place nearly thirteen years after the Manifesto. In nearby Colonia Dublan, Harvey and his family began their lives as exiles, seeking religious liberty in a strange and foreign land. They suffered many privations for a law that they believed God required of His faithful servants. Ezra, Charlotte's oldest son, died of typhoid; each wife buried a baby; and the family endured months of sickness. However, two babies born there did survive—Rulon Clark and Rhea. Mary Evelyn's son, Rulon C. Allred, became a prominent and respected naturopathic physician and leader of the second largest group of Fundamentalists in the United States. Much to my most solemn regret and sorrow, his name has now become tragically and inalterably linked with the Lebaron history. Rhea A. Kunz is today one of the most outspoken advocates of that law for which her father sacrificed so much. She became my mother-in-law when I married Charlotte, granddaughter and namesake of Harvey's childhood sweetheart.

In September of 1898, Lorenzo Snow became president of the Mormon Church, succeeding Wilford Woodruff who had died a few days earlier. Relations between the church and the federal government were still strained. Only two years before, Brigham H. Roberts, a prominent Mormon, had been duly elected as a United States senator from Utah. However, Roberts was not seated—he was a polygamist. Again charges were made that the church leaders were practicing and teaching plural marriage. The anti-polygamy campaign coupled with an economic depression had left the church deeply in debt. President Snow was heavily burdened.

On the morning of September 9, 1899, the *Salt Lake Tribune* announced, "Apostle Heber J. Grant yesterday admitted that he was a lawbreaker." The stated, "The tall, gaunt form of the apostle went up with a jerk, and he cast an uneasy, but defiant glance at the half-hundred spectators." Standing before the court, he entered a plea of guilty to the charge of unlawful cohabitation. A fine of one hundred dollars was set, which Apostle Grant paid promptly and left. The entire procedure had taken only about three minutes, but the repercussions of the incident were felt throughout the church.

Joseph F. Smith made great strides toward resolving church debts during his three years as president. Upon his death, Joseph F. Smith, a nephew of Joseph Smith, became president. During his administration there occurred what some have termed the "death knell of church-condoned polygamy."

In 1903, polygamy again became the object of a heated controversy. The legislature of Utah had selected a Mormon apostle, Reed Smoot, as United States senator. A senate committee on privileges and elections held hearings for two years trying to decide the case. Smoot and other church leaders were charged with exercising their authority "to inculcate and encourage a belief in polygamy and polygamous cohabitation."[19] After one year of silence, he vehemently denied charges. Not one member of the Quorum of Twelve or the First Presidency had taken or lived with a plural wife since 1890 when the Manifesto had been issued, Smoot stated.

President Joseph F. Smith was summoned to Washington. His five wives had presented him with eleven children since the Manifesto, he told the committee. At least three of the church's apostles had taken plural wives since that time. There were some 4,000 families in Utah living in polygamous relations, he revealed when questioned.

After two years of hearings the committe concluded its report saying, "The more deliberately and carefully the testimony taken on the investigation is considered, the more irresistibly it leads to the conclusion that the facts stated in the protest are true."[20] The committee resolved that Reed Smoot was not entitled to a seat in the United States Senate. The Senate, however, voted to seat him. He served until 1932.

The senate committee made an interesting point in the investigation, however, concluding that polygamy was "an evil that could best be gotten rid of by simply tolerating it until in the natural course of events it shall have passed out of existence."[21]

The church denied charges made by the senate committee. In general conference, April, 1904, President Smith issued a second Manifesto, denying that any plural marriages had been performed since the Manifesto with the consent or knowledge of the church and stated that such marriages were prohibited. Any person performing plural marriages was deemed to be in transgression against the church and would be excommunicated. "They charge us with being dishonest and untrue to our word. They charge the church with having violated a 'compact' and all this sort of nonsense,"[22] President Smith told the congregation. He then asked them to seal the charges as false by their vote.

In spite of church resolve to discontinue plural marriage, harassments continued. In 1906 President Smith was fined $300 for unlawful cohabitation. Some argued that it was a disgracefully low penalty for a man of his prominence.

On October 10, 1910, the *Salt Lake Tribune* published for its readers a long list of names, asserting that those men listed had entered into plural marriages after the Manifesto. Some two hundred and twenty names were given and it was charged that the number was still growing. Names of six of the Twelve Apostles were included. The *Tribune* stated, "In this list alone is furnished enough to keep the president of the twelve busy disciplining and excommunicating while we look up some more cases for him." The recent splurge of indignation by church leaders toward polygamists had been "no more and no less than a bluff—which fooled nobody in particular, and least of all *The Tribune*."

Eight years later, upon President Smith's death, Heber J. Grant became president of the Mormon Church. The organization was no longer in debt and under his presidency it flourished. An era of good-will previously unknown in all the history of Mormonism prevailed. The Mormons were at last unhampered by mobs or anti-Mormon crusades.

Ironically, as church president, Heber J. Grant became one of the most determined opponents to the principle of plural marriage. Times had indeed changed, since as an apostle, he had pled guilty to a charge of unlawful cohabitation. Under his jurisdiction, the church position toward plural marriage hardened. Excommunication became a fact. Those who would still adhere to that law introduced by Joseph Smith must do so, not only against government statutes, but against church rule as well!

Many would presume that, as had been predicted, plural marriage would die a slow, natural death. This was not so, however. In spite of opposition, the institution has continued to grow. It is now estimated that there are from 25,000 to 35,000 polygamists in Utah and the western states.

Over the years those who have upheld and practiced plural marriage as taught by Joseph Smith, have come to be known as "Fundamentalists." These people recall that when the First Presidency and the Twelve Apostles of the Mormon Church petitioned President Harrison for amnesty, it was stated:

> We formerly taught to our people that polygamy, or celestial marriage, as commanded by God through Joseph Smith, was right; that it was a necessity to man's highest exaltation in the life to come.
>
> To be at peace with the Government and in harmony with their fellow citizens who are not of their faith, and to share in the confidence of the government and people, our people have voluntarily put aside something which all their lives they have believed to be a sacred principle.[23]

Fundamentalists still maintain their belief in plural marriage, regardless of the consequences. To them it remains a sacred principle and one necessary to the highest exaltation. They remember that when Brigham Young had been approached by those who presumed the revelation on plural marriage would be revoked, he spoke emphatically against such an idea, saying:

> The doctrine of polygamy with the "Mormons," is not one of that kind that in the religious world is classed with "non-essentials." It is not an item of doctrine that can be yielded, and faith in the system remain. . .
>
> Polygamy was revealed by God, or the entire fabric of their faith is false. To ask them to give up such an item or belief, is to ask them to relinquish the whole. . .
>
> There is no half way house. The childish babble about another revelation is only an evidence how half informed men can talk. The "Mormons" have either to spurn their religion and their God, and sink self-damned in the eyes of all civilization. . .or go calmly on to the same issue which they have always had. . .[24]

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Fundamentalists know that John Taylor, more than any other church leader, suffered for the principle of plural marriage. He would accept no compromise and had told the Saints:

> Influences are at work. . .in favor of the renunciation or temporary suspension of the law of celestial marriage. . .
>
> Good Latter-day Saints, however. . .are not affected by the shallow pretexts of semi-apostates. But they should not be so inconsistent as to put forth the flimsy claim that their course is sustained by the revelations of the Almighty.[25]

Today, most factions or groups of Fundamentalists claim their authority through John Taylor. They recognize that while he was in hiding he refused all offers of compromise. They believe that he received instruction from God as to what course should be taken. After President Taylor's death his son, John W., found a document on his father's desk. It was written in President Taylor's own handwriting and read:

> My Son John, you have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people; thus saith the Lord: All commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant, for I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away, but they stand forever.
>
> Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandments, and yet have I borne with them these many years; and this because of their weakness—because of the perilous times, and furthermore, it is more pleasing to me that men should use their free agency in regard to these matters. Nevertheless, I the Lord do not change and my word and my covenants and my law do not, and as I have heretofore said by my servant Joseph: All those who would enter into my glory must and shall obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham.

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> I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof; Even so, Amen.[26]

Fundamentalists claim that John Taylor foretold the time when the church would give up the principle of plural marriage. They believe that through revelation he was instructed to make provision for that principle to be continued. Regardless of the cost, this charge has been fulfilled by the Fundamentalists.

Joseph White Musser became the most beloved and outstanding leader of the Fundamentalists. The scope of his life spanned from early church days to modern times. At the time of his death in 1954, it was said that he had at least met, if not known, every church president except Joseph Smith. Joseph Musser's father, A. Milton Musser, was a traveling bishop for almost twenty years. He later became assistant church historian and a political mouthpiece for the church. Joseph's mother was born on the winter night that her family fled from Nauvoo, Illinois, with other distressed Saints.

Joseph Musser came to prominence as a member of a High Council, but he was not destined to continue in the church. He told how he became separated from the organization that had meant so much in his life:

> In December 1899. . .a messenger came to me from President Snow, stating I had been selected to enter plural marriage and help keep the principle alive. . .The "Manifesto" had been issued, and word had gone out from Bishops and Stake Presidencies that a definite stop had been put to the practice. Those assuming to enter the principle would be "handled." I was placed in a peculiar situation. God's prophet told me to accept the law and keep it alive. His subordinates said if I did so, they would cut me off the church. I could not argue with them and divulge the source of my authority. It was a time when every man was in honor bound to carry his own burdens and yet live every law of the Gospel.[27]

When Joseph Musser took a second plural wife, *The Salt Lake Tribune* published details of his plural marriages. He was later called to a meeting in the temple. Eight of the Twelve Apostles were present. Joseph was questioned as to who had been teaching and advocating plural marriages. He named men who were dead. He would not answer when asked if President Smith performed such marriages. It was said that President Smith would pass him on the street without recognizing him. Under protection of darkness, however, President Smith would step forward with a friendly handclasp and say, "God bless you, brother Joseph, keep the good work up."[28]

Severed from the Mormon Church, Joseph Musser continued advocating plural marriage. In 1935, the publication of *Truth* magazine was begun under his able direction, and continued until shortly after his death. *Truth* remains the most outstanding and widely circulated defense of plural marriage ever published.

Fundamentalists have been taught that persecution is their heritage. Early church leaders warned that when the hand of friendship was extended to the Mormon people, they would have given up the fulness of the gospel. If the nineteenth century proved to be one of opposition to that principle which the Saints held sacred, the twentieth century has not been without its contributions in like direction. In 1935 Fundamentalist families living in Short Creek, Arizona, were threatened that the penitentiary would soon be filled with their kind. Three men were convicted that year for their practice of plural marriage. The Fundamentalists again became aware that a plural wife might cost a prison sentence. Occasionally, arrests and convictions were made.

On March 7, 1944, a wholesale round-up of polygamists was made in Salt Lake City. Forty-six men and women were arrested on charges of unlawful cohabitation, conspiracy on federal and state counts, and violations of the Mann and Lindbergh Kidnapping Acts. Fifteen men were eventually sentenced from one to five years. Joseph W. Musser and Dr. Rulon C. Allred were included in that group. Eleven of the men were released seven months later.

Four members of the group spurned all offers of concession or agreement. One man, Morris Q. Kunz, was technically no longer a polygamist as one wife had been killed in a plane crash. However, he refused to sign any agreement that would, as he said, "declare my children bastards." Of a document offered to him, he stated:

> If I signed that manifesto, when I walked out of prison, I would turn right, not left towards home. I would go East until it started to go West again and then I'd stay there. Why? Because I would be too ashamed to face my family.[29]

Morris Kunz spent more than two years in the Utah State Penitentiary. Prisoners were restricted in letter writing, as all correspondence was censored. With twenty-nine sons and daughters, he could not write many individual letters. One daughter still has a small bundle of letters she received from the penitentiary. Morris Kunz presented a silver bracelet, hand-tooled by a fellow prisoner, to each of his nineteen daughters. One of these bracelets has the name "Charlotte" engraved on it. Charlotte is now my wife. The bracelet and the letters are among her most treasured belongings.

July 26, 1953, marked the biggest attack ever made by law enforcement agencies against those who have practiced plural marriage. The inhabitants of the little town of Short Creek, located on the Arizona-Utah border, became victims of what one Arizona state senator termed "an infamous episode never before countenanced in the history of the development of our country."[30]

After twenty-six months of planning, misappropriating state funds and plotting secretly with a select group of legislators, Governor Howard Pyle ordered a raid on Short Creek. The town was declared to be in a state of insurrection. Almost every law enforcement agency in the state had been called into action. Before dawn, a long motorcade of police cars, busses and military vehicles descended upon the peaceful inhabitants of Short Creek. The attorney general, state troopers, police women, judges and welfare officers, in addition to

the National Guard, were sent. Newsmen from all over the United States, as well as Eruope, had been invited to witness and report the event. The people of the town had learned of the governor's plan and a charge of dynamite, set off by young men, announced the arrival of the invaders. Amid flashing red lights, spot lights and sirens, the heavily armed group approached. With drawn guns, officers surrounded the townspeople who had gathered at the school. They were singing "America!"

Among those arrested were two servicemen who had just returned home from Korea on leave, as well as veterans who had seen action in foreign theaters. Women and children were taken into custody. Homes were invaded. Literature, documents and personal papers were confiscated. Thirty-nine men were arrested and transported to Kingman. Eighty-six women and two hundred and sixty-three children were taken in busses to the Phoenix area some four hundred miles away.

Inhabitants who remained were no longer permitted to eat in their own homes. A field kitchen was set up. Tents appeared. A radio station, a medics center, welfare offices, and officers' quarters were established. Roads were blockaded. The whole town was soon under a type of martial law.

Meanwhile, Fundamentalist women and children in Phoenix weren't faring so well where they had been placed in rest homes. My sister Esther, an only wife, was paradoxically, included in that group. Expecting her eighth child, she shared one room and hallway with five other mothers who had twenty-nine children with them. One toilet and three cots were shared by the group who lived under those conditions for three and one-half months. Nearly two years passed before all mothers and children were permitted to return to their homes.

On the Utah side of the town, a county judge advised parents that they could retain custody of their children only by submitting sworn statements that, as parents, they would comply with the law regarding polgamy. One couple had eight children taken from them until court rulings finally permitted their return.

Three months after the raid upon Short Creek, twenty-seven men were given suspended sentences of one year. An Arizona judge said imprisonment would make martyrs of them and would only add to the problem. That operation, one Arizona senator estimated, would cost two to three million dollars of tax-payers' money!

Newspapers in Arizona and throughout the United States were irate in their reports of the Short Creek episode. One paper stated that it was Communist Russia and China that had moved into Short Creek that early July morning. It was said the whole affair closely resembled the hated police-state of the Old World. Governor Pyle's acts were compared to those of Hitler, Mussolini and Stalin. Ironically, one exception to these opinions was voiced by the *Deseret News*, the Mormon newspaper of Salt Lake City, which stated:

> Law abiding citizens of Utah and Arizona owe a debt of gratitude to Arizona's Governor Howard Pyle and to his police officers who Sunday raided the polygamous settlement at Short Creek and rounded up its leaders for trial.

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> Again, we commend the Governor for his forthright efforts. We have full confidence that the rights of the innocent will be protected, the accused will be given a fair trial, and we hope the unfortunate activities at Short Creek will be cleaned up once and for all.[3]

Governor Pyle's scheme eventually collapsed. His intention to do away with the institution of plural marriage failed. The scheme was said to be a fiasco and political suicide for the governor.

Two years after the Short Creek prosecutions, a few arrests took place in Utah. One was that of Louis A. Kelsch. He was sentenced the second time for unlawful cohabitation with the same five wives for whom he had previously served two and one-half years. After serving one year of his second term, he was brought before the State Board of Pardons and was offered parole if he would keep the laws of Utah regarding polygamy. He replied that plural marriage was a part of his religion and that he intended to keep living it. He was sent back to continue serving his five-year sentence. Louis Kelsch spent nearly seven years of his life in prison for his children and for wives he had taken according to what he believed was a command of God. He was confined longer than any other polygamist in the history of Mormondom.

In recent years prosecution of polygamists has eased. The little town of Short Creek is now known as Colorado City. In the intermountain region from Canada to Mexico, there are Fundamentalists who adhere to plural marriage as divine law. Since the early days of the Mormon Church, knowledgeable sources have noted that polygamist offspring tend to be of a superior quality. This fact is today evidenced in the Mormon Church. Most of its leaders are descended from polygamist ancestors, though some estimates place the percentage of polygamists as low as three percent in the pre-Manifesto period.

Generally speaking, the Fundamentalists are an industrious, hard working and God-fearing people. Like their predecessors, they are not certain what the future may hold. These people are, however, bound by convictions that persecution, suffering, prison, and even death, have not erased.

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CHAPTER THREE

Father

My father, Alma Dayer LeBaron, was born March 16, 1886, in Tempe, Arizona. Often referrred to as "A.D. LeBaron" or simply as "Dayer," he was born in a time of great turmoil and confusion in the Mormon Church. Many of the leaders and members were in prison, hiding, or fleeing as a result of government action in an effort to stop the practice of plural marriage. Some Mormons felt that they should make no compromise with the government, saying there could be no half-way business. Their motto was "Mormonism in its entirety or Mormonism wiped out in blood." There were, however, strong influences at work throughout the church, trying to bring about the renunciation or suspension of the Mormon marriage system. These were the times into which my father was born. His parents never suspected that the controversy then raging among the Mormon people would eventually completely envelop the life of their new son, Dayer. Nor did they know that his posterity would be caught up in the ever-continuing controversy.

Dayer spent his early years in Mesa, Arizona, near the home of his grandfather, Benjamin F. Johnson, gaining experience as he helped tend bees, plant vineyards and prune orchards. Seeing the beautiful plants and flowers that adorned his grandfather's home, he grew to love them. This love of growing things, he carried with him to the end of his life. He also loved animals, raising pigeons by the hundreds and selling squabs for spending money. At times he ran errands for church leaders who came to stay with his grandfather.

Dayer was about ten years old when he received his first patriarchal blessing. These blessings are given in the Mormon Church to instruct, comfort and guide individuals in their lives and are considered prophetic. The blessing which Benjamin F. Johnson gave Dayer had a double meaning, coming from a church patriarch as well as being a blessing from his own grandfather.

In the eagerness of his youth, Dayer often listened as his grandfather told of his own life. What a life it was! As a young man he had become acquainted with Joseph Smith, the prophet, and believed that God had actually appeared. Convinced that the Book of Mormon had been translated through divine means, Benjamin grew to love it.

When Joseph revealed the startling news that God required his servants to live the law of plural marriage, Benjamin was among the first to be taken into confidence. He listened in amazement to the explanation that ancient patriarchs had taken more than one wife for the purpose of raising an honorable posterity. When asked for two of his sisters as plural wives, Benjamin, though

shocked, sincerely believed Joseph spoke from God, but still said he would tolerate no deception. If he ever found he had been deceived by evil desires or intents, he would kill Joseph! Benjamin never had reason to lose confidence in the prophet's divine calling. The two sisters became his wives and friendship between the two men became an eternal bond. Benjamin was eventually sealed to Joseph as an adopted son.

Persecution came upon Joseph and hatred mounted. He and his brother Hyrum fell at the hands of an angry mob. Earlier, Benjamin had also been threatened with destruction if he would not forsake his religion. He remained faithful, yet escaped. With countless other Mormons, he was driven from his home and traveled into the valley of the Great Salt Lake under the direction of Brigham Young. Mormon colonies spread throughout the intermountain west and Utah became a territory. These and many more events became impressed upon young Dayer's mind.

At the age of sixteen he began studying at the Thatcher Academy located at Thatcher, Arizona. There he was soon to experience a tragedy. His sweetheart, Irene Pomeroy, suffered an untimely death. As she lay dying, she called for him, saying that, though she would not be with him in this life, she wished to belong to him in eternity. Later, with the permission of her parents, he had her sealed to him in the Salt Lake Temple.

Dayer, eighteen, and still grieving over Irene, went to Mexico to continue his studies, living in the home of Bishop Joseph C. Bently in Colonia Juarez for a time. The Juarez Stake Academy was then being finished and Dayer helped his father give the new building some of its first paint. As the school received its final touches, they carefully put the gold leaf finish on the letters of a plaque which read, "Academia Juarez, 1904." These words became a beloved emblem to Dayer as well as the many other students who have attended the academy throughout the years. The plaque still remains above the main entrance.

As he worked to pay his school expenses, among the homes he painted were those of two Mormon apostles—Anthony W. Ivins and John W. Taylor. These men, as well as many other of the leading men in the community, were still living plural marriage in spite of the Manifesto, which had been issued fourteen years earlier.

Dayer enjoyed life in Colonia Juarez. There he met and fell in love with Barbara Bailey, a lovely young lady who was married to him that same year by Apostle Ivins. Barbara did not want to live in Mexico and they returned to the States. Though Dayer bought a home in Mesa, Arizona, she never moved into it, for when her folks learned that he was sympathetic toward Apostles Ivins and Taylor and those who were still living plural marriage, her family turned her against him. She was soon living in Salt Lake with her Mother. It was a crushing blow to lose Barbara who took with her their infant son, Adrian. She was soon remarried, leaving Dayer another sorrow to bear.

As he continued his education he became involved in a successful mining operation. Time passed and his parents were anxious that he marry again. Through their encouragement, he became engaged to a young school teacher. She was a fine girl and though, at times, he felt something was missing, wedding date was set. Mining business necessitated his leaving for a couple of

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weeks. He left a message telling her that he had gone and when to expect him. Two days before the wedding was to take place, he returned. Dusty, unshaven and driving his donkeys, he met his bride-to-be. She was enraged! His message had never been delivered and she thought he had left her. Still upset, she called off the marriage, releasing him from a contract he hadn't been too sure about, anyway.

One April day Dayer went to Thatcher, Arizona, where at a church meeting, sat seventeen year old Maud McDonald, daughter of William Wesley McDonald and Lucinda Mariah Emerson. Maud was born July 6, 1892, at Ogden, Utah. This is a story I have heard many times, for she became my mother.

"I was sitting in the Assembly Hall at Thatcher when in walked a very tall man. He was so handsome it took my breath. Oh, how he was dressed. He looked so fine. I couldn't help but notice how Frenchy he appeared. There was a large opal in his tie pin. He wore a beautiful ring. I thought surely he was the most handsome man I had ever seen," Maud recalls, even after so many years have passed.

The building was crowded and no seats were available, so the handsome stranger was ushered to the front and given a seat on the stand. Though Maud was more or less engaged to a young man, she admired still another. She often prayed about it, wondering what to do. One night she dreamed she was not to marry any of the boys she had gone with—her husband was to be someone else.

Summer came and she celebrated her eighteenth birthday. With life full of friends and activities she thought little more about the man she had seen at church. Then one evening her father came home from his real estate office, introduced the stranger as "Mr. LeBaron" and proceeded to close a deal. Her brother Joe liked Dayer and was soon calling him "LeBaron," and wondered why she didn't keep company with him. One afternoon Joe suggested she go to the real estate office and do some typing. "I'll bring LeBaron and we'll see what happens," he added.

Impulsively, Maud took his suggestion. Soon, all three were headed back to the McDonald home where they played checkers. She had a lot of girl friends and when relating this story, she says, "The whole graduating class of the Gila Academy" was presently in her parlor. In the yard a child began crying and Dayer went out. Reaching to the very top of a tree, he picked an apple and gave it to the child. How tall Dayer seemed.

That evening, accompanied by all the girl friends, he escorted Maud to Mutual—a class for the improvement of young Mormons. Joe continued encouraging her, saying Dayer was intelligent and knew more about the scriptures than anyone he knew. When Dayer asked permission to court Maud, her father answered that he could if he got a chance—never supposing that he would.

Maud had often been seen in Thatcher in the company of Marty Mortensen, who was six feet tall. One evening when she walked into a dance hall with Dayer, who was six-feet-two, Spencer W. Kimball, a family friend, noticed her new escort. "Maud, there is a fellow up on Poverty Flats who is six-feet-four," Spencer commented playfully.

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One night after Mutual, Dayer told Maud that he had a special mission to perform in life. The time would come when he would be required to live all the laws of God. Though he would like to court her, he didn't have time to waste on a girl who was going to interfere with his living the gospel. He intended to live in Mexico and knew that he had things to do there.

When Maud promised to marry him, her father told her to wait six months. The more he thought about it, the less he liked the idea of his daughter marrying a divorced man, much less one with a French name! Finally, after forbidding her to even see Dayer, her father marched off to tell him he was no longer welcome at the McDonald home. Outside Dayer's open door his resonant voice was plainly heard. He, with his brother Leo, was saying a morning prayer. Though momentarily wavering in his resolve, her father still delivered his message.

One afternoon while Maud's father was away on business in Ogden, Utah, Dayer passed her home where he saw her in the orchard. Both regretted that they were not permitted to see each other. Dayer concluded it was best for him to go to Mesa and work for a while. As he told her good-bye, he said he wished he could just marry her and take her to Mesa with him.

She didn't want him to leave, and insisted he go to the house with her. When he asked what her mother might say, she answered,"Come in and see." Entering the parlor, he made a direct approach. "Mrs. McDonald, do you object to my keeping company with Maud?" Her mother answered that she never had.

Maud was pensive after Dayer left. Though, to this day, she insists she was only bluffing, impulsively, she told her mother that he wanted her to marry him and go to Mesa. She didn't want to disgrace the family—it would be better if her mother helped.

A buggy was prepared and Maud and her mother were off to Safford. There they spent a hundred dollars on new clothes. A couple of days passed when, on Friday evening, Dayer called at the McDonald home. He had not been there long when Maud motioned to him. As she opened the door to her room and stood smiling, he saw that her bed was covered with things she had bought for her trousseau. Not until then did he know she had taken his wish seriously.

Monday afternoon, October 25, 1910, Maud Lucinda McDonald and Alma Dayer LeBaron were married in a private civil ceremony in the McDonald parlor, the bishop of the Safford Ward officiating. All of Maud's family were present—except her father! Dayer's cousin, (a Johnson) and her husband also attended. Maud wore a beautiful grey traveling suit that she had had made especially for the occasion. The yolk was Persian silk. The full, flowing skirt was mid-calf length. From a huge bay window the warm rays of the afternoon sun cast a glow upon the young couple. So it was that my parents began their life together.

They were settling in Mesa when Father's brother Leo came running in to announce, "Maud, there's a big man outside who looks just like you!" When she answered the door, there stood her father, holding a gift—a set of Roger's Brothers' silverware. He spent three days, and with other relatives, attended a dinner given by the Johnson family in honor of the newlyweds.

In Mesa, Mother and Father stayed for some time in the home of Sarah Jane Johnson, seventh wife of Benjamin F. Johnson. This old woman related many of

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her experiences and told Mother much about the Johnson family. It was then that she first learned about the mantle. Grandmother Johnson also said that Father looked more like his grandfather than any of his posterity.

Mother and Father had only been married a short time when they were invited to the home of Charles Sellers, a Mormon who lived in Mesa. When they arrived at the Sellers' home, they learned that, years before, Benjamin F. Johnson had left something of importance in Brother Sellers' charge, instructing him that when his grandson Dayer was twenty-four years old, it should be delivered to him. Father was then given a small box that had just been dug up from the yard where it had been buried for safe keeping. After scraping tar and oil cloth off the wooden box, it was opened. Carefully, Father removed the papers that had been placed there so many years before. Moisture had seeped through and a few of the documents were slightly mildewed. As he examined them, he discovered a copy of the long letter his grandfather had written to George F. Gibbs. There was also a poem, "Jottings By the Way," that the old man had written. In his handwriting, was a copy of the White Horse Prophecy, which is attributed to Joseph Smith. Deeds to the Nauvoo Mansion (the home Joseph Smith had owned) and to Adam-ondi-Ahman, (the place Mormons believe Adam offered sacrifice) were also there. Grandfather Johnson's own writings on marriage were included. It was his wish that these not be published at that time. That his grandfather had chosen to leave such important documents to him was a source of joy to Father. His visit to the Sellers' home was one he would long remember.

One afternoon shortly after their marriage, while riding in a buggy down a shady lane near Tempe, Arizona, Father told Mother that they would not always be living in that valley of orange blossoms and mocking birds, but that they would be going to Mexico. Years before Grandfather Johnson had told him never to go back over the old trail, but to go to Mexico, and to keep on the front ranks of the Saints in their march to the south.

Grandfather Johnson also said that there would be another exodus. Though most of the people in Salt Lake City considered that place their haven, Joseph Smith had foretold another move. Many things pertaining to the building up of the church and kingdom in the last days would transpire in the land of the south. Father also told Mother more about the mantle he had received from his grandfather, recalling some of the very words used when the blessing was given.

In June of 1911, having lived less than a year in Mesa, Father and Mother moved to Mexico and stayed in Colonia Dublan with his parents. It was then that Mother became acquainted with that country where she was to spend the greater part of her life.

Father began working in a saw mill in Colonia Garcia, a Mormon colony located in the mountains southwest of Dublan. Mother, who was about three months along with her first child, looked forward to his return and to intimate association with him again. To her surprise, he showed no interest. When she began to cry, he explained the law of the priesthood pertaining to the conception and bringing forth of children in their proper seasons. A man who had relations with his wife after she was already with child deprived himself and his posterity of blessings. Joseph Smith taught that a man will be judged more by

how he governs his sexual powers than by any other thing. During pregnancy and three months after a baby is born, a man should not interfere with his wife. Women who live natural lives and raise large families get along better and have greater blessings than those who shirk their responsibilities by limiting their families in an unnatural manner. Though it was common in those days for women to nurse their babies for as long as three years to avoid pregnancy, Joseph Smith taught that both the mother and child would be better off if it were weaned at about nine or ten months and if these rules were observed, children would be healthier and more intelligent. There would be less pain at birth and women would have fewer female problems. If a woman ever regretted a pregnancy, she had been imposed upon by the man.

Father and Mother had been in Dublan several months when they began plans for a new home. About Christmas time he went to the state of Sonora and secured a ranch in a place where other Mormons were also establishing themselves. Abruptly, plans were interrupted by the Mexican Revolution which was then in progress, necessitating their return to Arizona. At a later date when church members sold their holdings in Sonora, Father was paid five thousand dollars for his property.

Only weeks after their return to the States, Mother gave birth to her first child, Irene, who was born in Pima. Meanwhile, the upheaval of the revolution continued in Mexico. Though, like other Mormons, they had fled to escape the dangers, Father did not know how to coincide their circumstances with what he had been told by his grandfather. The charge to go south and not go back over the old trail weighed upon Father. Had he, perhaps, for his own safety, neglected that obligation? Seeking guidance as to the course he should take, he told the Lord that, if necessary, he would return to Mexico and face danger, hardship, or whatever might come upon him, but that he wanted to know for himself what was right. His heart was comforted, for he saw a panoramic vision of one hundred years into the future of Mexico. Though he had determined years before to follow his grandfather's counsel and raise his family in Mexico, that purpose became solidified in his mind. Never again did he waver from it.

In the vision Father saw himself walking in a desert in the United States near the northern borders of Mexico. As he approached a large, beautiful building, a voice from above bid him enter. Inside, was a stairway which he was told to ascend. He was then directed to a large window. Looking south from this elevated position, he saw the entire republic of Mexico from north to south and from east to west. The voice then said, "You will now see one hundred years of the future of Mexico."

Dark clouds floated over the nation, covering the face of the whole land. Only a few rays of sunlight penetrated the clouds and reached the earth below. Father understood that the clouds represented ignorance, superstition and darkness in the minds of the people. The few rays of light which reached the earth represented the light of the gospel.

Into the clouds of darkness came the clash of arms which lasted for a short time. He was given to understand that this was the Revolution of 1910. After that, peace was established. Schools were built throughout the nation. New towns and villages sprang up and dams were built. Farms were made. Highways

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and roads appeared. There were orchards, vineyards, trees and flowers and a great many chapels and temples. Beautiful homes were built and the people became more civilized and educated. Gradually the clouds of darkness dispersed and the entire nation was covered with beautiful sunshine. Toward the end of the vision, the people were better looking, of larger stature, and well dressed.

As the vision progressed, the roar of cannons and the clash of arms was heard to the north. Turning that direction, Father saw the entire nation of the United States swept with destruction from coast to coast. During the period while the United States was being destroyed, Mexico was somewhat affected, but it was very little by comparison to the terrible destruction that swept across the United States.

At the end of the vision the people of Mexico were living in a state of peace, happiness and prosperity. It was almost as if the whole nation were a garden of Eden. It seemed that the millennial reign of peace had commenced.

After seeing the vision Father began formulating his plans for the day he could return to Mexico, though it would yet be some years in the future. Before realizing his goal, he was to move his family from Arizona to Overton, Nevada. Later he went to Tucson, Arizona, and finally relocated in Mesa. The time he spent in the United States was, for him, a means of furthering his interests in Mexico. He never lost sight of the role that nation was to play in his life and the lives of his posterity. Before his death, he said that the first part of the vision had been fulfilled. He had perfect assurance that the rest would be before the one hundred years were completed.

Father's young family grew. Irene, who was a toddler when Ben was born, seemed quite grown up to Mother when a second son, Wesley, arrived. When the baby was big enough to travel, Father took Mother and the children from their home in Overton, Nevada, to Salt Lake City, where in the Mormon temple, they were sealed in marriage for time and eternity. Like other Mormons, they felt that a civil marriage was not binding beyond the period of this mortal life. It was an occasion of great joy to know that their union was now bound by ties that would not be broken even by the grave.

It wasn't long after their arrival in Salt Lake City that Father happened to meet John W. Taylor on the street. This handsome, elderly gentleman was a son of John Taylor, third president of the Mormon Church. A man of many talents and great personal magnetism, John W. had a gift for accumulating friends wherever he went. At an early age, he was chosen to be one of the Twelve Apostles. He had traveled from Mexico to Canada, preaching, teaching, prophesying, engaging in land deals, and in general, charming his many admirers.

Father had known Brother Taylor for some time, having become more intimately acquainted while in Colonia Juarez painting one of Brother Taylor's homes. For all his charm and appeal, John W. Taylor had become a controversial figure in Mormondom. The Apostle's father had been unyielding to those elements in the church which had demanded concessions on plural marriage. President Taylor had remained firm in his convictions. John W. inherited much from his father. Though the Manifesto had brought drastic

changes in church policy and teaching after President Taylor's death. John W. remained unbending in his determination. To the young apostle, that document embodied everything his father had struggled and fought against. Spurning public acclaim, church honors and a life of conformity, John W. resolutely went ahead living according to his own convictions. Having three wives *before* the Manifesto had represented no problem in church circles, but when this charismatic young apostle still added more wives to his family, it was too much! He and another apostle of the same leanings, Mathias F. Cowley, lost their offices and John W. was excommunicated from the church.

It seems over the years, that wherever Father went somebody needed a house painted. On that trip to Salt Lake, it happened to be Brother Taylor's house. He had an empty apartment where the family stayed for six weeks, during which time Father painted the home of Brother Taylor's sixth wife—one who had cost him so much in the loss of approval and acceptance by his friends and associates. Mother fondly recalls their stay at the Taylors, where the yards were beautifully landscaped and looked more like a park than a private yard. The large driveway, hedges, lawns and flowers were maintained in the impeccable taste that had become a Taylor tradition.

Many mornings Brother Taylor would come to the door of the apartment with a bowl of carefully arranged fresh sweet peas. One morning Sister Taylor borrowed Mother's hat to protect herself from the sun as she was going out. That afternoon Brother Taylor invited the family over to dinner. The table and food were prepared to perfection. The meal was served in several courses—by Brother Taylor, himself! As his wife was away for the day, he had been free to test his abilities as cook and host.

At the Taylor's there was ample opportunity to visit. Father said he knew Brother Taylor had not committed adultery by taking that young wife who was raising children for him, but Brother Taylor was reluctant to discuss his own position. Father pressed the point. Somehow, it just was not logical that the church could pretend the Manifesto was a revelation. Had it been given by God, why had many of the leading church brethren so completely ignored it and continued the practice of plural marriage? Church leaders had paid fines in Salt Lake City for having committed unlawful cohabitation after the Manifesto. They had also quietly sponsored plural marriage, as was evidenced by the hundreds of families who went to Mexico to comply with that law. Many, while carefully avoiding breaking any marriage law in the States, had openly taken more wives in Mexico. Father, himself, had known such men as Joseph C. Bently, Miles Romney, Guy C. Wilson, Anthony W. Ivins and Bishop Anson B. Call, who had gone into that covenant in the Mormon colonies long after the Manifesto.

Father recounted to Brother Taylor an event that had remained impressed upon his mind. In 1904, a conference was held in Colonia Juarez at which President Joseph F. Smith spoke to church members, asking them to refrain from entering plural marriages. A vote was taken to sustain the recommendation. Father wondered why such action was necessary fourteen years after the Manifesto had been given. It seemed obvious that many Mormons did not consider the Manifesto the word of God—or they had completely disregarded His command!

Father recalled that later, President Smith had gone to some of the Mormon settlements in Arizona, where many had fled from Mexico during the Revolution of 1910. The States Mormons noticed that those coming out of Mexico often had more than one wife. President Smith asked the Saints that they refrain from discrimination against those men who had taken plural wives—they had had a right to do so! Many of these wives had been taken after the Manifesto. Yes, there were things Father wondered about, and he voiced his observations to Brother Taylor.

John W. then recounted some of his own experiences, telling how his father had suffered to maintain the law of plural marriage. When many Mormons demanded that the church abandon the practice, President Taylor inquired of the Lord. Revelation was given. God would not alter His decree. Those who would not abide in the sacred marriage would not receive a crown of Godhood in the eternal worlds. God's law was required of his faithful servants. Various petitions were submitted to President Taylor. He told his son and others that he would rather have his arm torn from its socket than sign one of the documents that had been presented to him. He would prefer to have his tongue torn from its roots than to sanction it. His mind was satisifed as to what God required of His people. In the darkness of night President Taylor traveled from one hiding place to another, able to see his numerous family members only when circumstances permitted. As one of his wives lay dying, officers waited near her home for his arrival. He could not go to her or attend her funeral. Yet, he did not flinch in what he believed and died on the underground.

One evening Brother Taylor went to his typewriter and wrote a letter to a man who could give Father copies of the "Rejected Revelations" or "Hidden Revelations," which were never accepted by the main body of the Mormon Church. He later obtained copies of those revelations and was impressed by their contents.

On that same visit in Salt Lake something happened that I've heard about in the years since. Father was attending church and discovered that his son Adrian was there. When the boy's mother, Barbara, learned that Father had revealed his identity to his eight year old son, she was upset. Father had shown the boy a wedding picture of himself and Barbara.

Some time after the trip to Salt Lake City, Father moved his family from Overton, Nevada to Tucson, Arizona. Mother had two children born there—Lucinda and Alma. In Mesa, the flu broke out and there was death on every hand. With so much sickness, those who remained well were often scarcely able to attend the sick—there were so many of them! Even wealthy people were buried in nightgowns in crudely constructed boxes. There was no time to properly attend the dead. The LeBaron household was not exempt. Mother, who had tried to follow the rules of good health for her growing family, prayed that they would be spared. The day before his first birthday, Alma had seemed well, but the next day he was near death. Two days later Lucinda and Wesley became sick. As Mother attended the children, she received word of one person after another dying in the neighborhood. The doctor, whose services were sought on every hand, could only make one house call. He gave instructions for the children to be given no milk. Unable to give any more assistance, he left Mother to her own resources. Ben and Irene took to their beds and Alma went into convulsions.

A Brother Haws from Mexico came that afternoon to see the family and at Mother's request, prayed for the children. Then, somehow, all the little ones managed to go to sleep about the same time. The house was still and so quiet! Mother, who had worried over the feverish cries, was now in dispair at the silence! The children slept on, turning only occasionally and fussing. But they did not awaken. By morning the crisis had passed and they were on their way to recovery.

It was the spring of 1920 and Baby Jenny was six months old when Mother and Father again set out for Mexico. A new sewing machine, as well as a new parlor set, household goods, machinery and furniture were loaded onto a railroad car at Mesa. Two other cars were filled with horses, cows and goats. All this was shipped to El Paso, Texas, where the cars could pass over the border without being unloaded and go directly to Colonia Dublan. What a move it was!

When the family arrived at the border, they learned that, for the first time, passports were required for Americans going into Mexico. As Mother prepared six children for the family passport picture, her heart was heavy. Without consulting her, Father had sold their home in Mesa. She summed it all up by saying, "I felt like I was headed for hell!"

After a delay at the border, the family continued their journey. On the train, Bishop Arwell Pierce came in to say hello. To his horror, he sat on Jenny, who was sleeping on the seat. Friendly Mexican passengers offered Mother help with the children. As the family arrived in Colonia Dublan they could see the buggy Albert Jones had brought to meet them.

Father bought a comfortable home for his family in Colonia Dublan. His dairy herd was one of the first of fine quality animals in that place. As he busied himself trading machinery and securing land in nearby Guadalupe, Mother settled into her home. Life was satisfying and she began to feel that she belonged there. Then one day Father came home with Orin Romney and, to her dismay, began showing him through the house. It seems that Brother Romney had some sheep and a deal was soon made. The family was moving to Colonia Pacheco, a colony that the Mormons had established some fifty miles away in the hills to the west!

In February of 1921, the family set out for their new home, traveling with their household goods and furniture loaded into three wagons. By evening they had gone on past Colonia Juarez where they camped by the springs at the foot of the mountains. That night Father made a feather bed for Mother to sleep in. She was again with child and he wanted her to be as comfortable as possible. It took three days to get to Pacheco.

Father bought a large interest in the Pacheco Purchase which the Mormons had secured. In a basin, surrounded by cliffs and ledges, the family began to establish themselves. Nestled in pine and cedar trees, in an adobe room with a lumber lean-to attached, Mother set up housekeeping. She became the organist in the Ward and also acted as second counselor in the Relief Society, a woman's organization in the church. She learned to love the people in that small colony where she had her first opportunity to begin learning the Spanish language. It was difficult for her. (Over the years, she has learned only a few essential and basic, broken sentences in Spanish. Just the other day when I went into her room, I noticed her Spanish book. In her eighties, she is still trying to learn more of that language.)

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In Pacheco the family began making plans to enter the United Order—a cooperative organization of the Saints which Joseph Smith said God had revealed to minimize the differences between rich and poor on a voluntary basis. As the family prepared to join the order, word was received from church leaders in Salt Lake that it was to be dissolved. The present system of tithing took its place.

The family had only been in Pacheco for a year and a half when Father received a disappointment. As many people there were poor and needed more grazing land, church leaders asked him to sell to them. He consented to do so. A few days later, while going on horseback to the nearby Hop Valley, he saw natives butchering one of his purebred rams. He said nothing, it being his policy to avoid making enemies among the Mexican people. Though he loved the mountains and the people there, as he returned to his home in Pacheco he felt not to complain at his back-sets. Somehow, he knew that he was to go to Utah for a while. In a short time he had sold his cattle. What he could not sell of household belongings, he gave away in Pacheco. He took the goats to Tucson and sold them there. About that time a check came from Apostle Ivins for three thousand dollars as payment on the land in Sonora which had been sold to the church.

On the way to Utah, the family was traveling south of Bisbee, Arizona. It was Ben's eighth birthday and he had gone to unhobble the horses that had been grazing near the camp, but did not return. When Father finally found him, he was lying unconscious at the side of a large horse with his right leg splintered between the hip and knee.

Before the accident Father had found seven new wagons in Tucson. They were a real bargain! He wanted to take them to Mexico to sell. There, they would go for a good price and be appreciated! Automobiles were used more in the States, making wagons no longer easy to market. Mother suggested that she could stay with the children and later go on to Utah alone after Ben's recovery. At first, Father wouldn't hear of it, (for now she had seven children with Esther, who had been born in Pacheco.) At Mother's insistence he relented and headed to Mexico with the wagons.

The doctor who cared for Ben, having no children of his own, began to take a special interest in his intelligent, quick-witted young patient, and could not quite understand Mother's refusal of a large sum of money offered for Ben. She had several other children—surely she could relinquish the one so admired by the doctor.

In Douglas, where Mother and the children spent seven weeks, she met a Mormon bishop. He, too, knew of the "Hidden Revelations." He told her that they were all true and suggested that if her exaltation meant anything, she and Father should go to Salt Lake and see Mathias F. Cowley, who could tell them how plural marriage could still be lived.

The bishop's advice brought to mind an incident she had heard about while living in Mexico. A man named Clawson told her that President Joseph F. Smith had been in the colonies, where, at conference, he had asked the Mormons to refrain from entering plural marriages. After the meeting Brother Clawson went to President Smith. The ruling did not seem fair. Brother Clawson had no

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children, as his wife had been unable to bear him any. Plans had already been made and he was to marry a young lady. Now, what was he to do? President Smith told him that at midnight that night, he was to take the young lady and wait behind the hedge at a hotel where someone would be waiting to marry them. It was very dark and Brother Clawson could not see who performed the ceremony. The voice, however, sounded exactly like President Smith's.

After Bob's recovery, Mother boarded the train in Douglas and headed for southern Utah. To her it was an unforgettable experience — one she often tells to her many grandchildren. It seemed that on every hand there were those who were delighted by the children and who made the burden of that trip easier. She stayed at Grandfather Benjamin F. LeBaron's home in Hurricane, Utah, till Father returned from Mexico.

In LaVerkin, Utah, Father soon bought a home for Mother, only three miles from where Grandfather LeBaron lived. It was spring when she began settling in her concrete and rock home. Fruit trees were in bloom and the tender new alfalfa bordering the orchard made a setting which gladdened her heart. She was especially pleased that the home had trees and ample land where the children could play. She was again with child and LaVerkin afforded comforts that the little colony of Pacheco had lacked.

One summer afternoon a midwife called to see her. Grandpa and Grandma LeBaron were there visiting and Mother was busy making dinner for everyone. She felt fine, she said. The midwife left.

At about one o'clock in the morning, July 9, 1923, Mother suddenly awoke Father, telling him to hurry for the midwife. Then, abruptly, she told him not to go anywhere! Very shortly a nine and one-half pound baby boy made his appearance. Father, who was much more adept at handling a paint brush than an infant, bundled his new son in clean blankets and placed him beside Mother, and hurried off to get the midwife.

One Sunday Mother put a long white dress on her two-month-old son. Years before, with white satin thread, she had lovingly embroidered the dress and trimmed it with a delicate white crocheted lace. To her it was a special dress! All seven of her older children had worn it when they were blessed and given a name. Now, after dressing the baby, she carefully wrapped him in a white knit shawl and presented him to his father. With the baby in his arms, he went through the back yard to the church house two blocks away. Mother, who stayed home, wanted her new son named "Joseph" for her older brother, but Father had him named "Joel."

Mother loved her home in LaVerkin and would have been content to stay there the rest of her life, but events were shortly to transpire, which would disturb the tranquility of the family and necessitate their leaving Utah.

During that period, Father's mind was filled with turmoil. What was he to do? Could a man *not* live plural marriage and still attain a crown in the celestial worlds? The question weighed mightily upon him. Never since his grandfather's death had Father so missed that beloved man! With his very soul longing for the advice, comfort and wisdom which he had so appreciated in years past, Father retired to his bed in a boarding house in Salt Lake City. (He first related this event to me when I was in high school in Colonia Juarez as we sat on the ditch bank in front of the old Bently home across from Martineau's where I was boarding. Darkness was just approaching as he told me what had happened years before, in Salt Lake. I shall never forget what I heard.)

Father had, again, petitioned to know what was required. Sleep came and he rested soundly. Suddenly, a firm hand gripped him by the shoulder and a familiar voice said, "Dayer, Dayer, my son, wake up!" As he sat up in the bed, he realized that it was his grandfather's voice. Before his eyes, Father beheld a vision which extended beyond the wall of the room. There seated comfortably on a beautiful throne was his grandfather, clothed in the white robes of the priesthood. In his right hand, he held a sceptre of gold which rested at his feet and extended above his head. A crown with seven shining stars was on his head. The beauty of it all exceeded anything Father had ever seen. He understood that the sceptre represented the priesthood authority his grandfather had held during this life. The jewels in his crown represented his seven wives. As Father gazed upon this glorious vision, he heard a penetrating voice out of the heavens—the voice of God, he felt. It said, "This shall be your destiny also if you abide my law."

Grandfather Johnson instructed Father concerning the law and order of the priesthood and told him what his duties were. No longer was there any doubt in his mind! The course of his life became unalterably fixed. He did not turn back. Whatever he be called to face, he felt ready. He accepted the law of plural marriage. He now knew for himself!

Grandfather LeBaron was Stake Partiarch in the Mormon Church, a devout and honest man. One morning he arrived at the family home in LaVerkin very upset, telling Mother that her husband who was in Salt Lake, was about to disgrace the family. Needless to say, Father's decision about plural marriage was not too well accepted by his own father who was soon off to Salt Lake to talk to the church brethren about the matter.

In Salt Lake, at conference time, Grandfather LeBaron talked to his friend, Mathias F. Cowley, who reassuringly said that he would do his best to influence Father in the right direction. Grandfather parted with Brother Cowley, feeling satisfied, but what he did not know was that only a few minutes later Brother Cowley chanced to meet Father and told him that if he had a girl who would marry him, to do it right away! If a man had a first wife who was willing to give him a legal divorce, it would make things much easier. A marriage which was a bond throughout eternity, would not be affected by a civil divorce. Judge Tanner, a man who, himself, had several wives, recommended the same procedure.

Learning of Brother Cowley's counsel, Grandfather was disturbed. He headed out of his hotel room in Salt Lake early one morning to see someone. Though Father never learned what happened, when Grandfather returned, his spirit was changed, and he never again opposed Father.

From Salt Lake, Father wrote Mother in LaVerkin asking that she sign divorce papers immediately and return them to him. She wouldn't think of it! Then one night she had a dream. She saw him in Salt Lake kneeling in prayer—asking God that she might accept fully the law of plural marriage and support him in entering that principle. The next morning she returned the signed papers.

Of the events to come, I've heard a lot over the years. As to their exact order or every complete detail, I am not sure, for I didn't come on the scene till a few years later. Certain facts do stand out, though. In LaVerkin, a young girl by the name of Onie Jones occasionally took care of Mother's children while she attended Relief Society. Onie had also helped Mother after Joel was born. I understand that this young lady wasn't overly impressed when she learned that Maud and Dayer LeBaron were considering her as a plural wife in their family. Then something happened that caused her to change her thinking. Without consulting her father or family about her plans, she left with Father, giving the impression that she was going to Salt Lake to work. On December 7, 1923, Onie Jones became my father's plural wife. They were married by Joseph W. Musser.

Nathan Clark, a respected Mormon and a friend of the family, was in LaVerkin and went to Salt Lake with Father and Onie. Seeing Mother's willingness to help her husband impressed Brother Clark. As she was seated by the fireplace with her infant son, Joel, in her arms, he told her something she still hasn't forgotten. "Sister LeBaron, I've seen you do all this without shedding a tear. The baby in your arms will someday become a prophet of God!" He shook hands with her and left.

The furor that Father caused when he took that young lady to wife and what happened afterwards has never been forgotten in our family. Brother Jones was sobered by what his daughter had done. Mother's children learned about their new mother from kids at school. It wasn't long till Father was cited to appear before the High Council of the church, as a letter had been received by the local authorities. President Heber J. Grant asked them to see that the case was handled. Mother and Father were both called before a council. To Mother, it was a harrowing experience. She was questioned and cross questioned regarding the evidence. Both felt than an open admission would be equivalent to handing Father a jail sentence. Though she had felt she could never lie to church authorities, she did. On February 17, 1924, both Mother and Father were excommunicated from the church.

Things did not quiet down. A letter Father had written Onie was found. Then he met Apostle Anthony W. Ivins on the street one day in Salt Lake and learned how serious the situation had become. Apostle Ivins greeted him asking, "What have you been doing down in Dixie (southern Utah) to cause so much trouble?" Father answered that anything he had done *shouldn't* be the cause of trouble. Apostle Ivins then informed him that there was a warrant out for his arrest, telling him that for his own sake as well as that of the church, to go immediately to Denver and catch a train to Mexico.

Onie wasn't seen around for a while, but when she went to see Mother, she told of dreaming of being in Mexico with Father. They had been riding beautiful white horses and had been so happy. When Mother asked her if she would be willing to go to Mexico, she answered, "I'd go to China to be with Dayer."

Plans were hurriedly made. With eight little children, Mother had lots to do in a short time. People could not know that they were leaving. Grandpa LeBaron soon entered the conspiracy, furnishing three hundred dollars for train tickets. The town bishop also gave assistance. Minutes after Mother and the children

left for the train station, he followed in his car with Onie. Each wife bought her own ticket for El Paso, Texas, and they boarded the train in Lund, Utah.

A church detective, who Mother said she recognized, also got on the train. The two women traveled part of the trip as strangers. At Colton, California, it appeared that another detective was interested in them. Onie then assumed the role of work girl for Mother as they traveled toward Lordsburg, New Mexico. Mother told the inquisitive investigator that her brother was coming from New York and was to meet her in El Paso, where they would spend a week together. The investigator then left.

When the train arrived in El Paso, Onie hurriedly took Irene and Wesley to the rest room—she wouldn't be so apt to be seen there! Ben was left on a bench watching the other children and Mother dashed off, scanning the crowd as she went through the station. To her relief, she soon found a Brother Martenson, who helped many of the Mormons across the border. He loaded Mother, Onie and the tired children into a white topped buggy and they headed for the line at Ciudad Juarez and crossed into Mexico. There, waiting for them was Father. Though they had brought little with them, the family was safe! Complying with the law of plural marriage had never been easy. Leaving home and loved ones for freedom's sake was just one of the things required.

Early the next morning Father and his family boarded the train at Ciudad Juarez, bound for Colonia Dublan. They arrived about four that afternoon. When Father helped Mother, her children and Onie from the train, Bishop Anson B. Call was there and greeted them. It was commonly known that he had more than one family. (Years later his son, Eran, who was born to a plural wife, became my classmate.) Bishop Call officiated some forty years in his church office, though he had entered plural marriage long after the Manifesto. However, Father and his family were to become outcasts for complying with that same principle only a few years later. The element of time meant a lot, I am sure. Yet there remain certain things that are difficult to understand.

Tom Jones, a friend of Father's, had sent his milk buggy to pick up the family at the station and take them to his home. That evening after dinner, they began talking seriously. Brother Jones wanted to know why Father had entered plural marriage. Though he did not show everyone the rejected revelations, that night he gave Brother Jones a copy.

Tom Jones, a devout and honorable member of the Mormon Church, had fulfilled a mission, and was respected in Colonia Dublan. Yet, in his study of the scriptures, there had remained some questions. He with his missionary companions, had told enquirers that the Manifesto was the word and will of God which had stopped plural marriage among the Mormons. Still, Brother Jones had entertained some doubts. A long and serious study followed during which his admiration for Father increased. Their earlier friendship developed and a lasting association was formed between these two men whose lives became somewhat parallel.

"Uncle Tom," as he became known to Father's children, was soon to take a plural wife. Father's children referred to both her and Uncle Tom's first wife as aunts. Each of these women raised a fine family for Uncle Tom. The Jones's too,

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were cut off the church and ostracized in much the same manner as were the LeBarons. It is with fondest memories that we recall our associations with this man of sterling character and integrity. It was with his family that we shared some of our happiest times in the Mormon colonies. Uncle Tom, like Father, saw to it that his children received a Mormon training. Some of the Jones boys have filled foreign missions. I understand that most all are active in some type of church work. One is bishop in Colonia Dublan at the present time. Children from Uncle Tom's second marriage are today among the most faithful and prosperous members of the church in that place.

The gracious hospitality of Uncle Tom and his family was much appreciated that day Father and his family arrived in Dublan, weary from their long trip. Refreshed and cheered, they set out for their destination—Colonia Juarez.

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CHAPTER FOUR

Colonia Juarez

In the spring of 1924 Father, with two wives and eight children, arrived at his new home—Colonia Juarez. Nestled in a small valley with protective hills on each side, the colony lay peaceful and serene. A winding river divided the town. Colonia Juarez, as well as other Mormon settlements in Mexico, came into existence as a place of refuge for Saints who were hard pressed in the United States. In February, 1885, church officials had sent the first company of colonists to Mexico. A delegation had gone to Mexico City and obtained an audience with Porfirio Diaz, president of Mexico. When the Mormons explained their plight to the president and told him of their urgent need to bring their large families into his country, he told them that Mexico had no laws against their marriage customs. They were welcome as colonists.

After much difficulty, disappointment and long waiting in different camp sites south of the border, the first colonists finally obtained legal possession of the needed land on which to settle. Under carefully selected leaders, small groups of the persecuted Mormons prayerfully settled in the mountain valleys of northern Mexico. Rich land, water, and a variety of vegetation zones made it possible for these hard working, industrious newcomers to soon become a prosperous and happy people. Several colonies of Saints were soon enjoying the sweet air of freedom that Mexico had so graciously offered.

The hearty founders of Colonia Juarez established a domain distinctly different from the Mexican towns of northern Chihuahua. The thrift and industry of those pioneers became everywhere evident. In sharp contrast to the adobe homes in the region, Mormon homes were built of many materials. Brick, rock and other types of masonry were skillfully used. Colonia Juarez became known for its large, splendid homes which often were more like mansions than simple dwellings. The Saints built canals and developed irrigation systems for needed water. Trees, shrubs, flowers and gardens abounded on every side. Most families had their own private gardeners.

Leaving friends and loved ones far behind, the founders of Colonia Juarez created their own unique society. Here on foreign soil the Saints established a school system that gained the respect and admiration of many. Teachers were chosen with care. They were often imported and were the best representatives of the group. The highest standards of morality and academic learning were maintained. A rich social environment evolved. Plays, concerts, dances, parties and athletic events flourished. All social activity centered around the church and was directly under its jurisdiction. Colonia Juarez became the cultural and religious center of the Mormon settlements in Mexico. That was the Colonia Juarez Father had known in his youth.

Now, excommunicated from the church, Father returned to Colonia Juarez with two wives. Revolution had swept through Mexico over a decade before. Its effects were everywhere present in the little community. Much of the grandeur and splendor of the prerevolutionary period had vanished, never again to be recaptured. Everywhere homes were empty, their former occupants having fled to the United States. There were family names that were no longer heard in Colonia Juarez. Yet the presence of those departed was still felt if one walked through the abandoned cemetery amid the sculptured headstones on the eastern hillside. Though many families had returned to join the few who stayed during the Revolution, a nostalgic sadness still prevailed. The vacant dwellings and yards on every side were reminders of the absent owners. This was the Colonia Juarez to which Father brought his family. Here they were to make their home.

Changes other than those wrought by the revolution also became evident in Colonia Juarez. Most of the founders of that little colony had fled the United States, seeking freedom of worship in Mexico. They came to continue the practice of plural marriage. Most had arrived after the Manifesto was issued in 1890. These faithful Saints had heeded the advice of the Mormon Church that its members refrain from entering into marriages prohibited by the laws of the United States, but they still considered plural marriage essential to eternal exaltation. In Mexico they could live that law unmolested. Most had come under the quiet direction of church leaders.

To Father, the change in Colonia Juarez was everywhere present. Those who formerly believed plural marriage to be a requisite to the highest degree of glory were now coming to believe that the Manifesto had been the word of God to discontinue altogether its practice. Many men in Colonia Juarez still had more than one wife. As they accepted the Manifesto to be a revelation and began to consider it binding in all lands, these men received approval in church circles. Their extra wives were, by and large, graciously overlooked. Thus it was that many post-Manifesto polygamists were still active in the church and were considered honorable members of the community.

Had Father been born a few years earlier, perhaps he could have been such a member. He might have lived quietly and peacefully with two wives in Colonia Juarez and escaped the life of an iconoclast. Some of us who knew him might still wonder; for in him there was a certain something that did not yield to compromise or concession on things he truly believed. Dr. Rulon C. Allred once commented, "Dayer is a good man, but without tact." Perhaps the time element would not have been a factor in determining the course of his life.

Father owned several homes in Colonia Juarez. His family, however, lived most of the time in only two of them. He bought a two-story home that had formerly belonged to Apostle George Teasdale and removed the whole top story of the house. This was where Mother spent most of the years there. Father had another home for his second wife. "Aunt Onie," as Mother's children affectionately called her, lived about a block away. Father owned property around and between the two homes. For years there was a corral between the homes. Here we milked and cared for the family cattle.

Mother's home was surrounded by huge trees—sycamore, walnut, weeping willow, honey locust, Chinese elm, and some fruit trees. Father didn't wait long

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to begin adding more trees, shrubs and vines. To the children in the family, the place seemed like a little paradise. We grew up eating apples of every kind—Astrican, Bellflower, Jonathan, Winesap, Winter Greening, Pearmain and Navel apples, besides the varieties whose names we never knew. Apples began ripening in June and were picked till late fall.

Goose plum trees grew along the ditch banks behind the house. Before Father finally quit planting grapes, he had numerous varieties. The family had their own pears, peaches, quince, apricots, cherries, pomegranites, figs, prunes, butternuts and pecans. Father also grew blackberries. The vegetable gardens, watermelon patches, and corn fields that he planted, in addition to the trees, made an absolute guarantee of one thing over the years—his children weren't going to lack anything to do! As the children grew up, he forever seemed to be giving them this or that little job to do, "while you are resting," he would say. He kept the commandment "Six days shalt thou labor" and expected his children to do likewise.

Shortly after the family moved into Colonia Juarez, the bishop invited them over to dinner. Though no longer church members, they attended meetings and many of the social activities. There were some who treated them coldly, but there were many who were friendly and kind.

Alma began first grade that fall, making five of Mother's children in school. Along with Irene, Ben, Wesley and Lucinda, Alma attended the church school in Colonia Juarez. Three little ones were left at home with Mother—Joel, a toddler, Esther, and Jenny, who would soon be five. When the older children were in school Mother devoted her time to the younger ones. She began teaching Jenny to play the organ. After lessons were over Mother would continue her household duties, but Jenny often stayed at the organ. Her little friend, Viola Turley, was fascinated by what she was doing. Viola watched as Jenny's pudgy little fingers stiffly and carefully fingered the notes of little songs. Jenny then showed Viola where to start and counted the notes for her. How Mother delighted to see Jenny's interest in music!

Mother had been raised in a home where music was so important. Every morning Grandmother McDonald would come from her room neatly dressed and with her hair well done. When her family sat down to eat breakfast, there was a fresh red and white checkered tablecloth on the table. At noon there was a green and white checkered cloth. In the evening, white linen covered her table. If there wasn't a bouquet of flowers in the center of the table, it was because there were none to be had. The McDonalds had been Seventh Day Adventists and were devout people. One of the first things that attracted the family to the Mormons was their high quality of music. As members they were soon participating in the musical activities of the church. Grandmother and Grandfather often sang at funerals. The family had their own orchestra with each member specializing on his own instrument. Mother studied piano under the best teachers that the family could find. There was reason for the pride and joy she felt now at seeing musical talent blossoming in little Jenny.

She celebrated her fifth birthday the first fall the family spent in Colonia Juarez. What a special child she was to Mother. What joy Mother found in the delightful ways of this little daughter! Yet, there was a disturbing thought that

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occasionally entered Mother's mind. Grandfather LeBaron was a perceptive man. He had been especially attracted to Jenny's loveable spirit. Mother recalled vividly the first night she had been in his home after arriving from Mexico. All of the children were seated at the table ready to eat and Grandfather beamed upon them in pride. He walked to where little Jenny sat and gently placed his hand on her head and rumpled her golden hair. "This is a special child, Maud," he said. "Hope you can keep her. We had one like her, but she was taken from us."

Mother thought of his words at times when she saw Jenny romping and playing with Viola. Jenny must have resembled Ices, his own little daughter, causing him to compare the two and to make such a remark, Mother thought to herself. Certainly Jenny was healthy enough! Her squeals and giggles caused Mother to cast aside her dark thoughts. Who could brood with such a creature to warm her heart?

Two weeks after Jenny's birthday, Mother and Aunt Onie went to church in the afternoon. While they were gone, some of the children ate mistletoe berries they had picked from the large sycamore tree that grew behind the house. By the time Mother and Aunt Onie arrived home, the children were all very sick. They began recovering, and Mother thought they would all soon be well when suddenly Jenny went into a convulsion. Mother was alone with the children. She quickly sent for two Mormon Elders to administer to the child. Anointing Jenny's little head with oil, they placed their hands upon her. Instead of petitioning for a blessing, Patriarch Walzer did something unusual. He dedicated the child to the Lord and asked that she be relieved of her suffering. He then fainted. The bishop, who was assisting in the administration, took Brother Walzer home.

All efforts were of no avail and Jenny soon passed away. A funeral service was held at the family home. Viva Skousen, a neighbor, kindly played music for the solemn occasion. Neighbors and friends crowded into the house and later accompanied the family to the cemetery on the hillside west of Colonia Juarez. There Jenny was laid to rest. When the family returned home, four-year old Esther sat forlornly on the back steps. "We left Jenny up there, Mama," she mused.

Patriarch Walzer came by that evening to comfort Mother. He told her that he had never fainted before. He had felt to exercise all his faith in behalf of Jenny and had intended to plead with God in her behalf. Yet, when he placed his hands on her head, he knew she was not meant to stay any longer. Her mission in life was completed. She had already stayed longer than necessary as a comfort to Mother. Foreseeing her sorrow was more than he could endure and he fainted.

How Mother grieved over Jenny. In Utah, Grandfather LeBaron was especially saddened by the news. His own little daughter, Ices, had died years before on November the sixth. Jenny, he learned, had died on that same day. There were those in Colonia Juarez who did not approve of the kindness extended to the LeBaron family on that sad occasion. Some said there should be no association with them whatsoever. It deeply hurt Mother to learn that Bishop Young had been reprimanded by some of the church leaders for having conducted the funeral. Mother felt as if her life had ended! Music, beauty, flowers and the wonders of nature which had always meant so much to her offered no solace with Jenny gone. Mother felt that she would never again know joy or happiness.

Aunt Onie and Mother were both expecting babies. Aunt Onie's health was bad during her first pregnancy. Some said that Father's family was being cursed for having gone against church regulations. One afternoon the two women were resting while on the hill above the house, some neighbor boys were playing. Suddenly something caught the women's attention. "Baa, baa! Billy Goat Dayer." Again and again the boy repeated his call. Aunt Onie jumped up and headed out the back door. Clearly and distinctly she called, "Whose billy goat is that up on the hill?" That was the end of the blatting around the LeBaron homes. Her humor saved the day many a time in our family.

Christmas time came that first year in Colonia Juarez. How everyone missed Jenny! As the children prepared gifts for each other, it seemed impossible not to recognize her. On Christmas day, when Jenny's little friend, Viola, came to the house, the children gave her the gifts they had wrapped for Jenny. That winter Mother gave birth to a healthy baby boy, Ervil. Her heart was somewhat comforted. Aunt Onie also had a baby, a daughter she named "Barbara" in honor of Father's first wife.

Father detested waste. Just before Ervil was born, he had bought a new kerosene lamp. With the long winter nights and a new baby coming, another one was needed. Mother, who was recovering from the baby's birth was, perhaps, still a little weak. One morning when she reached to put the lamp on the mantle, she miscalculated the distance and it went crashing to the hearth. When Father noticed the new lamp was missing that evening, he was upset. Didn't the family realize lamps cost hard earned money, he asked. A day or two later he came home, driving his buggy into the yard. He lifted out a box which contained six new lamps and chimneys. There must have been a rock or something in his path, for he stumbled and the box went plunging to the ground. He didn't talk about waste for a while.

Soon after the family arrived in Colonia Juarez, Father was requested to attend a meeting with the Stake Presidency. Mother assumed he would go, and when the appointed time neared, she reminded him to get ready. He said he would make no concessions with the church on what he had done. He stayed home. Later when President Bently asked why he had not appeared, he answered, "I think you can understand my reasons."

Time passed slowly for Mother. It seemed the wound in her heart would never mend. One afternoon she went to the Turley home, hoping to find some solace with Sister Turley. Little Viola played in the kitchen as the two women visited. They recalled the friendship of their little daughters. How different life was since Jenny was gone! The talk went to music and Mother asked Sister Turly why she didn't have Viola take piano lessons. Sister Turley felt the child was much too young. Mother thought the time to start a child with music was while he was still small. Impulsively she took Viola to the organ and began showing her a few things as Sister Turley watched. Something stirred and awakened in Mother's heart. She began giving Viola lessons. Though Mother was unaware, a healing had begun.

When Viola was nine years old, she played two piano solos at the Juarez Stake Academy. It was a special occasion. Ralph B. Keeler had just come from Provo, Utah. He was to be the new school superintendent as well as Stake President in Colonia Juarez. People who heard Viola play were well pleased and Father seemed impressed. Mother was soon to be teaching piano to forty-two students.

Father worked hard to support his family. From time to time he went to the States to bring in wagons, farm equipment and trees or plants. He often painted while he was gone and sent money home to the family. One of those times became a memorable occasion to Mother. At the Harper Hotel, there was a piano for sale! How she had longed for a piano since coming to Mexico. Though she owned an organ, it was a piano she wanted and needed. She promptly paid a down payment on the piano with money Father sent. Paying for it was no problem for her.

In Colonia Dublan Aunt Ellen Jones wanted her children to take piano lessons, too, so Mother started going there to teach them. It wasn't long till others in Dublan were asking for lessons. Throughout the years, she made the sixteen mile trip to Dublan once or twice a week. She would ride the school bus in the evenings. She stayed there giving lessons and would return home on the bus a day or two later. It became a pattern in her life.

Father wasn't too pleased that Mother had taken on added responsibility. She would never have given lessons except to her own children, had it been left to him. Though she was very devoted to her family, music was to her, a part of her very soul. He, no doubt, came to understand this for she has taught piano for over sixty years. To this day she is still occupied in the work she has so loved and enjoyed.

(Since Joel's death Mother's usual hardy constitution has weakened. Much of the last four years she has spent in bed. Once the family was called to her bedside to bid her farewell, but she lingered on, confined to her bed for months. Then one morning she said she felt stronger and insisted on being helped to the piano. Her face drained of color and her hands trembled, but she played. Though she complained that her fingers were old and stiff and bewailed the fact that she could no longer reach an octave, her spirit was strengthened! Music is her best therapy. She is still helped to the piano and is presently giving as many a five lessons a day.)

Over the years Mother made a real effort to teach her own children music, but in spite of all her efforts, most of us didn't do much. Once, when we lived in Mesa, she bought me a nice violin and sent me to "Bucky" Bond, the best teacher she could find. Only when he sent word that she was wasting her money, was I released from the lessons I so dreaded.

Mother also tried hard with Alma. She began giving him lessons on the piano she bought from the Harper Hotel. He wasn't too keen on the idea of playing the piano. She gently urged him. In fact she insisted he learn just one piece of music. Father promised him a calf. One afternoon as he sat down to the piano, he started on the right note. He even played the first measure or two. Mother was surprised until she noticed her piano. With a pocket knife, he had cut a wedge out of the wood above every key he was to play!

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Father didn't take too much interest in social doings in Colonia Juarez and was usually content to look after the children while his wives attended. Viva Skousen was friendly with Mother and both agreed that it didn't work too well for mothers to try to teach music to their own children, so they exhanged kids for music lessons. It happened that Viva's sister was getting married. When the family received a printed invitation to the reception, Mother and Aunt Onie were happy to go. They went, danced and enjoyed themselves. Sister Fanny Harper commented that it was good to see the LeBaron women participating.

The next day as Mother passed the tithing office, she met Bishop Ernest Young. He regretfully told her something that made her realize that everyone didn't share Sister Harper's sentiments.

The night before, Bishop Young had been asked by the Stake Presidency to tell Mother and Aunt Onie they could not dance. He replied that the LeBaron women had received an invitation and he would not deny them the right to dance. If the leaders wanted to do anything, they could go to the ones who had sent the invitation.

Bishop Young, however, made a request of Mother. She had planned a party at her home for Josephine Jones, Uncle Tom's oldest daughter, and the bishop's children were invited. He said he would not refuse to let them go, but if they did, he might lose his teaching job at the academy. It would be easier for everyone if the LeBarons didn't have any more parties. So began what was to become a binding regulation in the colony. Church members were not allowed to attend parties given by the LeBarons.

As summer came and the fruit again began ripening some of the older children came running into the house, telling Father that Mexicans were picking apples off his trees along the fence. He smiled, "I especially left those trees for the natives." He then explained to his children that these people were the decendents of Lehi, who had come from Jerusalem six hundred years before Christ. Lehi had been a good man. God told him Jerusalem was to be destroyed and that he was to take his family and go to a new land. This land was America. Lehi's posterity became divided into two factions, each being called after one of his sons. One group was called "Nephites" after Nephi. The others were called "Lamanites" after Laman. Their story is told in the *Book of Mormon*. Father explained the Mormon belief that the American Indians are descendents of Laman. In Mormon circles all those of Indian descent are referred to as "Lamanites." Early church leaders asked that members use this term in reference to those people upon whose soil they were making their homes.

Father went on to tell his children that for centuries the Lamanites had suffered from ignorance and oppression. The*Book of Mormon* tells that one day they would become a white and delightsome people and that they would blossom as a rose. Father's love for these people and his kindness to them endured throughout his lifetime and is still witnessed in the lives of his children.

From time to time over the years the Jones and LeBaron families traveled the road between Colonia Juarez and Colonia Dublan to see each other and to spend time together. As the only two excommunicated polygamist families in the colonies, they had much in common. Those were times our family enjoyed immensely. Uncle Tom had a real zest for life and his humor and practical jokes were a continual source of enjoyment.

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While Mother was in Dublan teaching, she often stayed at the home of Ivis Farnsworth, whose hospitality was appreciated. Though she was not aware of it, there were those who felt Sister Farnsworth should not be helping an excommunicated woman. The situation was difficult when, one night Sister Farnworth dreamed she went to see her small daughter who had died a short time before. This good woman was escorted into a room where she saw the great musicians—Beethoven, Mozart, Chopin, Wagner and others. Mother, who held the small child's hand, was making with them. Sister Farnsworth related her dream to Mother who continued staying at her home. No one was able to influence her after that.

Once a church meeting was called in Colonia Juarez. All teachers and church officers were asked to attend. The family learned later that the LeBarons were the subject of that meeting. One of the leaders, in presenting the problem, said that it had become necessary to either accept the LeBarons or to make a complete break with them. A brother said it was regretable that the Juarez Stake was so poverty sticken for music teachers that they found it necessary to have Maud LeBaron teach their children. Isaac Turley stood up without being given the floor and said that she had done his daughter Viola, no harm. Mr. Keeler commented that Mother was far too busy teaching music to meddle in religion. The outcome of the meeting was that Mormons were told not to go to the LeBaron homes except for business.

Ione Fenn, an independent and outspoken Mormon, was a friend to Mother. Ione attended that meeting as she was president of the Primary, an organization for the cultural training of Mormon children. She left the church house and went directly to Mother's home, telling her what had taken place. Ione also told her husband's opinion on the subject. The Mormons had been polygamists since Joseph Smith's time. God was the same yesterday, today and forever. Joe Fenn did not condemn Father for his extra wife. To Mother, Ione Fenn remained a loyal lifetime friend.

Mother continued teaching piano and it wasn't long till she had advanced students playing at the academy. One of those students, Amanda Spencer, played the Liszt transcription of "Rigoletto" there when she was fifteen years old. There were many who appreciated Mother. The man, who had earlier objected to her teaching Mormon children, now said that she had improved the quality of music being played in the colonies. He wished she would put on a recital every month.

Father had some friends in the colonies who were not Mormons. One of these men didn't understand why Father's family was ostracized socially. Out of kindness, this friend went to a Mormon leader with a suggestion. The only way to convince Dayer LeBaron he was wrong, this man said, was for the Mormons to send their best scriptorian to reason with him and convince him of the error of his ways. The leader said, "We already tried that. Dayer converted the best man we had!"

A neighbor in Colonia Juarez was known for his idleness. Perhaps seeking to impress Father, he told of the many hours he spent reading the Bible each day. Father replied, "I'd be ashamed to read the Bible that much with a family in the condition yours is in. Any man who could do that should be taken out and horsewhipped."

Those who were willing to talk to Father any length of time recognized him as a informed man. He often came in from a watering turn late at night after all the family had gone to bed, yet he was always the first one up in the morning. He claimed he could not enjoy his food till he had worked up an appetite. If breakfast was a little late when he came back to the house, he would go out to work again, saying he'd feel more like eating later. By his bed Father kept a lamp and a book or two. He enjoyed reading in the evening and in the early hours of the morning. He read also actually, novels were a waste of time. He did, however, enjoy Harold Bell Wright's books, *The Little Shepherd of Kingdom Come*, being one.

Father was told that certain Mormons had gone to Mexican authorities, hoping to get them to use their influence to send him out of the country. The plan didn't get any backing though. The Mexicans said if he were to be deported that the government would also need to deport President Bently, Bishop Call, Miles Romeny, Warren Longhurst, Daniel Skousen, John Whetten, the Taylor brothers and all the other polygamists from the Mormon colonies.

Miles Romney, himself a polygamist with four wives, once came to Father. Regretfully, Brother Romeny stated that it was beginning to appear that the church was becoming successful in its efforts to stamp out plural marriage. Father said that the church might as well attempt to stop the sun from coming up in the morning as to try to stop that practice.

As the years passed in Colonia Juarez Father worked hard to support his growing family. Mother had thirteen children and Aunt Onie had six. There were good times and bad for the family during those years. I couldn't know all the family experienced there or begin to understand all the reasons for everything that has since happened. I do know that when a man makes a choice to raise his family in a place where his own beliefs and opinions are diametrically opposed to those of most everybody else around him there is bound to be conflict.

Influences were brought upon Mother to discourage her. Life was difficult. Much to Father's grief, Aunt Onie left Colonia Juarez and Father. She took her young children back to Utah with her and raised them in the Mormon Church where they are active today. The youngest son became a respected bishop. They are honorable and upright people. To me it has always been a source of sorrow that our lives became separated. Life for us was never quite the same with our second mother and other brothers and sisters gone from that house across the way.

It seems that, by leaving, Aunt Onie's children were spared or escaped the unusual circumstances and some behavior that became the lot of my Mother's own children. I know Aunt Onie and her children prefer not having their story enlarged upon. They were, however, a part of our history. Father's life or his actions could never be thruthfully told if Aunt Onie were left out. Taking her to wife changed the entire course of his life. Effects of that act were felt very much in the lives of all his children. At the present various writers are digging out the happenings of the past. These things, I am sure, will be published. For myself, though, I do want to make it clear—the lives of Aunt Onie and her children have been and are separated from those of the rest of Father's family.

I have often reflected upon his choice to remain in Colonia Juarez. Our lives would, no doubt, have been different, had we grown up in Utah with other Fundamentalists—people of our own kind. Had we done so, perhaps our family would have been spared many of the unfortunate circumstances which caused some of the Fundamentalists to shun us in later years.

Father said that during his first years in Juarez it had become a real trial for him to stay. He longed to be where his children would be accepted and could participate socially with those around them. He considered his grandfather's counsel regarding Mexico. Then, again, Father saw what his family was enduring. He asked God if he might not be permitted to return to the States. About this time Father dreamed that he saw the Devil. He was very active and busy and seemed absolutely determined to accomplish his task. He had a huge saw and with all the strength he could muster was sawing away on the large beam that supported Father's house. It appeared that the whole structure would give away. Satan, however, was unable to saw the beam completely in two. Father understood that his house did not totally fall. For all Satan's effort, it still stood!

I can say that a lot of sawing has taken place over the years and that it seems to be ever-continuing. The loss of Aunt Onie and her children, the tragedies of Ben's and Lucinda's sicknesses, and countless other sufferings, Father was to stoicly endure. He stayed in Colonia Juarez twenty years before he moved his family from that little town to make a new beginning where today a colony bears his name.

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CHAPTER FIVE

Irene

Irene, the oldest of Mother's children, was born February 17, 1912, at Pima, Arizona, where my parents had gone after being routed from Mexico by the revolution. Part of her early life was spent in the United States, but most of her schooling was obtained in Mexico where she attended the Mormon schools in Colonia Juarez.

As a girl, Irene loved to sing. She was fourteen, however, before Mother realized that she had a good voice. One day she came home from school with a very difficult trio called "The Daisies," saying that she and a couple of other girls were going to sing it on a program. Mother, who had never taken time to teach her anything about singing, was shocked. Two other girls would sing the alto and the second part. When Mother wanted to know who was going to sing the very high notes, Irene answered confidently that she would. At the piano, Mother was amazed when Irene sang the highest notes with perfect ease in a clear, beautiful tone. She has since become appreciated as a singer in the communities where she lived.

On May 24, 1933, Irene married Roy Edward Black, a bishop's son, in the Mormon Temple at Mesa, Arizona. Roy was a native of the Gila Valley where they made their home on a small farm near his parents in the vicinity of Geronimo, Arizona.

What I remember most about Irene is the kind and loving attitude she has always had for others, especially for Ben, who in his sickness would often stop at her place. Kindness has become her trade mark. Over the years the brief and scattered visits I have had at her home have been occasions of joy and mutual appreciation.

My earliest exciting visit to the States was centered around her place. I have vivid recollection of the good times I had there. I was about ten when Roy gave me my first American dime. When we went into town, he wanted to know how I was going to spend it. It wasn't any decision for me! I had already tasted white baker's bread and I wanted a loaf. Irene and Roy laughed, but what I bought was a big, long, white loaf of Holsum's bread. Roy had a yard full of old Model T's and didn't mind at all for me to play in them. Little wonder that I never forgot that visit.

Irene had four children—Lynn, Lloyd, Fern and Glen. Roy and Irene would often bring them to visit us, first in Mexico and then in Mesa after Mother moved us there. While visiting us, Lynn was being encouraged to eat some of Mother's wholesome food. He said, "I'd rather eat the plate." Once when asked to hurry

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and get ready for church, where he was to be ordained a deacon, he quipped, "I'd rather be a duck than a deacon."

As practicing Mormons, Roy and Irene raised their family in that church, never being caught up in the turmoil later surrounding the rest of Mother's family. One exception was Fern, who went to Mexico for a short visit with her grandmother. The visit ended up being not so short, for there Fern met and became the first wife of Daniel B. Jordan. She had two children before divorcing him and going back to the States. (In connection with my brother Ervil, Dan's name has since become one of infamy.) Today Irene and Roy still live in Geronimo. They, like the rest of us, I guess, are wondering what will happen next.

CHAPTER SIX

Ben

My mother's second child and her first son was born May 2, 1913, in Mexico Arizona, and was named Benjamin Teasdale. In Colonia Juarez the LeBaron family yard was kept in constant commotion with projects Ben and my brothers had going. They seemed to lead the rest of the town boys in starting new trends. The brothers were forever devising better rabbit pens or fancier pigeon lofts to put up in the top of the grainery. Under Ben's direction, they made pyramid shaped traps with touchy triggers. What a catch of birds and animals they could make!

With Ben supervising, my brothers and neighbor boys made flippers, slings, tops, bows and arrows. Ben taught the boys to use marbles, pocketknives and even a twenty-two rifle with skill. He helped them make stilts so high they could step over fences and sit on the house tops. The social policies of the Mormon Church, whatever their effects may have been, did not dampen the appeal of these activities.

Ben's happy disposition was seasoned with great ability. He treated people kindly and had a fervent desire to live a truthful and upright life. He was by nature unselfish and was most particular about his food and dress while growing up. One had better not leave a wrinkle when ironing his white shirts. If the egg white jiggled the least bit, it had to be re-cooked. Ben was good at settling disputes and keeping harmony in the family when Father was away.

In school Ben was a bright student. One of his teachers asked Mother if she spent all of her time teaching him. The teacher jokingly said that he had to get up early in the morning to study so Ben wouldn't humiliate him. Ben was a good athlete and was on a basketball team during several tournaments. He was a good pole vaulter but never reached the height to be attained by his younger brother, Wesley. I was told the high school superintendent said Ben was the most intelligent young man ever raised in the colonies.

In his campaign for student body president of the Juarez Stake Academy for the year 1931-32, Ben wrapped himself in a flashy colored Mexican blanket and wore a headgear of feathers. He was the Big Chief and Frank Turley, his opponent, was a Trojan. The battle fumed as election day approached. Some of the teachers helped Ben in his campaign strategy by routing the town with band music in the wee hours of the morning. Everyone seemed wild with enthusiasm. At noon on election day, a student, Leah Skousen, burst into our sister Esther's classroom with the news "Ben's president!" Our sister Lucinda was so excited she left school to go tell Mother. It was an unusual day for the LeBaron family in

that town. Years later, Ben said he would never have won that election if it had been left to the Mormons; he had courted the Mexican vote.

Anthony I. Bently, who was a prominent educator and church leader at the time, later told for publication that there had been a dearth of boy leadership that fall. He also said that six or seven years earlier the Stake High Council had made a policy against social gatherings of any type in the LeBaron home. Mr. Bently went on to say that the policy brought about a very effective social isolation of the LeBaron children. Though not a direct persecution, the policy was a sort of subtle persecution that some felt had a lot to do with the present personalities of the LeBarons. Ben was described as awkward and ill at ease, the years of living under the Mormon policy of ostracism making it rather difficult for him to fill his position of prominence.[1]

During his early life, Ben enjoyed the many trips he made with Dad as the following letter indicates:

Dear Wesley,

I am so thrilled to think we are going to snake our outfit into the mud tomorrow morning that I am not sleepy. We have four wagons loaded to the limit. Papa says sometimes he is afraid that it will drag the guts out of the old, lettuce-fed plugs and other times he says they ought to be able to crawl right along. We have eleven head of horses. One saddle mare we got for the little bay horse. She is the nicest saddle animal we ever owned. We traded him off because his ankle got stiff. He was too tough-bitted and jolty anyway. We have six young fat animals and the rest are just horses. I wish you could be along to wrangle horses and cook so I could hunt rabbits. We picked a good looking Collie dog out in the country and had him but three days until he was kidnapped. I hope you will be good to the cows until we come home.[2]

Ben

Around home Ben could make most situations humorous and loved practical jokes. My first recollections of him are of his visits home from the States where he had been attending college. He thought life was great out there and had many tales of his adventures. One letter he wrote while studying there caused Mother to shed a few tears.

Thatcher, Arizona
October 19, 1934

Dearest Mother,

Please forgive me for my neglect in writing. I have had so many problems and so much to think about. Everything is so new and different this year. I am enjoying my work and study and play a lot. I don't know what to write. I think I feel a little homesick tonight. Armon and Tilden are at the show. It's the first college play "Command Performance" at the Little Theatre. I didn't go tonight because Kathleen and I saw it last night, so you see I'm all alone.

Yes, it's Friday night. I didn't feel in the mood to go to a dance, so I escorted my girl friend down to her girl friend's place and let her go with a bunch of girls. They have gone to a carnival dance at Pima.

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I came back and went in to talk to her mother, who is our landlady. She paid me a lot of nice remarks and said that I must have a wonderful mother. It touched my heart. It made me so happy, because I knew she had spoken the truth. My mind goes back to the days of my childhood, before I was too big to be mean and cause you trouble. . .

The landlady is sure good to us. She sends us over hot dishes every day and sometimes many times a day. We've been to her place twice for Sunday dinner, and she has invited us to Thanksgiving dinner if we are here.

(Two days later.) It is getting late and I'll have to run to work if I keep up my expenses as I've added violin lessons to my expenditure. Don't know if I can keep it up, am sure going to try hard.

I'm glad I got such a good start in Spanish, and what little music I had sure helps heaps. Especially the vocal lessons. I can hold my own easily in the bass section of the college Men's Glee, and I know I couldn't have if I hadn't had just a little training. . .

Yesterday evening Frank Haws and I went up to Safford and between us we sold a suitcase full of the same old line. He has been going to move up from Pima and room with us, but the folks he is staying with don't like to see him go. . .

Well, I'll have to write that line to Loring, Adrian, Morrelle, Ices, etc., so good-bye.

Love
Ben

When Ben wrote this letter he was working happily as a Fuller Brush salesman. He had his own car and was about to graduate from Gila Junior College. Even more, he was in love and planned to be married soon.

Meanwhile, in Mexico the local Mormon leaders were trying to get Dad's wives to leave him. Ben had been present when Joseph C. Bently came to Mother and told her that Heber J. Grant, the Church President, had sent word from Salt Lake City that she had committed adultery by being with Dad after he took Aunt Onie as a wife. Mother was affected by these things. She felt under strain and was becoming somewhat rebellious against Dad. When Ben came home for Christmas in 1934, she met him in Dublan and unloaded all of her problems on him. Ben had been her idol and the pride of the family. Respected and loved by all, he was everything she could expect in a son.

During this trip home. Ben was tense with emotion and strain. Nothing like it had ever happened around the home before. He was upset at Dad because of things Mother had said and thought that they were on the verge of divorce. Believing that Mother had been abused, Ben went out into the back yard where he spoke sharply to Dad and criticized him severely. Dad went on with his work, digging post holes and shoveling sand all the way from the house to the canal. Never once did he raise his voice while Ben continued against him.

Years later, Ben said of the occasion, "After I had done my very best to do what I thought was right by my mother, thinking I was defending the weak and helpless, I discovered I had been deceived. I believed she was ready for a

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divorce, when I came into the house and found her sitting on Papa's lap, her arms around him and smiling happily. I was stunned, but she only smiled and said, 'Oh, Ben, you didn't really take me serious, did you? I worship the ground your father walks on."

Ben returned to Thatcher, feeling he had made a fool of himself and that his efforts had been for nothing. He graduated from college, but only after suffering another blow. His fiancee had suddenly married someone else, leaving him extremely sad. The strain of it all and the shock seemed to be too much for him.

The next I remember hearing of Ben was when a postcard came to Colonia Juarez saying that he had suffered a nervous breakdown. Mother left shortly for the States, not to return for several months. The earliest prayers I remember are of the family praying for him. Life was never the same for our family after he became ill. Time can never erase from our hearts what he was and what he meant to all of us before his illness.

In spite of his problem, and because of it, Ben went on to do many interesting things. It is well known that he claimed to be a prophet and said he heard voices that guided him. In general he was rational during those early years of his claims. He had my brothers, Alma and Ervil, together with a few others, convinced for a while that he was, indeed, a prophet of destiny.

I was given some insight into the problems of the mentally ill. At the Utah State Hospital I worked as an attendant, night watchman and occasionally as assistant supervisor. This job gave me the needed money to carry on my education and support my wife and our first son who was born while I was attending the Brigham Young University. Working at the hospital gave me a view into the many facets of life one encounters when dealing with the mentally handicapped and disturbed.

While I was doing duty on the violent ward one evening, my brother Ben and a distant cousin, Owen LeBaron, were committed for observation. Owen was sent back to Canada from where he had come. Ben was released eventually but before leaving, he had confused a lot of employees and had left some fine people wondering if he was not really a prophet of God. For many years Ben claimed to be guided by a voice and thought himself to be a special servant of the Lord. He would talk a lot of sense, along with his nonsense, and was able to convince a few that he should be their spiritual head. It seemed that he was sincere and entirely honest in his belief. At one time, when working on an ingenious invention of a spiral pump, he told me that he found out a certain hole in the bottom of the pump had to be one-third larger than the Lord had told him.

Before his sickness, Ben was a comedian by nature and liked practical jokes that would give people a little harmless excitment. This quality carried over into his later life. On one occasion he was attempting to leave the hospital without permission. I was told by the guards that he could have escaped had he not stopped to do push-ups while being pursued along the mountain side. He really didn't want to leave. He just wanted to have some fun. The national media has made a lot over an incident when he did push-ups at a busy intersection in downtown Salt Lake, holding up traffic. If this is true, he probably enjoyed it along with the spectators. It's doubtful though that it would have been allowed to go on for thirty minutes as the press reports.

Ben has been in and out of hospitals since I was a very small child. In spite of his handicap, he has found joy in living and has tried to make the world a better place. He married Grace Ogden in 1943. She was a wonderful wife to him and they had seven lovely children. If he has not been fully able to give them the proper care and raising they deserved, his good wife tried hard to make up the difference. Ben's children may never know and appreciate the many wonderful qualities their father had before his illness. I am sure they were often baffled by his irrational actions. I feel that yet, some day, they will appreciate the good they inherited from him. It was a cause of sorrow to us to learn that Ben's oldest son, Bonnie died in Salt Lake City when he was about twelve years old.

In spite of all the heartless ridicule that has been heaped upon this crippled man by the national news media and by others, I dare say that in many ways Ben is a kinder person than some of them. He will, perhaps, fare better on the scales of eternal justice than many of his persecutors. Some of them were, no doubt, at least partially responsible for his condition.

While working at the hospital where Ben was committed, I saw general authorities of the Mormon Church compassionately come there to visit members of their own families who were ill. I have often thought how unfortunate it would have been if those attending the suffering relatives had published any strange behavior in an unkind manner to discredit or cast reflection on those leaders.

Later, in an effort to discredit Joel, when he started his church, letters like the following from Ben were printed and widely circulated as though they should be given serious consideration in regard to Joel's claims. Little thought was given to the fact that at the time this letter was written Ben had been conspicuously and progressively ill for nearly thirty years. Since the time he wrote this letter, some sixteen more years have passed and he is now farther from being well than he was then, judging from his present correspondence. To those of us who know the ins and outs of this whole matter of his letter writing, it is high comedy—tragic as it is.

Murray, Utah
July 5, 1962

Dear Brother Allred:

I am the Prophet Mighty and Strong of Chap. 28 of Isaiah; 85 of D&C, and the "Branch" in Isa. 11:1, as also spoken of by Zachariah.

The Lord is healing me of the marring of Doctorcraft.

Joseph Smith is the rod of Jesse, and Jesus is the Stem. Thus saith the Lord. I am King of Kings today.

You are next to me in the Ancient of Days Order of Priesthood.

I am God, the third; the Holy Ghost; or the 3rd member of the Trinity since Adam went to Mars nearly 300 years ago, leaving Jesus and Joseph Smith and myself in charge. Jesus was killed for saying He was the Son of God. Joseph Smith was killed for inferring he was one of the Trinity.

I was killed for the same reason--but an angel of God has raised me from the dead; and I still stand truthful in all things.

John the Revelator was killed three times, and raised by an angel, then finally died. I will be translated as were Enoch, Moses and Elijah.

I am the Lord's anointed, and hold the sceptre of power. Moroni was not as great as I am; and neither is McKay.

B.T.

P.S. Your duty is to gather all the tithing of the earth to give to me to build temples and churches and maintain them. The Bishops should use all legally consecrated to the United Order as I tell them by revelation.

The President of the Church should collect the fast offerings only to help the poor saints.

Ervil is King of Israel; and Alma is Church President; F.O. Spencer, Bishop, and Marion Hammond, Patriarch.

Take two more wives. Thus saith the Lord.[3]

Ben T. LeBaron

Some unexplained phenomenon takes place to cause a brilliant mind to think it is hearing voices. My brother Ben was said by some to have had a nervous breakdown. Apostle Melvin J. Ballard told my mother at the time Ben first became ill that he was possessed of an evil spirit and that he would never become well in a mental hospital. All our prayers seemed to fall on deaf ears and no matter what my parents did to help him, no one could keep him from hearing voices that told him to do the darndest things.

Once while I was on a mission for the Church of the Firstborn, hitch-hiking through Texas I was picked up by a man who, from all I could tell by watching and listening, was afflicted with exactly the same malady Ben has. The only difference was that this man, who had just been released from a mental hospital, claimed that the voice that guided him was that of "Little Peter." I asked Ben once while he was in the Utah State Hospital if he had ever seen or felt the source of his guidance. He said no, that he only heard voices.

(As I am completing this book the family learned that Ben was killed in an accident near Little Rock, Arkansas on August 16, 1978. He was carrying no identification at the time. It was some three months before officers could notify us of his death. Ben was buried in Lonoke, Arkansas. Although Mother was saddened she felt relief in the knowledge that she "would not have to leave Ben behind to suffer through more cold winters.")

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CHAPTER SEVEN

Wesley

Ross Wesley, known to the family as "Wesley," but to the general public as "Ross," was born November 16, 1914, at Overton, Nevada. He was our mother's third child and is responsible for many pleasant memories in the family. He always had a string of projects developing around the place. He enjoyed doing things all the other boys did—raising rabbits, pigeons, birds, calves, colts and doing farm work. To these he added mechanical inventions. As a child he made a wooden automobile that would run. He built toy airplanes that really flew. He loved tools and mechanic books and was always inventing something new. With tin cans, bolts, magnets, wire and jillions of other things scattered around, he carefully explained the uselessness of trying to make a perpetual motion machine, something talked about a lot in those days. I remember seeing his attempt. It was quite an apparatus! Wesley was ever willing to explain how his new projects were supposed to work and to give us his ideas on science. I can still see in my mind a tall, bent pipe sticking up out of a well, pouring out water continually as it whirled in the air.

When Esther was twelve, Wesley came home from a long stay in California and Utah. He had many ideas to share with her. "Esther," he said, "don't ever aspire to be a movie star like so many foolish girls do. Don't let the movie queens be your idols. I have been to Hollywood and seen the corruption that takes place there." He talked about astrology, crystal ball gazing and mediums, saying we should be aware of their destructiveness and should never tamper with such things.

While yet in high school he won a trophy in a sharp-shooting contest between the boys and men of Colonia Juarez. During the school year of 1933-34, Velan D. Call, teacher at the academy, offered an award to the best all-around athlete in the school. Wesley set his sights to win. Our back yard was turned into an athletic field as he trained and developed his muscles with the shot-put, discus, pole volting, basketball and high jump wires.

When the day arrived for the track meet, he took a container of cocoa syrup in his pocket to swallow just before going on the field. Something helped, for the school paper soon announced:

> Wesley LeBaron wins school decathlon! Piling up a score of 86 points, 13 over his nearest rival, Salomon, Wesley won first place in the decathlon. Wesley LeBaron was high point, winning honors in 5 events. He broke all records established by former school athletes in the pole vault, clearing the bar at 11 feet 6 inches—a mark that stands out over some high school records in Texas and Utah.[1]

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Wesley took Thelma Cox as his first wife. She bore him eight children. Even after marriage he continued to enjoy mechanical things and some of his inventions found their way onto the market. Nathaniel Baldwin, a manufacturer of radios and an inventor, himself, told our dad that Wesley had the mind of a genius.

Wesley was one never to get overly excited. I'm told that when the order came to release him from a Utah prison, where he had been sent for taking a plural wife, that the man who had come to drive him home had to wait while he calmly completed a project he had under way in his prison cell.

Wesley never lost his love for animals and birds. From time to time over the years as I have visited him, he would be engaged in the rabbit business, raising pigeons or in some other such scheme to make a little money. At the present time he has a nice herd of milk goats in the Salt Lake Valley. Throughout the years, however, his greatest interest has been in the area of religion. From time to time he has had backers of one type or another. He loves to delve into the mysteries, as he calls it. He also likes to chat to the folks of Salt Lake City on two-way radio programs.

It seems that for years Wesley's highest aspiration and hope was to receive the mantle from my father. He has circulated testimony, both written and verbal, that I was a witness that Dad gave him authority, which I am not. On the last visit he made at Wesley's home, Dad listened as Wesley talked about his ideas, hopes and ambitions. I sensed that during the evening that he was harassing Dad by insisting on obtaining something.

The next morning as we were getting ready to leave, the same spirit seemed to prevail. Wesley, though he tried very hard, hadn't been able to persuade Dad. Even as we were leaving Wesley told of revelations he claimed the Lord had given him about the patriarchal work, as he called it. He told Dad that he was getting old and was not able to carry on the work. Wesley wanted to be appointed to carry on as a successor. Dad said most emphatically, "You go ahead and teach the patriarchal work as the Lord directs you, but don't use my name in connection with it in any way whatsoever!" I interpreted this to mean that, since Wesley was making claims of revelation, and would do as he pleased, Dad wanted no part of it. Were I to bear any testimony, it would be that my father, in a definite and positive way, said that he did not want his name used in connection with any teaching or activity Wesley might initiate in the future.

Though his beliefs have changed from time to time, he told me recently that he believes he is the patriarchal heir in Dad's family and the prophet who is to set the house of God in order. Wesley seems to find great happiness in what he is doing and has what appears to be a group of fine young men around him. These students of his thought, who would also be scholars, believe in his doctrine so strongly that even when he has excommunicated one or two of them, they will not go away. I was told that his patriarchal order works on a first-get, first-have basis. You convert them and you can have them—to preside over as adopted members of your family. The last time I talked with Wesley, he indicated that he believes that, one way or another, I would soon be taken from the scene, making it less difficult for people to see that he, after all, is the heir.

CHAPTER EIGHT

Lucinda

Lucinda, my mother's fourth child, was born August 1, 1916, at Tucson, Arizona. She was a sweet child and always wanted to do what was right, showing deep love and respect for our father in spite of all that was said against him. Of all his children, even in her early years, it would seem she was destined to the life most filled with heartache and sadness. To start with, she had freckles which she hated. She tried everything to get rid of them—freckle cream, lemons, green tomatoes, bran and buttermilk and other remedies. She never seemed to lose a freckle for all her effort!

Lucinda's responsibilities around the house increased after Irene left for school in the States. With Mother teaching piano Lucinda was left to manage the house much of the time. Always ambitious, she tried to make the most of her opportunities at school and church. She played the piano well. We loved to hear her play the violin. She made pencil drawings and sketches that won ribbons at the fair. Art work and singing occupied much of her time around the home and she loved to recite poetry.

With other girls her age Lucinda attended Mutual. Her class, the Beehives, once held a knot tying contest. She was determined to win and practiced long and often, learning to tie many knots in as little time as possible. She happily looked forward to the contest. When the big night came she confidently went off to Mutual, feeling sure that she could tie the knots faster than anyone else. When she returned home, she was weeping with disappointment, "They wouldn't give me a chance! I finished tying all the knots before anyone else and raised my hand, but the teacher wouldn't pay any attention to me. She just ignored me! I told her again and again that I had finished first. She just waited for another girl to finish! It wasn't right or fair to give the prize to someone who finished second."

When the high school sponsored a music memory contest, Lucinda worked hard in preparation for it. She wanted to win and believed that she could. When the contest was over two other girls were tied as winners. She didn't believe that it was on the level, so she went to check her contest paper to see what she had missed. To her surprise, something unusual happened. No one was allowed to see the tests. She was disappointed again and returned home weeping, "It isn't fair not to let me see what mistakes I made. It's just because I am a LeBaron—that's all! I know I won that contest. That's why they won't give the papers back!" This type of treatment seemed to affect her more than others in the family.

The climax to Lucinda's troubles, or you might say the real beginning, came when she was seventeen. One of her school teachers who was also a member of the Stake Presidency of the church, spent considerable class time speaking against our father, ending his lecture by stating that Dayer LeBaron was living in adultery. It was discussed as to whether or not he was a son of perdition—the ultimate evil in Mormon theology. Far back in the last row of benches, Lucinda listened to these accusations against the father she loved and cherished. After class was over and the other students had gone, she arose and left the schoolroom, deathly pale. Soon thereafter, she had what was termed a nervous breakdown. Later the teacher apologized for having said what he did in Lucinda's presence. He said he hadn't known she was in the room. It was too late. She never completely recovered and has been ill to some degree ever since.

Lyle O. Wright who wrote a thesis at the Brigham Young University interviewed Anthony I. Bentley, former church leader and educator in Colonia Juarez. Using Bentley as a source, Wright wrote, "Lucinda seems to have been the first to break under the strain of the social pressures affecting the LeBaron family." Dr. LeRoy Hatch of Colonia Juarez also attended the academy in his youth and saw what took place. Years later, he told Lucinda's daughter, Maudie, that he felt that the Mormon people of the colonies were largely responsible for Lucinda's illness. Nelda Call Young told my wife Irene that when she was a child one of her sisters chanced to go into the LeBaron yard. Nelda's father, himself a post-Manifesto polygamist, who was then Bishop and later Stake Patriarch, punished his daughter by not allowing her to wear her new dress to church that week. She was told never to go back into the LeBaron yard again!

For about a year Lucinda was very sick. The church did much to help the family at that time, sending sisters from the Relief Society to stay with her. Their kind assistance was much appreciated. Her condition improved sufficiently that she was able to return to high school. She graduated a year later. After graduation she went to Mesa, Arizona, where she found a job and also did temple work.

Later, in Salt Lake City, she married John Butchereit, a German. They had three children. Her problem recurred and John, not being able to handle the situation, consulted our parents. It was decided that it would be best if she and her children went to Mexico. There Mother and Dad could look after her.

They did the best they could under the circumstances. She would go for long periods of time as a somewhat normal person, enjoying the work on the ranch and seemed happy playing the piano, singing, and tending her children. At times, she became violent and it was most always Dad she wanted to harm. Not knowing how to handle the situation better, he would restrain her in what some might consider an inhumane manner by tying her up in her quarters. He would place a long, light chain around her ankle which gave her freedom of movement but prevented her running away. Usually, after a day or two, she was better.

Mother was determined Lucinda should be with and enjoy her children when she was feeling well. For years my parents cared for her rather than send her

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away to an institution. The periods when she was disturbed were times of strain and stress for the family, but they cared for her the best they could. Credit should be given where credit is due.

I had worked in a mental institution and knew that people there could also be happy. Many opportunities were afforded them and they could have experiences on a continual basis that would bring meaning into their lives. I could see that Lucinda was not happy as her periods of confinement commenced to be longer and longer. Her children were growing and I didn't feel that this type of situation should be constantly before them. We loved her, the children loved her, but the times of stress were becoming more frequent. I convinced Mother and others that Lucinda should be where she could receive good care all of the time. The children could visit her as they were able.

My brother-in-law, Floyd Spencer, and I took her out to Arizona where she had been born. We stopped in Geronimo to get my sister Irene who went with us to Tucson where we intended to have Lucinda committed. There we were told by those in charge that other steps would have to be taken. While Irene and Floyd were upstairs with the authorities at the county offices, I was out by the car with Lucinda. I'll never forget it. Three officers came out to see her and were talking to me. As luck would have it, she threw a large jar of water out of the car. It splattered at their feet as she hollered,"I'm Napoleon!" All talk of making us wait or go through other channels was abruptly halted!

Since that time Lucinda has had the care received at the state institution in Arizona. From time to time she has been in rest homes and has come to where her family lives for short periods. We feel that she has been much better off living away.

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CHAPTER NINE

Alma

Alma Dayer LeBaron, Jr. was born on April 2, 1918, at Tucson, Arizona. He was six years old when the family moved to Colonia Juarez and received all of his early schooling there. By nature, kind and considerate to others he was helpful at home and always willing to carry his share of community responsibilities.

When sixteen, he left home and went to Fort Thomas, Arizona, to continue his studies. He enjoyed school, especially athletics. He later returned to Colonia Juarez and did post graduate work at the academy.

At the time Mormon restrictions were still heavy against the LeBarons. The older brothers and sisters had all been baptized in the church, but neither Floren nor I were allowed to be baptized at that time. Nevertheless, Mother convinced Alma he should become more active in the church. It was a decision he never regretted. Later, he was considering returning to the States to seek his fortune, but Dad persuaded him to remain in Mexico, telling him again about the instructions Benjamin F. Johnson had given. Dad said, "The Lord will have special work for my sons who stay in this country. It doesn't matter how long you have to wait, whether five years, ten or twenty. The imporant thing is that you be here when the time comes."

Alma continued to work in the Mormon Church. Dad counseled him, that if called on a mission, he should accept, and if given a choice, he should choose the Mexican Mission. Dad felt there was to be a great reformation in the near future in that nation and wanted Alma to take part in it.

One brisk December morning in 1938, Alma got up before daylight, hooked up his team and loaded his wagon ready to head for Colonia Pacheco to start a new farming project on the river five miles below town. As he was leaving Dad embraced him and wished the blessings of the Lord upon him. In Pacheco he enjoyed his labors on the farm as well as his work in the church. He was soon called on a mission. During his two year mission in Mexico, he gained the reputation of being one of the most beloved missionaries to have labored in that field. Wherever he went, he revived and put new life into the struggling branches.

Soon after Alma completed his mission and returned home, Dad began to encourage him to find a wife. Though Alma wanted to marry and settle down, it wasn't an easy thing for a LeBaron to find a wife in the Mormon colonies. So each time Dad urged him to take a wife the question was, "Who can I marry?"

One evening Alma showed Dad and the boys a box of pictures that he had collected while on his mission. The next morning when everyone was hustling around to get off to the farm, Alma was surprised to hear Dad say, "Alma, go get those pictures out. I would like to see them again." This was unusual because Dad was known for letting nothing interfere with getting an early start in the mornings. Alma got out the pictures and began to show them slowly as he had done the night before. Dad said, "Oh, just shuffle through them. It's only one picture I want to see." As Alma flipped through them Dad picked one out and said, "This is the one I was looking for," and held up a picture of a lovely Lamanite girl, Elena Parra, who had also been a missionary. Dad said, "Last night I inquired whom you should marry, and the Lord inspired me to tell you to marry this girl. Alma almost gasped as he said, "She is in love with me." A few weeks later they were married in southern Mexico.

When word reached us that Alma was married, Dad who was out working, leaned on his shovel handle and said, "Now my family will truly become united with the Lamanites." While it is taboo among the Mormons in Mexico for an Anglo to marry a Mexican, Dad saw a double blessing in it. His son now had a wife and Dad's seed was to be mixed with the Lamanites whom he loved. Alma was the first of his children to cross the racial line. There is a special feeling in my heart for my nieces and nephews whose veins carry both bloods and I am proud that several of my own children also have Lamanite blood.

Shortly after his marriage, Alma who had been in doubt, became convinced that our father was right after all about plural marriage. Because of his decision, Alma was separated from the church that he had so loved. Earlier he had been surprised to learn that his father-in-law had two families. The first wife had had only one daughter, the girl Alma married. The second wife had several little boys whom the first wife joyfully helped to raise. When Alma asked church authorities about his father-in-law's family situation, he was told, "Well, you understand the Lamanites. This man had no sons. He married the second wife for a noble purpose and now he has sons. We must give him leniency." To Alma this story began to have the same ring as the one about the Mormon President, Heber J. Grant, who was said to have had the same problem and had tried the same remedy. The story is told that President Grant had said he would keep on marrying wives until he found one who would bear him a son. None ever did.

While in high school I was helping Vaughn Green, a coach whom I appreciated very much as a friend. We were re-painting the stripes on the gymnasium floor. It was late at night and we visited as we worked. He had also been in the Mexican mission and told me that Alma's father-in-law was a wealthy man and that he paid more tithing than anyone else in the mission at that time.

Alma's deep desire to serve the Lord and his belief in certain prophecies foretelling the coming of a special servant, perhaps helped to ripen him for a belief in our older brother Ben who came claiming to be that special servant. As time passed, Alma came to realize that Ben was not setting God's house in order and never would. In the meantime, Alma's house was thrown out of order. His lovely wife Elena, under strong pressure from leaders in the Mexican mission, left him. This deeply saddened Alma. He has never overcome this

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sorrow for having acted so unwisely as to lose his beloved Elena who bore him a daughter, Violeta. In recent years, I had the joy of meeting Violeta and seeing the appreciation she bears for her father, even though she was a married woman with children of her own before becoming acquainted with him.

Time passed after Alma's first wife left him. One day he returned from a trip to the South bringing with him a new wife, Luz Melchor. Of Indian descent, she was short and timid. At our ranch he immediately set to work to build separate living quarters. About a hundred yards out into the mesquites, away from the family home, he made a room, using mesquite limbs for walls and rafters. The roof was made of *sacaton*, a heavy grass. In one end of the dwelling he fashioned a bed from mesquite limbs. Slender poles were used for the springs, and for a mattress he used more grass. This shelter became the newlywed's temporary home.

I enjoyed visiting them and I especially like Luz's good food which she served with delicious tortillas. She was anxious to give Alma a new start in life and worked hard to make him comfortable. Her size didn't hinder her doing things. She loved children and bore fourteen sons and daughters for Alma. She dedicated herself to her children who never lacked for proper nourishment or care. Her living accommodations have changed much since she lived in that first dwelling where she started her married life. Whatever her circumstances, she has managed well.

After associating and working with the Rulon Allred people through Margarito Bautista for a while, Alma was to come sharply in contact with the claim of Joel, his younger brother. When Joel said that he had been sent to set the house of God in order, Alma was very skeptical. Nonetheless, he was soon baptized and became a bishop in Joel's new order of things. Alma served in this calling, making many sacrifices for what he truly considered to be the work of the Lord, at the same time raising a large and beautiful family.

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CHAPTER TEN

Esther

Esther was born August 1, 1921, in the mountain colony of Pacheco, Chihuahua, Mexico. She followed Jenny who was born October 22, 1919, in Mesa, Arizona. After Jenny's death Mother, in her grief, turned to Esther for comfort, finding it impossible to discipline or be harsh with her.

When Esther was very young she saw a stranger come into the back yard. He was well dressed and had a long mustache. She began backing away as he approached. Suddenly, the kitchen door flew open and Mother squealed and went flying into his arms. That afternoon Mother and Aunt Onie saw to it that their husband's mustache was shaved.

Esther was especially fond of the grapes Dad raised on our lot. At a young age she discovered that certain varieties made better juice than others. When Mother was busy giving piano lessons, Esther often went to these vines and picked the most succulent grapes. Carefully she squeezed the grapes, straining the juice into a bottle. Lest anyone else be tempted to share her delicacy, she would hide the bottle of juice in a special niche in the rock wall behind the house. She discovered that after a few days the flavor had markedly improved. She did not learn till years later that her drink was prohibited by Mormon teachings. The juice project was the beginning of her exotic culinary creations.

Early in life Esther became aware of two strong forces in Colonia Juarez. There was on the one hand, friendliness to our family, and on the other, obvious rejection. She first became aware of this at the post office one cold, snowy day where she and Joel were waiting for the mail to be handed out. As they stood inside by the window watching some town boys, one mockingly asked their names, which he already knew. "LeBaron kids, eh?" He began chanting. To them it was dreadful! "Benny do a dare! Benny do a dare!" Over and over he repeated the chant. The boy could only be ridiculing their older brother and Dad. Humiliated and with heads hanging, Esther and Joel stood clasping hands, as suddenly a good looking high school boy stepped forward. "Stop it, you big bully! Let these kids alone." It seemed that heaven had sent a protector. Later they learned that it was Mennel Taylor who had befriended them.

Esther said that having Clarence Turley for her teacher in the seventh, eighth and ninth grades was one of the best things that ever happened to her. He was a genuine teacher with tremendous patience and long suffering who helped change a pampered, unruly tease, and awakened in her a desire to be a lady. Mr. Turley elevated her spirits making her feel that she was an individual of worth

and possibility. Knowing that he felt this way about her brought happiness and a feeling of self-confidence into her life.

One afternoon toward the end of her eighth grade year, Mr. Turley asked her to stay after class. "Esther, I have been thinking of giving you the valedictory, but I would hate to give it to a girl who uses the kind of language you do." That was enough, if Mr. Turley didn't approve of the stout words she was using, she would never use them again. What she had thought to be smart and grown-up was really unlady-like. Something inside her melted and she seemed to lose, forever, the desire to use coarse language. Beneath the foothills east of our home where family members often found seclusion, with the hills as an audience and the canal bank as a stage, Esther began practicing her valedictory address.

One evening Mother went with Esther to the school house to listen to her practice on the piano in preparation for the graduation program. They were nearly to the top of the stairway when they heard a woman pouring her heart out to Mr. Turley because her daughter hadn't been given a part on the program. The woman told him how well her daughter could do things around the home. The woman's emotions reached a climax and she cried out, "There you have Dayer LeBaron's daughter with nearly the whole program!" She spoke our father's name in a hateful manner. Esther said it sent cold chills through her body to realize that some people hated him so much. As the mother's protests subsided, Mr. Turley reasoned, "I can't help it if Esther earned the valedictory. I can't help it if she is the only one who can play a piano solo. I can't help it if she plays a duet with Pearl Skousen--Pearl refuses to play alone."

Mother and Esther quietly left the building without letting their presence be known. What Esther heard and felt that evening strongly affected her. For years later, whenever she played in public she would pray for the Lord to help her play well so people wouldn't hate Dad so much. She was never again quite as happy and carefree around Colonia Juarez after seeing the deep-seated hatred in the breasts of some people against her father.

Because of his stand, accusations continually came upon Dad. Yet it was always his first concern in family prayers to ask God's blessings upon those with whom he differed. He never varied from this proceedure. When he knelt to pray it seemed as if God were near. Dad would commence in penetrating tones,

> Righteous and all-wise God, our Eternal Father, we bow before Thee in humble gratitude for the unnumbered blessings Thou hast bestowed upon us. Bless President Heber J. Grant and his counselors and the Twelve Apostles and the missionaries in the field. Pour down thy spirit upon them. Sustain them in their labors and heavy burdens. Enlighten them in their minds and help them to search out the honest in heart the world over.[1]

It seems that the Mormons in the colonies began to realize what a devastating effect their social pressures had had on the older brothers and sisters. Treatment of the younger ones became more tempered. By the time Esther graduated from the Juarez Academy, she felt she had a good and happy life. She had participated in the parties, dances and hikes. There had been trips to the mountain colonies, the States and Mexico City. For her, as well as the other students in Colonia Juarez, school and church activities were blended.

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From Colonia Juarez, Esther went to attend college near Safford, Arizona. She stayed with our sister Irene, in Geronimo, and had to ride a bus a considerable distance each day. This often interfered with college activities and socials. A friend, Olive Beth Kimball, occasionally invited Esther to stay at her home on weekends. Olive's father, Spencer W. Kimball, was the Stake President. He had been a friend to our mother's family, the McDonalds, and was kind to Esther. Later she attended Arizona State College at Tempe.

There were fine, young men available, so some of us were rather surprised, if not shocked, to see Esther happily settle down with what seemed to us to be an elderly, gray-haired gentleman. However, the shock subsided and we all learned to love Floyd Otto Spencer. I was especially surprised when I found out that my new brother-in-law was also the father of some of my good friends in Mesa where I was living at the time. I might add, that these good Mormon friends were not overly impressed with the fact that their father was now a polygamist—but not for long, however, because Floyd's first wife soon left him. His large, first family stayed loyal to the Mormon Church with only a casual relationship, thereafter, with their father and his new family.

When Esther was about to have her eighth child, she was living in Short Creek, Arizona, where she and Floyd had associated themselves with those people for a while in search for truth. There Esther and Floyd found a good society in which to raise their growing family. When the forces of Arizona's Governor Pyle descended upon that peaceful village and carted away it's inhabitants, taking the men to jail and transporting their families to the Phoenix area, Esther was there. Expecting the arrival of her new baby at any moment, she was in a dilemma. Officers told her they were going to take her children whether she went along or not. She chose to go with her children. Luckily the baby delayed it's arrival until they reached their destination. Esther and Floyd were not breaking any law as she was his only wife. His first wife had been divorced for many years and he never took another after marrying Esther.

Floyd and Esther heeded Joel's call for a gathering at Colonia LeBaron and closely aligned themselves with the church he had started. Their roots went deep into the new organization. Six of their daughters—Doris, Beulah, Sharon, Judith, Mary and Pauline became wives of apostles in the church.

When Floyd died as a result of a tractor accident, many of his and Esther's fourteen children were still living at home. Today, with only one child at home, Esther's life is filled with her music and studies.

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CHAPTER ELEVEN

Joel and Ervil

Joel Franklin LeBaron was born July 9, 1923, at Laverkin, Utah, and Ervil Morrell LeBaron was born February 22, 1925, at Colonia Juarez, Chihuahua, Mexico. As his first name did not lend easily to translation, from childhood Ervil was known as Morrell to his Spanish speaking friends and acquaintances. These two older brothers were inseparable. In my mind they seemed to be a single unit. I would think of them as "Joel 'n' Ervil" and almost always would speak of them in that sense.

Their boyhood days were filled with excitement and I was often caught up in the spirit of their activities. I would be filled with fear as I foresaw the consequences of some of their more foolish deeds. On one occasion I was swimming in the river at the Nick with an assortment of friends and brothers and when the town simpleton, Cleofas, came by, gathering sticks from under the cottonwood trees. Some of the older boys began to tease him and he started to yell. I heard someone say, "Here comes the *Comisario*." I grabbed my clothes and ran from the Nick to the wagon bridge before stopping to put them on. I wondered later what the native families thought as they saw me dash past, my nakedness concealed only occasionally by the clumps of *burro* willows. Some of my friends who had also panicked ran all the way home—stark naked. One even forgot to take his clothes!

Joel and Ervil occasionally indulged in another sport that would always leave me scared. As they made preparations for the game I would hear them say, "Won't LaRue Wood be mad?" or "John Whetten will throw a fit when he sees his dog come dashing home!" All the while, they made comments about hoping nobody would find out who did it. A bunch of boys tied a female dog in the barn. Something about her seemed to attract dogs of all sizes, shapes and colors from all over town. These stray dogs would be taken to a small room where they could not get out. After the dogs were all secure, one at a time, the boys took them out so they could "tin can" them. This was a rather hasty operation that consisted of attaching a stout string to the dog's tail and making sure it was good and tight. The string had been prepared beforehand with an assortment of cans tied at intervals along it. As the dog was turned loose, the cans began to rattle and the dog would run faster. The cans bounced and flew and jumped at him! Yelping, and full of terror, he would head for the safety of home.

The boys also chanced to wire an oiled rag on the tail of one dog that they, for sure, didn't want to come back. The rag was lit. What excitement was caused as that dog sped through the dry fields and pastures, flipping flames as he went.

Yes, I was scared at times, but that time—not half as scared as some of the big boys who fled to their homes to hide when they saw what had happened. That was the last "tin canning" party I remember.

I loved to go fishing in the river with Joel and Ervil. We would sometimes fish with a hook and line with angle worms for bait. Other times we would use sharp pronged spears to get the large carp. When the river was low we made seins and caught catfish and bass by the hundreds. Anyone who was not afraid of grabbing a water mocassin could reach up under the banks and find pockets of fish hiding in small holes. How I loved all this and the fish fries in the evening!

Joel could knock the head off of a dove with his flipper without damaging the meat and Ervil was just as good a shot. Together they would often come home with a bag full of doves and cottontails—the result of an afternoon's hunt. They could make rubber guns, both pistols and rifles, that were frightening. Nothing was more exciting than the games played with these toys. A rifle might have six notches, each holding a shot. The shots were heavy rubber bands cut from inner tubes. These circular rubbers had several knots tied in the middle for concentrated weight. The loops would be stretched from the point of the gun back toward the trigger into a notch. The size of rifle and weight of rubber were determined by the boy's strength. When one of these machine guns was turned loose on you at the proper range, you knew you had been shot!

We didn't have any roller coasters in Colonia Juarez, but we had what was much more exciting! Joel and Ervil built roads on the hillsides east of the house with just the right amount of slope and turns to make a thrilling ride for anyone brave enough to venture into one of their homemade chariots. The real excitement for both driver and spectators came when the vehicle approached the canal. If you missed the narrow bridge you knew, for sure, you were going to land upside down in the water. But that was one of the risks involved. People also got hurt in rodeos and my big brothers loved to ride wild cows. When they swam with the waves down the river at flood stage, that scared me, too. It was just another of the risks my brothers seemed, forever, to be taking.

I would often fearfully watch Joel and Ervil play Burn Out, a game of skill that could be dangerous and was always painful, to say the least. The only paraphernalia needed was a supply of green gourds about the size of baseballs. These grew wild in abundance during the summer months. Standing about twenty yards apart, Joel and Ervil would throw a gourd back and forth. Each tried to throw swifter than the other and both threw as swiftly as possible. Only those who have been hit with a gourd can know how hard they are! The skill came in catching the gourd with bare hands without being hurt. The first one "burned out"—not being able to stand it any longer, lost the game.

One early recollection of Ervil that has always stayed with me happened when I was very small. It seems we were a little short on milk for breakfast. Ervil impatiently waited his turn across the table as I poured milk from a pitcher onto my cereal, filling the bowl too full as the supply dwindled. He asked, "Why don't you just put all you can in your bowl and drink the rest?"

Another early experience with Ervil was much more serious. It was after dark and raining hard outside our home in Colonia Juarez. Other members of the

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family were in the kitchen looking out at an extra heavy electrical storm. Beautiful flashes of lightning kept the yard and countryside almost constantly aglow. The rolling roar of thunder was frequently interrupted by sharp cracks of lightning so close that it was frightening. Outside, the dogs could be seen in a state of panic, their hair standing on end.

Ervil and I had chosen to observe this unusual display from a back bedroom where we were perched side by side in an open window. Neither of us saw or heard what others told us was the brightest lightning and the loudest thunder they had ever experienced. That bolt of uncontrolled power from the heavens struck the earth so close that it knocked us both, unconscious, from the window. I found myself trying to get up amid what seemed to be balls of light rolling and jumping around me. Ervil was still lying on the floor, but soon began to move. Neither of us knew what had happened.

(Many years later, while riding a mule through a high mountain pass in the jungles of Nicaragua, my call almost came again. It was raining like I had never seen it rain! I thought to myself that this must be what they call a tropical storm. It was my first real one. Floren was following on a mule about a hundred yards behind. Trying to keep dry, he had thrown a piece of blue plastic over himself like a tent, and had let the reigns go free, allowing his mule to find its own way up and down along the slippery, narrow trail, which had worn deep and washboardy by the many mule trains that passed that way. Ahead of me about a hundred yards, each on a mule, rode two Nicaraguan friends—a senator and an engineer. Suddenly, a bolt of lightning found its way to the ground through a tall tree that exploded above me. In my effort to escape from beneath the crash, I broke both stirrups from my saddle as I spurred my mule forward. The huge tree with its massive branches settled to the ground behind me.)

Because of Dad's height, town boys called him "HighPockets." There was one time they were not quite high enough, though. Several of us boys were on the hillside near Aunt Onie's house where we should have been working. Dad came out of nowhere, suddenly, and saw we were not busy. Joel, being responsible, got the picture really quick as Dad looked in his direction. When Dad reached for Joel, he jumped to his feet and ran for the road. Dad was right behind and about to grab him when he reached the gate. We thought Joel had been caught, but he sailed over that gate like a deer! To save time, Dad tried to step over the gate. He ended up astraddle it, neither leg long enough to reach the ground. Joel glanced back just once as he dashed past Enos Wood's house and on up the sidewalk. He ran on through our orchard and into the corn field. Years later the neighbors who saw that chase and "HighPockets" hung up on the gate, still remembered it.

I looked forward to the yearly nut hunt with Dad, Joel and Ervil. We would gather the wild, black walnuts from under trees along the river. During the winter, together with our friends, we enjoyed cracking these nuts and picking out the "goodies" with wires we called "goodie-pickers." On one occasion we filled the wagon box heaping full of nuts and started home. The river was higher than it looked. While making a crossing, the horses had to swim. As the wagon sunk deeper and deeper into the flood water, all the nuts floated away! I had lost my fervor for gathering nuts.

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Dad liked to keep us all busy and had no trouble figuring out jobs for us. Once when he was planning to leave for the States the next day, Joel and Ervil were out in the field singing, "Daddy's going to the States in the morning! Won't have to work no more!"

There was a large variety of birds in the Colonia Juarez Valley, but none loved, was one of the colony's most exciting tricks played on newcomers. About sundown—for that was the time when snipe were said to come out, an unsuspecting victim would be taken out and left in some secluded spot along a ditch bank. He was told to hold a large sack open until the others drove the snipe into it. The snipe chasers would then go home to supper. After a long, quiet, ever-expecting wait, the one left holding the bag would finally give up and go home. There he was met by the laughter of those who had made him the butt end of a practical joke.

Dad had a love for trees and plants. During the winter of 1937 and 1938, he conceived the idea of planting a large orchard. Some tried to discourage him, but no one could change his mind. He learned of a piece of land that Arno Martensen, a neighbor, had for sale. When Arno took Dad to see it, he bought it immediately and started preparations for planting. With little money to buy trees, he became an agent for nurseries in the United States. I remember the large crates of trees he had shipped in, year after year, from Stark Brothers of Missouri, and from nurseries in California. People would come from all over to buy these lovely trees. Dad would take his commission in trees and soon had what he needed. He was, at that time, the one man to put impetus into the expansion of the orchard business in the state of Chihuahua.

There was no well on Dad's orchard land and it had no water right. To plant and water the several thousand young trees, water was hauled from the river on wagons. Each load was made up of four, fifty-gallon drums. They were hand filled by dipping water from the river with five gallon cans. Joel and Ervil would haul most of the water, while Floren and I opened the holes around the trees. At a certain point after the water had been poured on, we had to go back and close up the holes with a hoe in order to mulch the trees and preserve moisture. This process was repeated often enough that we never ran out of holes to open and close. How we longed for a well or running water from the river!

Neighbors began to say Dad was crazy and to tell the boys they were working for nothing, that Dad's project would not succeed. When he saw his boys were becoming discouraged, he told us that we should not be overly concerned about the outcome. He said that when he first went onto the property, he stopped at the lower end and picked up a handful of soil to check it. It looked like pure sand at the point along the river's edge. As he raised his head he said a vision was opened up before him and he saw a beautiful orchard on the land. The trees were just large enough to be in production. He felt it had been an answer to his prayers and he never doubted as he struggled the next few years on the project. Once he told his sons and some of the Martineau boys who were helping us one day, that the true test of a man's character is how long he will wait for results—even into the next life, if necessary.

The orchard was one of the most unique in the republic at that time because of the large variety of fruits and nuts it contained. Apart from the main types of peaches and apples, for experimental purposes, Dad also put in many varieties of trees that were unknown in the area or in Mexico. About five years later Dad sold this land and orchard back to Arno Martensen. Its value had been increased many, many times. A well was later drilled for the orchard. I understand that the government officials, seeing what had been done under such adverse circumstances, ordered a water right from the river for the property.

Joel often spoke of the days he spent working with Dad. Only a year or two before his death, in a testimony meeting in San Diego, Joel told what his feelings were at that time:

> I grew up under peculiar circumstances. I grew up in a community where I was sent to a church that my parents had been cast out from. Because of this, I was told my Father was apostate, criminal and crazy. They wouldn't allow my parents to participate. They could sit and watch, but they couldn't take the sacrament. They were punished for the things they stood for. As I grew up I realized that it was a difference of opinion and belief. I realized my parents were sincere in their belief. I was able to discern that Father was not apostate, criminal and crazy. These things were not true. . .
>
> Father had planted an orchard at Colonia Juarez. People ridiculed him and took us aside to discourage us so we would cease to help him. We were camping in an adobe hut or room on the property. We stayed there sometimes overnight, and felt as safe as in any other house. This experience helped me realize things said about Father weren't true.
>
> A heavy rain storm came and brought rocks and water off the hill. We got our things together—Father, Floren and myself. Father said, "I think we should all go home tonight. I have a very strong impression that this building is dangerous.
>
> I took it lightly and saw no danger. I said I would stay. Father talked stronger again. I passed it off as being fanatic! Floren was getting the horses ready and they started for home through the fields. They had barely got out of sight. I was standing in front of the fireplace drying my clothes. I didn't realize there was a foot or two of dirt on top of the house. The walls came down—five or ten tons of dirt on top and the walls falling down.
>
> It happened that the corner by the fireplace was the only part of the roof that didn't come down. One beam lodged on the center post and splintered but it held. The one corner didn't fall where I was standing drying my clothes.
>
> This was a testimony to me that what was said against my father was not true. It caused me to stand by him and follow him until he died and after he was gone. I am thankful the Lord gave me this and other experiences to help me honor my father. I took a stand with him. He told me, "Be careful and not go ahead as a reformer and then back off. The life of a reformer is a hard roe to hoe."[1]

While Dad was planting the orchard, he told his boys that sometime before he died, he would have to sell out and start a new colony in some other part of Mexico where he could gather his family and friends around him. He said that the new settlement would be called "Colonia LeBaron." With the money from the sale of the orchard, he set out to fulfill that prediction.

During the orchard making years, Joel and Ervil had been going to high school at the academy. Neither one, as far as I knew, ever came close to having a steady girl friend while in school. Later, while I was at the academy, I was told by one of their classmates who was then a teacher, how the girls wished my brothers had not been LeBarons—especially Ervil.

When Ervil and Joel left high school, they both went to the States for a while and then returned to Mexico to work on Dad's orchard again. It was at this time that Joel was called on a mission for the Mormon Church. Having been such close companions, Ervil could hardly stand to see Joel go and leave him behind. Ervil asked the authorities if he could go, too. He was told that because of his age, he could go only with special permission from Salt Lake.

Soon after this, Apostle George Albert Smith, who later became president of the church, came to the colonies. He took Joel and Ervil alone behind the stage in the Dublan chapel and talked to them. Among other things, he told them to always honor their father. He said the time would come when the church would have great need for men like him. They were made to feel good about Dad and it was to them a gratifying talk. Apostle Smith also gave permission for Ervil to go. It was said that he was the youngest missionary ever sent to labor in the Mexican mission, with the exception of Anthony W. Ivins.

Joel left first and Ervil followed some months later. During part of their mission they traveled as companions. To this day, the Lamanites, in remembering my brothers as missionaries, almost without exception, will mention their feelings at seeing those tall blond boys whose appearance differed so from their own. Joel and Ervil soon learned that our brother, Alma, who had gone before them, had been dearly loved by the Lamanites. The two worked in the mission field steadily for many months. Back home Dad received good notice of them from the mission president, Arwell L. Pierce.

A little later, Margarito Bautista, who was considered at the time to be the top Mormon rebel in the south, wrote, telling Dad, "I have been among many branches of the Mormon people and there are none as capable as Joel, Ervil and Alma to preach the gospel to the Lamanites." Before the boys left on their missions, Dad had told them that somewhere in the South, near Mexico City, he had a very dear friend by the name of Margarito Bautista with whom he had been acquainted for years. Dad said that the Mormon Church had excommunicated this man and had accused him of being an apostate, but it was Dad's opinion that the church had been in error. He remembered Brother Bautista as having one of the cleanest spirits of any man with whom he had ever been acquainted. Dad told the boys that if they ever ran into this man to give him his kindest regards. He would like to hear his story, the boys were told.

Brother Bautista had lived in Salt Lake City, where he was said to have worked in the Mormon temple some nine years. While there, he heard President Heber J. Grant preach a sermon against plural marriage. Brother

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Bautista said, "Heber, this is where you and I part." He moved South and began to teach his own people.

Joel and Ervil were busily engaged in doing their duties as missionaries in the Puebla area when back home in Colonia Juarez, Alma decided that Dad was right in his stand concerning the fulness of the gospel. Alma read a few scriptures at the Juarez ward which caused quite a stir. Reports spread through the South and Alma was spoken against throughout the Mexican mission.

Later, when Alma went South, the president of the mission accused him of apostacy without talking to him. Apparently Alma's preaching wasn't appreciated and there was a general state of turmoil. Alma, by letter, told Joel and Ervil that he urgently needed their help. They received the letter at ten o'clock one night. Believing that Alma was in danger, they boarded a train for Tula, Hidalgo, early the next morning. My understanding is that they left their field of labor without notifying the mission president. I'm not exactly sure what happened, but I know that for reasons the mission authorities felt were justifiable, Joel and Ervil were released from their missions and excommunicated from the church.

Their energies were soon channeled into other directions. They gave some assistance to Brother Bautista. The following letter gives details. This undated letter appears just as it was written by Brother Bautista, whose native tongue was Spanish. It shows his distinctive use of the English language:

Dear Brother LeBaron,

It is indeed a great pleasure to write to you after a long, long time of our old association. Glad to know you are a blessed and prosperous man. With the only intention to fulfill my promise to the Lord, which is to propagate the principles of the fulness of the everlasting gospel, that the Kingdom of God may be established among my people, I left Salt Lake City about twelve years ago. I have gone through great opposition in my way. Everybody had point their finger at me. I was alone for fourteen months. They all laugh at me. But the Lord has been kind to me and today we have nearly ten branches with hope that in the very near future will *dynamite* the whole thing!

Now dear Brother LeBaron, I got something else of importance to remind you. Do you remember that you used to talk to me to go south for the redemption of the Lamanite people? You are a smart man, and of course you came south to protect yourself and get rich, but what for the Lord? Have you used those wonderful talents the Lord has given you to redeem His people? Have you remembered His people which has been in darkness for centuries and centuries?

I know you have been an instrument in the hands of the Lord among your own people. I know the work you have accomplished, but have you done any work for the Lamanite people?. . .

Dear Brother LeBaron, let us be wise and take advantage of the opportunity. When Alma was on his mission for the Church, he was handicapped to perform his duty as a real servant of the Lord. He thought

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to go back to the Church, but I did protest against that idea. Thanks to the Lord that he did listen to my advice.

Today, I am proud and thankful to the Lord for your two sons. They are the very first white men to come and help me. You have not conception of the convincing power they have. These young men remind me of the sons of King Mosiah; they left the throne to redeem my forefathers. Your sons could just as well worship the mighty dollar as do the rest, but they are saving

Think for a moment of the opportunity you and you sons have. . .I want you to keep them in the mission with me for the next two years or so. Not only that, but I want you to send Joel and his brother Floren at the field. You *shall* have four mighty representatives of the Lord. . .

Now here is your chance to keep active. Remember:

"If I *rest*, I *rust*"

Man cannot rest, because at the very moment he stops, he becomes a hinder. . .

Now remember if you put your sons to work the rest of the people *SHALL* emulate your work.

Sincerely,
The Kingdom of God in its fulness or nothing!
Margarito Bautista

Later both Joel and Ervil, as well as Alma, met with difficulties with the Selective Service laws of the United States. Ervil, who was born in Mexico, had a different status than Alma and Joel. Joel had registered for the draft in Mexico City in compliance with arrangments the Mormon Church had with the United States government, but as far as I know he was never called. I don't know what Alma's problem was, but before it was straightened out, each spent a month or two in jail. They had tried to make circumstances and laws harmonize to fit in with their belief that no one should go to war unless commanded of God.

After the unfortunate happenings leading to their excommunications from the Mormon Church, Joel and Ervil were sharply separated in their lives and activities. They did not come together again in purpose for several years. Joel went to northern Mexico where he worked with Dad and later rejoined the Mormon Church, feeling his life would be more useful. Ervil plunged full steam into a campaign of preaching and printing as he came to believe that our oldest brother, Ben, was a prophet.

Oh, what a testimony Ervil had! He told us in the name of Jesus Christ that he knew by the power of the Holy Ghost that Ben was the predicted mighty one. Ervil was more than valiant in his enthusiasm and suffered, for that cause, more hardships and privations than I like to think about. In my eyes he proved his metal by being willing to lay his all on the altar. At great expense and through long months of work he translated valuable Mormon writings into Spanish for the first time. On his own press he printed the things he felt would enlighten the public. After years of labor he finally saw that Ben didn't fill the bill. Although Ervil had passed through a heavy and tragic deception, he did not lose his desire to serve in the Lord's cause, but kept seeking to find it.

During this time Ervil was translating one of the principle Fundamentalist pamphlets, "A Priesthood Issue" into Spanish. He was not spiritually in harmony with our father at the time, but was living near our ranch in Galeana. One day Dad went to visit him at his little, dirt floored, adobe room. Ervil was huddled in heavy clothes and blankets to keep warm as he worked. In the mission field he had had malaria and was unusually susceptible to pneumonia. Dad saw all the papers out on the table before him and asked what he was doing. He answered that Joseph Musser, the Fundamentalist leader, had said that he would be pleased to see their priesthood platform printed in Spanish. Ervil was translating it for publication. Dad said, "Now I can see why I was so strongly impressed to come over here this morning. That pamphlet is not supposed to go out to the Lamanite people because there are some very serious fallacies in it. If you do publish it, someone will have to come later with more knowledge and overthrow the doctrine it contains."

When Ervil immediately wanted Dad to point out the errors, he said that among other things the highest priesthood authority did not come down through Brigham Young after the time of Joseph Smith's martyrdom. Whether Dad was right or wrong, Ervil was far from sure, but he never had the spirit to finish that work of translation.

Ervil was married before Joel, taking as his first wife, Delfina Salido. Together they had nine children. Sylvia Spencer, who often acted as midwife for our families, attended Delfina at the birth of her first child. While she was experiencing a sharp labor pain, Ervil said, "It couldn't be worse than having your thumb hit with a hammer." One of the young boys who was living there later made a remark—every time Delfina had a pain, someone should have pounded one of Ervil's fingers with a hammer! The baby was named for the midwife and also for my sister Esther.

After leaving Ben, Ervil worked for a while with some of the other boys in association with Margarito Bautista and Rulon Allred. When Joel was to return from Utah with a new church in his pocket, Ervil would see the point and was again working side by side with Joel.

When in northern Mexico Dad began preparations to move to our new ranch in Galeana, Joel helped. He also later worked in a corn buying enterprise, supplying corn for the chicken industry in the Mormon colonies. He had large amounts of corn bought up ready to ship when the government declared a freeze. No grain could be moved. When the decree was lifted shrinkage in the corn had caused a weight loss. This, with the loss of time, resulted in bankruptcy for Joel.

Before this happened I had gone with him to the mountains on one of his corn buying trips. He was courting two girls in Gomez Farias at the same time. He had promised to marry both or either, but each girl and her family most definitely understood that his religion allowed him to have more than one wife. The people in the mountains gained a great deal of respect for Joel. They knew him to be a man of honor. What he was doing they had never seen done before. When had any young man openly courted two girls at the same time with a hope and determination of marrying them both? People anxiously waited to see what

would happen. Would he actually be able to walk away with both of those lovely young ladies in full view of the public? Joel certainly wanted to. He knew that if either or both passed the test he was applying, his life with them would be easier thereafter.

I went to a dance with him. There he danced with Emilia while I danced with Magdalena who cried on my shoulder, saying she didn't know if she could ever share Joel with another girl. I told her that, knowing Joel, it should not be too hard to share him with only one or two other good girls that he might love and want to raise a family with. I asked her if she could think of anyone she might marry and really have all to herself. She knew that the chances were slim. About every married friend she had was sharing her husband with an assortment of women ranging from private mistresses to public prostitutes. She admitted that many women expect this, only pretending they don't know what is going on.

Though Joel was twenty-eight years old, Magdelena knew he had never touched a woman and that he would never have anything to do with one unless he was married to her. But he did believe in marrying more than one! This was a strong test for a Catholic girl. Both girls' families were willing, but to the disappointment of many, Emilia withdrew. Joel married Magdalena Soto on November 12, 1951. He later named one of his daughters for Emilia, who married another man. However, she never lost her respect for Joel. She knew him to be a man of prinicple.

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CHAPTER TWELVE

Floren

Floren McDonald LeBaron was born April 17, 1927, at Colonia Juarez, Chihuahua, Mexico. He has had one of the most colorful and happy lives of any of Mother's children and is dearly loved by the other family members. Nothing seems to worry that boy! In his early youth, he was sickly, large boned and skinny. In later life, still large boned and skinny, he could out-work or out-walk many of his friends when he wanted. Ossmen Jones, Uncle Tom's son, used to say, "Floren, be real careful because if anything ever happened to you, I would be the ugliest man left."

As a boy Floren hated school and would wishfully talk about the time when "prison lets out." Once in early grade school, his teacher, Mina Bowman, substituted for my teacher. I was sitting at the back of the class when Mrs. Bowman said, "Verlan, you come and sit right here," pointing to a bench in front of her desk, "just in case you are anything like Floren."

I think I was in the first grade when Floren and I were helping our friends, the Martineau boys, do their job of cleaning the school. In Mrs. Bowman's room a large map hung over a seldom used blackboard. Behind this map Floren and the two Martineau boys, who were both older than me, wrote some rather nasty things. I'm sure I helped them some. They didn't think Mrs. Bowman would move the map right away, I guess. But to their surprise, the very next day she took it down, leaving our literary masterpieces in full view. When Mr. Clark, the principal, called me out of my class to ask if I were guilty, I told him yes, as truthfully as I knew how. But then he wanted to know who had helped. When I told him, he called one of my friends who had already denied participation, from his class. In my presense, Mr. Clark said, "Verlan says you helped." My friend said, "No, I didn't," and started to cry. Mr. Clark softly told him to go back to class and patted me on the head. Instead of going back to class my friend went to the large mulberry tree behind Enos Wood's house where I found him after school. We were still friends and the mulberries were large, black and good.

Floren learned early not to try to lead me into sin. He and the Martineau boys sent a young Mexican boy, Raul Arosco, to the store to buy some cigarettes "for his father." Then we all went up into the school's bell tower to smoke them. It was my first and next to last infraction of the clause of our moral code that says not to use tobacco. I got deathly sick and Floren had to clean up the stairs where I freely vomited. The last offense was made with another friend. Down at the river, we were sitting under the cottonwood trees when a Mexican man passed on his horse. He knew young Mormons weren't supposed to smoke. We knew

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it, too—but did it anyway. The effect of one *Faro*, the cheapest cigarette in Mexico, left me lying dizzy on the ground. I'd learned my lesson for life! Floren was never given to smoking after those days, either.

Remember the cattle whipping I once saw Floren get from our dad. Charlie Martineau, who owed Dad some money for a horse, would occasionally send some of his boys to help on the orchard project so they could work off some of the debt. One day Dad left several of us working under the eye of Wendell, an older Martineau boy. At noon, when we stopped for lunch, Dad asked how the boys had been doing. Wendell was really sorry later for the answer he gave, for it occasioned a short race during which Dad caught Floren by the foot as he about made his escape under a fence. I remember Dad using a walnut shoot to make a few welts on Floren's back, which probably wouldn't have happened had he not panicked and run.

Those early Colonia Juarez days were fun for Floren. He loved his animals and the trips to the Tinaja Wash where the Martineau family had a ranch. There was always a lot doing around Floren! He loved fishing, swimming and playing hookie. Once he gave his little dog, Tootsie, to Ervil, but when she had pups a few weeks later, Floren insisted that he hadn't given Ervil the pups.

When Floren was thirteen he went with Mother and me to live in Mesa. We had many good times there together. We loved to make box scooters, using roller skate wheels. Box scooters were popular then, but Ervil, who had come to stay awhile, was embarrassed to see us having so much fun. He thought we were too old for such things. He seemed extra proud or vain to me at the time. Young and handsome, he would stand before the mirror and re-trim his own hair after Mother had cut it for him.

Floren returned to Mexico and helped Dad move to the new ranch near Galeana, also helping with crops and animals. He eventually became involved in the religious issues that sprang up around him and was later to support Joel in his claims, becoming an apostle in the church.

When excited about a project, Floren would work hard. At other times he played hard. He was really a goof-off, but usually his goofy ideas, at which he would work unceasingly for awhile, had true potential. His main problem was that just before one promising project after another was completed, he would abandon them for new dreams, leaving behind many good ideas for others to use at a profit. Noel Pratt, an early convert to our church, was only around Floren a short time but was able to make the following observation: "Anyone who knows Floren knows that he is continually formenting 'a deal'. He is always blowing wily-nily (sic) from one thing to another, with no foundation, roots, or rock for his support. Yet, he has a good heart. . . When he finds his corner and hears the bell, he will come out fighting."[1]

Over the years Floren had had a special love for digging water out of the ground and making it run freely to be used for culinary and irrigation purposes. People have loved him for this. A cattleman, Carlos Villareal, was so pleased with water developed on his ranch that he gave Floren exclusive rights to a large section of pasture land. At the present many Mexicans are using water continually that he had the know-how to elop. He named one of his projects "The Key," saying it was to be the key to his success! He literally dug many hundreds of yards of deep trench using only a shovel and guts. He got out a large stream of water that caused not only the neighboring communities to marvel, but attracted the attention of the federal government, which at the cost of millions of pesos, enlarged the stream to make possible the irrigation of some two thousand acres of rich land.

Once Floren, the only American-type man living in a small mountain town, conceived the idea of bringing free running water to his home from the hills some distance away. To do this he had to lay a pipe in the ground some fifteen feet down at the deepest point. He dug wells every hundred and connected them at the bottom, passing a pipe through from one well to another, keeping the water running until it gradually came out on the surface at a lower level.

To get the water to his house, Floren needed to dig wells across a Mexican neighbor's farm. The man didn't like the idea, but when he saw Floren willing to go to the work of digging wells out around the farm, he relented. A short time later Floren had neatly refilled all the wells across that farm—no harm done—and a nice stream of water was running, with pressure, to reach ten feet in the air. How they both enjoyed the water!

Close by was a large town where for several months during the dry season of each year, farmers had to haul water a long distance for their families and animals because their wells would go dry. When they saw Floren's eternal flow of water which he freely shared for their convenience, they gazed in wonderment.

Floren went back up into the foothills one day to really size things up and came back with a conclusion and a recommendation. He attended a meeting of all the men living in the neighboring town and told them that if they wanted to work for a week or so, he would help them put a swift two-inch stream of water into town. He said it would be an eternal stream at no further cost thereafter. Within a week the first work started. Over two hundred men participated with picks and shovels. He marked the line from the hills to town and set the men to work on a long chain of wells.

These were soon connected at the bottom, and a pipe full of water has run ever since, relieving those people from the drudgery of carrying water during dry times and of hand watering animals from deep wells the rest of the year.

The townpeople were so pleased that, even the few who had talked against Floren for having two wives, said that a man like him was entitled to ten wives! The fame of this engineer, who had barely made it through the eighth grade, spread far and wide. Many, seeing what he had done, came and asked his help in developing water on their places. At the present time, he is far off in Nicaragua and still tells people how they can get free running water to their dry land.

Of all the people I ever knew, none liked goats more than Floren. To date they have never been profitable to him. He developed a system for raising calves on goats that received national acclaim in Mexico. His plan was seen in operation, photographed and published by the University of Chihuahua. By pulling a lever, he could feed fifty young calves at a time, each sucking its own individual goat-

mother. The President of Nicaragua personally sent him a telegram of thanks for a copy of the plan which he gave to the Department of Agriculture there.

Floren has had as many problems as about anyone with his marriages. His first two wives left him, each taking away two of his children. He now has two more wives and over a dozen children who love him dearly. I just about forgot—two Janices came and left somewhere along the way. Neither had children for him.

At the present time Floren, like myself, has a great love for the republic of Nicaragua. There he works incessantly, in his own happy way, toward the establishment of a place for himself, family and friends to enjoy at a future time when he believes there will be a great need.

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CHAPTER THIRTEEN

Verlan

Verlan McDonald LeBaron was born April 28, 1930, at Colonia Juarez, Chihuahua, Mexico. That's me! I was Mother's eleventh child and her largest at birth, weighing into the ring at ten pounds. I have been treated as the baby of the family all my life, a favored spot I would have gladly relinquished to the twins, Mary and David, had it been in the providence of God for them to have lived. They were born on Mother's birthday, July 6, 1932, and died the same day. I vaguely remember seeing them laid out. What they might have been and the things we might have done together has often captured my imagination.

Aunt Onie had a baby daughter six weeks before I came along. We were dressed like twins and taken to the church service to be publicly named and blessed. As the time for the blessings arrived, Bishop Young wasn't sure what he should do. He had never dealt with a situation like this—two wives of an excommunicated Mormon both wanting to have their babies blessed. President Bently, however, told the bishop to go ahead and bless us. It seems that someone was a little confused about the proceedings for I was named "Verla" and Aunt Onie's baby was named "Verlan." The blessings had to be re-done! Someone complained that afternoon, "We didn't have time for church today. It took all the time to bless the LeBaron babies!"

I remember vividly a happening or two in my early life back to when I was three or four. When Mother first spanked me—that I can remember! I had only poked a horseshoe nail through a new screen door a few times, making nice little round holes. After I had cried behind the house a minute or two, she came and took me in her arms and loved me until I felt better.

In general I have had a very happy life. I enjoyed school, and I liked the Primary, Sunday School and other church programs which brought to me many enjoyable and exciting activities, such as parties, junior dances and hikes. I remember vividly my earliest friends and teachers and the good times we all had together, swimming and fishing in the river that ran through town. We played in the hills, the large beautiful orchards, and the fields extending along both sides of the river in Colonia Juarez.

The Martineau's were our closest friends, but I also had interesting friends at the Shoupes, Cluffs, and Farnsworths and from many other families scattered throughout town. It seems that everyone was my friend and we played games of every type and description, early and late. To name a few, I enjoyed playing Tops, Marbles, Pocket Trash, Run-Sheep-Run, Stink Base, Broken Noose, Pump-Pump-Pull-Away, Wild Horses, Red Rover, Hide and Seek, Anti-I-Over,

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Treasure Hunting, Tag, Mumble Peg, Drop the Handkerchief and even Froggie in the Middle. The list could go on and on.

One evening while playing tag with rocks, I accidentally broke the two front teeth of one of my playmates. He just happened to put his head out from behind the tree at the wrong time. It was many years later, when my oldest son, at about the same age had his tooth broken off in the same way, that I was able to fully realize what my friend's parents must have felt. I was quite [illegible] I'm sure it was not easy for their son, either, and I have often felt sorry. I named a son for this friend, Walter Allen.

I was about two years old when Esther came in the room where I was supposed to be taking a nap, saying she wanted to tell me a secret—but that I mustn't, ever, let anyone know. She proceeded to tell me that I wasn't really her little brother, but that Sister Kartchner was my real mother. When I was born Sister Kartchner was very poor and didn't have enough food to eat, so she had given me to the LeBarons. Esther continued, saying that after Sister Kartchner had given me away she felt really sad and always cried because she wanted me back. When she got more food and could take care of me, the LeBarons wouldn't give me back. Esther left me to finish my nap without telling me that she was only teasing.

It was about three o'clock in the afternoon and I lay there contemplating the secret I had just learned. Sister Ida Kartchner was an excellent midwife and family friend. At the time Mary and David were born Sister Kartchner was out of town. Mother always felt the twins would have lived had she been able to be there. I recalled how she had brought us large buckets filled with rendered butter from her ranch in the mountains. Mother used the butter for shortening. I thought back over Sister Kartchner's visits to the house. She really had favored me! I decided I would just go home to my real mother whether the LeBarons liked it or not! As I started down the sidewalk headed for the Kartchners, I saw the bus from Dublan stop. Mother, who was returning from giving piano lessons, got off. As we met, I shied around her. She asked where I was going. I started to cry and said that I was going home to my *real* mother! Before it was all straightened around some pretty serious talking had taken place. I knew someone couldn't be trusted.

My first birthday party was held at the home of Arno Martensen. It was my sixth birthday, as I remember. The party was well attended and we had a lot of fun. I remember well the refreshments, games and presents. Richard Keeler, son of the Stake President and Superintendent of Schools, gave me a handful of change. The church ban against attending parties given by the LeBarons had little effect on me, having been tempered by the kindness of friends.

When I was ten, after finishing the fourth grade, my mother announced that we were moving to Mesa, Arizona. Floren and I, the only children left at home, were very excited as we prepared for the move. It was thrilling being outfitted with new clothes and a hat and I felt rather privileged as I told my friends goodbye.

Jimmy Jewel took us to Mesa in the back of a big truck. It was all so new and interesting! We lived the first few weeks at an auto court on the highway leading to Safford. I remember the "Okies" and "Arkies" as they were called, coming into town in endless numbers. They seemed so friendly. Some of them invited Floren and me to go out and pick cotton with them which we enjoyed very much. I loved their eternal supply of an ice-cold drink that tasted so good in the summer heat. It was much later that I realized I had been drinking gallons of ice tea, which was forbidden by my religion.

We soon had a home with a wonderful family, the Brookbanks, for whom my mother worked. I attended the Fourth Grade School [illegible] From there I attended the Franklin where I graduated from the eighth grade. There were two hundred and four of us who graduated in exercises held in the Mezona Building. How I savored those years of school! It was one continual good time.

Between school, church activities, scouting and a job I was ever on the go, hardly finding time to enjoy the pets I loved so much. I had the most beautiful pigeons, rabbits, ducks and chickens. They were always overflowing their pens and being taken home by my friends who wanted starts. I loved school activities, especially basketball, and having been on the grade school team, I looked forward to maybe playing with the Jack Rabbits of Mesa Union High School.

When I was twelve years old, I was baptized in the Mesa Temple by Mercedes Martinez, a member of the Spanish-American Branch, where Mother, though excommunicated from the church, acted as organist. We moved into the First Ward and then the Second Ward of the Maricopa Stake. I truly enjoyed the church and was in a Deacon Quorum presidency of the Second Ward. Together with the other two members of the presidency, I was drawn into a check forging incident. Two ladies identified me as the one who had cashed the checks and police would come for me at work or school as they developed the case.

While in Phoenix having my writing tested by an expert, I learned a few things about how law officers work. I was told that Jack had said that we used his name, that Kent wrote the checks, and that I cashed them. Jack and Kent were told similar stories. We were each upset at the others, believing they had lied. We received reform school threats and other scary talk from the officers over a period of weeks. Finally, Joe Myers, the mayor, (or was he sheriff?) announced the guilty one. It was a boy much older than any of us. He had been in Texas spending the money while we were being investigated. Neither of the ladies who had falsely accused me apologized.

Throughout the four years I lived in Mesa, I had a job after school, Saturdays and during the summers. This job was one of my greater opportunities. I had a very fine employer, Harold Wright of Wright's Super Market, next to the Nile Theater on Main Street. Bill, Jack and LaVon, Harold's younger brothers, were all so kind to me. I was able to get a wealth of early experience at Wright's. I truly enjoyed the work and association with the many people I met there.

During the years at Wright's I worked in about all the departments. I was pack-out boy. I stocked shelves and worked in the meat market, in produce—and most of all, in the bakery. Here I was soon taken from dishwashing and put to frosting cakes and doing many other interesting jobs like frying donuts

(spudnuts we called them). They were so good all glazed! I became rather handy with the big oven and would unload the bread and pies and bake the cookies. All in all, it was a fattening job. But, oh, how I loved those donuts and fine coffee cakes! To this day, pastry is my weakness.

One morning, Carl, the German baker, (a fine fellow as a rule, but who was having trouble at home with his wife) came to work very cross and impatient. For some reason, he hurt my feelings. Saying nothing, I went home on my bike. Three days later, Harold sent for me. In tears I told him what happened. He said to come back and I could work any place I wanted in the store.

Of my Mesa girl friends, none seemed so sweet as Dixie Rollins. (Did I spell it right?) Willie White liked her a lot, too. She was so nice that one Saturday when we both asked her to the show, she couldn't turn either of us down. That was the only double date I ever went on when we both took the same girl.

I enjoyed life in Mesa right up until the end of the summer of 1944, when I was to take a two week vacation back to Mexico for the first time since I had left there four years earlier. The trip was exciting as I rode down to Colonia Juarez with Floyd Spencer, my new brother-in-law, and Joe Marston, a good friend of the family. I had a lot of fun until the day came I needed to leave to get back to Mesa in time to start high school. That was my big dream! Oh, how I looked forward to it. (Most of the boys I played with on the grade school team made the varsity at Mesa Union High, I later learned.)

When I told Dad I needed to be getting back to Mesa, he calmly told me I was not going back. This state of affairs was absolutely impossible, I thought! When I was convinced that I wasn't going back, I comforted myself with the idea of going to high school at the Juarez Academy. But no, I was not to go to school at all—I was to help him move out of Colonia Juarez, the town of my birth, and into the region of Galeana, some fifty miles away. There I would work on the new ranch for two years, getting some much needed experience. Only Dad, however, knew at that time that I needed the experience.

I made several hauls with wagon and teams to the new ranch and also helped drive the cow herd. Later I went to Colonia Pacheco for three hundred goats and walked them about one hundred miles to the ranch. When we were making one of those hauls, it was after dark and we had just gone over Chocolate Pass. I was trying to pull up an incline on the other side. The load was heavy and my little team just couldn't pull the grade. Finally, I braked and blocked the wheels. I knew I had to have help to get up the steep hill! Dad had gone ahead of me some distance so I had to catch him. No matter how loud I yelled and how fast I ran, his iron tired wagon kept rattling on up the rocky road ahead of me. Finally, I got close enough to be heard. He brought his team back and helped me up the grade where we camped for the night.

Mother was still in Mesa, but Floren, who didn't like school anyway, was on the ranch, too. We worked hard clearing land and putting in field crops. Besides everything else, I tended the trees that Dad was forever planting. We had seventy-five head of milk cattle, and goats of all types and descriptions. Month after month for two years—it seemed like such a long time then—I took turns either herding goats in the hills near the farm or tending the cows on the flats. Snow, rain or wind made no difference. Everyday the animals had to eat, and

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twice a day they had to be watered! I drew the water by hand from a thirty-five foot well with only a rope and bucket. It seemed that I could never get them completely full.

There were some things about life that were enjoyable, though. Dad gave me a fifty acre farm which has been a tremendous blessing ever since. I had my own animals—not only pigeons, rabbits, ducks and chickens, but now I had a flock of broad-breasted bronze turkeys which I had obtained from Stanley Martineau, the poultry man of Colonia Juarez. I also had goats, cows and a horse. I loved my dogs and learned to appreciate their intelligence as they helped me so many times with the animals.

I had spent two years on the ranch when late in the summer of 1946, I went with Dad and Floren to paint at the academy in Colonia Juarez. We slept in the gymnasium building, but ate at the Clarks. Mr. Clark, the superintendent of schools, and his lovely wife were very kind to me. They knew I wanted to go to high school and talked with Dad about it and it seemed all arrangements were made. I was elated! Registration was to take place Friday.

Thursday night Dad told me he had changed his mind—he needed me at the ranch! That night, nearly in tears, up in Mr. Clark's office, I told him I would not be registering. He showed sympathy and said he would talk with my father. With little or no hope, I got up extra early Friday morning and without saying a word to him or Floren, I headed for the ranch. I couldn't stand to be painting while all of my friends were registering for school!

I jumped the school fence and ran down the road toward the river. On the way, I met Willard Shoupe, the school custodian and a true friend ever after. He asked me where I was going so early. I could only say, "Down the road." I walked to the Tinaja Wash, caught a lumber truck to Casas Grandes, followed a wagon to the Galeana river, stepping on a large rattlesnake while crossing the flat. The river was in extreme flood condition. (I had never seen it that way before, nor would it be like that again for another twenty-eight years.) It took two days to get across the river and on home. Floren and Dad got there about the same time I did. Dad said Mr. Clark had my wages and that I was to go back to school!

Mr. Clark taught school as well as serving as superintendent of schools. He treated me great all the way through. He gave me jobs—painting and janitorial work and in general saw to it that my high school days were enjoyable. He knew I was two years behind and made it possible for me to graduate in three, rather than the usual four years by helping me line up classes with the American School in Chicago. By correspondence I did world history and chemistry. I finished only one year behind what should have been my class. I consider Bryant R. Clark one of my special blessings in life.

Dad had made arrangements for me to get the money for my board and room every month from Arno Martensen who still owed money on the orchard. I boarded at the home of Joel H. Martineau whose wife was a fine little woman who was always very kind to me. She was an excellent cook. Besides taking care of the regular boarders, she gave a noon meal to several other students who came from Dublan and Casas Grandes each day on the school bus. Jack Beecroft and Fernando Juarez were regulars, like myself. We helped with the milking and other chores.

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At high school the sports department was divided into two sections—athletics, for the juniors and seniors—and gym, for the freshmen and sophomores. By age, I should have been a junior, but having missed two years, I was only a freshman. I knew that Mr. Clark was trying to make things right for me. When taking my age into consideration, with only a moment's thoughtful hesitation, he registered me for athletics.

I also felt really good about our coach, Mr. Vaughn Greene. After the large group had practiced for a week or so he told us that he would have to cut the class down to twelve. A ball trip was planned and arrangements had already been made for our team to compete with several other high schools in the States. Mr. Greene had the list and read the names of the ones to remain on the team—Boyd Penn, Faye Robinson, Paul Hayme, etc., through to eleven names. One to go, and each was desperately hoping his name would be called. I was definitely surprised when Mr. Greene called, "Verlan LeBaron." It was such a good feeling to be playing basketball with the school team!

Two weeks later, Mr. Greene said he would have to drop two more from the team, as the school could finance only ten on the trip. Again he went down the list calling out those to remain on the team. Nine had been called. Three of us stood there. At least, I was more than hoping. Again, last on the list, he called my name. I felt good and bad at the same time. I wanted to play, but being a freshman, I knew that a junior and a senior who had been dropped, felt bad—and no doubt with reason.

We had a nice ball season and the trip to the States was a great experience. The games were so tight that I didn't get to play at all. But I did learn one thing for sure—in those towns where the girls didn't know the LeBarons were hands-off, my team mates were second choice. On the way home from that trip I was ribbed by the other fellows because I bought myself a Bible in Safford, Arizona.

The next two years, under the watchful eyes of Herman Hatch and Leland Robinson, I got to play a lot of ball and loved it. For no reason at all, my friends all called me "Dick" in those days. We had return games with the teams from the States as well as our local school games. With Junior Farnsworth, I was invited to play on the Casas Grandes team in the state championship competition those two years. The most exciting game of all was when we came within two points of beating the big city of Ciudad Juarez. It was so unexpected and sensational that thousands of the fans from Ciudad Juarez were cheering for us! When the game was over they covered the floor with pillows and hats—anything that could be thrown! Some prominent citizens of Ciudad Juarez later gave our team a special banquet.

High school was fun all the way. People could not have been kinder. I learned to love those dear people who lived in my home town. When it was over and I was about to leave, Seville Hatch ordained me an Elder in the church. His brother, Dr. LeRoy Hatch, offered to pay my expenses if the church were to call me on a mission. But I was told that Salt Lake had sent word not to call any more LeBarons to the mission field. I can't say that I blamed them, taking all things into consideration. Yet, I do feel I would have done my duty had they chosen to send me. I always appreciated Dr. Hatch for his offer. After graduation, I learned

from one of the town sisters, that about half the colony people figured I would stay with the church. Half figured I would take another course. Either way, only half would be right. How I hated to disappoint anyone! They were all so good to me.

I've thought many times when reminiscing about my life in Colonia Juarez, how wonderful it would have been if I could have raised my family there and seen my children enjoy the unusual benefits—social, spiritual and scholastic that are offered by the Juarez Stake and the academy. But then again, had I stayed there, I would not have had those many children!

When I was seventeen and still in high school, I went to Salt Lake for the first time and attended the centennial celebration commemorating the arrival of the Mormons in the Salt Lake Valley. The unveiling of monuments, parades, and other celebrations of "The Days of '47" were exciting, indeed. What was even more exciting was meeting Adrian, my father's oldest son. I had heard about this half brother all my life and was anxious to make his acquaintance.

When I reached Nephi, some distance south of Salt Lake, I looked up Adrian's number and called to tell him I was coming. He had never heard my voice before—likely didn't even know I existed, but to me he was real and my own flesh and blood. I'm sure he must have felt my excitement at the prospect of seeing him. He was genuinely kind and told me he would be awaiting my arrival. After a few hours, I met him and his wife and felt warmly accepted as his little brother. I saw little of Adrian after that, but when I did he always remembered my excitement when I first made contact with him. Many of my older brothers never made a chance to see him, their oldest brother, the only child born to Dad and his first wife, Barbara. (Years later, Joel and Magdalena named a son for Adrian.)

In about 1947 when I was attending the academy I went home to spend Thanksgiving—or was it Christmas? A group of Utah Fundamentalists who were under serious threat from the law, had left their comfortable homes in the United States and had sought refuge at our ranch. Among them was Dr. Rulon C. Allred. It seemed that hundreds of children swarmed the place. New dwellings were being constructed. After the vacation I returned to school. A few days later Dad came to Colonia Juarez with two of the Fundamentalist leaders, Rich Jessop and Marion Hammond, as I recall. Dad asked if I would be willing to divide my farm into small lots on which these people could build homes. I was more than willing and looked forward to a long association with these fine people. However, things seemed to calm down in the States and most of the them soon returned to their homes. A few moved into the mountains west of our ranch and farmed there a short time before returning to their native land. For a brief period the republic of Mexico had again spread her protecting wings over a persecuted people.

I returned to the ranch after finishing high school. A year and a half later my father died. After his death I began to think about going on to school. I considered the Brigham Young University. Also, I felt that in Utah I might have a better opportunity to find a wife that would be right for me. Three years before, Floren had told me about a girl he had met there, by the name of Charlotte Kunz. Floren felt that I should go up and marry her.

I made three trips to Utah and still didn't meet Charlotte. The first time, Dad was with me and became sick in Salt Lake. I was afraid to leave him in the hotel alone and I couldn't take him out to Farmington with me to meet the Kunz family. The second time I got as far as Hurricane. There Uncle Cleve LeBarón suddenly canceled his plans to go to Salt Lake, and as he had promised Dad he would take me back to Mexico with him, I went. A third time, in December, shortly before my father died, I went to Utah on a quick trip. In St. George one evening I happened to meet David Kunz, Charlotte's brother. I could hardly believe it when he told me that she was at my Uncle Cleve's home in Hurricane! David assured me that they would stay there a couple of days—and I did question him carefully. As fate would have it, the next morning, David and Charlotte left suddenly for Salt Lake after learning there was a snow storm coming. I arrived at Uncle Cleve's less than an hour later.

In June, four months after my father's death, I went to Utah for the express purpose of meeting Charlotte, who was almost nineteen. I had already met her mother, Rhea A. Kunz, a prominent and well versed scriptorian, who had been one of forty-six Fundamentalists arrested in Utah in 1944. At the Kunz home in Farmington, I found the two youngest children—Karen and Sam. They seemed pleased to meet me and said they had heard about me. Charlotte was working at an amusement park called "Lagoon." They told me how to get there.

Not far from the Merry-Go-Round, and within the sound of the organ music, I found her behind a counter where people were trying their luck at breaking baloons, As I neared, she looked up. I asked, "Are you Charlotte Kunz?" We spent quite a while together that evening enjoying the games and rides. She made me feel like she would like me to stick around a few days—which I did. A life-long relationship was to commence.

I returned to Mexico with my mind made up. I secured a student's visa that I might attend the Brigham Young University, feeling that it would give me a greater opportunity to court Charlotte and at the same time gain some education that would be of value to me in later life. In Provo I had a wealth of experience and enjoyed life very much. I first had a room in the home of LeRoy Decker, a generous man who tried in every way to make life easier for me. To earn a livelihood I worked at odd paint jobs for a few weeks until I started working at the Utah State Mental Hospital as a full time employee.

Meanwhile, Charlotte's family had moved to southern Utah and she was there going to Dixie Junior College. I wrote to her frequently and visited her as often as I could. Those short visits were lovely occasions. As I became acquainted with her family, her older sisters, Donna and Myra, seemed to put in a good word for me.

Charlotte and I became engaged and as the time for our marriage was approaching, there began to be rumblings to the effect that she should not marry me. Her mother was an Allred. The Allred family had endured many hardships in Mexico. Though many years had passed, stories and memories of their sufferings had been deeply impressed in the minds of Charlotte's uncles. Some of them were not at all anxious to see their niece carted off to Mexico by anyone—much less by a LeBaron! I was not aware of much of the opposition

our marriage until I learned that, to set his mind at east, her uncle, Dr. Rulon C. Allred, had gone to see Joseph Musser, the Fundamentalist leader, about the matter. Brother Musser told her uncle that the marriage was meant to be.

Later it again appeared as if fate were against us, when three different cars broke down or stalled. Finally, in a taxi, we made our way through the heavy snow, another fifteen or twenty blocks up State Street in Salt Lake City. We arrived at the City and County Building before it closed at noon, Saturday morning, December 8, 1951, and were married.

Immediately, we went to Rulon Allred's offfice where he was waiting for us. I was happily surprised to see Brother Margarito Bautista there. This was the first time Charlotte had met him. We were then married in a religious ceremony by Rulon Allred. After that I called him "Uncle". That evening, a lovely reception was given for us. It was well attended and I met many of Charlotte's friends and relatives for the first time. It seemed that so many of my dreams were coming true.

After our marriage, I continued studying at the Brigham Young University and working at the hospital. Eleven months later our first son, Verlan Jr., was born, adding a new dimension of joy to our lives. When the baby was about five or six months old, I returned home from school one afternoon ready to sleep, as I had worked from midnight till eight that morning and had then gone directly to school. When I returned home the baby was crying. He had cried most of the day and nothing seemed to satisfy him. I tried a father's touch with songs, bottles, soft talk, and floor walking, but nothing seemed to help.

We checked and rechecked. There was no fever, no sign of a cold, no rash, no swellings or apparent reason for pain, and no loose pin; but the baby kept screaming! Charlotte had already read everything in the child care book, but I told her to go look again. When I noticed her looking rather intently at him, I wanted to know what was the matter. She asked, casually, if he didn't look a little dark under the eyes. I couldn't see that he did, but when I learned that was a sign of pneumonia, I was alarmed. I took a good look and decided maybe he did. We headed for the doctor!

On the way we began to reconsider things. Suddenly we thought of a friend we called "Aunt Alla," who lived not far from us. She had raised a family and could, no doubt, give some good advice. Aunt Alla was pleased to see us and when she took the baby into her arms, to our surprise, he began cooing and smiling. She played and laughed with him. Neither of us had had a chance to ask anything when other friends came to the door. Aunt Alla welcomed them and they, too, sat down to visit. She bounced the baby on her lap and he began jumping. "Just look at this baby," she said. "If he isn't just the picture of health!" Still we said nothing about the baby. After visiting a respectable length of time, we left. The baby dozed off to sleep in his mother's arms, and to our relief, he was his normal self when he awoke.

(Over the years Charlotte has cared for a lot of babies. Wherever we have lived, she has doctored someone. She is pretty well versed on childhood diseases and other complaints. She cared for Joel when he had diphtheria and has ushered quite a few babies into the world. With packs, poultices and herbs, she has offered comfort. When a doctor is needed, she seems to recognize it.

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Yet, occasionally there is something that just doesn't follow the ususal pattern. Then she comes up with some pretty sound advice—"Let's go see Aunt Alla.")

I met Charlotte's younger half sister, Irene, when I started to court Charlotte. At first I didn't realize what was going on in Irene's mind. It became evident that she had a special feeling for me and wanted very much to be in my family. However, she soon began to see the problems she would have to face, as there were those who were opposed to a marriage. Without telling me her [illegible], she left southern Utah and went back to live with her mother in Trout Creek, near the Utah-Nevada line. There she became engaged to a young man. The day before the marriage was to take place, her sister Donna and her husband decided to go see her. It was a sudden decision and they had to travel some distance, but they felt they needed to go. When Donna arrived, Irene told her, "You've come to save me." She packed her things, and with her mother's permission left with Donna and her husband. The marriage Irene felt she was being pushed into so she would not marry me, was forever canceled.

With Irene in mind, I got the distinct feeling that I would be leaving the Brigham Young University—not that I was planning to do anything Brigham Young wouldn't have done! At the time, though, down in Short Creek, Arizona, men and women and children were being carted off in different directions in the government's attempt to do away with plural marriage. My sister Esther and many in-laws and friends were among them. I thought it all over and decided I would be much better off back on my ranch in Mexico. A short time before I left for Mexico, Irene joined our family, though very few people knew about it. I had received a certain amount of opposition, but also some backing. I went to Uncle Rulon with her to talk about the possibility of a marriage. He didn't say too much, but thought I should wait a year or two. I agreed to abide by his counsel.

Only a few days later I received word that he wanted me to see him the following Friday. When I went, he asked where Irene was. I told him that I thought she was in Salt Lake. I had just come up from Provo. He said, "I thought you were coming to be married." I told him, "I had no idea. You said you wanted me to wait a year or two."

He then told me, "I was only testing you. You get that girl and bring her over. We'll have you married." Then he told me when and where someone would meet us and perform the sealing. At the appointed time, we met a certain brother. He said, "I want you to know one thing. Though I was not told who I would meet, I knew it was you. I want you to know this is the will of heaven. My testimony will, perhaps, strengthen your own." It did. With Charlotte standing beside me, Irene and I were married.

In the family it seems that Grandfather Allred and his two wives got something started. He married dark haired Charlotte as his first wife. Her daughter, Rhea, became first wife to Morris O. Kunz. Rhea's daughter, Charlotte, became my first wife. On the other hand, blond haired Mary Evelyn became the second wife of B. Harvey Allred. Her daughter, Olive, became second wife to Morris, and Olive's daughter, Irene, became my second wife.

In Provo, Charlotte and I loaded furniture on a pick-up truck that Marden Spencer was kind enough to provide. On a trailer we put about a dozen barrels filled with things to take South. With Marden, his wife Ellen, and their baby

daughter; Charlotte, our nine month old son, and I headed for Mexico. After a day or two we reached the border and crossed at Antelope Wells, traveling over the dusy, dirt road. It was full of ruts and muddy in places from the recent rains. By evening we had reached the river near Janos. There we removed matresses from the load and made beds under the cottonwood trees. The stars were bright in the clear sky. The next morning we arose early, washed at the river, and continued [illegible] when we left Casas Grandes behind us and started up the Chocolate Pass. Late that night, August 15, 1951, we turned into the lane at the ranch.

The next morning Charlotte prepared breakfast on a wood stove. In the house Dad had started for Mother there [illegible] adobe walls were unplastered. Lucinda's little girls, Joan and Maudie, had been doing the cooking under Floren's direction, as Mother was in Las Vegas teaching piano. Floren also supervised cheese making in the room. Dried whey covered the stove, tables, chairs and cement floor. When Charlotte served hot biscuits, fried potatoes and eggs, as well as bottled fruit from the States. Floren and Lucinda's kids thought it was a banquet. Charlotte didn't feel much like eating, though, and seemed a little sober. She remembers every detail of it vividly to this day.

At the end of the month Joel and Floren went out to the border at El Paso where they met Floren's wife, Anna, with her two children. They had come from Utah with Irene. The bus trip to the ranch was something she won't forget. Along the way, she asked in eager anticipation, what the houses at the ranch were like. Floren pointed to a flat roofed, unplastered adobe building. Irene laughed in amusement, commenting that he had always been such a tease—little realizing that was just how they were! The bus was filled with hot, sweaty bodies. It seemed that there was no more space, when it stopped again and an old, wrinkled woman squeezed in, making room for herself and the two chickens she held tied by the legs. Just behind her was a young boy carrying a gunny sack that was doing a lot of wiggling and squealing. As the boy made himself standing room, he scooted his wrapped pig under one of the seats. It gave another squeal or two and settled down. Irene asked why it was that animals were allowed on the busses. "This is a second class bus," Joel answered. When she asked why they had taken second class, he grinned, "Because there's no third class."

Just a few days before Irene's arrival, Charlotte and I moved our possessions into the house her uncle Rulon had built a few years before, when he had come with his family to escape persecution in Utah. It was a long L-shaped building. The floors were rough cement and the adobe walls, which had never been plastered, were whitewashed. Charlotte had her bedroom at the south end of the house. A wood stove we had bought in Provo was set up in one corner of the second room which we used for a kitchen. She stacked crate boxes, hung a curtain across the front and put a table cloth on top. This was the cupboard. With a table and chairs in the center of the room, a kerosene lamp or two, and a couple of buckets to get water from the well outside, we were set up for housekeeping. Irene later occupied the bedroom on the opposite side of the kitchen.

Though life at the ranch was lonely for all of us, it was more especially so for Charlotte and Irene. Alma, Joel and Ervil each had a Mexican wife. Communication between them and my wives was carried out primarily by way of sign language. Of necessity, they learned fast and it was not long before they could carry on conversations in Spanish. Charlotte was accepted by these native sisters-in-law more fully than was Irene, who seemed to pose a threat to them. They feared that her presence would awaken in their husbands a stronger desire to get additional wives for themselves. I guess it did. I was the youngest of the five brothers living there and the first to take the added responsibility of a second family.

When there was no more pressing work to be done, we brothers would spend our time grubbing mesquites. During those first months we worked hard to prepare more land for the next season's crops. There was, of course, the daily milking of the cows and the care of the other farm animals. Charlotte and Irene were soon taking turns making cheese in a tub on the stove every morning.

To the south of the ranch some five miles up the dirt road lived the family of Isaac Carling Spencer. The boys—Marden, Clarence, George, Darrel, Harold and little Arnold and Rulon had been special friends to Floren and me. There were also several lovely girls in the Spencer family. Lucy, from the time she was ten, had decided that she would marry me. (Lillie later came close enough to marrying Floren that Uncle Rulon set me apart to perform the ceremony when they decided to go ahead. This never materialized, however.)

The Spencers were very much appreciated by all of the LeBarons and were readily accepted by Anna, Charlotte, and Irene. The Spencer family had come to Mexico some years before under great sacrifice. They had held out in spite of poverty and loneliness. We met often on Sundays and ate wonderberry cake—Sister Spencer's specialty. Many was the Sunday that we loaded into the wagon early and drove to the Spencers, spending all day and returning to the ranch at sundown in time to milk.

We had been on the ranch five months before Charlotte ventured back over the thirty-five miles of dusty dirt road to Casas Grandes. There she chanced to meet Buelah McNeil, a Mormon at whose home we had stopped the day we moved to the ranch. Buelah had been a lifelong friend of the LeBarons and was queen of the bee business in the state of Chihuahua. She expressed her surprise at seeing Charlotte. "Honey, when you pulled out of my yard and headed out across that flat to Galeana, I told my kids that you wouldn't last two months till you'd be headed back to the States. You've got more guts than I thought you had!"

Buelah did not yet know of Irene's presence at the ranch. Nor did she know of what material Charlotte and Irene were made. Their heritage was rich in pioneer stock, not only on the Allred side, but in the Kunz family as well. In Bern, Switzerland, John Kunz II and his wife accepted Mormonism and were baptized in 1869. A year later they left their homeland, bound for America with eight of their ten children. From Salt Lake City, Brigham Young sent John to Idaho. There he began the settlement of Bern, which was named for the city in his native Switzerland. At Bern, Idaho, following Brigham Young's request, John

began making cheese as a means of supporting his large family. He built the first home there and became Branch President.

John's son, David, who left Switzerland with his parents when he was fourteen years old, later returned to his native land and filled a mission for the church. Years later David's son, Morris also served on a mission in Switzerland. John, David, and Morris all lived the law of plural marriage and had large families. Today in Bern, Idaho, a monument honoring John Kunz is located close to the spot where, in 1875, he built the first house in that settlement. With the blood of such ancestors in their veins, Charlotte and Irene had a heritage that amply equipped them for the rigorous life they encountered in Mexico.

We had been at the ranch only a short time when a few scattered friends from the Mormon colonies made it over to see us. Irene was introduced as Charlotte's sister. I'm sure the visitors noticed a ring on Irene's finger and that they must have had ideas about why she was there. However, they were too polite to ask. We appreciated those visits, perhaps more than they ever realized.

Floren and Anna often came to our home to play games. Anna wasn't exactly impressed with living conditions on the ranch and let it be known that she felt some of the LeBarons were lacking in the social graces. We tried to make life as enjoyable as possible for her. Once I made a lot of fondant candy in four different flavors and colors. In the evening we invited Floren and Anna over. While playing games, I suddenly announced that I had some candy. According to prior arrangments with Charlotte and Irene, I gave the dish to Floren first. He took some and passed it on to my wives, who took most of it. I grabbed the remaining candy and set the empty dish by Anna. Dumbfounded, and in total exasperation and disgust, she said, "My hell, for ignorant!" I then reached behind my chair and pulled out a two quart jar filled with all the candy we could eat and more. We all laughed heartily and had an enjoyable evening after our joke.

That first Christmas, Charlotte, Irene, and I decided we wouldn't let the fact that we were isolated stop us from enjoying ourselves and cheering others. On Christmas Eve, without telling anyone what we planned, the three of us went caroling. We went from house to house, singing a couple of songs at each. By the time we got to Alma's, our hands and toes were numb with cold. Though we were tempted to shorten the spreading of Christmas cheer, we carried right on, singing two full carols outside his window. The next morning all the brothers and their wives thanked us for our performance—all but Alma and Luz, that is. They had been sound asleep and hadn't heard a thing!

Charlotte's second child, a daughter named Rhea, was born in March of the next year. Irene was expecting her first child. Farming on the ranch was not easy. Our only means of irrigation was a bucket pump. During those first years at the ranch there was one thing we noticed. When visitors came from the States, it was almost always another six months before more visitors came. Irene's one wish was for a can of Franco-American spaghetti, while Charlotte would have been satisfied to attend just one evening of the Summer Festival at the University of Utah. Anna was expecting another child and found life on the ranch difficult.

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I felt that I had to do something to make things better for my family so I started to fast for guidance. Two days later I hooked up the team and went out early to plow. Since I was not eating breakfast, I was out much earlier than was usual. I was working close to the road that passed above the ranch when a little black Chevrolet car came along. A man I had never seen before got out and came over to where I was working. "Do you speak English?" he asked me. I told him I did and he began talking. I learned he was the manager of a large ranch about seventy miles away. He had been raising beef cattle, but was thinking of starting a dairy herd. He wanted to bring some cows in from Las Cruces, New Mexico, and needed someone to run them.

I thought at first that perhaps this would be the thing for Floren and Anna. I went to Spencers and got Floren and together we went to the Terrenates Ranch with my new acquaintance, Dick Loomis. Across from the magnificent ranch house was an eleven room, modern home that was empty and available. There were beautiful gardens and fruit trees as well as an abundance of meat, milk, cream, butter, cheese and eggs. All this was waiting for someone who could accept and do the job. Both Floren and I felt that it was the answer to my prayers.

Mr. Loomis and I made our agreements, and within a few days I had gone to Las Cruces for the dairy cows, and started my work at Terrenates. As Irene was expecting her baby any day, I left her with Sylvia Spencer who was to care for her. Charlotte, with her two children, also stayed at Spencers to help Irene. One rainy afternoon George Spencer came driving into Terrenates to tell me Irene was in labor. We hurried back, arriving about half an hour after Irene had given birth to a baby daughter who lived only twenty minutes. We called her Leah.

When Irene had recuperated, I moved the family to the Terrenates Ranch. There I made barns and corrals and very soon the dairy operation was running smoothly. Each morning I would go to milk early, return and make the cheese. That was done by noon, generally, and I had afternoons free to spend with the family. For my work I received a wage as well as the other benefits. The agreement had been that I was also to receive a percentage of the increase in the business. The owner of the ranch, Lee Moore, of El Paso, Texas, however, did not invest the money needed to keep the business growing as had been planned. Though we were ahead for the nine months we had spent at Terrenates, I began to feel that perhaps it would be better to return to my own farm in Galeana.

Since the dairy business had not turned out as I had hoped, I wanted to make the right move next time. I began to wonder if we should stay in Mexico. Charlotte and Irene longed to be where they could have the association of more people. I left Floren at Terrenates with my family, taking care of the business, and took a trip to Utah to see what I could decide. While there I visited the Fundamentalist community of Short Creek.

In a Sunday meeting there, I was called to speak. Among other things, I said that I was not at all sure what path I should follow. I wanted to know the truth pertaining to the many priesthood claims being made. I felt that I would be willing to join any of the groups and could enjoy associating with their people if only I knew which was right. As soon as I took my seat, one of my brothers-in-law who lived there, got to his feet. He walked to the front of the hall and said, "Brother Verlan LeBaron, I prophesy in the name of the Lord Jesus Christ that you will know what to do." He then sat down. This type of thing was most unusual for me! I could never forget it. Later that day a patriarch in that same town gave me a blessing saying that I could do a great work in Mexico, if it were properly directed.

I returned to Mexico and was soon back living at the ranch again with my family. We had only been there two or three weeks when we had visitors. In the later part of May, 1961, Uncle Rulon and a group of his people stopped by the ranch on their way to Mexico City. Among them were Uncle Marvin Allred, Katherine, his wife, Hans Doelling, Eslie Jensen, Orem and Mary Lavery, Wayne and Arlene Hamby, John and Martha Butchereit and others. Thelma, Wesley's former wife, also arrived about that time with her large family of children. It was on this occasion that Lucinda's children first met their father, John Butchereit. They had not seen him since they left Salt Lake as babies some nine years before.

The Allreds spent three days, some staying with us, and others at Spencers. There were meetings held, patriarchal blessings were given and we were further organized. It was a time of happiness for us, associating again with friends and loved ones. Lucy Spencer and I were married by Uncle Rulon and accompanied the group as far as Chihuahua City when they left the ranch.

About that time there were rumblings in the Mormon colonies. I knew it was inevitable. No way was I going to be left in the Mormon Church with three wives! When I received a summons to appear before the bishop's court in Colonia Dublan, I felt to go and answer the charges, hoping the brethren would, at least, better understand my reasons. I took with me some quotations from the early day prophets. It took an hour and twenty minutes to read them and two or three more hours to discuss them.

Though I was disfellowshipped, I don't think I lost any friends. Bishop LaSelle Taylor, for whom I later named a son, and his counselors, Hector Spencer and Donny Bowman, were very kind and considerate. It was late when the hearing ended and Brother Bowman invited me to spend the night at his home. About midnight we were eating ice cream in his kitchen. He said that he had never heard the things I had told them that night at the trial. I felt sure he understood my heartfelt desires to do right.

As I was a member of the Melchizedek Priesthood, the bishop's court could only disfellowship me. They then passed the case to the Stake High Council. (It is quite a coincidence that I was summoned to appear before the High Council in Colonia Juarez the very day we got word from Salt Lake City that Joel had gone beserk. We thought he had, anyway, for we heard he had started a new church! What else were we to think?)

I went to Colonia Juarez and spent several hours before the High Council. We went over the case thoroughly and they heard most of my reasons for defecting. For reasons of my own, which they all understood, I did not want to, out and out, say I had more than one wife. Many of the Mormons had seen Charlotte and Irene in Casas Grandes—both heavy with child. Nothing was being hidden, but for the record's sake, the council wanted to know. Brother Bryant R. Clark, who was doing the questioning asked, "Verlan, are those two

young ladies I've seen walking around Casas Grandes carrying your babies, your wives?" I answered, "Brother Clark, I'll tell you one thing for sure—no lady every carried my baby who was not my wife!" The court broke up in laughter. I went out while they decided to excommunicate me.

After it was over, while we were walking down the stairs, Brother Clark told me that if he could ever help me, temporally, spiritually, or politically, he would like to do so. I always felt he would. I rode to Casas Grandes that night to my hotel room with Daniel Taylor and his brother Lynn. Both had been on the council that heard my case. Brother Daniel said, "Verlan, I hear you are doing a nice job with your family. My advice to you is to stick with it!" I always appreciated his comment.

One of the nicest compliments I think I ever had was from another Taylor—John Bennion, who had been my teacher, a church leader and a friend. He was also on the Council that memorable night. A few days later, I went to show him some hunting grounds on the Terrenates ranch. On the trip he referrred to a man from a very prominent Mormon family whose name I don't feel it would be right to mention. "We just cut _____ _____ off the church for adultery and we have absolutely no respect for him. We cut you off the church and we have even more respect for you than we did before." A person never forgets that kind of statement.

My experiences on the ranch, together with the formation of my young family, were closely interwoven with the beginnings of Colonia LeBaron. However, I shall regress somewhat, that a more complete record of that story might be included.

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CHAPTER FOURTEEN

The Ranch

The summer of 1944 was drawing to an end and the apple orchards of Colonia Juarez were turning red. Apples hung heavily on the branches, causing some to break under the weight of their coveted fruit. New orchards came into production each year and others were being planted. Money was being made in the Juarez Valley by the industrious families engaged in the fruit business. The LeBarons, too, would soon have fruit from their new orchard and would enjoy more of the good things that money can buy.

Over the years Dad had spoken of a time when he would sell out in Colonia Juarez and start anew somewhere else. He had spent six years developing his orchard and his sons had received a schooling which better prepared them to pioneer new projects. He maintained that luxury weakens men and often leads to their destruction. His hope was that his boys would be instrumental in causing the Lamanite nations to blossom. His sons had learned to deal with the natives through having managed hired men, an experience that would soon prove of great value. He was now ready to make his move to a new frontier.

He made arrangements for the disposal of all his property in and around Colonia Juarez. Accompanied by Floyd Spencer and Joe Marston, he went looking for land on which to relocate. Late one evening they were traveling along a dirt road leading from the Mormon colonies toward Chihuahua City. The men were tired from the day's travel and each was occupied with his own thoughts. Dad broke the silence by announcing, "This is where we are to settle." The men stopped and camped for the night.

The next morning they saw the sun rise over the hills east of what is now Colonia LeBaron. They had made their camp at the foot of some black rocky hills in the *Ejido* of Galeana between the towns of Galeana and San Buenaventura. After breakfast over a campfire the men drove on south about five miles. Here Dad found land for sale in the adjoining *Ejido* of El Valle. On the property was a dwelling with bare adobe walls, a dirt floor and a dirt roof.

He was elated when he returned to Colonia Juarez and began preparations for the move. Soon several fifty acre farms were acquired in the El Valle area. Permission was granted by the *Ejido* assembly for some of our people to buy improvements others had made on the farms. Under Mexican law *Ejido* land cannot be bought or sold. Only possession and improvements are transferable. On September 7, 1944, in a large truck loaded with household belongings, Dad left Colonia Juarez with several family members, including Esther and Floyd. In Casas Grandes they stopped to buy supplies. The group arrived at the farm that

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night about midnight. Many more loads were yet to be brought by truck and wagon.

A few days after the first load had gone to the farm, Joel and I drove our seventy-five head of cattle from Colonia Juarez. Floren, who had been left in El Valle, was anxious for our arrival. He rode out to meet us a few miles before we reached the farm. I was soon herding the cattle in the fields or pasturing them on the large grassy flats to the west. It was harvest time. Some of the farms had been bought with crops included, so we began to shuck corn, pull beans, and pick chile and cotton, while at the same time, trying to settle as comfortably as possible in the limited space available. We made many acquaintances during those first days alone among a new people, and never lacked for young friends to help us tend the cattle and harvest the crops. Being tall and blond made us somewhat of a novelty in the valley and almost everybody soon knew us.

Floren and I made good cheese and my experience in the bakery at Mesa, Arizona, where Mother was still living, was sufficient that I could make white flour bread that was beyond the belief of our neighbors and friends. I was only fourteen, but I still recall the taste of the sugar sponge and potato water yeast I used for leavening the huge loaves. Since we had lots of corn and little flour we tried our luck at tortilla making. With our own butter, and molasses made by our neighbors, the tortillas tasted good.

We had not been in the valley long before other relatives and friends began to come. Uncle Cleve, Dad's brother, moved part of his family down from Utah. Aunt Annie was a joy to all of us and helped in so many ways as she waited the long months between Uncle Cleve's exciting visits. He had a large red truck and would bring everything imaginable from Utah, including horses, machinery and cattle. What fun it was to help unload the truck and partake of the goodies he always brought for everyone!

The Charles C. Cox family also moved to the area for a while. We had many interesting experiences with them as lasting friendships developed. Wesley also sent his wife Thelma, who was a Cox, with her children. He never came to see them or sent any money. After six months of hardships and struggling with us, they returned to Utah. I learned to appreciate my sister-in-law and named my first very own heifer calf after her. I thought this would be an honor to her, but I soon found out it was no such thing! She threatened to name the first ugly dog she could find after me, so I decided to call my calf "Crown" for a mark on her forehead.

Homer Babbitt, a distant cousin who had lived in other parts of Mexico, moved near us and proved a great blessing with his many talents and his ability to make things go right. He was a mechanic and his services were ever in demand. For years he seemed to be the only one who could make a good living. Henry Covington, a friend from Utah, moved to Dublan with his family about this time. His son Wayne became a close friend to all us boys. The Covington family did not stay long, but it was a number of years before Wayne returned to the States.

We had been in the El Valle area only a few months when Dad was able to acquire the desired property in the Galeana *Ejido* to the north. It was here that he and others had camped their first night in the valley. He said that it had been

made known to him by revelation that this was where he should settle. He was fully satisfied that this was the right place. On this property he knew he could establish something permanent. We referred to our place as "the ranch."

When Dad was first trying to acquire land in the Galeana *Ejido* a few people from the Mormon colonies tried to prevent his getting a foothold so close to them. A Mormon from Dublan who was interested in the Galeana area said things against Dad and his family. Mexican officials asked Buelah McNeil, whose husband kept bees nearby, why the Mormons from Dublan had tried so hard to prevent the LeBarons from getting land. Buelah told them it was only because Dad once had two wives. The Mexicans said they didn't care how many wives he had, so long as they didn't have to support them. In speaking of the man who had given the most opposition, Buelah told the officials, "He doesn't have one son who is worth a hair on Joel's head."

Authorities from Galeana went to Colonia Juarez and asked Dad's former hired men and other natives in the area about him. When the officials returned, they were satisfied and we were accepted. Don Alberto Castillo, who was in authority in Galeana at that time, was the man most responsible for influencing the *Ejido* assembly in favor of accepting Dad's family. This gentleman, who lived to be about eighty-five years old, often fondly recalled those early days when we settled in Galeana. The LeBarons have since had a special feeling for him and his family.

Many years before our arrival in the valley Mormon colonists had made an attempt to settle in the region of Galeana. After a brief stay they all moved away, leaving behind only a few graves and signs of a canal. Only one family by the name of Spencer (no relation to I.C. or Floyd Spencer) kept their holdings there. The Spencers claimed to the been inspired to keep their land. They believed that at a future time the Lord would cause a special work to be brought about in that place.

When Dad moved to the Galeana *Ejido* some of his former associates from Colonia Juarez told him that after he got something going the land would be taken away from him and he would lose everything. He had implicit faith that the Mexican government would treat him right, as he settled his boys on non-titled land and spent all he had to develop it. Had he set the boys up on titled land, it, doubtless, would have been taken for debts later made by my brothers in their impractical efforts to reform the world. *Ejido* land is protected against confiscation for debt. Most of the debts my brothers made were settled in other ways and the land has been of great value to Dad's family for over thirty-five years.

When Dad first bought the ranch, there was only one small adobe building there. Mesquite covered the land and no water was available. Immediately we made a well. Hiring natives from nearby Angostura, he set about clearing the land of the large mesquites with grubbing hoes and shovels. The stumps, which were often very difficult to extract from the ground, were stacked in large piles and were gradually used as fuel for cooking and heating.

During the rainy season we irrigated from a small canal that brought water from the flooding river. On the newly cleared land, gardens, nurseries and orchards were planted. Most of the year water was drawn from the well with a pitcher pump and was carried in barrels on a wagon to water the trees. We also

watered long rows of garden and nursery stock with the hand operated pump. Dad told us we would find plenty of water underground to pump, but that didn't help us much then. It would be years before we had good pumping systems to draw out the water he had said was there.

Our first and welcome relief from the long hours of hand pumping came after Joel and Dad located a bucket pump which had been manufactured in far-off Aguas Calientes. It had been brought to the valley by a friend from Galeana, Pedro Zuniga. This primitive water lifting system consisted of a large sprocket wheel, huge cogs, and an endless chain that carried large buckets in and out of the well. As a team harnessed to a long tongue would go round and round, about a four inch stream of water flowed into a reservoir. From there we used the water as needed.

Dad was soon giving away grape vines and seedling fruit and nut trees to anybody who wanted them. He gained the respect of the people of Galeana and El Valle as they saw him laboring constantly to better the lives of others. He was affectionately called "Don Le" (pronounced Lay) by the friendly natives who worked at his side.

Up the river a dam was being built by the government. Years in the future it would provide water for much of the land in the valley. Construction of the dam necessitated stopping the normal flow of flood water down the river. This caused loss to our family. Though many fruit trees lived, many pecan and other types of trees Dad had planted dried up and died before we could get an adequate water system installed. Only a few of the trees he planted are still living. His desire to see pecan trees on the ranch was long delayed. At the present time his grandsons have a number of small orchards of pecans and are putting in more.

One evening while I was milking cows at the corral Uncle Cleve's big red truck stopped at the gate. (The corral was near the spot where the main irrigation well is today located in Colonia LeBaron.) I saw about a dozen blond heads poking up from the back of the truck. Isaac Spencer had arrived in the valley with his family. Dad was standing by the gate when the truck stopped, and welcomed them.

Brother Spencer had served time in prison at Florence, Arizona, for marrying Sylvia Allred as a plural wife. He had been living in Short Creek, Arizona, when he said it was revealed to him that he was to go to Mexico. In a dream he saw a man standing by a gate. It was made known to Brother Spencer that the man would tell him what to do. At the ranch, Brother Spencer told Dad about the dream, recognizing him as that man.

Spencers took over the farm where we had first lived and we had many enjoyable times with them. With the Spencer boys we shared the joy of hunting rabbits, quail, ducks and huge sandhill cranes that came in flocks each fall to eat in the corn fields. These birds which the natives called *qrullas*, were hard to sneak up on close enough to shoot, but we occasionally had them on our tables. The Spencer boys loved to hunt deer in the nearby hills and in the mountains to the west. Marden, the oldest, was a natural outdoorsman. He passed much of that know-how on to his younger brothers. Floren got to go hunting with the

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Spencers a lot. As I was away to school much of the time, I had little experience in deer hunting. My big game hunting consisted of shooting wild pigs, *javolinas*, with Joel. Brother Spencer later became my father-in-law. His family lived in that place for many years. Our people came to call it "Spencerville."

Even after we were settled on the ranch, Dad was still not anxious to have Mother move down from Mesa to experience the hardships of pioneering again. I felt different about the subject, though, and wrote pleading letters telling her how badly she was needed. She was soon with us and life changed immediately. She could take the most basic raw materials and turn them into delicious food. How I loved her apple cobbler and roast kid! Working early and late in an adobe room which overflowed into a large yellow tent, she would cook on a wood stove with coal oil lamps for light. Wholesome food was ever in supply and she carefully saw to it that we always had clean clothes and cheer. She loved to spoil and pamper her boys.

One night while sleeping in a lumber lean-to built against an adobe room by the corrals, I awoke in terrible agony. It seemed that every pore in my body was exploding one against another. Joel, who was sleeping nearby and heard my groans, asked what was the matter. I answered that I didn't know—but that I was dying and to get me to Mother! In my shorts I took off across the field through the mesquites to the tent where she was sleeping. I was fifteen and it seemed like it was all over for me. I lay down in the cooking area. She was terribly distressed, but tried to keep calm. We were miles from a doctor and it was the middle of the night. She asked Joel to pray for me. They then gave me some brandy to help stop the pain. I soon broke out into a red rash and the crisis seemed to have passed. I was placed in the tent where I recuperated for two weeks from what doctors later said was a black widow spider bite. I never again slept in that lumber lean-to and have ever after tried to avoid sharing a bed with spiders.

Our struggles in getting started those first years left many rich memories. The wind storms came each spring to season our corn and beans with sand before we had the shelter of comfortable homes, yet Dad seemed little concerned about the comforts of life. We lived in make-shift dwellings way too long while we directed our time and means towards other developments.

At the time Dad moved to the ranch Joel, Floren and I were helping him. Alma and Ervil dedicated their time and efforts to our older brother, Ben, who had convinced them both that he was a prophet. With the hope of helping those boys out of that situation, Dad invited them to come and live at the ranch. Land was acquired for them. Though no spiritual harmony existed between them and our father, they were blessed for settling near us and both eventually separated themselves from Ben.

It was while Alma and Ervil supported Ben that he had his only following. At that time Joe Marston also felt secure in his testimony that Ben was a prophet. Joe was a fruit peddler who seemed to be able to make money hand over fist by shipping watermelons, tomatoes and other produce from Mexico to be sold in the States. For many years much of this money was handed over to Ben. (Later, when I asked Joe if he still thought Ben was a prophet, he answered, "If there is any *profit* to be had, Ben will get it.")

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With Joe financing things, and Alma and Ervil doing the work, Ben was able to preside over a goat ranch and farm called Pinal in the western mountains near Colonia Pacheco. Alma was, for the most part, responsible for the goat operation there. Ben also had a gardening project close to our ranch. Ervil worked there for awhile translating into Spanish, and printing Mormon literature. Joe brought in a printing press with buckets and buckets of lead type which Dad cared for. The press was later moved to Mexico City and used to print pamphlets, some denouncing Alma and Ervil, and then Joel.

Owen LeBaron, a distant cousin from Canada, got carried away with Ben, too, and helped build up his own group for the work being done in the States, most of the time. Owen left his families in Mexico where they were subjected to Ben's order of things. Joe's family also lived part of the time in Mexico while he peddled produce. He had a son and four daughters. The boy, Nephi, who was about my age, was put to herding goats and the girls were kept busy at equally disagreeable tasks. One day, tired of the tedious work of cleaning wheat for bread and cereal, the girls decided to bury the dirtiest part, pretending they had cleaned it all. A few days later Alma took them out behind the house and asked them to explain why wheat was coming up thicker than hair on a dog's back.

I loved to go to Ervil's place and play chess with him during those days. There Ben set up windmills and made rock and cement storage tanks for the water used on gardens. He called our ranch "Hog Wallow" and said we were all in "canal security" over there. In those days if anyone ever chanced to put his hands of his hips or cross his legs, he was strongly rebuked by Ben and was accused of being less than righteous. Ben required all of the women folk in his camp to wear long dresses, including the little Marston girls.

The women were oppressed and brow beaten in many ways. It appeared they were treated as inferior and for the most part their living conditions were deplorable. Joe's wife Daisy, who became tired of it all, went back to the States. Having lost whatever testimony she might have had of Ben, she set about getting her children back. With the help of a couple of Mormons and a law officer in Mexico, she had them sent to her.

During the time Dad was settling on the new ranch, he met a lovely widow lady in Arizona. She wanted to be married to him and sealed for eternity. This sealing took place and, though both were getting along in years, they were excited about the prospects of a happy future. My new aunt brought a step-sister about my age into the family. They sent some fine saddle horses to the ranch from Arizona and hoped to spend many happy days with us in Mexico. This was not to be, however, for my father's new wife soon became ill and after a period of treatment passed away. He did not long survive her. The step-sister is fondly remembered but has had little contact with the family since her mother died. That, my Dad's last marriage, was little known. Today there are few who are aware that it ever took place.

Over the years we all knew that Dad had known a Mexican girl to whom he was very partial in his youth. Nothing more than true friendship ever developed between them, but each spoke highly of the other throughout life. Manuela Silva lived in southern Mexico while Dad lived in the North. When she was an elderly lady she met some of my brothers who were on missions for the Mormon

Church. They could readily tell that she cherished her memories of my father as she showed them a handsome photograph of him. On the back, in his hand-writing, was inscribed, "To my friend, Manuela Silva. A.D. LeBaron. Mesa, Arizona, May 13, 1906."

The only public transportation available when we first moved to the ranch was a station wagon. Early in the morning it would leave Casas Grandes and travel to Chihuahua City. The next day it made a return trip. The owner and driver, Martin Quintania, also carried the mail which he picked up and left for us at the end of the lane. Martin was always anxious to buy our cheese, butter and eggs. These he sold at hotels in Chihuahua.

One day Dad and Joel were going on horseback to Angostura, the little town to the north of our ranch. They rode up to the low saddle-like pass in the hills and as they neared the top, Dad stopped and turned his horse. Below them at a distance they could see the small patches of land he and his boys had cleared in the mesquites. From behind the hill the dirt road circled along the river and passed at the head of the ranch, meandering through the mesquites as it extended down the valley to the south. As the two sat reflecting on the view below, Dad said that one day the government would build a highway through the valley. It would go by the ranch and up through the pass where they sat on their horses.

Six years later government engineers came and surveyed for a highway. They put in stakes and cleared a route, coming down the valley and going to the east of the hills. When the citizens of Galeana learned that the highway would not run through their town, they petitioned officials in Mexico City and the route was changed. The highway was put through the pass where Joel and Dad had sat on their horses that day. However, Dad did not live to see the highway which he had foretold.

Dad occasionally left the ranch and went to the States where he bought used wagons and farm machinery. On one of those trips he was painting in Mesa when he began to lose the use of his right arm. He finished the job with his left, but he never painted again. As he became progressively worse he began to weaken and lose control of his legs also. He required considerable care. I spent about the last eight months of his life with him. During that time I took him on his last visit to Salt Lake City and other places. The final days of his life he had to be fed and shaved. Lucinda's children were a great comfort to him and visited often in his sick room.

His last days were spent on his ranch in Mexico — the place that he had prophesied, years before, would some day become a colony bearing his name. It was called by several names, including, "Matortiz," "Parcelas LeBaron," "Seccion LeBaron," and just plain and simply, "the ranch." Over a period of years the settlement began to take on the shape of a town and gradually became known as "Colonia LeBaron." This was brought about completely without any effort of our own. It was done by the neighbors and others of the Mexican people. I still call it "the ranch" to this day and feel a little strange putting "Colonia LeBaron" on a letter. It was here that our father died, though it was not called "Colonia LeBaron" until several years after his death.

He had said that the time would come when people would beat a trail from the

four corners of the earth to the ranch because of the work that would take place there. He also said that the two most important things pertaining to the building up of God's kingdom on the earth were the return of the Jews to Palestine and the work being done at the ranch.

Joel left for the mountains early the day Dad died, thinking that he was getting better. Alma was laying adobes on a house being built near-by and Floren was around the ranch somewhere. I was with Dad as Mother rested on a cot in the same room. His last request was she be near.

At about five that evening the station wagon stopped at the end of the lane with the mail. There was a letter from Joe Marston, our friend. As I read it, I could tell Dad was pleased. A few moments later, as I sat beside him, I could see that his nose had begun to go purple. I went out and told Alma that Dad would soon be gone. Alma wondered if he should start to build the casket. This upset me very much and I told him absolutely not. I didn't at all like the idea of a casket project going on while Dad was still with us.

I went back into the room where he was. The darkness around his nose had spread. I held up a note to Mother, telling her he was going fast. He lay perfectly still. His breathing was regular, causing his chest to expand and then deflate repeatedly. Small beads of perspiration formed on his forehead. I watched closely as his lungs took in their last deep breath of air. His chest expanded, then froze in the full position. It was all over! Death seemed sweet to him.

Less than an hour after he died, Rhea Kunz arrived at the ranch from Utah. She gave valuable assistance in the preparations for the burial. She said she had never seen a more peaceful countenance on a dead person. Marden Spencer came and helped until a late hour and again the next day. Together we built a pine casket and a large outer box to hold it. The casket was neatly lined and covered in white.

Joel had asked to be sent for, but after some deliberation, Mother and Alma felt I should not go for him as it would be impossible to return in time for the funeral. Our father, having lived sixty-four years, eleven months and four days, passed away on February 19, 1951. He was buried the next day in accordance with Mexican law. Only three of his sons, Alma, Floren and I, were there. Otherwise, the service was well attended. Many Lamanite friends left their work to follow the rubber tired wagon as it passed their farms on its seven mile journey to the cemetery located on a small hillside east of Galeana.

A few days later Mother wrote to Esther, who was living in St George, Utah:

> Dad left me the cattle, home and $17,000 (pesos) in cash. Ervil and Alma figure on building here so I think I will get along. But it is a gloom I never felt before. I didn't want to be a widow. . .
>
> We buried him about five o'clock in Galeana. A big round moon stood just above his coffin and the sun in the west was just about as high. It was warm and bright. I never saw nature so lovely. It seemed that it was just arranged that way for my sake, and it seemed like his work was finished.

Dad lived only six years after he had established himself and his boys in the Galeana area. After his death I went to Utah to go to school. The older boys had other interests. Very little development was made on the ranch during the next

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few years. Money, which was always in short supply, was often spent on programs that brought little or no return. Ill chosen religious activities seemed to be forever detouring some of my older brothers from the more practical pursuit of providing the necessities of life for their families.

It was some time after we settled in the new area before we became aware of the extent of rich land and the many natural resources available for development. We found there was much water and extensive land suitable for farming and ranching. The climate was such that a large variety of crops could be grown profitably.

Floren first began to discover that there was an abundance of water available that could be drained from the ground in certain areas of the *Ejido*. Natural lake sites could easily be made into storage areas to utilize the run-off waters from the rain. He began talking about a fish business. The rest of us liked the idea, and before long, lakes and reservoirs were being made. Israel carp, provided by the government, were brought by Alma from Mexico City to stock the ponds. Special breeding areas were prepared and we soon had large fish. The business was never developed to a commercial level, but to this day around the valley, where water is permanent, fish can be found. Some of my nephews transferred a few thousand fish to a new pond last year. Results of the efforts made years ago are still being felt.

On August 18, 1951, Margarito Bautista arrived at the ranch accompanied by George M. Dutson of Mesa, Arizona. Brother Bautista felt the sincerity of the people there as they talked with him. Two days later he organized them. Twenty-two people were baptized under his direction. Mother, Joel, Ervil and his wife, Delfina, as well as Lucinda's twins, were baptized. Also Isaac Carling Spencer and his wife, Sylvia, along with nine of their children and a daughter-in-law, were baptized. Homer Babbitt and some of Owen LeBaron's family were also included in the group. Both Joel and Ervil were given the office of elder in the new organization.

On Sundays the new members met at the ranch. For the first time, in an organized capacity, that small, isolated society of families and friends, sang, studied and worshipped together. A spirit of goodwill and rejoicing prevailed. A year later when Brother Bautista returned to the ranch, he was pleased with the progress of the little group. He felt they were now ready to work together in a cooperative manner. Alma was chosen bishop and a United Order was organized under Brother Bautista's direction on August 31, 1952. Those involved seemed happy. They settled into a life pattern that afforded an association with friendly Fundamentalists under the presidency of Joseph W. Musser.

Meanwhile, I was attending the Brigham Young University in Provo. Letters Charlotte and I received from the ranch were encouraging. I was pleased that my brothers were working under Brother Bautista and was happy for their affiliation with the Fundamentalists. Much of the stigma our family had felt as a result of Ben's activities was being forgotten. Charlotte and I were talking of the day we would go to Mexico to live.

Then one afternoon another letter came from the ranch. I was heartsick when I read of a most disgraceful occurrence that had taken place there. Owen

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LeBaron, our distant cousin, had become mentally deranged. He was a grandson of Joseph C. Bentley, a respected and prominent man of Colonia Juarez who had served there as a church leader for many years before his death. I am sure the Bentleys were as grieved over the whole affair as were the LeBarons.

After Owen left Canada he had spent a while in the United States where he married Gene Bronson as a plural wife. He was a skilled mechanic and an intelligent man. It surprised many when he began to believe Brother Bautista a prophet. When Owen came to the ranch with his two wives and several children, we appreciated his association. He later broke away from Ben and began working with Brother Bautista.

If anything could make me believe in demons capable of literally possessing and controlling people, this happening would. I don't pretend to explain what took place. In looking back over the whole thing, it would surely appear that for those who did not favor the LeBarons, this was a stroke of good luck. Owen began removing his clothing in public and did other insane things. He convinced his family that he was guided by God in all his actions. They, too, began going naked and would wander off into the mesquites and through the orchard. They became convinced that flying saucers were coming to carry them away and climbed on their roof top to await the arrival of the space ships. Before he was aware of what was happening, Alma was swept up momentarily with the same spirit that possessed Owen and became involved. However, it took less than a day for Alma to become completely aware of the influence and power that seemed to be leading Owen to his destruction.

Joel tried to handle the situation as best he could. He notified the Mexican officials in Galeana of what was happening. They told him to take charge and try to control Owen. Once, for the safety of Owen's family, it became necessary to restrain him. The best place available was a tall building that had been built by Newel Steed while he and other Fundamentalists had been at the ranch. A light cottonwood post was planted in the dirt floor on the bottom level. There, Owen was chained, where he would not be too uncomfortable and out of the public gaze. After a few hours he pulled up the post and carried it down the lane and across the road to Homer Babbitt's mechanic shop. Homer removed the light chain from Owen's ankle. He was more subdued in his actions after that, but he did make one wild charge at Alma, who drew a pistol to discourage an attack.

Seeing that Owen was obviously very sick, Joel sent word to relatives in Canada, telling them of his condition. After a few days he improved, and at Joel's request, left the ranch with his family. The relatives never responded to the word Joel had sent them.

Owen's doings, together with Alma's involvement, disrupted the organization Brother Bautista had begun at the ranch. When I moved there a few months later there was no organized religious activity, though we all still somewhat looked to Brother Bautista for leadership. It was with Rulon Allred's encouragement that I had returned to Mexico. Not wanting to be without any type of spiritual education, I began my own family Sunday School and invited any who wanted to come. These classes were well attended and continued for about a year, at which time I moved to Terrenates to work in the dairy business.

It was shortly after our return to the ranch that the Allreds came with a large group of people. After problems with some of my older brothers were resolved, we were organized under Rulon Allred's direction. In one of the meetings held at that time, Alma, before family and friends and in the presence of Rulon Allred and several of his council members, asked forgiveness in a most humble manner. He said that he had deeply repented of having touched in the dark manner. He said that he had deeply repented of having touched in the dark manner. He said that he had deeply repented of having touched in the dark

Three months passed after the Allred's visit. For the first time five LeBaron brothers were all unitedly working together. A spirit of enthusiasm was felt. Our years of struggle and loneliness on the ranch seemed left behind. It appeared that real progress had commenced. We felt solid under the presidency of Rulon Allred. For the first time Floren and I had become formally involved in a religious organization other than the Mormon Church. We deeply appreciated our connection with the Allreds and Brother Bautista and it appeared that the future had much in store for us. Little did we then realize that Joel—the brother whose innate sense of justice and whose quiet wisdom we had learned to trust—would drive a wedge, separating us from the fellowship and unity we then knew.

CHAPTER FIFTEEN

Joel Starts a Church

If the law of plural marriage can be termed Joseph Smith's most controversial revelation, there is another that ranks a close second. Most Mormon scholars agree that the revelation recorded in Section 85 of the *Doctrine and Covenants* has given rise to the most speculation. From the time it was recorded by Joseph Smith in the fall of 1832, it became a heated source of disagreement. Joseph wrote instructions he said God had given him for the Saints who were living in Zion, Missouri. This counsel concerned the consecration of properties and inheritances to be legally received by the Saints from the Presiding Bishop there. The revelation also stated:

> And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;
>
> While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning.[1]

From Joseph Smith's time till the present, an ever-continuing blaze of speculation has been kept fueled by various contenders to this honored position. Most Mormons today tend to pay little heed to the prophecy and say that Edward Partridge, the bishop at that time, fulfilled it. Some say Joseph Smith was the "One Mighty and Strong," as the predicted servant has come to be known in Mormon circles. Still others point out that Brigham Young, whose great leadership and colonization abilities are recognized throughout the world, fulfilled the prophecy. There are those who sharply contend that only Christ, Himself, could be clothed with light and have the attributes described. Many assert that Joseph Smith, as a resurrected being, would return to earth to set God's house in order. Though Joseph Smith had denounced the doctrine of reincarnation, a claim was made that, in reincarnated form, he had returned to do the prescribed work. Others believe this servant will be an Indian prophet.

Throughout the history of the Mormon Church there has been a chain of aspirants to the role of the One Mighty and Strong. The Mormons have been

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vexed and harassed to varying degrees by contenders to the title. It has been said that almost every disaffected male member considers himself the One Mighty and Strong. Most claimants have professed divine revelation. All proclaimed they had found error in the church and usually declared it to be in a state of apostacy. Each in his own way assumed himself ready for the task of setting in order the house of God.

Among the many segments of Mormonism there is an effort at universal linkage of other Mormon and Biblical scriptures with the Mighty and Strong revelation. Many scriptorians cite the Bible and say that Zion's Deliverer, referred to in chapter eleven of Romans as the seed prophet. They declare that the prophet spoken of as the Root of Jesse in Isaiah is this man. Other students of Mormon scripture assume that the Man Like Unto Moses foretold in the *Doctrine and Covenants* is the same leader. These terms are commonly used interchangeably with *Book of Mormon* prophecies which foretell of a prophet called the Marred Servant, of whom it is written:

> Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high. As many were astonished at thee—his visage was so marred, more than any man, and his form more than the sons of men—So shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider. . .then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.[2]

The prophecy tells that at the same time God would gather the House of Israel and establish them after their long dispersion. It continued:

> But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.[3]

Over the years among Mormons, Fundamentalists and other believers in Joseph Smith, one pretender after another has come forth with his own particular claims to authority. Most of these would-be prophets effected little more than scandal, their claims eventually fading away, negated by their own false doctrines and ill-founded prophecies. Among the self-proclaimed prophets who had been seeking converts for over twenty years were two die-hards—my older brothers, Ben and Wesley. Both professed that they had come to fulfill Joseph Smith's prophecy. Each proclaimed that he was going to set things right in Mormondom, if not with the world. However, these two brothers were in no way united. Each had his own version of things. Ben's claims seem to have risen independently after his nervous breakdown while Wesley claimed his authority through a perversion of our father's teachings regarding the mantle he had received from Benjamin F. Johnson. These brothers seldom crossed trails.

Few can fully comprehend the reproach and ridicule brought upon the LeBaron family resulting from the activities of those brothers. When the five youngest LeBaron brothers had united under the direction of Margarito Bautista and Rulon Allred, it at last appeared that we had begun to overcome

the stigma. Though the brothers at the ranch knew that Joel had received a special blessing from our father before he died, no one seemed to care much about it or question what it meant. Joel certainly never made anything over the fact. Four years had passed since our father's death and Joel had married. He and Magdalena now had two small sons. Family responsibilities and the buying and selling of corn took up most of his time.

In September, 1965, Joel, Alma, Fred, Floren and I were all at the ranch busily occupied in the activities of farming. Crops would soon be ready to harvest. Progress was being made on the paved road which branched off the Pan American Highway at Sueco and was to connect with Casas Grandes. We looked forward to its completion, feeling it would bring an end to the isolation we had known.

Besides the LeBarons, our society included the Spencers, Homer Babbitt and his family, and the Cox family who were there from time to time. Aunt Annie and her daughter, Melba, and her two children had moved to the ranch making an addition which we appreciated. Charlotte's teenage brother, Sam Kunz, who had grown to love Mexico, occasionally came to spend a month or two with us. The LeBaron brothers had not yet started to build their own homes. The only buildings on the ranch were the three homes that had been started while Dad was still living, Lucinda's quarters, the Allred and Steed houses, and some chicken coops and sheds.

We were all pleased when Harold Allred, an older brother to Rulon, came to spend a few days. Arriving from Idaho in a little red jeep, he visited with the Spencers and also with us. Whenever his jeep drove down the lane at the ranch we would gather at whichever place he stopped. The only Allred brother who had never had children of his own, Harold lavished affection upon his nieces and nephews and upon young people in general. Charlotte and Irene savored the news this uncle brought of loved ones and friends in the North. The Allreds are known for what they term a "gift of gab," and we enjoyed the yarns Harold could spin. We felt that he appreciated our friendship and love.

Sam, Floren and I had arranged to go to Utah with him when he left, but rather suddenly Joel asked if he might go, too. He had never been to Salt Lake before and we were happy he could go along. Early one morning before it was light we all loaded into Harold's jeep and left for the North. The jeep wasn't exactly roomy, but no one seemed to care and we enjoyed ourselves. Harold had known Floren well for some time and especially seemed to appreciate his friendship. The long trip gave Joel and me an opportunity to become more intimately acquainted with Harold. Time seemed to pass fast as we traveled to the border and on through Arizona.

In Short Creek, we stopped and visited with Esther and Floyd. We also saw other friends and relatives along the way. In Salt Lake Joel and I attended a meeting of the Allred group and were both called on to speak. Nothing Joel said or did indicated that he had gone to Utah for a special purpose.

Joel and I also visited Wesley while we were in Salt Lake. While we were riding down State Street, the subject of the mantle came into the conversation. For the first time Joel spoke to Wesley regarding it, telling details of when Dad had

given it to him. Immediately, I could see a strained look on Wesley's countenance. He began to perspire. I felt that he was experiencing the pain of bitter disappointment. It was as if something he had always wanted had been, forever, taken from his reach. After a moment of thoughtful reflection he said, "Joel, I'll never again try to preside over you."

After a few days I left Floren and Joel in Salt Lake and returned to Mexico alone. Busy with work and chores at the ranch, I thought little about those who had stayed in Utah. Then one day I went to Spencerville. The Spencers had just received a letter from their son George who was visiting in Salt Lake. I was shocked as I read, "The LeBaron boys have a big deal on up here. Be careful what you do unless you know it is right!"

Joel had been gone only a week or two. He had given no indication that he was about to do anything unusual, yet, in Salt Lake, he had legalized a church! To all of us it was the most inconceivable thing we could imagine. Hadn't our family had enough of this type of scandalous activity? It was the last thing I would have expected—and especially from Joel! At the ranch Ervil felt terrible when he heard the news. He said that he could not feel worse had his family all suddenly been wiped out in an accident. Alma was deeply saddened. Recalling his own time with Ben, he observed, "A smart rat doesn't get caught in the same trap twice."

I could not comprehend how Joel, of all people, could do such a thing. The whole affair weighed upon me and I decided to go back to Salt Lake to see for myself what was happening. I located him and we talked for about an hour, leaning against the wall outside Temple Square as we visited. He told me things that seemed to prove my suspicions. First, he said that my belief was incorrect pertaining to the three degrees of glory spoken of in the scriptures. He also told me that Mormons were wrong in their teaching regarding the authority both John the Revelator and John the Baptist had held. I became convinced that we had another false prophet loose in the family. Feeling that there was no need to talk with him any longer, at ten o'clock that night I caught a bus for Mexico.

When I arrived back at the ranch, Margarito Bautista was there from southern Mexico. He felt as bad as I did over the whole thing. Neither of us could comprehend Joel's reason for such an action. We all found comfort in Brother Bautista's presence as we discussed at length the confusion Joel's actions had brought upon us.

Irene had given birth to a baby daughter and was getting up and around again when Brother Bautista had come. One Sunday Ossmen Jones came from Dublan, attended our class, and spent the day with us. Charlotte fed supper to a crowd that night. The next morning when Brother Bautista learned that she had given birth to a baby girl, he was shocked. After he had gone to bed we sent for Sylvia Spencer. Aunt Annie, who lived next door, also came to help. Brother Bautista expressed surprise that he had slept in the next room and had heard nothing. The day the babies were blessed, we took pictures of them. One picture we really appreciate—in it Brother Bautista held a baby in each arm.

I had only been back home a day or two when Floren arrived from Utah with details of Joel's activities. Joel had said that before he left Mexico it had been

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revealed to him that he was to go to Salt Lake for the definite purpose of laying a foundation for organizing the people. Wesley briefly accepted and helped in some of the procedures. Only a few days passed, however, till he was showing a determination to do things his own way and their brief period of unity ended.

Late in September, Joel, Floren and Wesley had met together. Joel opened a meeting with prayer and discussed the organization he was about to commence. It was recognized that he was to be head of the new church. Then, accompanied by Floren and Wesley, he went to the Utah State Capitol Building. There he presented a document which began:

ARTICLES OF INCORPORATION
CORPORATE SOLE
OF
THE CHURCH OF THE FIRST-BORN OF THE FULLNESS* OF TIMES

Eight articles pertaining to the new church were listed. The declaration filled a typewritten page which Joel signed. At the bottom of the page a notary stated:

> On the 2lst day of Sept. 1955, personally appeared before me Joel F. LeBaron, the signer of the above instrument, who duly acknowledged to me that he executed the same.[4]

The document was witnessed by Arnold C. Randle, notary public.

In the office of the Secretary of State, Joel filed a copy of the Articles of Incorporation. Then with Floren and Wesley, he went to a printer where they ordered a thousand copies of the same. At about two thirty that afternoon the three went to the Wasatch Springs north of Salt Lake City. In a private pool Joel began baptisms for his new organization. That evening another meeting was held at which confirmations were made. The next day the charter for the new church came in the mail to Wesley's address.

At the ranch Floren had been a part of our study cirle that had been organized by Rulon Allred. The members of our group now felt Floren should answer for his conduct. We did not feel to fellowship him longer, but knew he was entitled to a hearing. When we had assembled I asked Floren if he had anything to say which might justify his recent actions. He took a paper from his pocket and read:

> Thus saith the Lord unto my servant Rulon C. Allred: I have called my servant Joel F. LeBaron out of the land of Mexico, even as I called my servant Moses that through him I might deliver my people from bondage, for the prayers of my saints have ascended unto my ears and I have heard them and in this manner do I answer them, even through him whom I have apppointed unto this power to hold the fulness of the Melchizedek Priesthood even as it was held by my servants Melchizedek and Moses, to be my mouthpiece to my people even as my servants of old who were ordained unto this power.
>
> And I say unto you my servant Rulon: call those whom I have appointed to be thy counselors and counsel together in the forming of plans whereby my people may gather to the place I have appointed to be a land of Zion

* Shorter spelling was subsequently used.

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unto them, even the place known as Colonia LeBaron in the land of Mexico in the State of Chihuahua, in the municipality of Galeana.

And I call you by mine own voice out of the heavens to be a counselor to my servant Joel that he may have help in the establishing of this work and I say unto you: go forth together with all those who will receive this word and gather together money by the sale of properties, by tithes and offerings, and by every [illegible] for this work, that my people may not be overcome by their enemies. And send capable and honorable men before you that the proper preparations may be made, that all things may be done in order, for mine house is an house of order saith the Lord.

And again I say unto you: the time has fully come spoken of by the mouths of mine holy prophets, when I have set my hand again the second time to gather my people to Zion, and this sign I give unto you that you may know—that all those who reject these words and do not speedily repent shall be turned over to the buffetings of Satan and shall be cut off from among my people; and Satan shall have power over his and I will have power over mine, and I will be even in the midst of them, that the sheep might be divided from the goats and that the wheat might be divided from the tares, that my people might be prepared to be caught up unto the clouds while fire and brimstone are rained upon the face of the whole earth, to the utter destruction of the wicked and ungodly. Even So. Amen.[5]

I was amazed. When Floren finished I asked that he read the document again. I knew Joel too well to believe anything except that he had either been given a true revelation or that he had been sadly deceived. Most certainly something phenomenal had taken place. Joel was not a liar! I was forced to do some deep considering. Floren's testimony and teachings about Joel were accepted by Alma who was soon in what he had earlier felt was another trap.

Later I carefully questioned Floren about what had taken place in Utah. It all seemed completely unbelievable to me! He told me that shortly after the church had been organized he and Joel were sleeping in the same room. In the night Joel lay awake for some time when he spoke to Floren, thinking to awaken him. Floren, who had also been awake, immediately answered. Joel said that it had been made known to him that some mistakes had been made in the organization. He felt he could not proceed without further information and said he would not take a razor to his face nor food to his mouth until he understood certain things.

That morning Floren drove Joel to the mouth of Farmington Canyon, some fifteen miles north of Salt Lake. He invited Floren to go with him into the hills but he declined. Joel said that he would be all right—when he was ready, he would call. When Floren left, he wondered how long it would be till he heard from Joel. Much sooner than expected, the call came. Eagerly, Floren inquired, "Do you know anything?" Joel answered that he did and said he would be waiting at the appointed place.

Immediately, Floren began asking questions. Joel answered calmly, telling

that heavenly messengers had visited him while he was in the mountains. "They talked to me as plain as you and I are talking together. I now know the exact pattern to be used in setting the house of God in order." He explained that they had made some mistakes. Some ordinances would have to be redone.

At the ranch Floren related this incident and told me many other things to uphold his belief in what Joel had done. Floren continued by reminding me that [illegible] the mantle from our father. "What else could it mean?" Floren asked. I reasoned the best I could, trying to say maybe Joel was mistaken. Finally, convinced that Joel was wrong in the matter of the three glories, Floren felt terrible to think that he had been deceived in Utah and wished he could go to South America and never see his friends again. In Utah, Floren had been told that if he would teach and stand on the doctrine Joel taught, that he would never be confounded. Now Floren was very dejected for Joel's promise seemed to have failed.

A few days passed when Joel returned from Utah. What a mixed reception he received from those in our small society. By then, Floren and Alma were both wondering where they stood. The others all had different feelings. Brother Bautista made a direct confrontation and brought forth all the reasoning he could find in the scriptures in an attempt to prove Joel in error. I thought Joel was wrong, yet I was completely baffled. It seemed so utterly impossible for him to take such a course. At the same time, I knew him too well to make accusations as some were doing. Hours of discussion followed.

A day or so after Joel had returned to the ranch I attended a meeting where he and Brother Bautista discussed the subject of the three degrees of glory. Joseph Smith taught that in the hereafter there are three degrees of reward or glory to which individuals are assigned according to what they have earned in this life—the celestial, the terrestrial and the telestial. These are compared with the glory of the sun, moon and stars. Common belief among the Mormons and Fundamentalists is that the celestial, or highest, is divided into three departments or levels. Joel, however, taught that in a broad sense, all of God's glory for His children is celestial. Those obtaining the highest glory are one as the sun is one; this highest level could not be divided, Joel maintained. I listened carefully to his reasoning. It seemed clear to me that he was teaching the truth, after all. I concluded that Brother Bautista and I had both been in error.

This shook me rather badly. I felt if Joel was right in this area when his teaching was so contradictory to what I had previously understood, that he just might be right about other things. I now knew that a serious investigation would have to be made. Floren was also there during the discussion on the degrees of glory, a subject Joel had not discussed with him. I could tell that Floren was elated as he listened. His faith was restored! He no longer felt the desire to run away and hide. Ervil at this point was also ready to get on Joel's bandwagon and Alma was reassured.

After spending some thirty days with us, Brother Bautista returned to his home in the South. Though he had visited us on previous occasions, he had never spent much time. Having had him in our home was a privilege my wives and I enjoyed. We especially appreciated his sense of humor and his devotion to the gospel. He remained convinced Joel was in error. Yet, as Brother Bautista

was bidding us farewell, he said that he would give Joel five years to put into practice the principles of the gospel he was teaching. Brother Bautista said that if Joel could do that, he would take his hat off to the man.

Joel's claims were far too profound for me to cast them off lightly—much as I wished I could. Yet, for another brother to come forth claiming he was to set the house of God in order, was just too much! Joel had never been one to seek authority or power. For him to assert himself in such a positive manner frightened me. When I asked him if he had intentions of anything when we left for Utah with Harold Allred, he answered, "Verlan, I never took one step toward Utah until the Lord told me that the time had come to commence organizing the people and to do the work that was put upon me."

I reminded Joel that Joseph Smith had warned against the deception of false and delusive spirits and had given a positive means of detecting such spirits. When I asked if he had applied that test, Joel said, "I put them to the acid test and I was not deceived." I also questioned him carefully about the revelation. He said that he had received it in the early morning hours of October 1, 1955, while he was staying at the home of Price W. Johnson, a friend who had served a prison term for his compliance with the law of plural marriage. Joel said that he was wide awake when the revelation was given to him. I wondered if the Lord had really spoken and asked, "How do you know that it was the Savior speaking?" He answered, "Verlan, I was absolutely prepared beforehand and I made no mistake!" When the Johnson family was awake, Joel went into the living room and asked for some paper and a pencil. He then recorded the revelation. (The hand written revelation that Joel recorded that day is now in my possession.)

I marveled at it all and asked how he had been able to remember what to write. "If you ever have a revelation you will know how I remembered," he answered. As I further discussed the subject I asked if the revelation was all that he had received that night—or did he learn other things, also? He said, "Among other things, I was told to get a copy of the revelation to Rulon and then go on about my work. He and his people will be in the hands of the Lord."

I remained in a state of utter dismay! I could not accept what Joel had told me. On the other hand, I was far too impressed to reject or cast aside the stupendous claim that he had actually received divine instruction. I concluded that if he was in error, the scriptures and reason would prove him wrong. I knew it was my duty to find a sure answer for myself. Charlotte and Irene both felt that we should go back to Utah and, thereby, at least partially rid ourselves of the disgrace. Though I felt duty bound to prove Joel wrong or to accept him, I was in utter turmoil. So serious was the problem that it took me almost two years to resolve it in my mind.

As Floren, Alma and Ervil had all accepted Joel, I was left alone. The Spencers as well as the other members of our little group felt sure that he was wrong. I could not accept their complete condemnation of Joel nor could I follow him. I found myself in the very uncomfortable position of straddling the fence. Our study circle was dissolved. On my own I felt that I should continue the Sunday School classes we had been holding. Joel encouraged me in this saying I was accomplishing good. The Spencers, Aunt Annie and others, as well

as Joel and the brothers who were with him, often attended. Yet Joel continued with his claims and had meetings of his own, which I occasionally visited.

Believing that my brothers were in grave error, Allreds made every effort to save them, as well as trying to see that I was not caught up into the deception, as they felt sure that it was. From an early date, I realized fully that it would have been much easier for me to denounce Joel and to continue with the Allreds. Owen, Rulon's younger brother, made a trip or two to the ranch. A member of the Allred Council in Utah wrote suggesting that I move my family back to the States. However, Brother Bautista, who had been placed in charge of our religious affairs in Mexico, strongly protested such a move. He said that I was needed in Mexico. I felt to stay. This divided state of affairs was to continue for almost two more years.

About two months after the church was started in Utah, a small twelve page, poorly prepared pamphlet was published. It was titled "The Three Degrees of Glory." Floren, who took the credit for it, zealously mailed copies to many of his friends. In Idaho, Harold Allred received one in an envelope on which Floren had written, "The first blow at the serpent!" Acknowledging receipt of the pamphlet, Harold requested that, in the future, Floren please confine his comments to the inside of anything coming through the mail.

Though Wesley had fallen in line briefly and assisted in the formation of the new church, he was not willing that Joel should long preside over him, and was soon on his own again. Only two months had passed after Joel legalized his church, when on December 1, 1955, Wesley went to the Utah State Capitol Building and filed articles of incorporation for a church of his own. Declaring himself the rightful patriarchal heir, he called his organization "The Church of the Firstborn." Though Joel had already been using this same shorter title for his church, Wesley still chose to use it. Over the years his church has had few followers and has scarcely been known. In spite of this confusing action on Wesley's part, Joel's church has almost always been known only by the abbreviated title rather than its official name, "The Church of the Firstborn of the Fulness of Times." In this book the shorter name will be used in reference to the organization Joel started.

When he separated from Joel, Wesley took certain documents that pertained to the church. Though he never returned to that organization, he attended a conference in Mexico a few years later and publicly turned the documents back to Joel. In a humble and sweet spirit, Wesley spoke briefly, saying he did not want to hinder the work Joel was doing. Wesley then returned to the States, where he has since been completely disassociated with the church Joel began.

(I learned from Wesley that he has recently disincorporated his church. He said he had done this because nothing had ever materialized as he had expected.)

Little seemed to happen the first few months with the new organization Joel had begun. In Utah virtually the only response he received was criticism and ridicule. He first proclaimed his mission by telling a few friends in Salt Lake City that he had been sent to set in order the house of God. Those who had been harassed for nearly a quarter of a century by Ben's and Wesley's unpopular claims could hardly be expected to take Joel seriously. Little wonder that some

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to whom he first spoke cast him from their homes as another imposter. Yet those who knew him best could not take the matter lightly. They knew him to be a man of integrity and that there was no deception in him. In Arizona, Mormon friends he had known from his youth heard the shocking news—another LeBaron was claiming to be the One Mighty and Strong! One friend said, "Whether Joel is right or wrong, time will tell. He has unyieldingly stood against [illegible] all his life. He is a man of principle and would give his life for what he believes."

Men of influence soon came from the Mormon colonies to see Joel at the ranch. They wanted to know if he was really serious. Bryant R. Clark, in reflecting upon all that had happened in the LeBaron family, said that for Joel to be what he claimed would be equivalent to Jesus coming out of Nazareth. Ervin Romney, a former Juarez Stake President also visited with Joel and discussed his claims. President Romney was a son of a four-wife polygamist, and could see that the rules and restrictions in the Mormon Church were inconsistent with his own father's actions and the teaching of Joseph Smith. Referring to the church leaders, Brother Romney said rather hopelessly, "They have their bands around us." Joel answered, "Yes, but the bands will have to be broken." Baffled over his teaching, Brother Romeny wondered if Joel just might not have some reason for his actions. I was told by a member of the Juarez Stake that a visiting apostle from Salt Lake had also noticed his doctrinal claims. The apostle told a church leader in Juarez, "The only ones in the world we have to fear are those boys in your own back yard."

Joel considered incorporation of the church a necessary legal step in beginning his work. The actual organization, however, took place a few months later on April 3, 1956 at a meeting in Mother's home at the ranch. Present were Joel, Alma, Ervil, and Mother who opened the meeting with prayer. As president of the new organization, Joel spoke first and then others spoke in turn. Confirmations and ordinations were made. Alma was ordained a bishop and called to preside over the temporal affairs of the church. Ervil was set apart as president of the Mexican Mission and was also called to preside over all missionary work until other presidents were ordained . He closed the meeting with prayer. The organization of the new church took place on the anniversary of the day Joseph Smith said that Elias, an immortal being, appeared in the temple at Kirtland, Ohio, and committed to him the dispensation of the gospel. Acting as secretary for the new church, Ervil wrote in a record book:

> Inasmuch as this 3rd day of April marked one hundred and twenty years since the dispensation of the gospel was committed, we celebrated this anniversary by being baptized and then attending to the ordinances pertaining to the organization of the church.[6]

There were only a few family members in his organization when Joel said that it was necessary to place his position before the public in writing. He declared that certain principles and doctrines had been revealed to him and instructed Ervil and the others in detail regarding these things. Under Joel's careful direction, a pamphlet on priesthood was written by Ervil. At my request, Charlotte typed the manuscript for publication. We were given a young heifer as payment for her work. In August of 1956, I went with Ervil when he took the document to Ciudad Juarez. A few days later we returned with two or three thousand copies of "Priesthood Expounded" which contained the crux of Joel's teachings pertaining to priesthood authority.

It is a coincidence that the only two Fundamentalist magazines, *Truth*, and *The Star of Truth* both concluded their publications at the very time Joel was beginning his work. These two magazines represented the two largest Fundamentalist groups in the United States. Joseph W. Musser, respected Fundamentalist leader, was responsible for the commencement of both publications. *Truth* began in 1935. He edited and published it until a division came in the Fundamentalist movement. Claiming that those who had helped him publish *Truth* had become a law unto themselves, he organized a new group and started publishing *The Star of Truth* which was printed monthly for three and one half years, during which time he died. Its last edition was in June,1956. The original magazine, *Truth*, had a much longer life. After twenty-one years of circulation it terminated in May, 1956.

Truth bore its final testimony that the gospel of Christ in its fulness had been restored through Joseph Smith and that the judgments of God were about to be poured out upon this generation because of unbelief. "We know that when we stand before the judgment seat of Christ, our garments will not be spotted with their blood," the editors of *Truth* concluded. One month later *The Star of Truth* stated that the time had fully come to discontinue striving with those who had rejected the truth. The time of the gentiles had been fulfilled and the Mormon Church was no longer worthy of the fulness of the gospel. Almost simultaneously the two Fundamentalist periodicals faded out of existence just as Joel was initiating his program of proselyting and teaching of repentance.

Months passed after Joel had begun the official organization of his church. Still the only members were his three brothers and Mother. Many doubted he would be able to convince anyone else that he had been divinely appointed. Some called his church the Church of the Still-born. Then one afternoon in the fall, a handsome stranger with dark curly hair came to the ranch. He was in his late twenties and spoke English. He wanted to see the LeBaron boys, he said. The brothers all happened to be away at the time. The visitor was given a room where he stayed until one of the men returned.

My wives soon learned that the stranger was Noel Billingsley Pratt, a great-grandson of Parley P. Pratt, who was an apostle to Joseph Smith and had come to a position of prominence in the early days of Mormonism. Noel was born in Colonia Dublan and had attended the Juarez Stake Academy. My wives were a little surprised to learn that he was actually interested in the Church of the Firstborn. Ten days later he was baptized. He was the first person other than family to be baptized into the church. The day after Noel's baptism, Ervil baptized a convert from Utah. As the year ended Joel baptized two more men from Utah. A beginning had been made.

Noel's many talents and his exceptionally energetic spirit added much to the new organization whose growth was to become rapid. Of a critical and analytical mind, he delved deeply into Joel's doctrine and became an able disciple. Joel taught that modified Mormon doctrine disproved their claims to

divine authority. From Joel's teachings Ervil and Noel formulated sixty questions that might be asked the Mormon people. It was assumed that the questions could not be answered by Mormon scriptorians without overthrowing their own claim to authority. Joel was soon to find a use for those questions.

A year passed after Joel incorporated his church and boldly proclaimed that God had spoken to him from the heavens. The year of 1956 was ending when Joel was summoned to a hearing in the Dublan First Ward of the Mormon Church. He was charged with "apostacy and opposition to the church in teaching principles contrary to church beliefs." Hector J. Spencer, who was counselor to Bishop LaSelle Taylor when Joel was tried, later told of the events that led to his trial and related what happened when he appeared to answer the charges against him:

> I had known Joel almost all of my life and had considered him to be an honest and honorable person. He and two of his brothers were among the best and most dedicated missionaries to the Lamanites, that I knew. I could not help but respect them for their good qualities. There was something different, however, about the whole LeBaron family. They had some unusual ideas about the Gospel.
>
> Joel's father, Alma Dayer LeBaron was an industrious, hard-working and determined man. He was a fine man, but he was always stirring people up with controversial ideas on religion. He refused to accept the changes in the doctrine, ordinances and organization of the church, that were being made from time to time by our leaders. Many of the Saints considered him to be hard-headed and inflexible.[7]

Hector went on to tell that Dayer's ideas caused a controversy in the community and a resentment on the part of the vast majority of the people.

> As a result, many of our people actually hated Dayer LeBaron and brought a great deal of persecution to bear on his family. Although most of the people liked Joel and Dayer's other children, there was always a hesitancy to fully accept them.
>
> . . .Joel was humble, polite and gentlemanly, and was a true friend to anyone who accepted his friendship. I fully expected that he would rise above the controversy that enfolded his family. I certainly never expected him to take the course he did. . .We were all astonished by his declarations and proceedings. At first it was hard for me to believe he was serious. Joel, of all the LeBarons seemed the least likely to make such claims to authority.[8]

On January 9, 1957, Joel appeared before the Bishopric to answer charges against him. Accompanied by a few friends and relatives he attended a trial which was directed by Bishop LaSelle Taylor. Joel maintained the issue was not that he claimed to be a prophet possessing authority, but that the issue should be, was he a prophet. In past ages prophets of God had always been ridiculed and persecuted. That, however, did not make them false prophets. Joel asked the Bishopric if it were a sin to organize the people. Christ, Himself, had once done so. He, too, had begun a new church. The Jewish church had rejected his

claims. Yet, did that make them invalid?

The Bishopric maintained that their duty was only to show that Joel was not in harmony with the church. They answered some of the questions he presented them, but did not consent to examine the validity of some of their answers. Joel then presented affidavits of testimonies by Floren, Mother, Ervil and Alma. All attested to the fact that he had received authority from his father. Dayer LeBaron, they affirmed, had received that authority from Benjamin F. Johnson who had been given the same authority by Joseph Smith.

Joel stood before the court and told them that the prophet Elijah had once summoned the priests of Baal to a contest. They were to see who could bring down fire from heaven as a sign that the people might know who to follow. To those judging him Joel declared:

> The same God who sent Elijah to a contest with the priests of Baal, has sent me to a contest with the priests of Mormondom. The contest this time is based on pure knowledge of the priesthood of God.
>
> I have before me a list of questions which are to be published, and which I call upon all the combined priests of Mormondom to answer. I care not whether my opponents come forth 450 strong, or whether they come forth 450,000 strong. If any of my opposers can answer these questions consistently and in harmony with the four standard works of the Church and the teaching of the Prophet Joseph Smith, without overthrowing their own claims as pertaining to the highest priesthood authority, I will forever surrender my claims as to holding the priesthood sceptre and the office Moses held.
>
> But if none among all the hosts of Mormondom can do this—and I am able to answer these questions in accordance with the four standard works and the teaching of Joseph Smith the Prophet—and do so without overthrowing my claims to the highest priesthood office, I will expect every true man who desires to do the will of God, and is able to understand these things, and who cares anything about the advancement of the Kingdom of God on earth, to step forth, support the work I have been sent to do, and uphold the authority that has been conferred upon me.[9]

Joel stated that his father had been sent to Mexico to raise his family, believing that there was no better environment. The odds were against a prophet of God being recognized by his close friends and associates, which put the people of the colonies at a disadvantage. Pressure had been put upon them to persecute his father. Nevertheless, most of them had been ladies and gentlemen.

Joel then attested that the court had been unable to tell what authority Joseph Smith had received when he was ordained a Priest after the order of Aaron. They had also been unable to answer numerous other questions and it was clear they were not competent to sit on his case. "Therefore, I hereby appeal my case to some higher court." Joel concluded that, should the court before which he stood act against him because of pressure put upon them, he would in no way hold it against them. On January 17, 1957, he was officially excommunicated from the Mormon Church for the second time.

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Hector Spencer related his feelings toward Joel after having sat on his case:

> I talked with him myself to try to understand what had caused him to take a course which appeared to be so foreign to his own nature. I knew him well enough to know that he was sincere in what he was doing. He was not interested in prestige, power or financial rewards. He really felt that he was a prophet and had a divine mission to perform.[6]

The son of [illegible] Spencer, [illegible] Mexico Temple and the subsequent excommunication. Up the valley the Spencers still maintained that Joel had been deceived. One afternoon their son George came to the ranch. As we were talking, Louis F. Ray, an elderly widower and convert to Joel, stood across the yard, leaning against a fence post. Playfully, George commented, "That is about the best thing anyone has to lean on around here."

Noel Pratt's boundless energy was put to use in supporting Joel's cause. During the course of the year Noel mimeographed and distributed some sixteen leaflets and pamphlets in addition to beginning a monthly publication. Ervil and others assisted Noel with the writing at times. In preaching, Joel often referred to the second chapter of Daniel in the Bible which tells of a stone being cut out of a mountain without hands. This stone became a great mountain and filled the whole earth. Daniel said the stone was the Kingdom of God which would break into pieces and destroy all other kingdoms. This kingdom was never to be destroyed and would stand forever. Using this analogy, Noel called his mimeographed monthly publication, *The Rolling Stone*. It became a semi-official periodical of the church. Believing Joel to be the prophesied deliverer who had come from the most unlikely corner of Mormondom, Noel paraphrased a question concerning Christ, asking, "Can any good come out of Galeana?"

At the ranch I had separated myself economically as well as religiously from my brothers. I ran my own farm where I had seeded a small hot house with chile and tomatoes. The young plants were growing and required constant care to avoid freezing. Almost a year and a half had passed since Joel had incorporated the church in Utah and in my mind I still seemed no closer to a solution of the problem.

I was still investigating Joel's doctrines when in June of 1957, the Allred group was going to hold a conference south of Mexico City, near Ozumba. Brother Bautista directed a colony associated with the Utah people there. I resolved to be at the conference, as I wanted to learn what the visiting brethren from Utah would say about Joel's teaching. I was also anxious to learn more regarding Brother Bautista's reactions to those doctrines.

That I might have a chance to talk more with Brother Bautista, I went to his colony in Ozumba a few days early. He took me on an extensive tour of the pyramids in that area and we discussed many things. As we stood by the Pyramid of the Sun, he told me that back in 1910, my father had told him about the mantle. I questioned Brother Bautista as to what the mantle was. He simply answered, "I don't know--just the mantle." I was impressed to learn that my father had discussed this matter with Brother Bautista so long before and that he would volunteer to tell me of it at that particular time.

I questioned Brother Bautista carefully that I might learn his position on certain doctrines concerning priesthood. However, I did not want to present Joel's teaching for discussion until I first learned what Brother Bautista believed. During the course of our discussion he changed his position completely and finally asked "Do you think you taught me that?" I sensed that he thought I had put him on the spot. Not wanting to vex him, I decided to go to Mexico City and return a couple of days later for the conference.

When I returned Brother Bautista was in the [illegible] rose garden talking to John Butcheren, a member of the Allred Council, and also my brother-in-law. The look Brother Bautista gave me made me feel he was having problems. I felt he wished I had not come to talk to them. [illegible] Allred group, also had come from Salt Lake to attend the conference. At Bautista's colony I went out into a grove of trees to see Joe, hoping I could learn something that might help me in making my decision. He thought that I had come to convert him to Joel. Joe told me that he and John had stopped by our ranch on their way to Ozumba. Rulon Allred had sent them there to set the LeBaron boys straight and they had spent twelve hours with Joel and Ervil. Speaking of the visit, Joe said, "We stood as fools before them."

As had been planned, the conference was held in Ozumba. John and Joe cut it short, though, as they wanted to get back to the ranch to talk more with Joel. I rode back to Chihuahua with them and could see the effect of Joel's teaching on them. They had prayerfully studied "Priesthood Expounded" on their trip to Ozumba and continued their study during their return. They wrote down some eighteen questions of a weighty nature to ask Joel. At the ranch John presented them to him during a meeting which I attended. He answered each question without hesitation and gave explanation when needed. John and Joe were both satisfied. After the last question had been answered, John's eyes filled with tears. "Things we have taken for granted to be true for twenty years, cannot possibly be so," he reasoned.

Joe requested baptism, but John restrained him, saying that they owed it to their brethren to give them an explanation. Each took a supply of Church of the Firstborn literature back to Utah. Grant Cox had come from his home up the valley and was also present during the discussion between Joel and the two men. Grant felt the spirit of things, too. He believed Joel and asked to be baptized.

I had investigated Joel's claims for nearly two years. He never crowded me in any way or tried to hurry me into his camp. While in Ozumba I made my decision. There I concluded that Joel's reform movement was truly the work of God. It was difficult for me to think of disappointing anyone. I knew that ties which had been very dear to me would be severed. Associations with those I loved and esteemed would be affected. I also realized that if I didn't stand for what I believed, that I would be a man without the courage of his convictions. John's counsel was very reassuring to me at that time. With Grant and some of my family, I went to the beautiful Galeana Springs and was baptized on June 19, 1957.

Grant was a man of few words. Almost three years later when he spoke for the first time at one of the church conferences, he recalled his conversion and our baptism:

> I have been here from the beginning of this work. I watched it start from the very beginning. I know the opposition against it is not small. . . As a member of this church and a member of the other church also, it makes the fight pretty hot. . . When Brother Verlan and I and his family took the step, there were not many at that time. There was no one who knew that I had for quite a while. When they heard, they thought I had lost my mind, both far and near. That was when the preaching began, trying to convince me I had done wrong. . . The main thing they did was black the LeBaron name. They told me all they were after was to get money to pay their bills and get ahead. Knowing different, it did not carry much weight, only to prove they did not know what they were talking about.[11]

Soon after my baptism I went to Utah on a mission for the new church. There I found that John Butchereit had been having second thoughts. In a phone conversation I asked if he still believed Joel's teaching regarding the authority held by John the Revelator. John answered that the doctrine was true. In spite of the turmoil John was experiencing as a result of the opposition he encountered among his brethren, I knew that if Joel's teaching on this point was true that it automatically canceled all other claims to authority. This included claims of the Roman Catholic Church, the Mormons, Fundamentalists, as well as those made by any other organization professing divine authority. Still John's wavering disturbed me and I went into the hills where I spent five days in prayer and fasting. During this time I again studied the doctrinal issues and felt reassured. It was not long before John and Joe were both baptized and made members of the church.

To accept Joel as a prophet having authority to set in order the house of God, was indeed, no small order. It was only natural that as member of Joel's church, I soon was confronted with much of the same reasoning that had delayed my joining his ranks.

Again and again, I was met with vehement arguments that he could not possibly be a prophet. I encountered every interpretation of the One Mighty and Stong prophecy imaginable. Fundamentalists quickly pointed to the fact that Joel was not living plural marriage—to them a prequisite for leadership. Many concluded that recognizing the Marred Servant was simply a matter of locating the most battered and disfigured person to be found. They said that Joel certainly was not disfigured and that in no way way could his form or visage be marred—much less, more than the sons of men.

From the beginning Joel taught that the marring did not refer to physical appearance. Rather, it was the aspect or manner in which people would look upon this prophet. The marring of form and visage referred to the prophet's character, his reputation and his favor among men.

As I now look back over the years, I am compelled to conclude, that from an early date, Joel knew many things that the rest of us did not understand.

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Reflecting upon the tragedies that have afflicted our family for so many years, Joel's explanation becomes even more plausible. I can think of no greater stigma a true prophet might bear than being required to come forth with authentic claims to priesthood authority, burdened with the reproach Joel bore as he started his work. His very claims, it seemed, could only compound any former sufferings and bring more sharply into focus our family's tragic experiences. Nevertheless, he made those claims unflinchingly!

Much was to happen in the years after Joel declared himself to be a prophet and began a church. Our ranch became known as Colonia LeBaron and the work he started spread rapidly. His bold, yet simple claim became a decisive factor—one which was to render profound changes in the lives of many and would give rise to countless far-reaching events.

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CHAPTER SIXTEEN

The Gathering

Joseph Smith taught that the greatest temporal and spiritual blessings always came through concerted effort and were not to be obtained through individual exertion. In the last days the Saints would be saved in no other way than by gathering. Elders were sent as missionaries throughout the world, warning the faithful to flee to Zion. Believers were admonished to get out of the nations of Babylon, from the midst of wickedness or spiritual Babylon. The elect were to hear God's voice and would not harden their hearts. Thus they would be prepared for the day of tribulation and desolation which would be sent forth upon the wicked.

To those who accepted Joel, perhaps no other teaching affected their lives so drastically as did the principle of the gathering. He often spoke of the vision his father had received showing a great destruction that was to be poured out upon the United States. Joel also cited the Book of Revelations in the Bible, saying that Babylon, the great nation, was the United States. The nations of the earth would drink the wine of the wrath of Babylon's fornication and the merchants of the earth would become rich through the abundance of her delicacies. A voice from heaven would declare, "come out of her, my people that ye be not partakers of her sins, and that ye receive not of her plagues." In one hour would her destruction come. No more were her great riches and wealth to be bought by the merchants of the earth who would stand afar off weeping and wailing.

Joel cited this as well as other prophecies and told investigators that they had been called to gather—to come out of Babylon. Converts demonstrated their faith and their desire to serve God by complying with this basic law of the gospel. The story of the society formed by those faithful believers, their hopes, experiences, accomplishments and disappointments would fill volumes. The principle of the gathering became such an integral part of the history of the LeBaron family that it is now impossible to tell our story without mentioning it. The blood lines of many who answered Joel's call are now fused with those of the LeBarons. Others who gathered stayed only briefly, but are yet remembered for their contributions. Of the many who took part in Joel's reform movement at the beginning, very few still remain true to those early convictions for which they sacrificed so much.

Many fine investigators came to hear Joel's message as a result of the efforts of Noel Pratt. His widely circulated publications were filled with enthusiasm and information about the young church. The gathering was often taught and some of the leaflets sent out had a map with directions how to get to Colonia

LeBaron. One year after Noel joined the church, "An Epistle to the Blind," a forty-one page open letter was published in pamphlet form. It was written by George LeRoy Dockstader, a Fundamentalist who later acted as President of the Utah Mission. This pamphlet was presented in response to some of the first public reactions that Joel received and attracted attention in Fundamentalist circles. Some of those people were soon to answer Joel's call to gather.

In February of 1958, Noel announced that the first conference of the Church of the Firstborn of the Fulness of Times was to be held the following April at Colonia LeBaron. Another appeal was made telling the Saints to come out of Babylon. Thirty-two people came forward to be baptized at that conference. Evidently Joel was excited at the response. It was later reported by Clifton Whetten, the Juarez Stake Patriarch who came over with Dr. Hatch to check things out a little, that Joel almost forgot to take off his hat before baptizing a man.

The missionary work in both the United States and Mexico was gaining momentum. One day in July, twenty-two converts were baptized in the South. Among them were Fernando Castro, Delfino Paisana and Aurelio Rios. These three men were to figure prominently in the history of the Church of the Firstborn. During the year of 1958, a mission was opened in Canada. Many gathered to Colonia LeBaron that year.

At Colonia LeBaron it was often commented that Mother never left the colony or went anywhere, always being satisfied to stay home where she busied herself with household duties. One October day she broke her routine, however, and went on the bus to the little town of San Buenaventura with Maudie and Joan, Lucinda's girls. A Lamanite member at the colony was to be married and the girls had been asked to be attendants at the wedding. Mother went to help buy cloth for their dresses.

While in one of the stores, using her version of the Spanish language, she was having a little difficulty. A handsome young fellow of Spanish origin approached and in English offered to help. His manner was charming and kind. He introduced himself as Mauro Gutierrez. Mother invited him to visit her and the family at the colony. He did so very soon thereafter, never to separate himself from us until his death some years later.

Mauro was born and raised in Mexico. As a young man he went to the States seeking to better himself. There he spent some ten or twelve years. He encountered problems and began to feel that his life was of little worth. He was not religious, but one afternoon on an impulse, he did something unusual—he prayed! Mauro asked God to help him and to forgive him his failings. With that simple and heartfelt petition he promised to make a change in his life if God would help. Somehow, somewhere, Mauro pledged he would find a way to serve God and live a worthwhile life. He soon returned to Mexico where he chanced to meet Mother that October day.

He joined the church immediately and moved to the colony with his wife Esther to live with us. Though he lacked a knowledge of gospel doctrine, he was convinced that a certain spirit had guided him. He followed it with joy and truly felt that God had answered his prayer. When called to speak, Mauro often faltered on gospel subjects. Humbly, he admitted he would have to leave the

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preaching to those who were better qualified. But he would go on to affirm in positive terms that what he had found in the Church of the Firstborn had brought joy and meaning into his life. His one desire was to be of service and to help the LeBaron brothers in the work of God. It was a cause worth giving one's life for—a thing Mauro would feel privileged to do, should circumstances require it, he told his audience. Everyone seemed to love his sermons.

Mauro was intrumental in bringing many into the church. Most everyone who knew him felt he was a friend. When Joel began a work in the mountains and asked that some of the men move their families there, Mauro was one of the first to go. He was a mechanic and his name soon became a symbol of progress. In the little town of Las Varas it was well known that he was a polygamist. People there were soon affectionately and humorously calling him "*El Viudo*" (the widower). On the radio the little mountain towns of Chihuahua often heard advertisements in which the public was invited to come on over to Mauro Gutierrez's shop with their problems. If they didn't have money at the moment, it didn't matter—things could be arranged! Mauro prospered in his business. Most people loved him.

I was working in Las Vegas, Nevada, when I learned that on January 1, 1966, Mauro was shot and killed in Las Varas. Apparently there were those who could not bear to see his influence for good spreading so fast in that area. I was told that he had just made believers of a Catholic priest and prominent lawyer. Few members of the Church of the Firstborn were in the mountains at that time, but people came to Mauro's funeral in droves. Both young and old wept bitterly. As many made their way up the hill to his graveside, the radio broadcast messages of farewell to him and requested that his burial be delayed. Truckloads of people were coming from the outlying towns to pay their final respects! The tragic death of Mauro Gutierrez marked the first action of violence against our people.

As a new member of the church I felt that my first attempt at missionary work was successful. Some fine people gathered as a result of it. Believing the counsel Christ had given to his apostles that they should travel without purse and scrip, I went that way, trusting that those who were honest in heart would show their faith by assisting in the work. A number of men offered financial assistance to aid in the missionary work after I visited them. In each case they subsequently joined the church. Among these were Lawrence Stubbs, whose large family added substantially to the church membership. Theron Leany, a cousin from Hurricane, Utah, and Merril King, a fine gentleman from Salt Lake City, also joined our ranks. Brother King was only in the church a short time. I regretted very much to learn that unchristianlike acts of some church members had weakened his faith. Years later Brother Stubbs was excommunicated for teaching and practicing doctrines regarding the eunuch which were contrary to the laws of the church. Theron was to play a prominent role in the church's early development before suffering an untimely death.

While on that first mission I was asked by Robert Newson, a well known student of Mormon philosophy, to visit him at this home. After three hours of discussion he said that what I had told him seemed to fit the pattern as he understood it. He told me that if Joel's program was not the fulfillment of prophecy, that it would have to be something like it. Brother Newson's later

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actions demonstrated the respect he had for Joel and the work he was doing.

Fundamentalists often quoted a prophecy attributed to John Taylor which told that the One Mighty and Strong would come in the days of the Seventh President of the Mormon Church. Though Joel had been born during that time, few considered the possibility he might be the man.

Theron Leany was acting in a bishopric in the Mormon Church in Hurricane, Utah, when he [illegible] for a few days on a Mormon chapel in Cedar City, Utah. The Leany brothers, John LeBaron, another cousin, and John Kunz, my ever bubbling brother-in-law, were all working together. A lot of time was spent discussing religion. One afternoon John Kunz interrupted the work by saying, "Joel, you tell me who it was that visited you on the mountain and I will be baptized." Joel answered, "John, if I told you a hundred messengers visited me and gave you all their names, you would still have to know by the testimony of the Holy Ghost if I were telling you the truth or not."

At one of our lunch breaks John LeBaron said, "Joel, I know you ain't the One Mighty and Strong, cause if ya were ya wouldn't be eatin' that filthy pork." The can of beans from which Joel was eating had a dab of pork fat in it.

Theron, however, took the matter of Joel's claims seriously and made every effort to find out for himself if his cousin was telling the truth or not. Theron made several trips to Mexico and sought diligently to learn the truth. He must have felt satisfied for on one of his trips to the colony when we were standing by my front gate, he confided, "I can't think of another excuse to keep me from being baptized."

In Hurricane, his father had cautioned him to be sure before taking any steps. When Theron returned, announcing his baptism into the Church of the Firstborn, it was a heartbreaking day for many. He had been truly loved by the people of Hurricane.

Theron had not been in the church long when he took Joel in a pick-up with a camper to visit the Lamanite members in the South and attend a conference there. Lawrence Stubbs and Ervil also accompanied them. No definite time had been set for the conference but Ervil, who had been there working as a missionary had promised the Saints that he would return with Joel and hold a conference. On December 13, 1958, the Saints in the branch at Atlixco, Puebla, received a telegram from Ervil informing them that Joel was enroute to Atlixco. Members gathered the next day and waited the arrival of the man they looked to as a prophet of God. Evening came, but still no one had come from the North. The more faithful members went to the their homes and returned bringing quilts that they might be present to receive the visitors. Midnight passed. Almost an hour later Theron's truck arrived. What a happy night it was!

A conference was held and the Lamanite Saints rejoiced at having Joel with them. At that time Fernando Castro, formerly a member of the Bautista group, was ordained to the office of a High Priest and named President of the Mexican Mission under Ervil's direction. The humble Saints expressed their love and appreciation for Joel. Many of them soon gathered to Colonia LeBaron. As Joel was leaving, he was asked to make a notation in their record book. In Spanish he wrote:

I shall always remember the conference which we held yesterday, the 16th of December, 1958. My heart rejoices greatly to see the progress of the members and investigators in the region of Atlixco, Puebla. The Holy Ghost has accompanied us with great power and I feel that we have been strengthened and made to rejoice in seeing the beginning of the establishment of the Kingdom of God in this place.[1]

Joel F. Lebaron

Shortly before the conference in Atlixco something occurred at Colonia LeBaron that I will never forget. Floyd and Esther had joined the church shortly before and were living in Hurricane, Utah. I wrote them:

We had interesting letters from Theron and Noel, but did not get to tell us how the baptized Jessop boy fared. Is he still with us?

We had a major experience day before yesterday. I still feel weak at times when I think of it. Joel, Floren and I were going to town in Joel's truck. As we passed the large tank (reservoir) east of the highway, I said "Let's check the tank— it's too full." They said "It's okay." I insisted, but to no avail. Joel went on to the hills. Floren and I caught a ride back from town. Floren decided to stay about a mile from the ranch to catch a ride to Casas Grandes and I walked on home alone.

As I neared the south end of the tank I could see that the water was out of control. I raced to the north end and found the bank broken where the culvert-outlet was. The culvert had given way—I estimated about 10 minutes before. Water was 5 to 8 feet deep in the tank, and at the break about 7 feet. It had in that short time washed to about 12 feet wide.

I have never felt so alone and helpless as I did while standing on that bank looking at the terrible scene. I could see the 20 acres or more of deep water pouring over the highway and onto the houses very soon. I didn't think we could stop it!

Then Ervil and some Lamanites arrived. He said, "We will probably be fined thousands of pesos or land in jail —or both." The water was 2 feet above the level of the highway on the inside and we could not see any way to keep it from being on the outside in a very short time. Nevertheless, we felt to try.

I raced home and dug up the poles to the kids' swing. By then Abe Teerlink could see that something was wrong. He came over to see what it was and helped with the poles.

Ervil was loading a wagon with long 2" x 8" boards and straw. Abe and I carried one pole. Lamanites carried the other. I took a roll of smooth wire also. We tied the ends together— over-lapping them to make one long pole. By then Ervil had the planks there. We reinforced the poles with them and also more wire.

Floren passed in a car about that time. He told us later that he could plainly see that nothing could be done, so he went on to Casas Grandes in spite of my frantic motions for him to stop and help.

By the time we had the long timber ready, the gap was 20 feet or more wide. Ervil went out first with the end of the timber. The water carried

away as if he were a straw. So we had to float it up-stream and let the water carry the timber into place. The banks had about 2 feet leeway on each end and were washing away fast.

Then another load of planks arrived. We put them in front of the timber and into the ground. Doors, door-steps, and everything under the sun we could find was put in front of those boards. Then wagon loads of straw.

I could see that the whole thing could not hold long, so I made another similar affair down stream about 20 feet. I backed the water up to relieve the pressure on the first dam, but it still cracked.

The wire held the timbers together, however, so by now the water was running at a controlable speed. The level on the outside was going down as the water drained through our yards and fields.

So far the highway was safe! People started to gather. Among them were George Spencer and Grant Cox. They did wonders in helping us. Then the head water engineer happened by in his station wagon. He asked what we would have him do. We sent him to town for a big dump truck.

All our efforts were put to keeping the sides from washing away and letting the dam go. We knew that if the flooding waters got out of control again, we would never be able to span the gap.

The truck came. Ten men loaded it with rocks. The rest of us piled them into the tank at the sides of the gap. Later we piled gravel and sand. Last of all—clay.

This disaster commenced at 11:30 A.M. By 10:00 P.M. we had the terrible flood all sealed off. The whole thing ended with no serious damage and most of the water saved.

To me, this day was a life-long lesson in endurance and courage. I learned that it does not pay to give up because something looks completely impossible.

So I hope you both are still full of faith and that you will be able to come to Mexico when the time is right for you. . . We love you all. Do right and write.

Verlan

For two years Noel Pratt served energetically in the church, always speaking his mind freely on any subject or about any person. I believe he was the first to weigh Ervil in the balance. Noel felt that the large influx of Lamanites to the colony was largely due to Ervil's having promised them things he could not fulfill. An effort to establish economic equality had plunged the LeBaron brothers deeply into debt. Noel said that Joel and Alma were willing to give their last peso to help others. Though he believed that Joel was still head of the priesthood, Noel became impatient at what he called Joel's lack of leadership. Noel felt that Ervil was the root of the whole trouble to be found in the church. At that early date Noel maintained that Ervil was covetous and over-eager for authority and political power. In his last and by far the most exciting, issue of the *Rolling Stone*, Noel voiced his personal criticism of the church he felt he had come to know so well. He suspended the publication till further notice, signing off, "Zioncerely, Noel B. Pratt." Within two months he gave notice that he no

longer would support Ervil as the General Mission President and became inactive in the church.

After leaving us Noel published a periodical called the *Outcast*. He also organized "The Bank of the Covenant," to what avail I don't know. At one point he squatted on Temple Lot in Jackson County, Missouri, the prophesied spot for the great Mormon temple. He was there for awhile in what appeared to be an effort to take control. Later he returned to Mexico and tried to cause trouble for some of his former friends by publishing what he called "The Plan of Galeana" in an effort to get the LeBarons run off their land. Government authorities took him in hand. He went to the United States and I have heard little of him.

The new church was trying to emerge as a worthy vehicle for spreading the truth and circumstances were not easy, when an incident in the French mission of the Mormon Church caused international excitement and brought needed new blood among our people. David Shore, a young man from Canada, filled a Mormon mission in France. When he returned to America he learned about Joel's claims and sent a copy of "Priesthood Expounded" to missionary friends in France. Soon afterward about a dozen Mormon missionaries were to leave their fields of labor and go to Mexico where they would accept Joel's teaching and join the church.

One fall morning before daylight Charlotte went out and lit a fire under a washtub she had filled the night before. Our son, Mark, who was about a year and a half old, had been healthy and strong at birth. Now plagued with an illness that puzzled doctors, he required much attention. Charlotte found it easier to get washings done by starting early. It was still not light when she happened to glance out the window. Standing by the wash fire, warming themselves, were a man and woman. On closer look Charlotte could see they were Americans. She went out to greet them.

We were all surprised when our visitors told us they had come from France where they had been serving as Mormon missionaries. Stephen Silver and Marilyn Lamborn had returned by boat to the United States with other missionary companions who had also been excommuniated from the Mormon Church. All of the missionaries, our visitors said, were interested in the claims Joel was making. The others were to arrive in a few days. Stephen and Marilyn came into Mexico as far as Sueco on a bus. There they were told that there were no connections to Casas Grandes until morning. Some Mormons from the colonies chanced to meet the travelers and offered them a ride, reluctantly leaving them at Colonia LeBaron. It was cold as the strangers waited in the lane, yet they hesitated to awaken anyone so early. Seeing a fire, they went to it that they might warm themselves. They had not been there long when Charlotte saw them.

The main body of missionaries arrived the first part of October, 1958. On October 4, Irene gave birth to her second son. We named him for Stephen Silver. Two days later, along with a convert from Utah, five of the missionaries were baptized. More would soon follow. As they visited here and there in small groups around the colony, interest and excitement were at an all time high. Story swapping and testimony bearing had the effect of a spiritual feast, gladdening the hearts of everyone—preachers and investigators alike. The

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newcomers were eager to sink their means and talents into what they believed was the work of God and had a desire to fulfill the covenants they had made.

Most felt they had laid their all on the altar of sacrifice. Some had given up family and friends, in addition to leaving a church they had known, loved and labored to expand. They cited the scriptural promise that such sacrifice would pay a hundred fold. Others declared that they had made no sacrifice—had they not left a church which had not the power of salvation to become united with [illegible] eternal glory and exaltation in the highest mansions! All were fired with a determination to do right. Their convictions and zeal had largely resulted from a study of the experiences and teachings of the spiritual giants who had lived since apostles to Joseph Smith over a hundred years earlier. The missionaries truly felt they had made a return to the fulness of the gospel as it had been taught at that time.

Looking back, it seems that some were expecting too much, too soon. The spectacular and supernatural some had looked for, failed to manifest itself. Instead, hard work and everyday practical problems faced them continually. Two of them, a while after their introduction to Joel's teachings, thinking themselves to be well qualified, had cards printed with "Dr." before their names. I guess they felt they had earned a doctorate in practical religion while studying at the University of Hard Knocks at its Colonia LeBaron campus. Embarrassment was created and the assumed titles were soon dropped.

An overexuberance in some of the missionaries and other early writers was occasionally portrayed in publications bearing the church name. Joel regretted the harshness and critical spirit of some of those writings. It was not his nature to use such tactics in dealing with doctrinal opponents and he took measures to correct such attitudes among his followers.

The contributions of the dedicated and energetic missionaries added much to the the beginning of Joel's new organization. Conscientiously, they accepted the call to gather and brought many more into the fold. Most of the missionaries complied with the law of plural marriage and raised large and lovely families. Several of them took up the pen and challenged the best of Mormondon. Bill Tucker was to write, "A Reply to Bruce R. McConkie," a scholarly answer to an article written against the Church of the Firstborn. Stephen Silver, as its editor, was largely responsible for the *Ensign*, a monthly publication that became well known throughout Mormon circles and attracted much attention to the new church. Stephen also challenged Henry W. Richards, a Mormon stake leader to an enlightening interchange of open letters that prompted much reaction both for and against the new church. Thomas J. Liddiard wrote a book defending Joel's teaching on priesthood titled, "*Government of the Church of God.*"

Half of the Twelve Apostles in the Church of the Firstborn once served on missions for the Mormon Church in France. One missionary later became a member of the First Presidency of the new church. All knew Joel intimately and avidly declared they had grown to love him. Some of the missionaries soon left. Other stayed for years and contributed much. To some objections they found in the church, I make no challenge. The course they had chosen to follow under Joel's leadership was not an easy one. Over the years, one by one, they were to

separate themselves from the work they had once so determinedly and joyfully chosen to sustain. One missionary, after years of separation from the church, nostalgically recalls the time with our people as "the golden days." Only one missionary, our church historian, (though not of the orginal group) is still a member. Another—one who had once served as an apostle to Joel and had often supped with him, was later charged with taking his life. Indeed, the advent of the missionaries from France was to add much to the history of the Church of the Firstborn as well as to the LeBaron story.

The second conference of the Church of the Firstborn was held on the 18th and 19th of October, 1958—the same month the missionaries arrived. Eleven persons were baptized. Two of them were missionaries from France. After conference Charlotte went to Utah with one of the missionaries that she might get more medical help for Mark. There she gave birth to a son on the 25th of the next month. We called the baby Pierre, a name that pleased our new associates who had recently come from France. In southern Utah the first conference to be held in the mission field was called before November had ended. Several of the French missionaries participated. The conference was well attended and many joined the church as a result of the work that was done at that time. Among the new names added to church rolls were Tippetts, Gooch, Burrup and Sarver. Repercussions of the French missionary incident were felt throughout Mormondom!

In Utah our son Mark continued in critical condition. We had treated him with the best doctors we knew both in Mexico and the States. Dr. Hatch of Colonia Juarez, let us know that there was nothing more that could be done. He gave us the small hope that if Mark could survive six months until his second birthday he might gain enough resistance to throw off the malady that afflicted him. In Salt Lake an excellent physician also treated him. This elderly doctor felt that Mark's only hope for survival was being at home with those who loved and cherished him. With a two week old baby, and heavy hearts, we took Mark back to Mexico.

There seemed little hope. Mark could no longer sit alone and Charlotte carried him on a pillow. We continued with every medication the doctors could find. On one occasion when we were going to give him another of his shots, he drew back and moaned slightly. Playfully, I told him we would give it to his mama instead, and grabbed her by the arm. He shook his head no, and said "Uhh, uhh." When I gave him the shot, he didn't flinch. Even at that tender age, he would rather suffer, himself, than see his mother hurt.

I seeded a big new hot house and the plants required much of my time. When Mark was strong enough his mother would carry him out where I was working. He delighted in watching me and seemed comforted being there. One day Charlotte came out alone. We wondered if was wrong to keep up our determination for our child to live. Some of Charlotte's relatives in Utah were saying that God had afflicted Mark because we had joined Joel. We felt that whether our child lived or died, was a question only God could decide.

After April conference some of the missionaries were returning to California where they had been preaching. We requested that they pray for Mark before

leaving. The elders administered to him. As Bill Tucker was leaving, he assured us that our child would live. Bill said this knowledge had been revealed to him when he had his hands on Mark's head. There was a gradual improvement in his condition. Though the intermittent fever continued, he gradually became stronger. He soon began walking again and a few months later was the fattest child we had. We have always considered him our miracle child.

A Brother Sarver joined the church at the missionary conference in southern Utah. He was a short little man with an exciting personality and interesting background. He said he had once been a Catholic priest, among other things. He had a wealth of progressive ideas. His lovely wife Blanche, always so kind and helpful to anyone who visited their home in California, could make the best chicken and rice I ever ate. She also played the piano for some of our religious services.

It was Brother Sarver who piloted the first effort our people made to bring about something worthwhile through an organization other than the church. He started what was known as "The Society for the Advancement of the American Indian." It was intended that this organization have far-reaching affects. It likely would have if Brother Sarver had remained among us to continue its direction. After a few brief publications and an amount of exciting propaganda about a new high school for those of Indain descent, he left and was never to be seen by us again.

The missionaries from France had been in the church for a year when Dan Jordan stood before the congregation as first speaker of a conference. At Colonia LeBaron we felt things were progressing well in the church. However, Dan told members that the missionary work was not spreading as it should. He said that only five missionaries were qualified to teach the gospel as it should be taught. Some missionaries had not gathered to Colonia LeBaron. They were not practicing what they had been out preaching. They had not made sufficient sacrifice that they might break through enemy lines. Things on the homefront needed improvement. Some people came to Colonia LeBaron and thought that the community had to look after them. The first thing these people wanted was to get a home built and they expected to use Brother Joel's truck to do it. They also expected that Joel was to get their food for them. The congregation enjoyed Dan's fiery sermon and exhortation to repentance and improvement.

People from all walks of life came to Colonia LeBaron to attend our conferences. Often the most adamant defender of an opposing ideology somehow changed, and before returning to the States had gone to the waters of baptism. Others, like Al Ahlin of California, for years maintained that Joel was mistaken in his claims. Yet Brother Ahlin kept coming back, recognizing that in spite of a fervant wish to believe otherwise, Joel's doctrine could not be refuted. Brother Ahlin has said that he resisted the church perhaps longer than any other person before finally being converted. He has remained true to those slowly accepted convictions. (In the years since Joel's death, Brother Ahlin has served faithfully, and until recently, almost single-handedly, in directing and maintaining the San Diego Branch of our church. His devoted efforts have been appreciated by our people.)

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Over the years, one member commented that, regardless of the different initial reactions to Joel's doctrine, there was almost always one factor which determined whether a person would succumb. The person who kept a kind, Christian-like attitude, regardless of how strong his opposing views, sooner or later became a believer. The spirit of those early gatherings was often expressed in the words of the song, "No Man Is An Island." Seldom did a conference pass but what it was sung in the informal get-togethers. It became the hallmark of the sentiments of that period.

Not long after the French missionaries had joined the work, several of them were in Dallas, Texas, working as missionaries again--but this time for the Church of the Firstborn. I left Mexico to join them and others of our church who were working there. It was an emotional experience for me as I said good-bye to my family. I was going to a strange place for an indefinite length of time and traveling without purse and scrip. I caught rides which I felt had been miraculously provided and arrived in Dallas very quickly. I did not know where the missionaries were in that big city, yet I found them only thirty minutes after my arrival. There I learned that Bruce Wakeham was sick with hepatitis. The missionaries had been sleeping on hard benches and were not faring too well.

Getting something to eat that first night was quite an experience. It was my first out and out attempt to get a meal by simply telling a stranger that I was hungry. We divided in pairs and went what I call "purse and scriping." I went with Bill Tucker. The first place we ventured to ask for a handout had already been tapped by another pair of our missionaries. I don't know what they had said, but before I could get half through with my carefully rehearsed request I was cut off with, "Who the -- -- -- -- do you think you are kidding? Get the -- -- -- -- out of here!" Did I every feel humiliated! Bill gladly walked out of that snack stand with me.

Still hungry, but more timid now, we walked aimlessly around several blocks. We chanced to meet the two who had also been turned down where we had been refused. They were coming out of the Cattleman's Restaurant where they had been treated royally. Their stomachs were comfortably swelled out with seven dollar steak dinners.

Envious, maybe, and somewhat encouraged, Bill and I tried again. This time it was a nice Spanish restaurant. The manager was rather startled and I guess wondered if he was hearing right, as I told him that my missionary companion and I were hungry and broke and would be really grateful for a meal. He hesitated then said, "Fine." After the usual wait he returned with a plate and set it before Bill. The manager hadn't heard right! He thought Bill was the only hungry one. Too embarrassed to say more, I watched as Bill devoured with gusto a delicious looking plate of Mexican food--my specialty.

I thanked the man kindly and we walked out into the night. I decided to forget it. I was the only one to go to bed hungry that night--but we did go to bed instead of park benches! I still had enough faith—some would say gall, to ask at a little hotel for a place to sleep. A fine lady at the desk gave us a room with several beds in it. I had felt a little strange asking her to help us with a free room, so after the other missionaries had settled down, I went out and talked with her. I explained our program briefly and told her why we traveled without purse and

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scrip. She could readily see the wisdom in the Lord's method. Before I went back to the room, this kind woman told me that for some time half of her face had been paralyzed and numb. She asked if we would pray for her. Back in the room I told the other fellows about her request. We all knelt and asked the Lord to bless her. The next day she told us that her face had been healed during the night.

We [illegible] with [illegible] to recuperate from his sickness. The rest of us ended up in the Adolphus Hotel where we were given free rooms for several days. One Sunday about noon we were [illegible]. We had walked many miles the day before to visit a well known international Protestant missionary. The phone rang and a voice asked if the missionaries were there and if any of us knew how to drive a truck. At first we thought it was someone offering a job. It turned out that our new Protestant missionary friend had been impressed by our visit. That morning he had told his Sunday School class about us. The owner of a Texas trucking concern was on the line. He had a truck to donate to the cause! He couldn't have been nicer and we could not have been more excited and pleased. He requested that we meet his daughter that we might, perhaps, influence her toward a better life.

In nearby Oak Cliffs a newspaper man published an account of our efforts in his paper. Several fine men became interested in our program. As it was near Christmas we concluded it was not the most effective time to preach. We felt it would be best to drive the truck to Colonia LeBaron where it could be put to use. We had an enjoyable trip home, thankful for our blessings.

I later went back to Dallas and the lady at the little hotel kindly gave me another room. I did some painting for her as a token of my appreciation. She became a friend I shall never forget. On this same trip I was standing in front of the hotel one evening dressed in my suit, observing the people that passed. Two men came up and asked me if I needed any money. I felt that something was fishy and told them no. They said they wanted a car driven to Phoenix and thought that I might be going that way. Writing his name on a card, one of the men handed it to me and said, "Call me if you change your mind." I never called. Years later, after President John F. Kennedy's assassination, I was looking through some of my papers and picked up the card I was given that evening in Dallas. To my surprise, it had the name of Jack Ruby written on the back.

Another card was given me by a young successful poultry man on that same trip. It brought back memories, too. My companion, Harold Tippetts, a convert from Utah, was leaving Dallas late one evening with me. It was dark and raining. We were hitchhiking and no cars stopped. After some time we decided to go off the roadside a short distance and pray for a ride. Harold was speaking and I began to get a little anxious for him to end the prayer, as cars were passing. Finally, he finished and we went back with our brief cases. As we approached the road a car stopped. The driver was alone. After we had ridden for a while he said, "Fellows, I haven't picked up a hitchhiker in ten years. A friend of mine was killed by a hitchhiker. When I drove up to you a voice spoke to me and told me to pick you up." We rode to Abiline where this man got a nice room in a motel for

us. Though it was late, he asked his business associate to come to the motel that we might talk with him, also. Experiences like this seemed to happen while we were out on missions trying to do our best.

I traveled and preached more with Bill Tucker than any other companion. He was an outstanding weight lifter. At the age of fifteen he was converted to Mormonism. He became the youngest valedictorian at the University of California at Los Angeles. He then went on a mission for the Mormon Church. While laboring in the French mission, he became a member of the mission presidency there. It was largely because of his influence that the other missionaries were expelled from the Mormon Church and later joined the Church of the Firstborn. Bill was an exceptional person—proud, perhaps, but very dedicated. He became an apostle in the Church of the Firstborn. He was a scholar with a brilliant intellect and he loved to preach. People looked forward to his sermons which never failed to offer food for thought. Bill and I traveled many miles together as missionary companions and had many wonderful experiences.

Once when we were in Canada we knocked on a door. A voice answered, "Come in." We entered and met a lady halfway across the living room. Her husband stood up as we introduced ourselves and told that we were missionaries from the Church of the Firstborn of the Fulness of Times. The lady, a prominent Mormon, said, "Why the very devils, themselves and we've invited you into our home! But sit down, anyway," she added. After a three hour visit and a lovely meal, the couple warmly bid us good-bye and said that they loved us. They asked that we visit their children who lived in the States and give them our message.

On another occasion Bill and I met with an outstanding man of Ogden, Utah. Bill was especially anxious to see this man converted. During the course of our discussion, I mentioned the fact that I had a brother who had been making spiritual claims of the highest nature as he vacationed in one mental institution after another. Bill was shocked that I would bring up this subject at that particular time. I felt, though, that such things had to be accepted for what they really were. The investigator soon afterward went with us to Ogden Canyon where we chopped enough ice off the water to make room for his baptism. Paraphrasing the Mormon scripture, "Many are called, but few are chosen," Bill quipped, "Many are cold, but few are frozen!"

For over nine years of his life Bill Tucker served the cause Joel had begun and, with utmost dedication, upheld him as a prophet of God. The Saints always looked forward to the clear explanation of gospel principles that Bill offered. Some jokingly affirmed that Brother Bill's books had a magical quality about them. They always opened to the exact page! The needed quotation, precise and appropriate, was always there for him. He never fumbled or hesitated for a passage or scripture. I cannot estimate how many accepted Joel's call as a result of Bill's efforts. Short limbed and stocky, his body exuded strength. If, perchance, his sermon had not made believers of dubious investigators, his warm, penetrating smile and hearty handshake often made up the difference.

During the years Bill was in the Church of the Firstborn his family had almost always lived in Colonia LeBaron. Quite suddenly he decided to take them to California where he had a job and also worked as a part time missionary. I heard it said that he was beginning to deeply question religion. Some said that he was even doubting the existence of God. Hoping that I might help, I wrote a short letter, telling him of a coming conference to be held in Ensenada in July. I received a friendly reply in which he expressed his respect for me and my family and a hope that we could always be friends. He said he was very busy and would be unable to attend conference. This was most unusual. Bill had never missed conference!

Later I was resting in a hotel in Mexico City when I had a most impressive dream about him. We had been separated for a long time. I knew that he had been through a terrible and hellish experience. He seemed to have barely made it back. Many years had passed, yet he was still his same age. He seemed more thankful to be back again with me than I can express. As we met we embraced and wept together in joy. When I awoke I was literally weeping in my pillow.

Shortly thereafter, I attended our conference in Ensenada. There Bruce Wakeham announced that Bill was in a Los Angeles hospital with a ruptured appendix. Bruce spoke of his close association with Bill and told of the respect and admiration he had gained for him while working together as missionaries in France. Bruce told of the doubts and conflicts Bill had encountered in his mind as to the existence of deity. Laboriously, Bruce had studied with him and tried to help, but to no avail. Much as Bruce had respected and admired him their paths were now separating. Bruce asked that Bill be remembered in the prayers of those present. With the understanding that Bill's condition was improving, I returned to my home at Los Molinos, our Baja colony.

I was in the field working when I saw Joel drive into town. As he went directly to my home, I felt something was wrong. When I arrived at the house Joel told me that Bill was dead. I had been asked to direct his funeral in Los Angeles. I was stunned and asked Joel what he made of Bill's death. "It humbles me to the very dust to see how God deals with his children," Joel replied.

I was told that James R. Denham, Bill's best friend, had talked with him the same day he was stricken with his fatal sickness. Bill said that he had come to the conclusion that there was no God and that he intended to conduct his life on that premise in the future. He also told Jim that if there were a God, that Mormonism was true. If Mormonism were true, the LeBarons had it, Bill said. He was willing to have the church continue to use the literature he had helped prepare. To his friend, Bill reasoned that God or no God, the principle of plural marriage was a better way of living than that commonly practiced throughout Christendom.

I conducted Bill's funeral as had been requested. Except for his own families, there were few people attending with whom he had lived and associated in the Church of the Firstborn. Most were friends he had before becoming affiliated with our people. Deeply saddened by the separation Bill had chosen to make and by his untimely death, I could only recall the tremendous contributions he had made and the force for good he had been. I related my dream of Bill and

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Benjamin F. Johnson



Benjamin F. LeBaron

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Dayer and Barbara on wedding day.



Maud McDonald before her marriage.



Maud's home in Colonia Dublan.



Early home in Colonia Juarez. Ervil was born here.



Maud's home in Colonia Juarez thirty five years after Dayer left there. Birthplace of Floren, Verlan and the twins.



Onie's home in Colonia Juarez. Also thirty five years later.



First passport picture of family. Children are: (left to right) Ben, Alma, Wesley, Irene, Lucinda and Jenny. Note Dayer's signature at top of photo.



Joel standing with Ervil in Colonia Juarez.



Adrian LeBaron

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Lucinda



Joel



Ben and Grace.



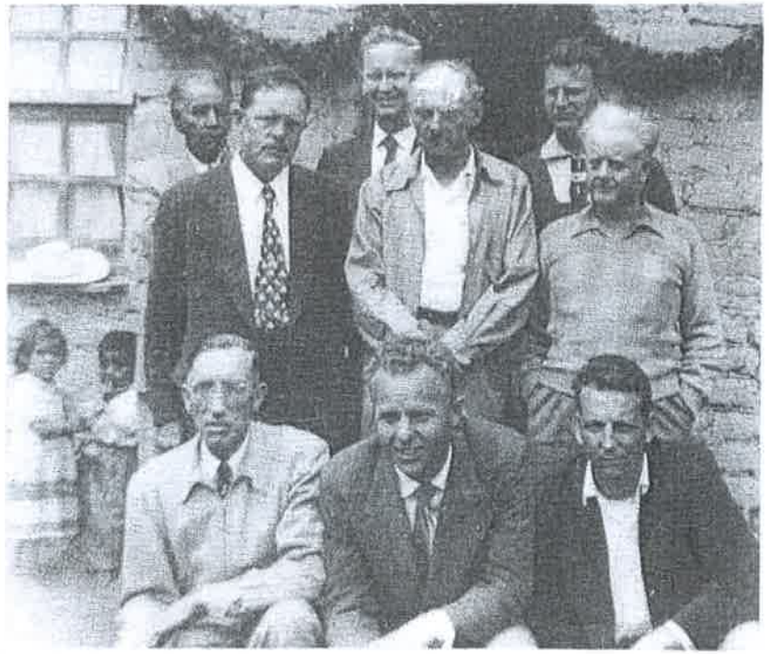
Esther



Ervil



Alma and Elena.



Dr. Allred and others at a conference in Ozumba, Mexico. (Back) Margarito Bautista, Rulon C. Allred, Joseph Thompson. (Center) J. Lyman Jessop, John G. Butchereit, Lorin W. Goldman. (Front) Eslie Jensen, Marvin L. Allred, Wayne Handy.



Home built by Dr. Rulon C. Allred at the LeBaron ranch. Taken at the time he and others visited there on the way to Ozumba, late May, 1955.

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Juarez Stake Academy



Aunt Onie's family, Verla, Clara, Ilene, Barbara, Morris, George, Onie.

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Floren LeBaron



Verlan LeBaron



Five brothers when they were all working unitedly in the Church of the Firstborn. Ervil, Joel, Verlan, Alma and Floren.



French missionaries coming from Europe on the boat. Standing: Daniel Jordan, Stephen Silver, Eunice (Nancy) Fulk, William Tucker, Marilyn Lamborn, Niel Poulson. Front: Morlene Wetzle, Bruce Wakeham, Juna Abbott.



Irene



Wesley

The original Quorum of Twelve Apostles in the Church of the Firstborn



Verlan M. LeBaron



Floren M. LeBaron



William P. Tucker



J. Bruce Wakeham



Theron W. Leany



Fernando Castro



Daniel Ben Jordan



Stephen M. Silver



Thomas J. Liddiard



Hector J. Spencer



David T. Shore



W. Paul T[illegible]

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Original First Presidency of the Church of the Firstborn



Joel F. LeBaron



John G. Butchereit



Earl L. Jensen



Enroute to church building for Joel's funeral. (Left) Siegfried Widmar (right, front to back) Joel F. LeBaron, Jr., Ramon Sanchez, Luis Carlos LeBaron and Larry Jones.

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Maud two years before her death.



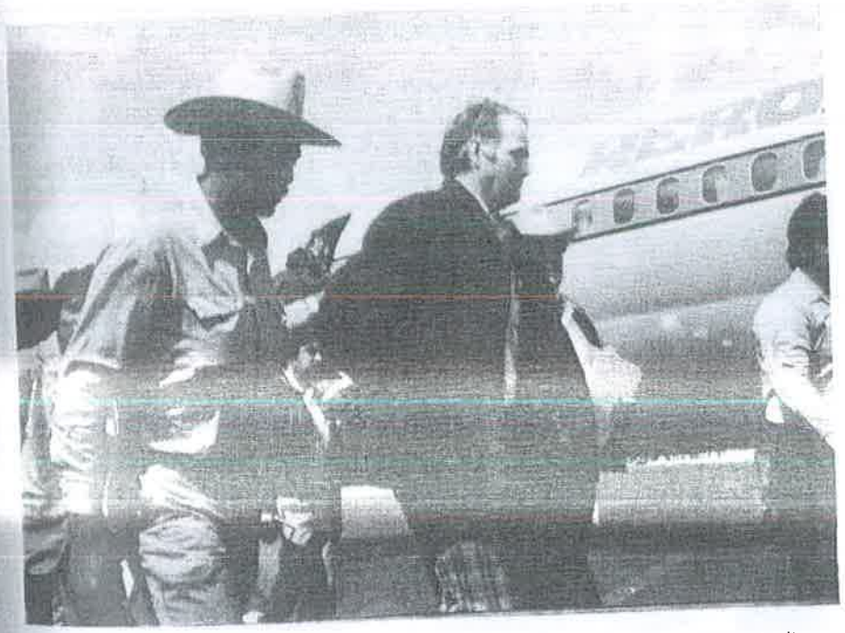
Verlan and Floren on their first trip to Central America.



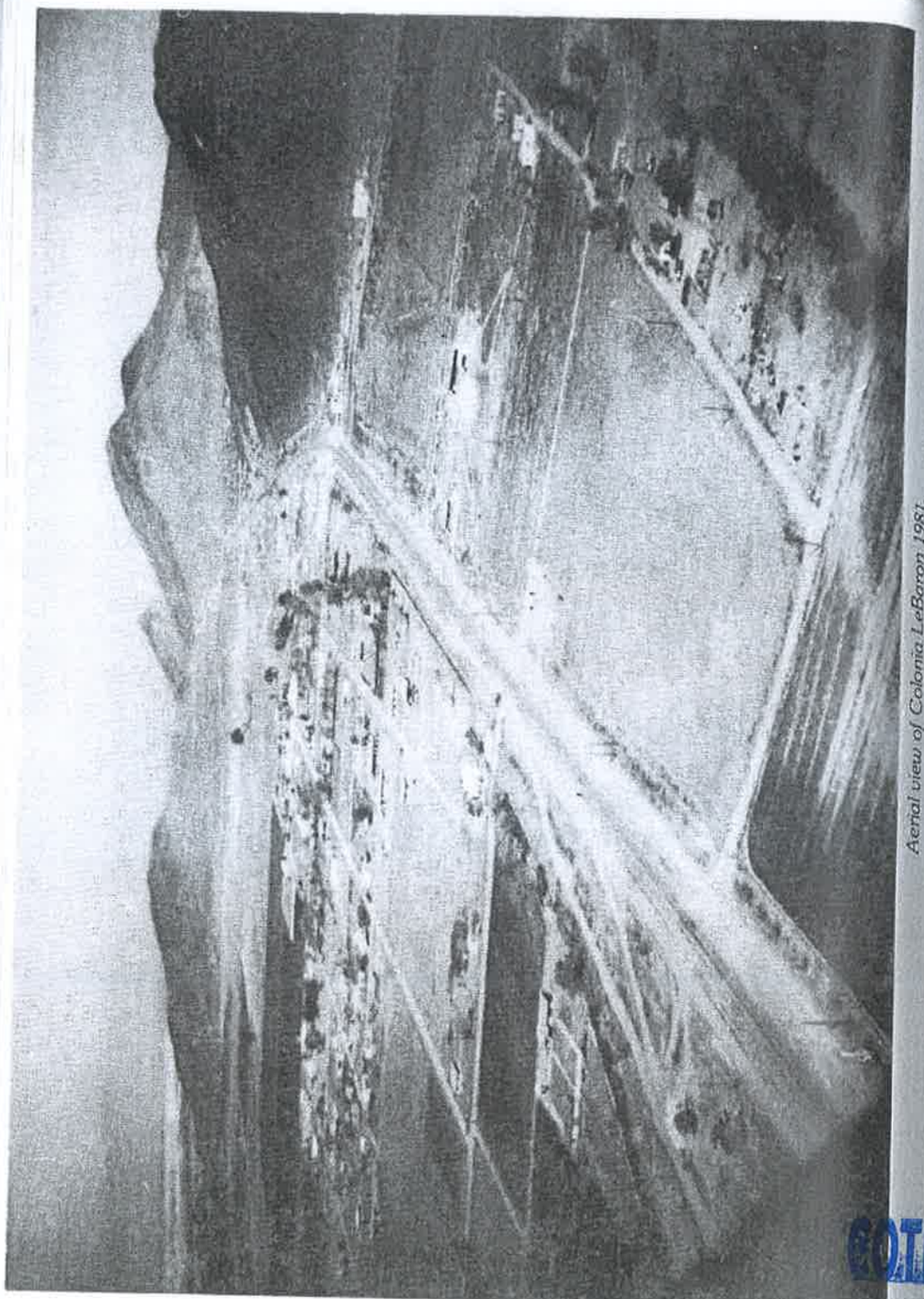
Mauro Gutierrez



Ervil while patriarch of the Church of the Firstborn.



Ervil in custody at the Chihuahua City Airport, charged with masterminding the Los Molinos Raid.



Aerial view of Colonia LeBaron 1981.

expressed the firm conviction that one day we would again greet each other with the joy I felt in that dream.

One of my early preaching sessions in defense of Joel's mission took place at the Antelope Wells custom house on the border of Mexico and the United States. I had gone there to meet some new arrivals coming from Utah. David Barlow, son of a Fundamentalist who spent time in prison for living plural marriage, had arrived ahead of the rest of the party. David and I talked together some twelve hours while we waited for the others. As we traveled on to the colony, he told me that he was especially looking forward to meeting Joel. As it happened Joel met us in the lane as he was coming in from his work in the field. He was sweaty and dirty and drove a team that was dragging a one way plow. Rope reins were draped over his shoulder. On his head was a battered and worn straw hat. The two men shook hands as I introduced them.

In October, 1958, David made the covenant of baptism along with a couple of missionaries from France. Afterward, he often recalled his first meeting with Joel. David had expected to find the man he looked to as a prophet, in a comfortable office. David and his family endured hardships for their decision to move to Mexico. Later, after separating from us, he died of leukemia. Also, two of his children died in a fire in their home. We were saddened by the tragedies of these people who had once shared their lot with us.

At Colonia LeBaron it seemed that nearly every newly baptized member of the church had one desire after making his covenant. Each felt he must speak personally with Joel and receive advice as to the course he should take in his life. Joel simply reminded new members that the call had been given for the Saints to gather. That, he explained, should be done with preparation, foresight and according to to a person's individual situation. Not losing sight of all the laws of the gospel, the faithful should begin making preparations toward that end, he counseled. Some were disappointed at Joel's disinclination to delve into every detail of their business. Others marveled, considering it a sign of wisdom that he left so much to individual choice and discretion. Those who felt a sense of dissatisfaction in his counsel often found that Ervil was full of advice on exact ways and means of doing things.

In his youth Joel often enjoyed playing the violin. When we first moved to the ranch he still, occasionally, took out his violin, adding warmth and cheer to an otherwise lonely evening. As church responsibilities increased he seldom enjoyed this pastime. Some who knew him well surprised to learn that he could play an instrument.

At Colonia LeBaron Joel was continually besieged with other's problems, often making it impossible to tend to his own business. Yet he treated everyone with kindness and consideration. Regardless of how simple or complex the problem, people felt that he understood. Seldom could he eat a meal without someone coming to see him. He received visitors graciously. No matter how brief the visit, he invited guests to sit and eat with him.

New arrivals at the colony often were told an old missionary joke when they ate with Joel. Missionaries had been instructed that they should accept and eat all the food that was offered to them. Older and wiser companions told a new missionary the proper way to express appreciation for food was to say,

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"*Muchas gracias, mas frijoles.*" Only after the unsuspecting youth had had his plate filled and refilled did he discover he was asking for more beans!

Another of those who was to answer the call Joel had sent forth was Ossmen Jones. A son of a man my father had years before converted to plural marriage, Ossmen was born and raised in Colonia Dublan. The Jones family was close knit. A mutual love and respect existed between Thomas Jones' two families who lived next door to each other. As the children grew up much of the ostracism they had once known was forgotten and they all aligned themselves with the Mormon Church. As a young man Ossmen loved new cars and the better things of life. This, no doubt, partly compensated for the fact that some of the town folks were not anxious for their daughters to go with the son of a polygamist. When I returned to Mexico with my newly acquired family, Ossmen and his wife Velma were living in Dublan. They always treated us kindly—a thing that was not easy to do in a colony super sensitive to any association with our family.

Ossmen, who respected Joel as a reasonable and honest man and considered his claims very seriously, was forced to do much soul searching regarding plural marriage. He and his brothers were all secure in the approval of Mormon society. Ossmen, however, truly wondered if his father had not done right in taking another wife. In Colonia Dublan Ossmen was a prosperous man. At the time this was no small consideration, especially as the new church was then struggling under adverse circumstances. He could not bring himself to completely accept Joel's work, yet frequently felt a desire to make contributions of a sizeable nature to that cause. He once sent a truckload of mules to Margarito Bautista in southern Mexico. It seemed that Ossmen was always ready to help Joel or anyone else out of a tight spot.

It was after much consideration and hesitancy that Ossmen finally made a decision. I, myself, had not yet made up my mind. I remember vividly the moment when he first revealed his convictions to me. We were in Hotel McCoy in El Paso, Texas, and had spent an enjoyable evening visiting before we retired. As I lay quietly I could tell that Ossmen was awake and in a state of deep meditation. From his bed he said, "Verlan, you know Joel is right just as well as I do."

Ossmen later began courting a lovely girl who had moved with her parents from Utah to live in Colonia LeBaron. He was rather secretive about it as he did not want to rock his hometown boat too hard or fast. He was at that time in the driver's seat of a thriving business with some of his brothers. At one point, though the prospect of marriage seemed good, Ossmen was still worried. Considering the sweet and talented girl, and probably thinking of himself as older and not the most handsome man in the world, he voiced his frustrations, saying, "Just who do I think I'm kidding?" Financial losses and disapproval of one's associates was no small price to pay for one's convictions. But to give up those things and at the same time not gain something he believed to be of eternal worth, seemed too much for Ossmen!

However, he soon married that young lady. Today they have about a dozen lovely children. The business he gave up has now grown into a multimillion dollar enterprize under the excellent management of his younger brothers who

remained loyal to the the Mormon Church. Ossmen, by comparison, has had little earthly wealth. Occasionally, he has bemoaned that fact. Once, seeing the young son of that first plural wife, I asked, "Ossmen, would you trade that little boy for a chunk of your brothers' money?" He promptly answered, "I wouldn't trade him for all of it!" Ossmen has his quiver full of such sons and is one of the most richly blessed men I have ever known. To him, the formation of a family—a kingdom that will endure throughout eternity, is by far the most important thing he can do in this life.

When Joel first made claims that revelation had been given and that he should begin gathering the people, he was bold in some of his predictions regarding certain things that would transpire. He said that a mushroom colony would soon spring up at the ranch. In the future, a temple was to be built in the vicinity of the red hill northeast of Colonia LeBaron. From the very beginning he confidently stated that certain men would join him and would play prominent roles in the church. He made predictions that seemed very unlikely to ever be fulfilled. Among other things he said that Homer Babbitt, our distant cousin who lived near us, would become a counselor to the Presiding Bishop. Homer soon joined and later filled that position. Joel also at that early date predicted Ossmen Jones' conversion and his subsequent acceptance of the position of counselor in that same bishopric. Joel made another prophecy that seemed to have little chance of ever being fulfilled. He said that Hector J. Spencer of Colonia Dublan would become one of the Twelve Apostles in the new organization.

Hector, who had been a member of the bishopric that tried Joel when he was excommunicated from the Mormon Church, later became bishop in Dublan. Born to a Lamanite mother and an Anglo father, Hector was loved and appreciated by both peoples in the colonies. As a young man he had filled a mission for the Mormon Church. His mother, a devout Catholic, had remained inflexible in her convictions until young Hector returned from his mission to convert her to Mormonism. In the colonies he was known for his ability to translate. During conferences there he often translated the sermons of visiting church officials.

Seven years passed after Joel had presented the sixty questions and his challenge to Mormondom. Hector felt that if Joel had unwittingly been guided by Satan, that it would be evidenced through some evil doctrine or degrading practice. Hector had, nevertheless, continued cautioning the Mormon people against involvement with the Church of the Firstborn. He told:

> ... my own sureness that they were wrong, had gradually waned. I had never liked the way that Joel's 60 questions and subsequent doctrinal challenges were ignored. I had especially disliked the defamation of character that many of our own people were resorting to as a defense against what was a purely doctrinal challenge presented by Joel. It has always sickened me to see anyone accused falsely or defamed because of religious prejudice.
>
> I finally concluded that the lack of defense by the L.D.S. (Mormon) leadership against what appeared to be a strong doctrinal platform presented by Joel, was an admission of their inability to make a defense.[2]

Hector continued his narration:

> I became convinced that the doctrine Joel was teaching had been revealed from on high as he testified. It now appeared to me that in excommunicating Joel , we had only succeeded in cutting ourselves off from the head. Therefore, on June 21st, 1963, I took what I thought was the only honorable course open to me. I was baptized in the Galeana Springs by William P. Tucker, the man who had exercised the greatest influence in my conversion.
>
> Two days later I stood before my ward in Sacrament Meeting and announced that I had accepted baptism into the Church of the Firstborn of the Fulness of Times. Needless to say, my announcement came as a great shock to the people.[3]

As had been predicted by Joel many years before, when the Quorum of Twelve Apostles was organized, Hector J. Spencer became a member of it. He served well in that position and contributed much to church progress. Later when it became obvious that Joel and Ervil were no longer in harmony, Hector observed that Ervil's frequently claimed revelations were right only about ten percent of the time. Anyone could guess right that often! Hector felt Joel should take some action regarding Ervil, and when Joel seemingly did not, Hector separated himself from the church. He has, however, remained a friend. Throughout the years that our people have been acquainted with Hector, there is one outstanding quality we have noticed in him—a genuine concern for the welfare of his friends and associates. Regardless of their beliefs, he remains charitable in his relationship with them.

About the time Hector joined the church an interesting investigator surfaced in Cache Valley north of Salt Lake City. There Joseph C. Parson, a prominent Mormon was operating a successful turkey business producing as many as a million fine birds during a single season. Joel and several of his followers chanced to get jobs working on one of the turkey ranches. It was only natural that Mr. Parson soon came in contact with the claims Joel was making. Mr. Parson said:

> I learned that he was an unusual person, and I knew that he was honest and sincere in his claims. Therefore, one day I told him that I was going to expose his claims of authority as fraudulent no matter how much time or money it took. This was to be for his own good as well as all those he was leading astray. This did not upset him. He merely said, "I have no quarrel with this, Brother Parson."[4]

Joel said that this was exactly what he had been trying to get people to do ever since he had put out his challenge and the sixty questions. He requested that Mr. Parson use the word of God as recorded in the four standard works of the Mormon Church as a guideline, along with the teachings of Joseph Smith, and that he be honest and open-minded. If he would do this, Joel said, "I promise you one thing. . .in the process of trying to expose me as a fraud, you will be converted."

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Mr. Parson went directly to leaders in the Mormon Church, seeking help from those he felt might best aid him in getting Joel and his followers back on the pathway to eternal life. Mr. Parson was forbidden to go near Joel or to have any contact with his followers. "I don't care what you think or say, they are still not fit for salvation," Mr. Parson was told.

It was beyond his belief that those to whom he had looked as God's representatives would take such an attitude toward people sincerely seeking the truth. When the Mormon Church was organized Joseph Smith held out a standing invitation to the ministers of other faiths to occupy his pulpit, declaring that truth had no rival. Mr. Parson concluded that his leaders were afraid to face the issues lest they expose the weakness of their own doctrinal position. He asked that his name be stricken from the records of the Mormon Church that he might be free to seek the truth from whatever source he may. Since that time Mr. Parson has been raising several hundred thousand turkeys each year in Mexico near those he had come to love and where he could best help in what he believed was God's work.

Another of those who took note of Joel's teaching was Siegfried Widmar. Born into a prominent Mormon family at Stuttgart, Germany, he grew up with a strong testimony of Joseph Smith and Mormonism. As a young man he served in Hitler's army. After the war he held positions of leadership in church youth programs. Siegfried was trained in the fine arts and held important postions in that field in his native country as well as Ethiopia before emigrating to the United States. In Utah he helped in the designing of Mormon publications. He worked with the team which designed the Mormon Pavilion for the New York World's Fair. He held offices of responsibility in his ward and stake and fulfilled his church obligations conscientiously. After being exposed to Joel's teaching he asked a few questions of his Mormon brethren and soon found himself at odds with the church. A lover of freedom, Siegfried felt that his religious rights were being encroached upon and wrote an open letter, "Free Agency and Rights of Conscience," to the general authorities of the Mormon Church. He has since been an energetic and able leader in the Church of the Firstborn.

Many marveled that Joel influenced so many people to gather. One man who met him and heard of his claims, noted his lack of education and unsophisticated manner. "I knew that for such a hayseed to make those claims, he had to be telling the truth," this critic stated. So profound was the effect of Joel's teaching upon the man, that at great sacrifice he left the States and moved to Mexico, never to return again to what he had left behind. He and others responded to Joel's call, firmly believing that he had been given access to knowledge and understanding that few mortals have received.

Only a few short years had passed after Joel issued the revelation till the ranch had become a progressive colony. The strange surnames of Leany, Hansen, Tippetts, Jensen, Stubbs, Ray, Wachs, Jordan, Silver, Crump, Wakeham, Woolley, Eddy, Jones, Barlow, Shrewsbury, Shore, Witt, Wagalaar, Berlin, Singleton, Roper, Spencer, Liddiard, Parson, Hunter, Marston, Tucker, Collmar, Denham, Reber and Widmar all became well known to the Spanish

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speaking families whose surnames were the more familiar Trevizo, Gonzales, Zambrano, Aguilar, Gutierrez, Bustillos, Castro, Paisano, Lucero, Rios, Sandoval, Perez, Angel or Luna. These and other names were added to those who responded to Joel's call for the Saints of God to gather out of Babylon to a place that would become a land of Zion to them. Perhaps only at some future date can the ultimate effect of that gathering be fully realized.

CHAPTER SEVENTEEN

An Ensign to the Nations

Leaving Babylon and going to the place God had designated was but the beginning of the requirements set for those who answered Joel's call. He continually taught his followers that it was the duty of all Saints to comply with every principle of the gospel within their power to live. The ten commandments were stressed and Saints were told that God would consider no person honorable unless he came to this minimum standard of behavior. Joel recalled that when Christ came to earth, He had been despised and rejected of men. He would not come again until there was a people ready to receive Him—a people who would keep His commandments and unitedly serve Him. It was the duty of the Saints to strive with all their hearts to become that people. The blessed day when the lamb and the lion would lie down together could come only after a people had prepared themselves to receive Christ.

Joel did not ask for throngs of people. Rather he stressed the need for his small group of followers to comply with gospel law. He said that through faithful dedication they would one day become as a light on a hill—that people spoken of in scripture as an ensign to the nations. To this ensign the gentiles would seek and their rest would be glorious. This was the weighty charge put upon those who gathered.

In March, 1961, the Utah mission of the Church of the Firstborn, under the presidency of Earl L. Jensen, began the publication of the *Ensign*, a periodical designed to carry the views and doctrines of the new church. Stephen Silver acted as editor of the magazine which found a wide circulation and created much interest. Its pages carried a variety of gospel subjects for the next four years. In February, 1965, the last issue was published. It is interesting to note that the Mormon Church thereafter began the publication of a magazine which was also called *Ensign*. At times it has become a little confusing, but no real problem has been created.

Over the years conference was a special time for those who lived in Colonia LeBaron. There was always an air of expectation as it approached. At our house one April Charlotte agreed to make as many pie crusts as Lucy and Irene would fill. When guests arrived thirty-six pies had been completed. By the third day of conference they had all been eaten.

The last session of conference was given mostly to those who were visiting Colonia LeBaron. After a speech by Joel, which was generally brief, some of the visitors were called to speak. Those newly converted told of their desire to be among the Saints. Others, not members, spoke freely their opinions concerning

the work that Joel had begun. One brother, Kaylen Harper, said a person was as comfortable with Joel as in an old pair of shoes. The audience loved the comparison.

Often the final session of conference lasted past its scheduled time. As evening approached and darkness neared, someone would slip out to one of the homes, bringing back a couple of kerosene lamps. Quietly, the lamps were placed on the stand before the congregation and the meeting continued without interruption. All seemed to want to linger. The service often ended with the hymn, "God Be With You Till We Meet Again." There were not many dry eyes in the audience. After a closing prayer, farewells were made. Faithful Saints assured friends of their desire to gather. Usually a last minute convert or two requested baptism at the springs before returning to the States. Some asked that the ordinance be kept secret as time was needed to prepare loved ones and friends for the news of their decision.

Typical of those final sessions was one in which John Butchereit spoke. He told that his parents had been converted to Mormonism in Germany in 1899 and spoke of his family's sufferings in the First World War, and how they later came to America. He accepted the fulness of the gospel and was subsequently excommunicated from the Mormon Church. He then associated with the Fundamentalists. He spoke of the claims of the LeBaron family, saying that "false traditions and great pressure of my associates have kept me from taking an open stand in this work." Study had convinced him that "Priesthood Expounded" superseded the Fundamentalist teachings on priesthood. He fondly recalled that people with whom he had associated and labored. Though he bore a love for them, he was compelled to break loose and travel his own way. "This is my testimony to you. I will not leave this place until I have covenanted before God I will go on and sustain the truth." Zion would be redeemed as soon as God could find a people worthly to do so. "I believe with all my heart that you are this people," he concluded.[1]

Though John found it difficult to separate himself from brethren he had loved and respected, and had vacillated in making his decision, he remained firm. Some three years after joining the church he wrote an open letter to his former associates, telling the reasons he had been compelled to follow Joel. John recalled the righteous and God-fearing life Benjamin F. Johnson had lived. Would such a man give his grandson a spurious calling? Could that grandson fill a mission of labor and sacrifice and suffer great persecution without the sustaining power of God?

> Would Alma Dayer LeBaron have even known enough to ordain a successor and outline to him his mission if he was a deceiver? . . . Could the third generation of any false prophets fulfill in detail every prophecy pertaining to Zion's Deliverer? . . . The law of averages tells us that these things would be impossible.[2]

It pleased Joel that John, whom he considered an honest and sincere man, had joined with those who were endeavoring to raise up an ensign. Though John's family chose to remain in Utah, he moved to Mexico where he became

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member of the First Presidency of the church. As he began a poultry business, he contributed much. One night he was called to his door by drunken ruffians who demanded that he drive them to Casas Grandes. When he refused, he was shot and killed. One of the men spent several months in a Chihuahua jail for the crime. It was a deep source of sorrow to our people that this beloved man lost his life through such a senseless act of violence.

Though most people in Mormondom chose to ignore the challenge Joel had made, there were those who were troubled by it and were determined to prove him in error. His challenge had invited investigation. Coupled with that challenge was the fact that he had proclaimed his intention to raise up a people that would be a light to the world and an ensign to the nations. It was recognized that he had attracted some of the better people of Mormondom who actively supported him in his proselyting. Though some of his opponents didn't seem to lack accusations they could make against the LeBarons, there was the ever disturbing fact that people of honorable and respectable character were fast aligning themselves with him. One person, bewailing the fact that a loved one had joined the Church of the Firstborn asked, "Why did it have to be the most level-headed one in the family?"

The simple, straight-forward challenge Joel had offered seemed carefully avoided by Fundamentalist and Mormon leaders. In studying the sixty questions he had presented with his challenge, it became obvious to his followers that they could not be answered according to scripture without overthrowing all other claims to authority. George LeRoy Dockstader wrote the answers one Fundamentalist scriptorian had given. They were contradictory and could not support Fundamentalist claims. A prominent Mormon writer also attempted to answer the questions. I am told that after an effort to do so, he threw up his hands saying, "It can't be done."

One of the first to take up the torch in an effort to dissuade those inclining themselves toward Joel's teachings was Harold Allred. Some of the Allreds felt that the LeBarons had taken a departure from truth seldom paralleled in history. Harold spoke of the LeBaron situation as being tragic and sad and went on to say, "From father to son, there has always been the attitude, 'We are born to rule.' " In thirteen pages which he felt were scriptural evidences against the LeBarons, Harold gave reasons why Joel could not be the One Mighty and Strong. All of these points had previously been treated and answered in Church of the Firstborn publications. Concluding his article, Harold observed:

> There is much to be admired about the LeBarons. Honesty is very evident in their business transactions. Their sympathy for the sick and poor is praiseworthy. They have a passionate and fervent desire to help the unfortunate. And as a leader, we see little of the martinet in Joel.[3]

Harold admonished his readers not to barter eternal exaltation for temporal security and exhorted those who had accepted Joel or were in sympathy with him, to confess and repent. Harold went to Mexico to deliver his article, himself, in an effort to enlighten those he felt were deceived. In the church there were

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those who wanted to answer the Allred article, but Joel discouraged them saying that the Allred brothers were endeavoring to serve God. Joel did not want to hinder them in the good they were doing.

In November, 1958, the same year that the Allred article was circulated, Brother Bautista published a pamphlet written in Spanish. It was titled, "In Defense of the Rights of the House of Israel." In the forty-four page writing he told of Ben's claims to be the One Mighty and Strong and published testimonies, both Levi and Alma had given while they were supporting Ben. Brother Bautista recalled the work he had started with the LeBaron brothers and the events that had caused it to be discontinued. He said that there was now a new Mighty and Strong in the LeBaron family and printed the revelation which he said Joel had pretended to receive. Listing various reasons why Benjamin F. Johnson could not have had authority to pass to his grandson, Brother Bautista concluded that the choicest blessings had been reserved for Jacob (the Lamanites) and that the One Mighty and Strong could only be a personage of a greater caliber than mortal.

From a long-time family friend we learned of an incident that had taken place in South America. Joseph Fielding Smith, an apostle who later became president of the Mormon Church, was asked there why so much was being made over the fact that the LeBarons had started a church. He was reminded that many others had done this in the past without scarcely being noticed. We were told that Brother Smith answered, "It is because of the power of the LeBaron's doctrine. It is powerful, but it is false."

Notwithstanding Joel's challenge to the Mormons, only one of their general authorities ever protested in print against his claims. Bruce R. McConkie, a member of the Seven Presidents of Seventy, who later became a member of the Quorum of Twelve, authored that publication. Many were shocked to read the title page:

HOW TO START A CULT
or
CULTISM AS PRACTICED BY THE SO-CALLED CHURCH OF THE FIRST BORN OF THE FULNESS OF TIMES ANALYZED, EXPLAINED, AND INTERPRETED, AS ALSO: DISSECTED, DIVELLICATED; (sic) WHACKED UP, SMITHEREENED, MANGLED, AND DECIMATED
or
AN ESSAY SHOWING WHERE ALL GOOD CULTISTS GO
BY
Elder Bruce R. McConkie[4]

Using Shakespeare's words, "The devil can cite scripture for his purpose," Mr. McConkie noted that from time to time cults arise, deceiving the unwary and ill-informed members of the church. "One of the latest of these little heretical groups to arise calls itself, albeit rather blasphemously, "The Church of the Firstborn of the Fulness of Times."

Generally the most effective response, when slinking dogs bark greedily at the great caravan-of-the-kingdom as it rolls unalterably toward its ultimate celestial destination, is to maintain a dignified and discreet silence. A few jackals and coyotes on the horizon are of no particular concern to the great army of the Lord as it marches triumphantly under the banner of the great King.

But the worth of souls is great, and if even one member of the Church should be wounded or destroyed by the bite of a rabid dog, so [illegible] an eternal tragedy.[5]

Citing Isaiah, "Come now, and let us reason together, saith the Lord," Mr. McConkie continued. A new cult should be started and its framework should be patterned to the minutest detail after the Church of the Firstborn of the Fulness of Times. He said that it is easy to formulate the doctrines and espouse the practices of cultism and that as there are "always some who will accept any sugar-coated opportunity to indulge their lusts; I think I *will* start a cult of my own." His cult would be "The Church of Exalted Animals of All Ages" and would include both men and beast. "What a time I shall have introducing both to the pastures of passion! Surely mine will be a cult to end all cults." He then related what he termed a "hitherto unknown, unrecorded, and unverified incident" in the life of Joseph Smith when his favorite horse led him from the clutches of a mob. Mr. McConkie wrote:

> Verily, it was on that occasion that the Prophet promised his four-legged friend: "You have been faithful in all things, and I now give you the patriarchy, and promise you that the mantle of Elijah's horses shall fall upon you. Yea, you shall hold the keys of the kingdom until the white horse shall come as recorded in Revelation." Finally, I shall reach the obvious conclusion (yes "cultistically" obvious!) that no one can be saved without his dog, and that we are only waiting for Elijah's dog to return so we can begin baptism for dead dogs.[6]

Speaking of the LeBaron family, Mr. McConkie wrote that

> . . . about a score of the LeBarons have been excommunicated from the Church; that one of the clan is sending forth "revelations" from his abode in a mental hospital; that there is reason to question the moral status and personal integrity of all who advocate the present practice of adulterous relationships under the guise of plural marriage.[7]

There were three different editions of the McConkie article. The first, which contained the above statements, was promptly modified and several entire pages were deleted. The title of the second edition was shortened to read:

CULTISM AS PRACTICED BY THE SO-CALLED
CHURCH OF THE FIRSTBORN OF THE FULNESS OF TIMES

Abandoning such headings as "Cultists Spread Tares of Wickedness," "There is no Light in Them," "Animals Help Men Gain Salvation," and "Animal Mysticism Revealed Anew," Mr. McConkie confined himself for the most part, to scriptural arguments and challenged the LeBaron claim to priesthood. Among other things he ridiculed the idea of self perpetuating offices, secret ordinations, patriarchal rule, changing the name of the church, plural marriage and other doctrines. He concluded that the kingdom was not to be given to another people, that no one need to deceived, and that the Mormon Church would continue to grow and increase.

Revised editions of the McConkie article were circulated throughout the branches and wards of the Mormon Church and were made available to leaders. However, many Mormons were displeased with the original article and embarrassed for the need to modify something written by a man of such prominence. Some said that the fact that Mr. McConkie was sent on a foreign mission shortly thereafter was of significance.

Bill Tucker replied to the McConkie article in a very effective manner, charging that Mr. McConkie had misrepresented the Church of the Firstborn doctrinal position. Bill proceeded to answer point by point. Four issues of the *Ensign* were used to complete his answer. Our people felt that the McConkie attack was amply refuted.

Henry W. Richards, a prominent member of the Mormon Church and leader in a Stake Presidency also wrote against the Church of the Firstborn. His writings were by far the most widely circulated. An interchange of ideas began when Stephen Silver wrote to Mr. Richards who had told Stephen's mother that he had proof to show that the Church of the Firstborn doctrine was incorrect. In an open letter published in the *Ensign* Stephen told Mr. Richards that inasmuch as the challenge and questions by Joel had not been answered, that the readers of the *Ensign* would be interested in Mr. Richards' findings. Stephen then challenged him to bring forth his doctrine "in an open and manly way, that it might be put to the test—even as Joel LeBaron has openly and undisguisedly allowed his doctrinal position to be judged by all men." Stephen explained:

> Our experiences with many so-called "scriptorians" have shown them to be extremely boastful of their ability to prove our claims false, and most are more than willing to expose our "errors" to those in sympathy or to those they consider weak or likely prey. However, when confronted with more formidible opposition, most of our scriptorian friends decline the debate, appearing only when necessary to save face with those who respect and rely on their knowledge.[8]

Stephen repeated Joel's challenge for any man to answer the questions on priesthood consistently without overthrowing his own doctrine and still be in harmony with the four standard works of the Mormon Church and teachings of Joseph Smith. Stephen reminded Mr. Richards that the challenge did not call for negative criticism of any doctrine, but for men to step forth with their o[illegible] beliefs and compare and prove them by the scriptures. "You have no nee[illegible] proving the position of the Church of the Firstborn of the Fulness of Times false; you have only to prove yours right." Stephen stated

> I like to think Joseph Smith would never have allowed to let a similarly worded challenge presented by any of the ministers of his day go unanswered. I would like to think that no man who believes his chosen path to be that of salvation and who has any love for his fellow men could allow such a challenge to go unheeded.[9]

Ten months later Mr. Richards answered the open letter. The forty-seven page response to Stephen's letter was published in its entirety in the December, 1962, *Ensign*. In the following issue Stephen acknowledged Mr. Richard's attack as the best ever made upon the Church of the Firstborn and refuted the reasoning presented. However, Stephen charged that Mr. Richard's answer was a smokescreen designed to cloud the issues and create prejudice. The real issue—that of answering Joel's challenge, had been avoided. In 1965, Mr. Richards published a paper back book titled, *A Reply to the "Church of the Firstborn of the Fulness of Times"*. The book contained the correspondence with Stephen Silver as well as additional arguments against Joel's claims. Still the sixty questions were ignored.

Mr. Richards was energetic in his effort to prove Joel in error. Collaborating with those who offered him help in Colonia Juarez, he made tapes that were played to a select group in Mormon circles. I first heard of the tapes through Evan Ray Parson, a fine fellow Mr. Richards wanted to head away from the Church of the Firstborn. Mr. Richards had played two tapes for Brother Parson and his wife. In my presence Brother Parson called Mr. Richards and requested that he be permitted to bring someone to listen to the tapes. When Mr. Richards learned that I was the person who wanted to hear them he said, "I can't play them for him."

It happened that Brother Parson was going to take a copy of Thomas Liddiard's book, *Government of the Church of God*, to Mr. Richards. This book, written by one of the Twelve Apostles of the Church of the Firstborn, treated in detail the material of Mr. Richards' writings. I went with Brother Parson and waited outside while he took the book to Mr. Richards at his furniture store in Sugar House, Utah. After about thirty minutes, Brother Parson came out to get me. When we entered his office, Mr. Richards, whom I met before, greeted me kindly and immediately launched into a discussion of doctrinal issues. I said, "I'm not interested in discussing things on that level until we can first have an understanding way down here," motioning with my hand near the floor. "For you to play tapes of a scandalous nature about my family to whoever you want and at the same time not let the accused hear them is absolutely criminal and you know it! For you and others to claim to be leaders of the flock and yet revert to these tactics is unexcusable."

Mr. Richards was very uncomfortable about it all. As I left he apologetically said, "Verlan, I can't play the tapes for you. They are not mine." I reminded him that he had played them for Mr. Parson and others. He answered, "Yes, I did."

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I had been doing missionary work and the next day, by request of a friend. I went to see a gentleman who ran a music store in Salt Lake. While there I mentioned the incident with Mr. Richards. The man with whom I was talking told me that until then he had had no reason to disbelieve what I told him, however he would not accept the fact that Henry Richards was playing tapes about the LeBarons and at the same time refusing to let one of them hear the tapes. "Henry is a personal friend of mine and an honorable man. I know he would not do that." I was told.

The man at the music store asked if I objected to his calling Henry Richards in my presence to learn if what I had said was true. I readily consented. When Mr. Richards answered the man said "Henry, I hear you have some tapes about the LeBarons but that you won't let a LeBaron hear them." Mr. Richards admitted to his friend that was the case. I felt sorry for the man who was visibly shaken. He had been determined to uphold Mr. Richards' honor before me.

Another who wrote against Joel was Lyle O. Wright. At the Brigham Young University in 1963, he submitted to the Department of History and Philosophy of Religion, a thesis called *Origins and Development of the Church of the Firstborn of the Fulness of Times*. This two hundred and sixty-eight page document was by far the most lengthy attack against Joel's claims. It was well written and required much research. Yet, upon careful examination of it, one is left with the impression that, in spite of Mr. Wright's attempt to be objective, he became overbalanced by a desire to establish the Church of the Firstborn as a false organization. He began by placing Joel's name on a long list of known false claimants. As those contenders had used various scriptures and prophecies which Joel also cited, it was made to appear that Joel could not possibly be correct in using those scriptures.

Mr. Wright presented much informative background material regarding schismatic patterns of those who had left the Mormon Church. He also included material concerning the One Mighty and Strong and Fundamentalist people. After presenting this information he proceeded to what I felt was his strongest point. I, myself, had previously given this same subject much serious thought and study. He tried to disprove and cast doubt on the LeBaron claim that Benjamin F. Johnson had held office higher than that of church president. In a scholarly manner Mr. Wright pointed out various instances when Benjamin F. Johnson had received office, instruction and blessing from church leaders. It was shown that he once grieved because he had not followed the counsel of those in charge of the camp of Saints during the exodus from Nauvoo in 1846. Mr. Wright felt this did away with any claim that Benjamin F. Johnson held higher office.

This point was often treated in our publications. Early Mormon leaders had made statements that there were men who held authority whose names had been kept secret in order to protect their lives, though the apostles and other church leaders were commonly and widely known at that time. Grandfather Johnson's testimony which was to be in fulfillment of a prophecy given by Joseph Smith—one that was to be of such great importance—remains a subject which only the LeBarons have made any attempt to explain.

Much material that could have truthfully presented the views and doctrines of the young church was noticeably not included in Mr. Wright's thesis. It was seasoned with false and slanted reports of many who were more than desirous to see Joel's doctrinal position overthrown. One could as well expect to have obtained an accurate account of the early beginnings of the United States from the British or the Benedict Arnolds of that period.

Mr. Wright ended his thesis with some final dark insinuations. Mother was represented as having chased Ben with a butcher knife and having tried to kill him because he had plagued our father till he was almost dead. An informant also told that Ben had his followers so completely under his control that they would not even sit, eat, or sleep without his consent. This type of [illegible] a parallel with a story circulated in Los Angeles years ago. According to that rumor, when our father died his boys placed his body out in the middle of a field, expecting him to soon be resurrected. Ten days later the Mexican army was sent to bury him. A book could be filled with such lies and nonsense!

Francis M. Darter, a well-known student of Fundamentalist and Mormon doctrine, came out of retirement in his eighty-third year to blast Joel. In a manner typical of Darter's style, the title page of his pamphlet read:

Francis Michael Darter
Versus
Joel F. LeBaron
Gospel of Jesus Christ
Versus
Ambition of Man

A brief to stimulate others to think and question "The Church of the Firstborn of the Fulness of Times."
Has God Changed His Gospel Pattern?
"Jesus Christ the same yesterday. . . and forever."
"Be not carried about with Divers and Strange Doctrines." Heb. 13:8-9

Darter[10]

Brother Darter said that he felt he would be a traitor to God by remaining silent. Between Joel and Lucifer they had completely usurped the future mission of Joseph Smith, John the Revelator and the Indian Prophet—the One Mighty and Strong. In a twenty-four page pamphlet written in fine print, this grand old man packed a fiery re-hash of subjects that had been more fully treated by earlier writers. He seasoned his writing with declarations of his belief in an Indian prophet. In closing Brother Darter wrote:

> I trust that I have not hurt anyone's feelings, but *they have challenged me to disprove their claims*. I have always been a friend to the LeBaron boys, also a dear personal friend to their father, Dayer, *who positively would be against this fake organization*. They, some, have eaten at my table and we have enjoyed talking the fulness of the Gospel.[11]

Brother Darter concluded that Joel's teachings were in one sense, satanic and their complete downfall had been seen in dreams by others. Brother Darter stated that divine judgements would befall him were he not to use gospel knowledge and the mission given him, signing, "Yours in the Lord's work."

Since the Darter pamphlet was written in 1964, others have taken up the pen against Joel. Their writings have been confined largely to brief mention of his claims and placing his name alongside others whom they list as apostates from the true church. It seems that the more that was said against him, the more there were who chose to follow him. To the present time the simple and direct challenge which Joel made, as well as the questions on priesthood authority, have remained unanswered.

Those who are familiar with Joseph Smith's teachings know that he outlined temporal as well as spiritual laws for the salvation of mankind. Many commandments were given that the Saints might prosper economically. Joseph Smith taught that the earth was the Lord's and the fulness thereof, and that it was not meet that man should possess that which is above another. When Christ's church was established there had been neither rich nor poor. Joseph Smith claimed revelation to enable the Saints to return to that state of affairs. In Mormon circles the program he outlined is known as the United Order.

Revelation to Joseph Smith stated that only those who were willing to consecrate their properties to the church were worthy to have their names written in the book of the law of God. Faithful Saints were to present their properties before a bishop of the church. Mutually, the bishop and the owner of the property would decide what was needed by the owner. If he had a surplus, he could voluntarily give it to the church to be put in a storehouse for the needs of the poor and to help build up the church. The owner was to retain the property he needed which became his stewardship. Were he a wise steward and able to improve upon his stewardship, he would then pay a tithe upon his increase as well as contributing his surplus from time to time. To be taken into account was the fact that the idler was not to eat the bread of the laborer. Each person was entitled to his just wants and needs and to live under his own vine and fig tree, enjoying the fruits of his own labor.

In the early days of Mormondom various attempts were made to live according to the plan outlined by Joseph Smith. Brigham Young directed groups in efforts to live the United Order. However, the Mormon Church today considers this law a relic of by-gone days, as well as the law of plural marriage. Faithful Mormons now pay a flat ten percent of their income as tithing. Over the years, Fundamentalists and various other believers in Joseph Smith have attempted to live the United Order. Few of those efforts have met with success. Few, if any, have adhered to the outline originally given, most tending to become socialist enterprizes rather than allowing the steward control of his stewardship. Joel taught that this voluntary law was necessary for the equalization of wealth and that compliance with it would put men on a higher plane of living—one on which they truly love their neighbor as themselves.

To many who heard that the LeBarons believed in having all thi[illegible] common and that there were to be no rich and poor, Colonia LeBaron beca[illegible]

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Mecca. Baptism was the ticket to economic equality and many were "converted."

Before Joel started the church Alma had spent some time in the Casas Grandes area raising truck garden. He was successful and developed a good market for his vegetables. He later moved to the ranch to help Joel, becoming bishop in the church. He brought with him a number of Mexican families who had worked for him. The small credit Alma had in Casas Grandes was increased to larger and larger amounts as he hired more and more help to enlarge the truck garden business which was now based at Colonia LeBaron. For the most part the helpers were converted to the church. Some came from the mountains of northern Chihuahua and others brought from Southern Mexico where the missionary work under Ervil's direction was meeting with success.

Alma was not able to get cash credit to pay the help who received equally according to the members each had in his family. Accounts were not well kept and there was loose control on the spending. An ever increasing number of Casas Grandes merchants offered Alma store credit. As payment for wages he would issue orders to his employees for goods in one store after another. Ready aid was also given for emergency situations. Things looked bright and as more credit was made available, more converts would move to Colonia LeBaron.

When the local market was flooded Joel shipped car loads of produce—mostly chile, tomatoes and melons, to the mountains. They were traded for many thousands of dollars worth of corn and other mountain products. He often traded in advance for corn that was to be collected at harvest time. When there was no corn crop to harvest, he would not be able to collect. Over-expansion and misuse of credit led to staggering debts and eventual bankruptcy for the business Alma managed jointly with some of my older brothers.

During this time Alma married a widow lady who had lived in the mountains. Many were shocked to see him take the responsibility of this woman and her nine children. (She has since had six more children by Alma.) My brothers' love for the Lamanite people, together with a sincere desire to help them, brought the respect of many people and many friends were gained. Over the years, however, only a few of those first Lamanite families have remained in the church—the ones who had been able to grasp the value of the principles Joel had taught them.

Joel would never hesitate to write a rubber check in order to help a suffering friend. He would always manage somehow to cover his checks before getting thrown in jail. People everywhere would accept them knowing they were probably no good at the moment. Those same people knew that they were always covered eventually and were much more collectable than a common interest note.

Most of the merchants recognized the fact that my brothers did not file bankruptcy to escape payment and were honest and trying hard to pay their debts. These merchants never charged interest. Some of those holding my brothers' notes would come to me and offer them for only a percent of face value. I picked up a few, feeling I should do so since the merchant was willing to

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donate substantially. Most were later paid in full as Alma and Joel could manage to do so.

For the most part the creditors were kind and patient. One exception was a Mormon merchant to whom Joel had become indebted. He had bought merchandise from the original owner of the business. When the business was sold, Joel's debt was included in the deal to be collectable by the new owner. This man became impatient with the small payments and [illegible] the former owner had given Joel and was constantly harassing him.

One day this creditor came to the colony where I met him at the head of the lane. I was driving my first personal and fully owned John Deere tractor and pulling a nice disc. When I stopped to greet the man, he asked "Where is that son of a bitch you call a prophet?" I felt the strain Joel was under and asked the man if I might help. He answered, "You can give me that tractor and disc on what your prophet owes me. That's what you can do!"

I made a deal and gave him my much needed equipment. He gave me his word that he would credit the value thereof to Joel's account, and give him the needed time to pay the balance. To my surprise this man was soon harassing Joel again. Every effort was made to pay the debt as soon as possible. The man soon went broke, himself, and moved to the States, leaving behind many debts. It took my brothers years to recover from the debts incurred in their first major attempt to establish economic equality and to help the Lamanite people, but I have always been thankful that they did not ignore those debts.

In reflecting upon the experiences encountered by those who gathered under Joel's direction, it would seem that our history has had a parallel. Those who gathered in Joseph Smith's time found that there were hardships to endure. What had seemed glorious in the eyes of a convert often became drudgery as time progressed. A purpose or reason for action that had once been so fixed in the mind of the zealous convert often ceased to call forth hard work or sacrifice. Many were compelled to forsake former beliefs and seek a less rigorous type of life than found in the Mormon Church. Eliza R. Snow, a poetess who became a plural wife to Joseph Smith, wrote a realistic protrayal of what the early Mormon Saints were to encounter when they had gathered. It also seems applicable to those who answered Joel's call.

Think not when you gather to Zion,
Your troubles and trials are through,
That nothing but comfort and pleasure
Are waiting in Zion for you;
No, no, 'tis designed as a furnace,
All substance, all textures to try,
To burn all the "wood, hay and stubble"
The gold from the dross purify.

Think not when you gather to Zion,
That all will be holy and pure;
That fraud and deception are banished,
And confidence wholly secure. . .

Think not when you gather to Zion,
The Saints here have nothing to do
But to look to your personal welfare,
And always be comforting you. . .

Think not when you gather to Zion,
The prize and the victory won.
Think not that the warfare is ended
The work of salvation is done.
No, no; for the great prince of darkness
A [illegible] will make
When he sees you go to the fountain,
Where freely the truth you may take.[12]

The most all-encompassing attempt to establish an ideal society and to eradicate the evils of riches and poverty was initiated by Ervil while Joel was working in the mountains. The French missionaries had been in the church for four years and most had participated in the missionary program and devotedly supported Ervil. Along with the missionaries and other families Ervil enlisted, a new program was begun.

The grand goal was education—education of children, adults and community. The better way of life was stressed. No man was to seek for himself that which he would not want for his neighbor. In theory those who were qualified to teach were to be freed from household responsibilities such as child care, washing, cleaning and cooking that they might put their talents toward teaching. A grade school, kindergarten and nursery were organized. A community kitchen was established and a central washing facility was put into operation. Each person was to carry his portion of the responsibility.

Voz Escolar, the school newspaper, outlined plans for the coming year in a paper dated September 17, 1962. A goal was that everyone would learn to speak, read and write Spanish at Colonia LeBaron. There was not to be just one class in Spanish, but the subject was to be one continuous lesson. Those who had been taught were told that they had the solemn obligation to teach. The nursery class had ten babies. A pre-kindergarten group was made up of eleven youngsters. Fourteen were in the kindergarten, and seventy-two students were enrolled in the primary school. William P. Tucker, principal of *Escuela la Revolucion'* wrote:

> It will take the concerted effort of every member of the community. We have some willing, energetic, enthusiastic teachers and some excellent textbooks, but without the interest, cooperation and enthusiastic efforts of the whole colony we can't do it. The 'one year plan' alone will develop community union and cooperation.[13]

For some the comrade spirit was at an all time high. What better way was there to look after your neighbor's needs than to see that his children were

educated the same as your own, that he would eat at a communal table with you, and partake of the same food! Supplies for the kitchen were bought at wholesale prices. Families were charged according to the number of meals that were eaten at the kitchen. However, some considered those who refrained from eating there outcasts in the community. To run the whole operation it became necessary to have a community meeting every week. A variety of problems were resolved, ranging from complaints on dirty clothes not being picked up, failure to report for duty or notify those in charge in case of sickness, to an offender being tried for adultery.

Probably the biggest catastrophe associated with the kitchen occurred when a pressure cooker blew up making a hole through the roof and injuring one of the sisters. A lot of excitement was also witnessed when a fifty gallon drum of new honey was left uncovered and a cat jumped in. By the time Stephen Silver could get there, the cat had sunk to the bottom.

Irene ran the wash-a-teria. Families were assigned a time to send their wash. With the help given her, she would return the clothes ready to be hung on the line. Some said they had never had such clean laundry.

To maintain order among the children at school, a demerit system was established. Any student receiving too many demerits was sent home to be punished by his father. A few of the more unruly kids were switched a time or two. Some said that an innocent child occasionally was punished.

Ervil often preached that true love of a brother consisted in seeing that he ate along side you, sharing the same food you ate. Yet some noticed that when Ervil ate at the community kitchen, special service was afforded him and he received items not served to others. The weekly settlement for meals was handled by one of Ervil's wives. There were those who flatly declared that he had figured out a way to have his families fed. Others saw his plan as a perverted version of the United Order outlined by Joseph Smith.

It was complained that those in charge were often too exacting. My wife Lucy had been assigned to supervise the boys in cleaning beans used at the kitchen. One afternoon she asked Stephen Silver, who was in charge of managing the work, if she could be excused. He let her go very reluctantly, telling her that it was not fair to take time off. A few hours afterward he heard that she had given birth to a baby. He later apologized.

Joel, who spent most of his time in the mountains, was not aware of many of the things that took place at Colonia LeBaron and hesitated interfering with what Ervil had started, recognizing that people had voluntarily joined the project. Once, when asked how long the community project was necessary, Joel answered, "As long as it takes people to get their bellies full of it."

The school operation lasted less than two years. Families complained of loss of freedom and started dropping out. Some saw the school program which involved virtually all who had gathered at Colonia LeBaron, as a grasp for power by Ervil. They resented the de-emphasis on family life. To some, the most graceful solution was a temporary return to the States. There were those who drifted away from the church because of it, feeling that too much pressure was used to keep the members participating. The project gradually fizzled o

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Joel felt that many learned the beauty of individualsim through their experience. He maintained that free enterprise and personal initiative play an important part in the plan God has outlined for His children to follow for their economic well being. Joel felt that each person should be allowed to exercise his own native ability in obtaining his just wants and needs. He should also be allowed to run his own stewardship freely. It is an individual's right to choose whether or not he cares to help those in need and thereby show his love for his neighbor. Joel objected to force in this area, saying that each individual would be blessed for his willingness to serve his fellowmen.

I saw a parallel in Joel's problems and those faced by Joseph Smith so many years before. Joel operated on a much smaller scale in endeavoring to bring about a reform, but his business efforts seemed to fail just as often and usually for the same reasons. I saw joint projects fail one after another, leaving behind a debt, with the blame laid on Joel. I became conditioned in the direction of personal responsibility and have since become almost allergic to cooperatives where the church would be responsible for the outcome. The law of the church which makes each man responsible for his own is beautiful to me, especially when it comes to private debts.

In his business deals Joel too often depended on the promises of his brethren and was let down. Often those who failed him the most would be the first to blame and criticize. When he started a sawmill it looked like an enterprise that would not only offer labor to the gathering members, but bring substantial profits. After weeks of road building, log cutting and other preparations that go with lumber production, it suddenly failed.

About that time I dreamed one night that Joel and Alma had taken a large sum of money belonging to me and spent it without permission. I became so enraged over it all that when I awoke I thanked God that I had only been dreaming. A few days later money came in the mail from a friend in Las Vegas who was helping me start a dairy operation. This money, which was a large sum to me at that time, was taken to pay off the sawmill debt. When I heard of it I remembered the dream. I could only feel thankful it was enough money to bring the lumber fiasco to a smooth and graceful end. I made monthly payments to my friend in Las Vegas until he was repaid.

A relationship existed between me and Joel that was for many enviable. He used what was mine as though it were his and I never needed anything of his but what he would let me have it. When he launched an ill-fated cheese business in the mountains I was along side him. With cows from the Dublan Valley and a small cheese factory we started what could have turned into a nightmare. The cheese was good and sold easily for a fair price. But the large Holstein cows, accustomed to green alfalfa and first class dry hay, just couldn't seem to make it on ground corn fodder and corn meal. Their alimentary canals seemed to plug up and one after another the beautiful animals started dropping dead.

When one of the best milk cows began ailing, Harold Tippetts was determined not to lose her. He knew that tobacco was good for doctoring sick animals and bought a package of cigarettes. Carefully, he removed the tobacco and put it in a pop bottle. Adding water, he shook the mixture well and worked

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the bottle into the cow's mouth, forcing her to swallow the nauseous liquid. Scarcely had he turned his back when the cow fell dead. He had overlooked the fact that when Joseph Smith gave the Saints instructions that tobacco was not good for man, but was to be used for sick cattle, it was also specified that it should be used with judgment and skill.

The men in Dublan who had sold us the cows were kind enough to take them back before too many died. I was happy for this, but embarrassed to see some of our cattle being driven past us to the mountains for shipment to the lower valley. They were no longer fat and beautiful. The cold mountain climate and change of feed had caused their bones to stand out sharply. The pride I had felt as I unloaded them from the train had turned to humiliation. It seemed that someone should have known beforehand what the problems would be and spared us the grief.

Somewhere along the line Joel got the idea he could buy two calves for fifty dollars and after raising them both give one cow to the man who put up the fifty dollars. A few years after this venture I met a man in Nevada who had paid for two calves. He asked me how many cows Joel had for him in Mexico. He thought his calf should have increased to a small herd by then. I hated to tell him that his calf must have died because big-hearted Joel didn't have any cattle.

During the short time it took to fail in the lumber and cattle business in the mountains, several homes were built by our people there in the already established Mexican agricultural communities. We were in an area which was once part of the huge Babicora Hacienda that had been owned by William Randolph Hurst. Joel built homes in the towns of both Gomez Farias and Nicolas Bravo, some twelve miles apart. I built homes in Nicolas Bravo. Homer Babbitt, Harold Tippetts, Mauro Gutierrez and Ossmen Jones established themselves across the valley in Las Varas where the train stopped. We had cattle and farms in all three areas and also built large barns where animals were fed and protected against the cold winters. Joseph Butchereit, Dan Jordan, Harvard Stubbs and others also moved there.

When Joel began encouraging some of his followers to move to the mountains, one of the first to go was Dan Jordan, a former French missionary whose wry humor could make two days spent in mudholes on the road between Nicolas Bravo and Gomez, sound like adventure. Rains didn't seem to stop and horses sunk to their bellies in the mud, making it virtually impossible to get to Las Varas to pick up the mail, but Dan's outlook was philosophical—it was just a matter of the rest of the world being isolated from it's center! When Joel was confined to his bed and it became obvious that his bad sore throat was diptheria, Dan was solicitous. As Joel's condition worsened, Dan paced outside the sickroom, offering to hurry down treacherous mountain roads to Colonia LeBaron and to bring back Bill Tucker. Surely his faith would be effective in securing divine intervention in Joel's behalf! To church members who had known Dan's loyalty and determination to serve, it would come as no surprise that his name would be included among those chosen when the Quorum of Twelve Apostles was later formed.

Although most of the mountain projects did not succeed, Joel considered that a great deal of good had been done. He said that our women had performed a mission of value during their association with the mountain natives. At a future time seeds that had been planted through sacrifice, would sprout and grow. Plural marriage had been introduced in that area and was seen by many as a social custom far surpassing the common practices found there. Joel felt that our efforts in the mountains were not in vain. Some of our members still own good operating large farms in that area.

How Joel and some of his associates got sucked into a gold buying hoax in Baja California years ago, I don't know. I was not informed about it at the time. Later I learned that about thirty thousand dollars were ripped off some of our people by a couple of Tijuana merchants. Some participants in this supposedly fast money making deal never got all their money back. I believe this was the single most costly and embarrassing business venture ever entered into by Joel. He got into the act the last moment, believing that to not do so would have endangered the life of a nephew who had quietly engineered the fiasco.

As I look back on these failures they now seem small. The experience and education received was a great value to many. Joel's and Alma's reputations were firmly established as honest men. They did what they could to make things right for those who suffered financial losses resulting from dealing with the church. Even the gold deal, as bad as it seemed, had something that could be considered a value. Because of it, Joel had to go to Baja California. There he saw many opportunities for his struggling people. Another place of gathering was to be established.

The duration of the main mountain venture had been short, lasting only two or three years. Meanwhile, at Colonia LeBaron the community project had been dissolved. Now, with an added sense of freedom and personal responsibility Saints renewed their efforts to establish an honorable society. Some who had left, returned. There was progress at home as well as in the mission field. Ervil's interest again turned to missionary work where many felt his greater ability lay. In California, his efforts brought converts.

Another colony site was needed. Joel said that it was through revelation that he selected a second place of gathering in 1965.

One year after the beginning of the new colony (Los Molinos was the name by which it would be known) Joel told the Saints that he now had enough men prepared to assist him in the fuller organization of the church. With Joel as president, Earl Jensen and John Butchereit as counselors, the First Presidency was organized. Ervil continued in the patriarchal office. The Quorum of Twelve apostles was organized. Members of that body were Verlan M. LeBaron, Floren M. LeBaron, William P. Tucker, J. Bruce Wakeham, Theron Leany, Fernando Castro, Daniel B. Jordan, Stephen M. Silver, Thomas J. Liddiard, Hector J. Spencer, David T. Shore and Paul Taylor. I was chosen as president of that quorum. The Seventy were also organized. The seven presidents of the first quorum were: James R. Denham, Norman Reber, Siegfried J. Widmar, E. Alfred Ahlin, Raymond A. Dambacher, Aurelio Rios and Melvin C. Roundy. Alma D. LeBaron Jr., who had served as Presiding Bishop since the

organization of the church, continued in that position with Homer Babbitt and Ossmen Jones as counselors. The Standing High Council was later organized. Members were Harold D. Tippetts, Joseph C. Parson, Howard Wakeham, Wilford Hansen, Keith Bateman, Leland Chynoweth, Harvard Stubbs, Eulalio Perez, Delfino Paisano, Thomas Hardman, Lloyd Hunter and Carl Wachs.

The organization of these quorums and councils was a source of joy to the Saints in Colonia LeBaron and Los Molinos, and marked the fulfillment of many hopes. It seemed that the long and arduous years of effort to establish an ensign were now bringing success. A general time of rejoicing was felt. Conferences were soon being held in Baja as well as Chihuahua.

Years of struggle, however, were still ahead for those who started the little community on the Baja peninsula. In spite of the difficulties, the colony was to grow and would play an important role in the church Joel had started. He began to feel that his dream of helping the Lamanites achieve economic security, was nearer realization. The settlement he began far from highways, electricity, and the conveniences of life was to become a progressive colony. However, Joel did not live to see the fulfillment of his dream for that little place. Before Los Molinos would realize triumph, it was also to know tragedy. These stories, however, belong to later chapters.

With reason it has been noted that Joel did not fully accomplish what he set out to do in raising an ensign to the nations. Yet, he never lost sight of the hope that his people would one day become that ensign. He carried that expectation with him until his death. The last time he spoke in Los Molinos he again told of the charge put upon his people and admonished them to keep God's commandments and to live unitedly together. When a people were doing that, though but a few, they would be endowed with power from on high. Then would the missionaries go out to preach, being backed up on the homefront. They could then point with confidence to that place and say, "See, there it is!" One missionary would then be able to perform the work ordinarily accomplished by many. This hope Joel still held for his people—that they might truly become as a light on a hill—an ensign to the nations.

CHAPTER EIGHTEEN

Joel's Teachings

Christ taught that by a person's fruits he should be known. A man is judged by his accomplishments and actions. It is commonly recognized that these are an accurate criteria by which any man might be judged. Joseph Smith said that the fruits of a prophet are his teachings. Certainly no one could accurately evaluate Joel without a basic understanding of the principles he taught.

Joel's claim to be a prophet of God was one that stimulated curiosity and interest. Because of it he became a controversial figure. It soon became apparent, though, that his teachings had an element which attracted the attention of upright and sincere people. Those teachings were to have a profound effect upon the thinking and the lives of many. Events that were to transpire in the future hinged directly upon those teachings. The LeBaron story could never be presented accurately, nor could it be logically unravelled without some understanding of the most basic principles he promulgated.

Basic in his teachings was the belief in God, the creator of this earth. Joel maintained that God, as creator, has the right to rule over it. The law by which He governs has always been in existence and is so basic and elemental that all spheres throughout the universe are bound by it. This law has always been the same, regardless of the time or sphere in which it exists. The inherent essence of Deity is that He does not or will not vary from that law. Though some felt that Joel had begun a new order of things, he maintained that this law has always been the same. He did, however, make clarifications and interpretations that, to many, appeared new or different.

Only once, in the recorded history of mankind, did God speak from the heavens and give to His children a specific guide for their conduct. Only once did He come to earth in person to deliver those commandments. So important did He consider the law which He gave on Mt. Sinai, that He wrote it with His own hand and spoke it with His own mouth. That law which he gave there is known today as the ten commandments. It is the law which Jeremiah said God would put in the inward parts of His people and would write upon their hearts. Then would it be said that He was their God and that they were His people. This guideline is spoken of in the New Testament as the "Royal Law." Christ cited it to a young man seeking salvation and it is also referred to as "The Perfect Law of Liberty."

Christ, recognizing God's right to rule this earth, gave a pattern of prayer to His disciples and petitioned the Father, "Thy kingdom come, Thy will be done on earth as it is in heaven." Christ's apostles and followers looked forward with

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great anticipation to the establishment of that kingdom. However, He did not accept political leadership during His mortal lifetime, which was the main reason for His being rejected and crucified, Joel taught. Even after Christ had arisen from the dead and spent forty days with His apostles, the establishment of that kingdom was still foremost on their minds. The last question they asked before His ascension into heaven was, "Wilt thou at this time restore the kingdom to the Jews?"

Throughout Christendom, true honest-in-heart and righteous followers of Christ have looked forward to the time spoken of in Isaiah when He, whose right it is to reign, would rule forever as King of Kings and Lord of Lords. Joel anticipated the time when God's kingdom would rule upon the earth. Christ would then have political power and be recognized as ruler of this earth.

Joel taught that the kingdom of God would not come until His will was done upon earth—until a people were keeping the commandments which He has given to govern them. The ten commandments will be the basis for the constitution of that political kingdom and the statutes and judgments of the Old Testament will become constitutional laws of that kingdom. The ten commandments had their origin with God and dated back far beyond the beginning of life as it is known on this planet, Joel maintained. It was his mission to teach and to prepare a people for the day when those same laws would again be established.

Joel said the nations and churches had departed from many of those basic laws. A common error made by the Christian churches is that Christ nullified the ten commandments. That He came, not to destroy the law, but to fulfill it, is often interpreted to mean that the law was no longer binding or required. Some maintain that the greater law of love, as taught by Christ, did away with the ten commandments, failing to realize that any person who complies with the higher law, must first abide the lesser law.

Joel maintained that the ten commandments were a code of law adapted to the capacity and need of every human being, guaranteeing to every individual the right to life, liberty and the pursuit of happiness. This law, when once established, must of necessity be maintained by force. Under this perfect law of liberty any man who deprives another of his rights, must suffer a penalty in proportion to the crime committed. This law of liberty must again be accepted and put into pratice before peace can reign. Only then can it be truly said that God's will is done on earth. His kingdom will then, literally, be here among men.

Joel taught that the ten commandments were given as a civil law in ancient Israel. At a future date they will become the basis of a constitution upon which further laws will be established to guarantee justice for all. Any nation which will accept this basic law of liberty and maintain it inviolate, would rise to heights of peace and prosperity never before achieved. Any nation which fails to accept this level of morality and justice is criminal to the degree that it fails to do so.

Under this basic law, or the civil law of God, Joel explained that there are three crimes which carry the death penalty. First, and most serious, is the crime of treason. Under the law of God any person found guilty of trying to forcefully overthrow the perfect law of liberty and establish another law in its stead, would be considered a traitor to the nation and would be subject to capital punishment. It is the duty of all men to guard against treason, as it is a violation of the rights of the whole society.

The second crime, and that most harmful to the individual, is murder. Any man who would willingly deprive another of the right to live, is subject to the loss of his own life.

The third is the crime of adultery. God's law protects the basic family unit by prohibiting sexual intercourse outside the marriage relationship. This law guarantees honorable birth for children and is absolutely necessary for the establishment of peace. In every nation there are those who feel justified and would want to kill the person who defiles a marriage bed. The punishment of this crime, as in the case of all others, should be left to the state, or ordained to the civil law. It should not be left to the individual who has been offended, any more than each person should be allowed to take the law in his own hands when lesser crimes have been committed against him.

The presumptuous law breaker or the habitual criminal is not to be tolerated in society. Neither would he be kept in jail indefinitely at public expense. Necessary constitutional laws would be enacted in order to maintain liberty, peace, prosperity and the health of a nation. These laws must in every case, however, harmonize with the ten commandments. This least or most basic law has been referred to as the law of an eye for an eye. It has within it the necessary elements to insure that each person respects the rights of others or that he be punished in accordance with any infraction of the law. This law was beautifully expressed in the immortal words of the great Mexican patriot, Benito Juarez, "The respect for the rights of others is peace."

Joel sent out missionaries, instructing them, first and foremost, to teach that the ten commandments are the basis for the law of God's kingdom. In the past, God's law was in force. At a future date, it will be again. This royal law—the perfect law of liberty—is precisely the same civil law that will be in effect when Christ reigns as King of Kings.

Joel accepted any person who kept the ten commandments as honorable. Such people were welcome in his communities and, to them, he would gladly extend the hand of friendship, regardless of their religious affiliations or beliefs. He would also accept them as partners in marriage for his children—but he would not willingly tolerate anything less!

Joel was emphatic in his teaching that it was not the right or responsibility of anyone to put God's civil law into effect beyond the practice of its positive principles in his own life. When a people have been sufficiently educated in the law of God and have suffered long enough under lesser laws, they will seek for men of greater understanding who will help set up laws that will bring peace to their nation.

Any nation which aspires to this basic level of lawfulness, will of necessity, have to spend long years educating its citizens, Joel maintained. Then before any people could justly be subjected to this law, they would have to be amply forewarned of the date it was to become effective. Also, all previous conduct that fell beneath the level of the new law would not be considered. It would be handled on a similar basis as when the United States assumed control of Texas. As the first step to maintain law and order, all outlaws were given a chance to

hand in their guns as a token of their willingness to keep the law from that time forward. Also, all past crimes were fully pardoned. It was said that Billy the Kid had one more man he was determined to kill and would not lay down his gun. Under the new law he was, therefore, considered an outlaw.

An elderly lady once came to Colonia LeBaron as something she had heard attracted her attention. Her husband had come home a few days before telling her that he had just met the first truly great man he had ever known—Joel. This woman's husband was a Jew of no small experience. In their discussions, he learned that Joel felt that many Christians were, perhaps, overly critical of the Jew who does not accept Christ. Joel maintained that there is no hope of the Jews being converted to Christianity until the Christians, at least, come to that law which the Jews anciently upheld as God's basic standard. Both had something to learn!

From the time Joel started his work he often spoke of two prophecies which he said were of great importance in our times, both being recorded in the book of Daniel. A great image is spoken of whose form was terrible. His head was gold, his arms were silver, and the belly and thighs were made of brass. The legs were made of iron and the feet were part clay and part iron. A stone was cut out of a mountain without hands and smote the image upon its feet and broke them to pieces. The pieces of the image became as chaff that was carried away by the wind. The stone, however, became a great mountain and filled the whole earth. Daniel gave the interpretation regarding this image and told that the various parts of the body represented different kingdoms. The feet and toes represented kingdoms that were partly strong and partly broken. Like iron and clay, they would not mix. In the days of these kingdoms would the God of heaven set up a kingdom which would never be destroyed. It would break into pieces and consume all the other kingdoms and would stand forever. Joel maintained that when the nations of the earth began to crumble, that God, in His own way, would bring forth His kingdom—a kingdom which would be established with the ten commandments as the basis for its constitution.

Joel also taught that the little horn spoken of in the seventh chapter of Daniel represents the United States, before whom three powers—France, England and Spain, fell or were driven from this continent. The Monroe Doctrine was thereafter established as a protection against further encroachment. This little horn was to make war with the Saints and prevail. Joel maintained that through special legislation, the United States government had overcome or prevailed against the Mormon people, preventing them from living the gospel as it was revealed through Joseph Smith. This subject was one of the last things that Joel discussed with our father before his death.

The scriptures record many instances when people were warned to flee certain areas where judgments were to be poured out. It was my father's belief and Joel's teaching, that the gentile nation of the United States would collapse and that great destructions and sufferings would take place. These things would come as a natural result of rejecting the gospel or laws that could have established the nation in peace and security forever.

Joel truly believed that the responsibility rested upon him and his asso[illegible] to warn the righteous in the United States, first, and then the other natio[illegible]

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judgments that were to come. He said that the honorable among all churches—whether Mormons, Catholics, Protestants, or whatever their religion, were to hear the warning. Those who did not want to take up the sword against their neighbors must be warned and be given a chance to uphold the principles of justice and truth. By doing so they would escape the prophesied calamities that are to destroy the wicked off the face of the earth.

The dividing issue, Joel declared, would be liberty. Those who would uphold and sustain that law which is designed to preserve the inalienable rights of mankind, would be spared. The division was not to be made on the basis of a church or religion. God's kingdom, which would govern the earth politically and stand forever, would not be a church! It would be a political entity which would protect all churches and people in their just rights. Freedom of religion would be respected and cherished. Each would be granted the right to worship according to the dictates of his own conscience. The law of liberty, the royal law, or what Joel often referred to as God's civil law, would thus become the common denominator, uniting in peace and harmony all honorable people of the earth. These, indeed, would be citizens or members of His Kingdom. Even the honorable atheist would be protected in his right to believe as he chose. Recognizing that the establishment of God's civil law far superseded any other system of government in bringing the long sought after peace upon the earth, the unbeliever, too, would be compelled to acknowledge Christ as King of Kings and Lord of Lords. Then would come the day in which it is said that every knee would bend and every tongue confess that Jesus is the Christ.

Eight months before his death, Joel spoke again upon the subject of God's kingdom. He told the Saints that it was their duty to pray for that kingdom to come.

> That kingdom has not yet come, but is around the corner. The time has come for us as a people, for the Mormon people, and especially the Protestant nations, to realize these truths, acknowledge them and prepare for the time when this kingdom will come, that there might be a nation prepared with enough knowledge for the basic principles of liberty to again be brought in force.

Also important among Joel's teachings were those concerning priesthood—the authority to act in the name of God and under His direction for the betterment of mankind. Joel taught that since the time of Adam, certain men had held the highest priesthood office with authority to organize God's children on the earth. Each man holding this office was appointed to it by one who held it before him. Joel called the man who holds this office the First Grand Head. This man holds what is spoken of as the right of the Firstborn, or the right to act in the stead of Christ upon the earth, being His representative and responsible to Him. This office has come down in an unbroken chain from the time of Adam. It was held by Enoch, Melchizedek, Moses and others.

Joel claimed this highest office through appointment from our father who received it from Benjamin F. Johnson, who, in turn, received it from Joseph Smith. He received it from John the Beloved, who remained on the earth in a translated state after having received it from Christ.

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Joel taught that when God's kingdom is fully organized the man holding the highest office will legally organize God's children in three distinct and separate areas—spiritual, economic and civil. It was the right of the first office to appoint a man over each of these areas. They in turn were responsible to him as the grand head. This doctrine, which Joel claimed to have received by revelation, became the basis for his reform movement. It was powerfully convincing and he never deviated from it.

Directly under the First Grand Head is the Patriarch who holds the second office and is over the church or spiritual branch of God's kingdom. In priesthood these are the only two offices which hold the right to perpetuate themselves. The first can appoint the second as well as any or all lower offices, but the second cannot appoint the first. A stream cannot rise higher than its fountain. A man cannot give to another that which he does not hold.

Joel did not fully explain the duties or extent of authority to be held by the man who will preside over economics when God's kingdom is fully established. The economic leader, however, would have authority to educate and organize the people in a manner that would bring blessings far above those obtained by mere compliance with basic civil law. Participation in both the economic and spiritual organizations was to be completely voluntary.

When God's government is fully organized upon the earth the man in charge of civil affairs will be responsible to maintain the right to life, liberty and the pursuit of happiness for all men. Each will be required to abide God's civil law and pay his portion of government expense. The civil office is the same under which the kings in ancient Israel ruled. Joel was very explicit in teaching that this office was not functioning upon the earth, nor would that department of government be in operation until God in His own way would see fit to establish it. Joel never made the slightest atttempt to put a civil government into operation, but emphatically declared that his mission was to teach and prepare a people for a future day, when in the course of events this system would be sought after by the nations of the earth.

Joel's teachings on priesthood succession had an intellectual impact upon Mormons and Fundamentalists alike. A division in the Fundamentalist group had already given rise to many differences with regard to authority. Just prior to his death Joseph W. Musser, beloved Fundamentalist leader, surprised many by abruptly releasing the priesthood council with whom he had labored so many years. He then organized a second council with Rulon C. Allred as second in command, splitting the greater Fundamentalist movement in two. Families in many instances were torn and divided as the members aligned themselves with one group or another. In some cases family members would go years not associating with each other for fear of displeasing the priesthood they had chosen to revere.

Most Fundamentalists teach that a council of seven men, High Priest Apostles, are equal in authority except for seniority by date of ordination. Leadership automatically goes to the man with the earliest date of ordination, who is said to hold the keys of priesthood. Mormons, on the other hand, teach the President of the Church holds the highest priesthood office. Upon the death

of a president, the Quorum of Twelve Apostles, which is said to hold the keys as a quorum, appoints the higher office of church president. The president in turn presides over the Twelve and all other offices in the church and is said to hold the keys of priesthood single handedly. He does not, however, have power to appoint a successor. The Catholics use a similar method of priesthood succession. Joel taught that the highest office is held by only one man at a time and that it could only be given by the man who holds it. To [illegible] Mormons and Fundamentalists, Joel's doctrine made sense.

Recognizing and clarifying the first basic level of law, Joel went on to teach that there is a second law which enables people to elevate themselves individually or collectively. This level is beyond the scope of those who are only willing to abide and respect God's civil law. This second level of law attracts people of a much higher quality. It is strictly voluntary. Each individual is left to choose for himself if he would obtain the benefits derived through complaince with the law. This law is a law of love. It bids each man to love his neighbor as himself, which means that he will uphold his neighbor's interests to the same degree that he does his own. No man can love his neighbor without first respecting his rights as required by the first law. An endless chain reaction for good would be put into motion by the application of this second principle in society. It also operates on a personal level.

The third and highest level of law offers the most far reaching benefits to mankind. Few are they who subscribe to this law which is also voluntary. Without those few who are willing to conduct their lives in the spirit of this law, little of lasting value would ever be established for the good of man. This law calls for sacrifice far beyond the law, "Do unto others as you would have them do unto you." Those few who fulfill this highest law are willing to lay their all on the altar of sacrifice in the service of their fellowmen. These are they who love God with all their hearts. They prove this love by being willing to give up even their own lives—relinquishing their right to live and enjoy the fulfillment of their own earthly dreams, that others, often yet unborn, may be benefitted.

These people who often go unsung are the truly great souls. They are the only ones who will have the highest reward on an eternal basis. These are they who, through sacrifices made for the good of others, will be eternally benefited. Many of them may have never known anything about God's eternal purposes. They made the supreme sacrifice with no reward in mind, but because it was their very natures to do so.

Joel, who often stressed the eternal principle that each person will receive recompense for the good that he does in this life, never condemned anyone because of his shortcomings. Even in the case of serious infractions of the law, Joel sought to make the erring person understand that violation of law brought certain natural penalties or consequences. His policy was, "Help every person rise as high as he will."

Many noted that Joel's philosophy was so broad that it encompassed all mankind. In him there was a humanitarian element few others seemed to possess. After hearing his explanation of the civil law, some commented that for

the first time they understood how it would be possible for all men to live in peace. One person said that only after meeting Joel, could he truly understand the meaning of genuine respect for the religious convictions of others. Perhaps only after a true and lasting peace is established, can Joel's teachings be properly evaluated.

CHAPTER NINETEEN

Joel and Ervil Part

Throughout history the word "brother" has carried a special meaning. In the Christian church from an early period the term was used to portray a feeling of empathy, love and understanding. The crux of Christ's teaching was that all men are brothers. The love of brothers is most beautiful. That the sacred bonds which link brothers should corrode, decay or disintegrate is truly lamentable. That those once golden ties could be supplanted by bitterness, envy and vile destruction is hardly fathomable. I have often felt that the tragic and regrettable events that have come into our family were unexplainable even to myself. Nevertheless, justice, memory of a beloved brother and history itself compel me to record events which transpired between my two older brothers.

The closeness that existed between Joel and Ervil during their childhood and youth continued while they served on missions for the Mormon Church. After that work abruptly terminated both eventually found themselves back on the ranch working side by side. There they helped our father in the work he was doing. Later Joel became engaged in trucking and was often gone on trips to the mountains. Ervil remained on the farm with the other brothers.

All of Mother's sons stood over six feet. Ervil, at six-feet-four, was the tallest. While living on the ranch the brothers' size posed a problem for them. Sleeves of the largest Mexican-made shirt never quite extended far enough to cover the long LeBaron arms. A pair of pants that were proper length when bought, became too short with one washing. For years, practically the only shoes my brothers wore were the crudely made, durable work shoes manufactured by a Mormon in his leather goods shop in Colonia Dublan. Those comfortable shoes were all that were available in a size that would fit my brothers.

Ervil could swing a grubbing hoe and rip out a deeply embedded mesquite stump with a force that brought admiration from the natives who worked along side him. With a team and scraper he leveled and prepared ground for planting. When cotton was grown and ready to pick, he managed its sale. Necessity often required that the milk cows be pastured on green alfalfa. When a cow bloated he was often called. More that one cow survived because of his skillful use of a butcher knife. (That was before we owned a trocar.)

At the head of the lane Dad and the boys had dug a well which we had used for some years. The problem was that we never had a pump and motor that would draw the water effectively. It was just too far down. Ervil decided that it was necessary to get a motor and pump nearer the water level. With a small scraper he constructed a ramp that led down to the well. At an incline the ramp

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descended some forty-five yards in length. By the time it reached the [illegible] about twenty-five feet lower than the surface of the ground. He then drove an old iron tired tractor to the bottom of the ramp and attached it to a pump. We watered many crops with this setup. When better systems of drawing water were available, I covered the huge hole with a bulldozer to make room for a home.

After the completion of the church house in Los Angeles, Ervil found many ways to help in the new endeavor and his time and energy were soon consumed in that cause. Never again did he return to his labors on the farm. Faded denim work shirts that permanently carried the odors and dyes from the leather shop in Dublan were replaced by tailored pants, dress shirts, and well shined shoes.

Joel often said that he could not have done what he did without the help Ervil gave him. There is no doubt that Ervil was one of the strongest and most able supporters during the early years of the church. At its beginning Ervil was appointed to be president over all missionary activity. He was a faithful and determined worker and spent months of every year writing or preaching. Under his direction missions were established in the United States and Mexico and many were converted as a result of his efforts. The colony to which Joel had called his followers was growing.

It seemed a natural course of events that Ervil should become patriarch in the church. The missionary work was progressing. Pamphlets were being circulated and there was considerable public interest. One day, in the fall of 1961, Ervil was out with Earl Jensen, president of the Utah Mission. The two were getting some literature published. Joel and I were at the mission home in Salt Lake when I happened to call Aunt Beth Jessop, one of the Allred sisters. She told me that word had just been received that Margarito Bautista had died in southern Mexico. When I told Joel he was visibly moved by the news.

Later that day when Ervil and Earl returned they, too, learned of Brother Bautista's death. Our people had looked upon this faithful man with much respect. Joel taught that Brother Bautista had held the second office in priesthood, that of patriarch, through a chain of appointments that had come down in regular succession from Joseph Smith to Joseph W. Musser. However, Joel's office superseded that held by Brother Bautista, who never backed Joel in his mission. God considered the greatness of the man and recognized his age and difficult circumstances under which he had labored. He was not to be replaced while living.

That afternoon in the mission home I heard Joel tell Ervil, "You have more or less been carrying the weight of the patriarchal office. I now want to appoint you to act in it officially." Ervil expressed great surprise and said, "Why, the highest thing I ever aspired to was president of the Quorum of Twelve Apostles when it is organized." Ervil's appointment to the patriarchal office was only verbal and without the laying on of hands.

Much transpired in the eight years that Ervil served as patriarch in the Church of the Firstborn. Prior to his appointment he had spent the greater part of five years doing missionary work and writing. In missions in both the United

States and Mexico he was highly esteemed. Many of those who joined the church directly attributed their conversions to him.

Recognizing that the laborer was worth his hire, and that those who heard the gospel would contribute to the support of those engaged in preaching, many freely contributed to the support of Ervil's family and felt that they would be blessed for so doing. Few complained that he received help in this manner. Most of our people felt he was doing a good job and thought he was entitled to much more than he was receiving. The main complaint members had against the new patriarch was that he was, perhaps, too over zealous in his efforts. When Ervil was called to speak toward the end of a meeting, it might run an hour or more past its scheduled time. There was little doubt that he was conscientiously filling his duties as patriarch!

Stephen Silver, who became editor of the *Ensign* the spring before Ervil's appointment to the patriarchal office, found his assistance and ideas of great value. Much interest was created and the missionaries in the field were contacting more and more people who recognized that Joel had something worthwhile to offer. One year after his appointment Ervil had enthusiastically told church members of his desire to establish a greater equality among the Saints of God. Under his direction a school and community kitchen had been initiated. That program was in operation when an incident occurred which caused some never to feel the same toward Ervil again. Joel regretted the entire affair very much. Overlooking what he considered a grave error and taking definite steps to insure that such a thing would never happen again, Joel patiently forgave Ervil and continued with him.

One morning a fine man of long standing among us got out of bed and kissed his wife good-bye and left for the States to work. He returned in about a month to see his family, bringing with him the things he had acquired for them during his absence. His children ran to the car to greet him and eagerly carried packages into the house. As he entered he leaned to kiss his wife, but she turned from him saying, "I can't kiss you. I married Ervil while you were away."

Many felt that, like David of old, Ervil had desired and taken that which belonged to another. His marriage to Anna Mae Marston remained a source of consternation. Her former husband, Nephi Marston, though heartbroken over his loss, remained loyal to the church and tried to reconcile himself to what happened. In time he married other wives. Some years later he was killed in a car accident along with four other church members.

While Joel took some of his followers and began work in the mountains, the missionary endeavor under Ervil's direction continued to bring honorable and good people to Joel's ranks. Much attention was given to the church by the Mormon people, their protests seeming only to create more interest among Mormons as well as Fundamentalists. A new colony was begun.

During this period of rapid growth a change of focus was noted in Joel's teaching and philosophy. In previous years the emphasis had been on development of the church. Now his intimate acquaintances who had labored beside him for so many years began to notice that his perspective broadened, growing until it seemed to encompass all humanity.

Now special emphasis was put upon the ten commandments and the concept that that code of ethics embodies the civil law of God. Joel told his followers that God's civil law was meant for all of His children. His servants should diligently extend love and concern to all the inhabitants of the earth in an effort to teach them that law. So simple, so plain, and yet so basic, was that teaching that men of learning and wisom were compelled to say, "It is obvious that Joel has a source of wisdom the rest of us have not found."

Church leaders readily grasped and accepted Joel's teaching regarding the ten commandments and the civil law of God. They began to incorporate that teaching into their preaching and the instructions given throughout the church. Ervil and Dan Jordan, a French missionary who had now become an apostle, took special interest in Joel's teaching. As a result of their efforts for a period of time the civil law of God became the main subject for classes given at Colonia LeBaron. Though Joel often visited the Saints there, the greater part of his time was spent in Lost Molinos. Reports he received concerning Colonia LeBaron were generally favorable, but from time to time he was disturbed when asked about extreme statements that had been made by Ervil and Dan. Yet, when questioning them, Joel was told that a mistake had been made, things had been misunderstood or misinterpreted. A complete denial was often made with the assurance that surely such doctrines were not being taught. Nevertheless, a nebulous element remained.

Over the years one area of Ervil's activities caused many problems. As patriarch his advice and counsel was often sought, but more and more it became clear that he was meddling in other mens' family affairs. (Only after years had elapsed did it become evident to what extent he had involved himself in these matters.) He would tell a person to marry or divorce as if it were the direct word of God, gradually coming to assume that he was to be the regulator of these things. As young girls grew to maturity he let them know that it was his sacred duty to place them with the man of his choice. Far too often his choice was himself. He could cooly tell a girl in the most sanctimonious manner that he was God's choice for her. If she found Ervil not to her liking, her would then tell her the names of two or three other candidates from which God would want her to choose. What had begun as counsel or advice to a sincere person on this vital subject, by degrees was converted into subtle and crafty ways of enticing and brainwashing the unsuspecting. Finally, Ervil reached the point that he could get a revelation to marry a girl faster and more often than anyone could imagine. The unsuspecting were all too often swayed by his advice. Some took his word without any reservations. An under-age girl was occasionally swept into a marriage without her parents' consent. Not until a complete separation had been made did Joel intimate to his followers the extent to which he had differed and labored with Ervil on this point. Joel then said that this was the beginning of their serious and difficult problems. He maintained that marriage should be an individual choice. Except for counsel and teaching of correct laws and principles, it was not the perogative of men in priesthood office to direct in those matters.

Joel told his supporters that it was not fair to expect people to join a church and to come to it's standards before being given an opportunity to hear an

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understand the basic law of God. Recognizing the stigma so commonly associated with churches and their dogma and seeking to avoid that stigma, Joel established other organizations. People could belong to these and still maintain membership in the church of their choice.

The first non-church organization which Joel began for the purpose of uniting men of all faiths in a belief in God's civil standards was legalized in 1966 in Nevada. Ervil was appointed to head the new endeavor which was known as the Alliance of Pastors and Christian Teachers. Publications were made and a few missonaries, now free from church stigma, began to meet with success in teaching the civil law.

Ervil, seeing the power and influence that could be generated by the new approach, subtly started to lay claim to the idea of organizations separate from the church. He also began to take credit for the concept that the ten commandments were given as a basis for a constitution upon which all civil law should be founded. When Joel gave the needed definitions to the concept Ervil was among the first to grasp it. He and Dan Jordan rendered a valuable service by helping teach this doctrine among the people of our own church. However, Ervil not only began claiming that he had initiated the thought and activity of this whole program, he also began to recommend extreme application of the civil law.

At one time Joel and I went out together on a thirty day mission representing the Alliance. Over eighty people became converted to the concept of unity on the basis of God's civil law. Among them were people from various churches, Fundamentalist groups and other organizations. Included was a Protestant minister and well known lawyer from Salt Lake City. We also set up seven chapters in different areas with a qualified man to head each. It was more than obvious that Ervil felt the weight of our success as a threat to his desire for prestige and position. It began to appear that he wanted to be known as the chief mover of all things. For the first time I sensed in Ervil a deep seated jealousy of Joel and a strong desire to excel him.

Just before my trip with Joel I had also gone with Ervil for an equal length of time. It was my first missionary trip with him. When we returned he said that it had been the best mission of his life. Now he realized that we had accomplished little by comparison to what took place on the trip with Joel. Ervil promptly canceled Joel's appointment and refused to give me the promised materials needed for the newly named chapter heads and for other work in the Alliance. I withdrew from the organization. It all soon came to a standstill.

Joel immediately asked that another organization be formed in which Ervil would have no hand. This was done and the Christian-Judaic Evangelical Brotherhood was formed. The Kingdom of God Foundation also came into existence. One of Joel's final efforts along this line began in early 1972, when he organized a program for young people--The Youth of Israel--which was intended to include people from all walks of life, regardless of religious affiliation or race. Problems with Ervil made it impossible to accomplish much in any of these organizations. (Joel did not live to see any of these programs succeed. Earl Jensen, founder of two of the organizations Joel had initiated, was still endeavoring to make them a success when he died of a heart attack in El Paso,

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Texas, on June 3, 1975. Joel's concept to unite people of different religious beliefs through the common bond of the civil law of God, though having initially met with success and approval, has remained virtually dormant.

Throughout the years Joel showed concern for the Lamanites who had struggled for so long under poverty and economic oppression. To remedy that situation he said it was imperative that they be established on their own land and [illegible] encountered, they would not suffer as before. Joel's efforts were continually focused in that direction. He also realized that it is very difficult for anyone to develop land without capital or means to do so.

One of Joel's last efforts was for the purpose of helping the needy establish themselves on their own land. He envisioned the project could benefit many people and that it could continue throughout the millennium as a blessing to those in need. He often said that one thousand dollars, properly loaned and secured, could serve a tremendous good by being loaned and reloaned throughout the years. With this desire in mind, Joel established a bank. He received support for his idea and had assets of over eighty thousand dollars with which he enthusiastically began this humanitarian endeavor. However, problems with Ervil seriously handicapped him in the bank project. He would not live to see it succeed as he had envisioned. Difficult circumstances would later force those in charge to discontinue its operations. It was a source of sorrow that this worthy cause that had meant so much to Joel was not realized.

Seeds of contention had been sown and grew in the church. Reports of Ervil's and Dan's extreme interpretations of the civil law were heard more frequently. Their statements concerning the use of force and the death penalty became common. Members noted that Ervil seemed to have learned to like the good life, nice cars, and fine clothes a little too much. He also liked to be taken care of and entertained. His use of tithing funds and donations was sharply criticized by those who felt that the situation had become completely out of control.

For many years people of the church felt that Joel should have called Ervil to repentance in a much more forceful manner. It seemed that if ever a man went all the way, plus extra miles to help another, Joel did with Ervil. Always reluctant to discuss any difference between them, Joel was now compelled to establish his own position. He made it known that he did not support Ervil in his desire to establish the civil law through force. But the spirit of confusion spread and many began to drift away. Some still complained that Joel was not doing enough about the problem and declared that he lacked leadership ability.

Earl Jensen, who was then serving as counselor in the First Presidency, had done much to contribute to the missionary work and had often labored with Ervil. Now recognizing Ervil's new teaching as a grasp for power and means of undermining personal freedom, Earl refused to bend and was determined in his stand. One day Ervil abruptly released him from his office without saying a word to Joel. However, Joel who was not in harmony with the action, immediately saw that Earl was reinstated.

Somehow Ervil was careful to avoid extreme statements about the civil law in my presence. But about this time I became alarmed at other things he was preaching. In the past I had enjoyed his sermons many times, but a talk he gave

one day in general conference greatly disturbed me. He spoke of the Israelites borrowing from the Egyptians just before the exodus led by Moses. I had recently heard rumors that some members of the church were justifying themselves in taking that which belonged to others. I got the idea that Ervil might be encouraging theft for the glory of God. Immediately, I went to Joel and asked him if he knew anything about the matter. I told him that if our church was [illegible] it is to steal things in the name of religion that I wanted no part of it and that he could count me out.

I also told him other things that I had heard. One of our members was reported to have stolen an electric drill as he left a garage where his car had been repaired. In justifying the act he had said, "We've got to bleed these suckers." I also learned that in another instance, a man had left the church because he was asked by a fellow member to help do some stealing. Joel said, "Verlan, I want you to see that none of this type of activity goes on among our people. Those who feel they need to steal to forward the Lord's work must either speedily repent or be cut off the church."

Ervil began to sense that his many questionable activities would no longer be tolerated and that there were those who would do all within their power to see that such things were halted. It was in Las Vegas, Nevada, during the late sixties that I first became aware of the depth of his determination to have his own way. There I realized the inherent potential for evil in the man. When I told Ervil of reactions to his doings, he answered in a most emphatic manner, "If anyone takes a stand against me I will absolutely see that he is put down!" I knew Ervil meant to let me know that I had better not oppose him. I strongly sensed the spirit in which he spoke. I could never again feel the respect for him that one should have for a church leader.

Soon afterward I told Joel of our conversation and that I felt Ervil was determined to enhance his own personal prestige at the expense of others. He would be a ruthless tyrant if he had the power. I could not but think of Hitler and Stalin who had persuaded others to kill millions of their fellowmen, believing that to do so was a sacred duty.

Ervil's first major doctrinal step off the track began when he started teaching that the civil law of God had become obligatory. Basing himself on this error, he went on to say that, as God's civil law was now required, education in that law should also be compulsory. Ervil's next error was that people should be forced to attend church to learn the law. The conclusion to that error was that all people should be forced to attend the same church. He would literally do away with religious freedom!

Ervil sought precedent for his acts and teaching in his study of the law in ancient Israel. At that time the civil law was read at intervals throughout the nation, making it possible for all to understand it and be left without excuse for any infringement. Ervil failed to recognize the fact that this was done by a nation that had already accepted the law and was being governed by it. Citizens today could as well be punished for breaking laws of others countries which completely differ from their own as be punished by an ancient law that is not now in effect.

Though Joel reasoned with Ervil many times concerning the use of force, he remained adamant. It became necessary that church members hear a clarification. In a Sunday School class in Colonia LeBaron, Joel said that he would not support Ervil's doctrine of forcing people to church to hear the law. Both Ervil and Dan were in the class and offered arguments, but Joel held to his position. At that time the class had two sessions and Joel, who was called out, did not attend the second, which Ervil conducted. Emphatic in his disagreement with Joel, Ervil declared, "I know as sure as I know that God lives that my program is the only one that will establish the kingdom. I know that there are men in high positions who disagree. It will be either them or me! I also know that blood will run to solve our problems!" Ervil also stated that the devil's plan would be used all the way to the end and then a switch would be made. Dan supported these statements, adding, "We will break the dry wood in this church in little pieces and burn it!"

Immediately informed of Ervil's and Dan's remarks, Joel simply said, "I am watching things." He felt the weight of their remarks. More than anyone else he comprehended the liability that Ervil had become in his administration of the patriarchal office. It was very apparent that Ervil had badly abused appointments he had been given. Leading brethren in the church were left in confusion by his teaching and members found the controversy baffling. Joel, however, would not yield in his teaching regarding the civil law of God. He remained fixed in his belief that it was not the duty of any man to put that law into effect beyond the practice of its positive principles in his own life.

Joel had been away from Colonia LeBaron and his wife, Magdalena, was anticipating his arrival from Los Molinos. Several days passed and still he did not come. Then late one afternoon she saw him coming down the dusty street toward their home. She sensed his weariness as he smilingly greeted her. His clothes were wrinkled and she could see that he had not shaved for a day or two. As they entered their home he set his battered suitcase to one side and settled into a chair. Apologizing for his delay, he said that things had come up—in Ensenada Delfina had suffered another nervous breakdown. It had been necessary to take her to a hospital in Sonora and to see that her children were cared for. Ervil had not been home for some time and she needed help.

As Magdalena put water to heat for his bath and prepared food she chided, "Joel, only a few days ago Ervil came into town driving a new car. He was well dressed. I'm sure he stayed in good motels. You, the leader of a church, come home looking like this—exhausted after traveling two days and nights on a bus. It does seem strange that you should be the one to be helping his family!"

"Any problems between me and Ervil can't change how I treat his family. Delfina was in desperate need of help. I couldn't leave her like that!" Joel sighed, "Magdalena, you know that I'm not a proud man. Fine clothes and cars mean nothing to me. I am only trying to do what needs to be done."

In the latter part of November, 1969, members of the church gathered again for a general conference at Colonia LeBaron. Feelings were charged with emotion and expectation. Ervil's acts had caused great division in the church. Many of the leading men were being swayed toward his way of thinking

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seemed that a decision must be made or some action be taken, but Joel had done little more than patiently try to show him the error of his ways.

It was known that certain changes were to be made in the leadership of the church. Some six months earlier Joel had said that he intended to retire from the presidency and had made plans for me to be put into that position with two counselors to assist me. Ervil had been in complete accord with this plan. However, when I learned of Joel's desire to appoint me as church president, I was reluctant to accept. For some time I had been willing to uphold Ervil only because of Joel's hope for him. Somehow, Joel felt that he could be saved and still serve a useful purpose in the work of God. Ervil never had a more loving and longsuffering friend than he had in Joel. I knew the strain I would be under because of Ervil's attitude. I told Joel that if I were to accept the position and be directly subject to Ervil I would ask one thing—I would insist that he write down every claimed revelation and be responsible for every word. Joel said, "You do that and you won't have any trouble." To my knowledge Ervil had never recorded any of his claimed revelations before, and I had become somewhat allergic to them.

The evening before my call to the presidency was to be announced Ervil met me on the street at Colonia LeBaron. Never before had he been so lavish in his compliments. He told me that I was one of the greatest princes ever born upon the earth and other equally flattering things. He then spoke of my coming appointment to the presidency, saying that if I didn't do a better job in that office than Joel had done, that I would not last six months. I knew that Ervil's ill founded and derogatory remark about Joel's administration was meant to let me know that if I was not willing to run the office as he dictated, that I would soon be removed.

Leaning on a fence, Ervil complained that Joel, by virtue of his higher office, interfered too much with the management of the church. Ervil then said that he had released Joel from the office of church president one month earlier, and claimed that he had told Siegfried Widmar, Joel's counselor, of the action, presuming that Joel had been notified. It became obvious that this strategy was an effort to discredit Joel at the last minute before I was to assume that position. Siegfried, who has an excellent memory, knew nothing of it. One could as well suppose that a cabinet member might forget an impeachment of the president under whom he was serving. It was becoming obvious that Ervil's mind was set and that he was preparing for a take over. With Dan Jordan solidly behind him, and believing others could be counted on for their support, Ervil probably felt that it would add to his prestige to say that he had released Joel.

It was almost time for the appointed council meeting of the general authorities when I met Joel on the street at the colony. He asked me to get Ervil and to be at Magdalena's house in ten minutes. There in a secluded back bedroom, he said, "Ervil, I am now releasing you from the patriarchal office." For an instant he seemed to fight the idea and asked if it was God or Joel doing the releasing. However, Ervil calmed and accepted the release as Joel told him, "Regardless of what you may say or feel, you are released as of now." Ervil began to cry. We were all emotional. Joel said then that it was the hardest thing he had ever done in his life. It was under much different circumstances that I had witnessed Ervil's appointment eight years earlier.

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From Magdalena's, we went to the council meeting at the hom[illegible] Jensen. Before the general authorities of the church Joel announced that Ervil had been released from the patriarchal office. No one protested. As the meeting continued Ervil stood and said that one month earlier *he* had released Joel from his position as president of the church. Joel answered that, in view of the fact that Ervil was still functioning in the office of patriarch when said action was taken, that it would be considered invalid. Joel then presented a reorganization plan, presenting my name for approval as president of the church with Singleton Widmar and Bruce Wakeham as counselors. The proposed new First Presidency was unanimously approved by the council.

The next morning, November 22, 1969, church members assembled for the first session of general conference. It was announced that the First Presidency had been released from their positions. Names of the new presidency were presented to the congregation and approved. It was also announced that Ervil had been released from his position as patriarch of the church. He and others were given the customary vote of thanks afforded those released from office. Late that evening in a special meeting, the members of the First Presidency were ordained. The office of patriarch now being vacant, left Joel holding the responsibility of both grand offices.

During conference Ervil was called upon to speak and acknowledged his release publicly, weeping before the people. He said that he would rather be out of office than to go on being responsible for a people who would not do as he told them. He seemed humble and indicated that he planned to continue working in the church. Many were emotional. That session of conference was one that few who were present will forget.

At the time of his release from the patriarchal office another blow came. He was told that the money he received on a monthly basis was to be stopped. This decision had a profound effect upon his thinking and attitude.

My position as church president brought many new responsibilities and much of my time was dedicated to church affairs. As the year of 1969 was ending a Stake Presidency was selected in Colonia LeBaron. Thomas Liddiard acted as president, with Howard Wakeham and Raul Rios as his counselors. Raul had come from southern Mexico as a child. There he had lived with his parents in Brother Bautista's colony.

Joel's sincere desire was that the problems with Ervil could be set to one side and the work in the church would carry on without further hindrance. As the year of 1970 began a Stake Presidency was also appointed to preside in the Baja California Stake at Los Molinos. Leland Chynoweth was chosen to act as president with Fernando Castro and Robert Mackie as his counselors. At that time, Mark Chynoweth, Leland's son, was baptized. For many there was a renewed spirit of dedication. I made a missionary trip to Utah and on to Washington, visiting church members and preaching, and endeavoring as much as possible to help relieve the many burdens that Joel had carried as church president. From time to time Joel and I met with Ervil. Our discussions often lasted past midnight. Though he persisted in many of his teachings, a brotherly spirit was still maintained. Joel truly tried to overlook the differences. His hope was that Ervil would see the error of his way and soon be with us in spirit

again. Dan Jordan, outspoken and sympathetic toward Ervil, still continued serving as an apostle. As the year progressed occasional friction arose with Ervil over land we had secured for our people. It seems that Ervil's desire to gain power remained fairly dormant that year. Nevertheless, what may have been considered an inactive volcano was soon to erupt.

The year of 1971 brought a heavy scandal created by Ervil. As president of the [illegible] involved a woman member. She was married and had been divorced by an honorable man. In Baja California I approached Ervil and reminded him that [illegible] before a remarriage could be considered. He answered, "I see no reason for people with sex on their minds. Our relationship is on a celestial level. The rule can be set aside in this case." I reminded him that Joel had made the ruling and that if it was ever needed it was now. Ervil went around in circles trying in every way to get me to agree that it could be overlooked. When he could see that I would not relent, he said that he would marry the woman anyway. I told him, "Ervil, if you carry out your plans to marry that woman before she has been divorced from her husband for at least six months, I will start the machinery rolling to have you cut off the church." This was the first time I ever seriously crossed Ervil. (I later learned that he immediately started plotting my death.)

Spring came and it was evident that with quiet determination Ervil was still preaching his doctrine with more zeal than ever before. To those who would listen, he made the charge that Joel was a fallen prophet who had also failed in his financial endeavors. Ervil spoke of great power and understanding that had been given to him alone—the power needed to keep the earth from wasting. Occasionally, he confided that he was the One Mighty and Strong. By virtue of the patriarchal office (which he now claimed he had never lost) he said he held rule in all three departments of God's government upon the earth—spiritual, economic and civil. Whispered talk was that Joel and other leaders had sunk to the level of the world's greatest criminals and that under God's law they should receive the death penalty. Ervil increased his efforts to get the hard earned money of others to promote his own interests and schemes. Failing to tell prospects that he and Joel were no longer in harmony, he borrowed thousands of dollars from Joel's unsuspecting friends. Joel was surprised when they came collecting from him. Almost always in debt, Ervil left a string of unhappy investors as his dreams and promises, one after another, failed to materialize.

He began envisioning great economic prosperity. Those sympathetic with his views were asked to assist him in the realization of his dreams. His approach to the subject was such that all who helped him were convinced that it was an honored privilege to do so. Any financial backing given would be a drop in the bucket, compared to the great wealth that would soon be in their possession! If true to him, they would soon have milions with which to manage their own stewardships. Quietly, but relentlessly, he continued his campaign to gain support and convince others of his right to rule. At homes where a husband openly opposed his actions, he managed to visit when the man of the house was away. For a few days he had two of Joel's wives and one of mine thinking he was right.

Differences became more pronounced. In an attempt to resolve them Joel called the leading men of the church to a meeting at Colonia LeBaron. In San Diego both Ervil and Dan were told emphatically that Joel would like them to be there, as he wanted a solution and felt that some decision could be reached in the meeting. Joel and I left San Diego and traveled to Chihuahua to attend. As we were nearing El Paso we both happened to notice Ervil's car. It passed us, going the opposite direction! When we reached Colonia LeBaron a few hours later we learned that Ervil, who had said that he did not have time to attend the meeting, had been there with Dan for several days. Ervil had been preaching and trying to line up all those he could on what he now called his "ball team."

Joel was saddened that Ervil had so completely ignored the sincere effort to bring about a reconciliation. Nevertheless the meeting was held as scheduled. It became one of the most memorable in the history of our church. From men who had been temporarily swayed to his way of thinking we learned his real intent and purpose. Bruce Wakeham testified that only the day before, in El Paso, Ervil had divulged certain things. Feeling secure in the thought that Bruce would follow him, Ervil had stated that certain men in the church had to be killed. Others present testified of recent discussions with Ervil who had revealed plans to kill those who opposed him. As a result of what was learned at the meeting it was resolved that Dan Jordan be released from the Quorum of Twelve Apostles. Joel said that he was shedding himself of all further responsibility for Ervil or his actions.

Joel told me to notify Dan of his release. I was also given a private message of a very unusual nature to deliver to both Ervil and Dan. Joel said, "Tell them for me that they are a couple of forked-tongued bastards." Joel said I should then keep out of their way, as it was their intent to take my life.

When I returned to San Diego I located Dan after some difficulty and delivered both messages to him. I then went to Los Molinos. Ervil and Dan arrived there shortly after I did. I delivered Joel's message to Ervil. That day, May 15, 1971, I began to take precaution to guard against those I knew had plans to kill me.

I was not aware of an incident that occurred that same evening in Los Molinos. It was only much later that I learned of it from Fernando Castro, an influencial Lamanite who was serving as an apostle in the church. At about five thirty in the afternoon Ervil and Dan went to Brother Castro's home and invited him to go for a ride with them. After riding around town for a few minutes Ervil asked if Fernando knew that Joel had held a meeting in Chihuahua. Brother Castro answered, yes, but that he had been unable to attend. Ervil also told that Dan had been released from the Quorum of Twelve, "Because of that action, Joel and Verlan are both to be executed. I want you and Raul Rios to be present when this is carried out." Greatly surprised at what he had heard Brother Castro answered, "That's fine."

After telling of his plans to kill, Ervil took Brother Castro up on the hill overlooking the valley. The small town of Los Molinos lay immediately below. Ervil spoke of his right to the patriarchal priesthood and then turned the subject to economy. Confidingly, he said:

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> I want you to know that I intend to bring about a great economic project here that will help the situation of the Lamanites. Look! This great valley is going to give us thousands and thousands of dollars if we only do a few things here to attract the gentiles. Look over there by the salt flat. We can build a grand hotel with all its conveniences. We will put signs on the highway so the gentiles will come here and leave their money with us.[1]

Ervil went on to explain plans for a marina that could be built (a project often spoken of by Joel) and how much money it would bring. Brother Castro was asked to recommend ten Lamanites or more—real Lamanites who would not back out or betray Ervil. He would make them rich! "Have you seen millions in your hands? Millions of pesos?" Brother Castro answered that he had not. "Well, I want you to know, that you are going to have millions—but *dollars*, not pesos!" Ervil moved his hands up and down giving them the impression that the money weighed heavily in them. Brother Castro told:

> His impressions greatly moved me as I saw his enormous hands that held the imaginary millions. Then, like thunder the story of Jesus and the Tempter came to my mind. I raised my eyes and looked at the face of the one who was offering me the millions of dollars. I saw Ervil M. LeBaron, the man who taught me the gospel, the man who had converted and baptized me, who had confirmed me a member of the church and had conferred the Melchizedek Priesthood upon me. Above all he had assured me then, that Joel F. LeBaron was a great prophet. But Ervil's countenance was different now. On that memorable day it was simple, even humble. Now he had a portentous expression, full of ostentation and bragging.[2]

In accordance with church law Ervil and Dan were summoned to appear for a hearing before the High Council regarding their membership. Accompanied by Lane Stubbs, I delivered the summons to Ervil and Dan in San Diego. They said that they would not honor it—the church could take whatever action it pleased! In harmony with church policy, when they failed to appear before the council to be judged for their actions, their names were taken from church rolls.

Now excommunicated from the church, Ervil became more vehement in his charges against Joel. When supporting him, Ervil often publicly stated that the battle in the doctrinal field had been won. Now he began repudiating and revamping his former beliefs. Another intellectual battle was started on a completely different platform. He seemed to become intoxicated with a craving for power and authority. So big in his own eyes that he felt capable of rebuking strong nations, he felt he would move with speed and power. Though he had publicly acknowledged his release as patriarch, he now claimed that office again and placed himself firmly in the driver's seat before his followers. Contradicting his former teaching, he now boldly taught that there was no earthly authority higher than that of patriarch—an elevated position he claimed for himself!

Much had transpired since the historic meeting in May during which Ervil's plans had been revealed. That summer Joel appointed me to also carry the

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responsibility of the patriarchal office. He did this in San Diego, in Alma's presence, saying that he would later lay his hands upon my head and confer this office upon me before the leading brethren of the church. At the time of our general conference, on August 8, 1971, before a council of some thirty men at Colonia LeBaron, this was done. Since then I have felt that I have a responsibility to carry. Joel said that the same God who told him to release Ervil told him to appoint me. The excommunication of Ervil and [illegible] was announced at that time. My appointment as patriarch [illegible] to spur Ervil on in his determination to establish his authority.

Claiming a vision depicting Joel as a dog, Ervil seemed to double his efforts to prove Joel a false prophet, increasing his writing campaign. In September, 1971, Earl Jensen, whose wife Ervil had tried to take, received a mysteriously scrawled letter threatening his life. It was signed, "The Black Hand."

About that time, I was doing missionary work in Las Vegas and went to see Raul Rios and his brother Gamaliel who were now supporting Ervil. Appalled by the seriousness of the doctrine Ervil was teaching, I wanted to help those boys see the error of their choice. While I was visiting with them Ervil and Dan came.

Ervil began a discussion on the land problems, saying that he was willing to "give" land to our people for a "transfer" fee of $150 per *hectarea*. I took notes on his offer which he signed. He talked a lot of the need to respect the rights of others. I spoke freely to Dan and Ervil about threats they had made and their plans to take my life, recalling their statements that I was a terrible criminal and that God wanted me to be killed. I told them that, if after all my efforts to serve God, such was really the case, that I was ready to die. They both passed the thing off lightly, adding that they had no need to kill anyone since they were winning in the doctrinal field!

At that time I also questioned Ervil about other matters. I wanted to know why he had sold wells and land in Chihuahua that belonged to me and why he had accepted payment without my permission. I also asked why he had sold Mother's farm and how he felt justified in doing such a thing unbeknown to her? He made great pretense that he had done all these things in innocence. I could see a pattern being established.

As I was preparing to leave, Dan said that he was most anxious that people stop all the talk about violence. I answered that since it all came from them, it would end if they would just knock it off! They made great pretenses that they wanted everyone to act as good neighbors.

That was the last time I visited with Dan and Ervil together. When I left them I was careful not to reveal where I would be going. I immediately wrote and told Joel of Ervil's offer on the land. Joel's response was that he would be willing to accept any land Ervil could give legal titles to, but that he no longer trusted him as far as a bull could be thrown by the tail.

I was returning from my mission when I called San Diego to wish my oldest son happy birthday. I was shocked to hear that there had been more problems over land with Ervil, this time of a much more serious nature. I learned details when I arrived at Los Molinos where the difficulty had taken place.

Many were surprised that Joel had continued seeing Ervil and had treated his threats so lightly. It disturbed some that Joel took no action to keep Ervil out of our communities and made no attempt to inhibit him in his preaching. Joel maintained that every individual had the right to decide issues for himself and to worship as he saw fit. Joel reminded his followers that Joseph Smith never feared the doctrines other ministers taught and had publicly invited them to preach from his podium. Joel said he was willing to do the same thing and that if Ervil's people would behave themselves as a Christian like manner, he saw no reason why they could not hold their meetings at our church building one hour and our people hold meetings at another. This offer was promptly accepted and for several Sundays Ervil held meetings immediately after our services.

It was customary on the first Sunday of every month for the afternoon sacrament meeting to be held immediately after the Sunday School service. This enabled those who worked in the San Diego area and spent weekends in Los Molinos, to attend both services. This procedure had been in effect some time and was well understood by Ervil's people.

The problem with Ervil had begun one morning as the Sunday School service was about to conclude when the congregation was startled by an abrupt interruption. Dan Jordan, some of the Chynoweths, members of the Rios family and others, entered from the back of the building. Dan walked to the pulpit, slammed down a box of books and began a meeting. Rena Chynoweth played a hymn at the piano, while her mother, Thelma, led the singing. The audience was dumbfounded! Dan called on someone to pray. People glanced about in amazement. As the meeting progressed, our people began to get up and leave the building.

Soon a crowd gathered outside where Ervil was waiting. Joel's people, he said, had not respected his rights, though he had granted them the use of the church house. He also claimed ownership to all our land in Baja. Fernando Castro presented arguments against him, but to no avail. Jose' Leon Perez, an apostle in the church, was crestfallen. Scarcely could he believe Ervil was so brazen in his claims. One of my wives asked Ervil, if along with everything else, he was claiming the land upon which her house was built. (This property was titled to me and certainly not disputed.) He answered, with great magnanimity, that he was going to permit her to continue living there. A confrontation between both groups seemed to be gaining momentum when Kimball Stubbs quietly began reasoning with Ervil. Through Kimball's diplomacy an agreement was reached -- Ervil would continue his meeting and Joel's people would have their sacrament service afterward. Peace was maintained. However, one of our church members was greatly shocked when he extended his hand to greet a former member who had a pistol concealed under his belt. Ervil's intrusion was promptly reported to authorities in nearby Colonia Vicente Guerrero. His people never again attempted to use our church building. Though he remained unrelenting in his efforts to control land that had been secured for our people, land problems remained a secondary issue, being overshadowed by a thing he considered of much greater importance -- his right to rule!

Ervil still persisted in his teaching and attempts to claim properly. After one of his visits to Los Molinos, Joel seemed weary. To one of our members he reiterated a proposal he had made to Ervil the previous day while the two had talked of difficulties over land. Joel told him that he wanted very much to reach a settlement. If Ervil would choose three honorable men upon whom both could place their confidence, Joel would readily accept whatever decision those men rendered. Ervil would not accept the offer though Joel had made it many times. Finally Joel told him, "You take anything of mine you want, but if you begin to take that which belongs to the needy Lamanites, I will stand between you and them." If necessary, to protect the interests of the Lamanites, Joel said he would take Ervil before the courts of the land.

Ervil's inclination to alienate himself from our people became more pronounced as he took measures to keep the whereabouts of his families and followers from us. It became difficult to contact them. We were amazed at the continual flood of writing that he caused to be put into circulation. Our leaders were blatantly branded as criminals and were said to be guilty of crimes that bore the death penalty. Continually our people were invited to leave the apostate church and align ourselves with the rightful patriarch. His people, meanwhile, visited our colonies and attended our meetings, ever trying to sway us to their way of thinking.

About this time another event of importance took place. The people of Los Molinos made a petition to the government that they might organize an *ejido* in accordance with the land reformation program in Mexico. Through this reform, land which is not under cultivation is put to good use. An official notice was posted requesting that all land holders in the area present their titles—a procedure meant to protect their rights.

A small portion of the land solicited for the new *ejido* was claimed by Ervil and had never been put under cultivation. When the official notice was posted in a public place his followers tore it down. To my knowledge, he never made the least effort to present his claimed titles in a legal manner before the land office. It seems that he had other things in mind.

For our people the situation was precarious. It cannot be said that we were not aware of the dangers. Certainly, there were many indications of what might transpire. Yet, who among us could actually bring himself to believe that one who had been our brother could descend to such depths of depravation?

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CHAPTER TWENTY

Mother's Letters

When Joel began the church, Mother was devoted in her support. The first meeting of that organization was held in her home and she was one of the first to be baptized. For some time she played hymns for the services, but when other pianists came to Colonia LeBaron she found reasons they could replace her. Only once or twice did she ever speak in a meeting. Domestic by nature, she spent her time in her large home where she was an attentive hostess. Many who came to Colonia LeBaron stayed with her. Religion was the most discussed topic in her home. She enjoyed the conversations, interjecting bits of homey wisdom or recalling incidents from the past. However, her main concern was seeing that everyone was fed and comfortable. Doctrinal subjects she left to the men.

Mother's five sons who became active in the church all lived the law of plural marriage, so in addition to the regular stream of church visitors, her home was always filled with daughters-in-law and grandchildren. She welcomed them, whether for two days or two months. Even after electricity came to the colony and she had an electric washer, her guests still often awoke to find her kneeling beside a huge tub of linens. She insisted things didn't come as clean in the washer, and scrubbed mountains of linens on a scrub board. Early morning exercise made her feel better, she maintained, refusing offers of assistance. Even years after her sons had married, she still fussed over them and felt it was her responsibility to feed them and provide them with clean clothing.

Mother, who said she inherited her short stature from the McDonalds, did not reach to the shoulders of her grown sons. As the new church grew and many visitors came to learn about it, she looked up to those sons with pride and a satisfaction that only a mother can know. It was a source of joy to her to see them actively engaged in a cause for the betterment of mankind.

Fourteen years passed after Joel had incorporated the church. Mother had seen Ervil take a prominent part in the activities of that organization. It was with joy that she learned he had been chosen to hold the second priesthood office, that of patriarch. The sorrows of by-gone years had faded and she felt that her life was richly rewarded. She had seen a society emerge as a direct result of the efforts of her sons. In that society as well as other places, they were looked to as prominent and respectable men.

The fall of 1969, however, brought a marked change in events and gave Mother great sorrow. For some time differences between Joel and Ervil had been growing. In the latter part of November, at a general conference it was

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announced that Ervil had been released from his position as patriarch. Her pride turned to shame and sorrow. She felt he was to blame. Her heart ached. Often she exhorted him to change, hoping that he would again be restored to his position. Another year passed. The rift only seemed to become wider between her sons. Ervil was making plans to marry another man's wife, she learned. Though church leaders tried to dissuade him, he only became more determined. Openly he began to say that Joel was a false prophet. A great criminal. Again time and there was an important meeting in Colonia LeBaron. It was decided that Dan Jordan should be dropped from his office as an apostle.

Though Mother was not told details of that meeting, she sensed that, somehow, things had changed. Joel, and the other boys said little about Ervil when questioned. Intuition told her that things had taken a critical turn. For some time she had been alarmed over Ervil's harsh teaching on the civil law and had often spoken to him regarding the matter. He only brushed her admonitions aside, assuring her that he was doing nothing she should be worried about. His reassurance brought no consolation, though. She knew he had convinced leading men in the church to support him in his charges against Joel. She learned that Ervil now claimed to be the One Mighty and Strong and had told his supporters that he held the patriarchal office, in spite of his release from that appointment.

Mother knew that in addition to Dan Jordan, Ervil now had the Rios boys, Warren Foster, some of the Chynoweths and others behind him. Many of the leading men of the church had been swayed by Ervil and others were still in confusion. Conway LeBaron, who had served as a bishop's agent in San Diego and later as an apostle, had suddenly given support to Ervil.

Mother saw the gulf between her two sons widen. Forebodings that she dared not express entered her heart and plagued her. Then something very unusual happened. She said our father, who had been dead twenty years, visited her. She renewed her efforts to bring about a reconciliation. Ervil, who had resisted attempts to bring about peace, began avoiding her. Mother told Joel of her desire to reach Ervil, and said she felt that she should write and warn him against the course he was taking. Joel said little, but asked that if she did write to Ervil, she keep a copy of every letter.

Few people knew that Mother was writing to Ervil. In compliance with Joel's wish, she had every letter copied before mailing it. At a later date these letters became significant, but Ervil tried to discredit them, saying that Mother was old and senile and incapable of writing. He claimed they had been forged! Mother, however, wanted it known that the letters were authentic and took copies of them to a notary public, Judge C. Gilberto Zuniga Flores in Galeana. Before him she swore that she had written them and resigned each copy in his presence. He then notarized her signature. To those of us who know her, there is no doubt that she wrote them. The wonder, to us, is that they were preserved.[1]

In addition to the letters she wrote to Ervil, she also wrote to Conway LeBaron and Dan Jordan. Both had become her grandsons through marriage. Dan had married three of her granddaughters—Fern Black (Irene's daughter), Sharon Spencer (Esther's daughter), and Sarah Jane LeBaron (Ervil's daughter). (We later learned that he also married Ervil's daughter, Elsa.)

Conway, who was a grandson to our father's brother Conway, had married Esther's daughter, Pauline Spencer.

Only recently Conway had declared himself to be with Ervil, on July 19,1971, stating in an open letter, "Ervil has been blackened in the minds of our people. . . even though the truth is that his position is right. . .our minds have relaxed and become darkened, making us easy victims to be guided by the precepts of men." Ervil's and Joel's purpose in the church, Conway said, was for the general food and said he would keep the church records "until such time as the order of the house of God is re-established." He also made accusations against Joel.

Mother first wrote a joint letter to Ervil and Conway. Her approach was utterly frank. The letters which follow need little explanation.

August 3, 1971
My Precious Ervil, Conway,

It has been revealed to me plain as can be that you men have lifted your heels against the Lord's anointed and betrayed him. . .

Your father came to my bedside last week and asked me to help remove the sorrowful condition.

I think you have lost the gift of the Holy Ghost. What have you done? What are you doing?

Lovingly,
your Mother

P.S. I wondered why Ritchie thought you were becoming a son of perdition.

A second appeal followed, this time only to Conway:

August 4, 1971
Dear Conway,

Some of the folks have arrived for conference. We are looking for a very large crowd. I am grieved that we are not going to hear from Ervil, Dan and you. For two weeks the people here have been fasting and praying for unity.

Everyone loved you three. . . I feel the spirit of revenge in your speaking. . .
It takes great men to be humble enough to repent and ask forgiveness. . .
Pride cometh before a fall. . .

Love to you three,
Grandmother LeBaron

On August 8, 1971, general conference was held in Colonia LeBaron. It was announced to the congregation that Ervil LeBaron and Daniel Jordan had been

excommunicated from the church. Conway LeBaron was dropped from his position as apostle. Also, Verlan LeBaron had been ordained as patriarch of the church. About that time another open letter from Conway was circulated in the colony. He stated that "as a people we have come under the curses of God," because the church had rejected Ervil's authority. Conway then gave what he said was a partial list of Joel's economic fiascos. There were twenty-one items on the list. Church members were called to a baptism by "God's servant" and the letter of seven legal-size typed pages ended with a warning that judgments would begin upon God's house. Mother renewed her appeal to Conway. Two letters followed:

August 11, 1971
Dear Conway,

When I read your list of the many failures contributed (sic) to Joel--I felt you didn't realize you were committing crime. . .Joel is innocent as it is possible to be.

I hope, Ervil, you will take your lowly position and let God help you in every detail. . .Everyone is fasting and praying for your recovery.

Everyone loves you—Do you love everyone? Do you love Joel? That's the test! Do you love Verlan? Do you love me? We want to be proud of you in the future as we have in the past.

Love to all of mine,
Aunt Maud LeBaron

August 22, 1971
My Dear Conway,

Before Joel left, I told him that what Ervil is doing is the silliest, most abominable and ridiculous bit of history that ever happened in the annals of religion. And the literature put out by him is full of resentment and revenge. . .

My husband, Dayer, came to me for the first time since his death twenty years ago, and made it known to me that Ervil's revelations are straight from hell, and he is going to have innocent blood on his hands if he doesn't right about face, and stop following the revelations of Satan like Ben has done for years. Please don't repeat this, but Ervil is apt to lose his mind if he hasn't partly already. I'm just sick about him because his literature sounds just like Ben's used to sound. And when he was here last, we plainly saw that he had come under the same spirit Ben follows--his sentiments in piling honors upon himself, his vocabulary, his mannerisms, his tactics, and the things he threatened--all that was the same old stuff we have seen coming from Ben for years.

Conway, I think you are one of the best men in the world--why don't you save Ervil?. . .(He) can't sit day after day writing literature to try to

down Joel without losing his mind and the Devil taking him over completely. You must wake up! He has taken two of the family over already, and would he feel glorious if he can gain more grounds with Ervil!. . .

Since Ervil got into trouble, it seems like my love for him has doubled. I willed everything I have to Ervil and his family. I gave him my city lots, and I'm willing to do anything I can to help him. But it seems now that you are the only one who can help him. . .

With all my love,
Grandmother LeBaron

Mother then turned her appeals to Dan who had sided with Ervil from the beginning of his differences with Joel. She felt that Dan was, to a great extent, responsible for the problem between her two sons. She believed he had encouraged Ervil in his inclination to seek power and had incited rebellion in his heart. She expressed her fear that their hatred would lead to violence. (This prophetic letter became of greater significance when five days before one year was completed her fear was tragically confirmed.)

August 25, 1971
My Dear Grandson,

I have waited too long to tell you my conclusion, and for fear that innocent blood will be found on my hands, first I want to tell you that you went clear over backwards in your planning deeds under the civil law of God, and you are in a great way responsible for Ervil's pitiful condition.

Start in now and give a detailed history of every one of your failures and Ervil's and print them, to take away some of your guilt. And write down all the sarcastic and sad things you said to Sarah that caused her to flee from your grasp.

You should be able to detect that everything that is going against Joel is from hell. I can feel the spirit of revenge in all you are doing—I hope you will do all the shooting. Ervil may not be as responsible as you are.

Repentance is a gift of God; I hope it is not too late. . .We heard that Ervil is about to marry another's wife, and that Conway has been cruel to Betty. Just in case he is apt to fail, I am sending him a copy of Brigham Young's sermon—It might be well for you to read it.

I call on you, my sons, to repent in deep humility and make it known to everyone, your blunders. If you don't, you will feel a great punishment.

Love for all of you,
Grandmother LeBaron

Less than a week later, Mother wrote to Conway. A second letter soon followed:

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August 31, 1971
Dear Conway,

I have a great desire to help in this work and I know you must feel that way too.

I have finished Dan's writing and I am ashamed of it. . .

You don't have one point to stand on. Not one. Humility is the sweetest feeling one can have.

Sacrifice your pride before God and acknowledge your mistakes

Lovingly,
Grandmother LeBaron

September 15, 1971
Dear Conway,

I have been thinking through the night, how the Devil disgraces the LeBarons. Wesley in Salt Lake City is telling over the radio each day that all who don't follow him will be destroyed. His son, Ross, is claiming to be the One Mighty and Strong. Ben still thinks he is, most of the time. And now, Ervil. Five of my sons all grasping for the same thing. . .

Ervil thinks he is more intelligent than Joel, or at least he says so. So they were not in harmony, that's why Ervil was dropped. . .I have hope in you, please—

Ever,
Grandmother

Mother awoke early on the day of the Mexican Independence. Her thoughts turned to Ervil and his oldest son, Morrell Arthur. Known to his friends as Morellito, (Mother preferred the name Arthur) this fourteen-year-old boy had lived with her a number of years. School had started and she was concerned because he was not attending. She offered help and admonished Ervil in two more appeals!

September 16, 1971
My Dear Son Ervil,

Sun up, time to raise the flag. It makes me think of Arthur. Do you want him in school? Here is the best place, perhaps. I do not know your address, but I guess it will reach you. This letter is strictly for you, so don't read it out loud.

I never thought to tell anyone before, but as a warning, I'll tell you now. My father was as much like you as possible. He was faithful in the Church. He always taught classes, led the music, etc.

He was called on a mission and didn't have the time to go. He was called on a second mission and only half finished it. Something happened and he began to have revelations. It seems now that revelations run in the family. People talk commonly of your revelations.

Dan told me the last time I talked to him that you had been trying for five years to get some sense into Joel's head, and finally the Lord told you to take over.

It doesn't ring true.

You don't realize how hard this has been for me. If you love me, be humble. Make right everything possible to make right, free from the spirit of revenge.

Lovingly,
your Mother

September 24, 1971
Dear Son Ervil,

Your father came to my bedside and told me you were about to have innocent blood on your hands. The things you have planned are no better than Ben does—not half as good.

To imagine Dad gave you some authority is a lie—a preposterous lie. Something terrible will happen to you if you continue to work against Joel. I know who your father gave the authority to—He had no confidence in you; you know it. I'm afraid you have lost your mind—you have the spirit of revenge, and the spirit and desire to murder. These unsigned letters all point to you. If you could just manifest humility rather than arrogance. . .

The sins of my father are being visited on your head. I'm sick about it. The devil is after you too. You have been too arrogant. So was he. If you execute anyone as you have threatened, you will never amount to a pinch of nothing (sic). . .

Are you sure, Dear, you are well; so many are losing their minds—you will lose yours if you don't repent and I know it. God has revealed to me that you are gone.

I never suffered so keenly in all my tragic life—Give up that foul spirit—Can't you wake up before it is too late? Waiting will make things worse. What makes me think you are weak minded is your claiming authority from your father. It is so crazy.

Everything has gone so far, you must be humble instead of arrogant. The only sacrifice before God is a broken heart and a contrite spirit.

Lovingly,
Mother

Mother again appealed to Conway, who was by nature a loving and sweet person. She pointed out Ervil's foul language on his last visit with her. Surely, she reasoned, Conway could see that Ervil was wrong and help him!

September 26, 1971
Dear Conway,

. . . The devil is trying hard to overcome Joel. Are you going to help him? I knew when Ervil was here last that he had the wrong spirit, and I told Arthur that no one could use such unrefined language and have the Priesthood of God. . .

Conway, I have admired you so much and you know I am right; now do something about it. Come before God with broken hearts and contrite spirits, straighten things up and help in the mission work.

Truly,
Grandmother

P.S. — Do you think Ervil is honoring his father when he claims his father gave him authority? I am telling you straight that he didn't have that much confidence in Ervil. He told me to be a witness to all the world that he gave Joel the mantle and he told all of us that Joel would not fail.

At Colonia LeBaron, Earl Jensen received a letter threatening his life. Mother again wrote to Ervil, renewing her petitions:

September 30, 1971,
Ervil Dear,

It is terrible the condition you and Dan and Conway are in, and the only way I can help you is by begging you in letters. There is only one way out and that is to come before God with a broken heart and a contrite spirit and be obedient to Joel.

You father doesn't want innocent blood on your hands. He wants me to see that it doesn't happen, and the only way I can do it is write to you. And as your mother I demand that you honor your mother by repenting and coming before the Church as a little child. Except you become as a little child now, you are lost.

It's so rotton for you to want a woman who has five children by a man who loves her and wants his children. Now if you don't turn right around in humility something extreme is going to happen. You will lose your mind. Oh, how that will please the devil.

You must forget the past and you can't do it, as long as you are guilty and as long as you are proud. Somewhere along the way you took too much glory for yourself. The only way out is to forget yourself in the best good of the people. Be as unselfish as is possible for a man to be, and God will guide you in the rest.

Truly,
Mother

Ervil went to Colonia LeBaron, and following his usual pattern, he preached, made accusations against Joel, and tried to win the people there to his way of thinking. Mother had been unable to influence him, and as she knew he was leaving, she wrote him:

October 27, 1971
Son Ervil,

I'm not sure you are out of town yet—but I am so anxious to tell you something that I write before breakfast. I could not sleep a wink last night. . .

Your diagram on priesthood is false. The way it was given to us at first is right and sensible. And Joel never taught the infallibility of man. . .

By their fruits you should judge them. Your fruits are hardness of heart, revenge, wresting the scriptures, ridicule, character assassination, premeditated murder, waste of money and time, and hatred.

I might not have noticed these things if I had not been instructed by your father. He gave me the responsibility of teaching you and saving Joel from harshness. I know you are all wrong.

As sure as God lives you have lifted up your heels against the Lord's anointed and caused others to do the same. As sure as God lives you will be cursed if you don't repent and become as a little child.

I'm afraid each day for your life. You are naturally so handsome and sweet—but what may I expect? If anyone shoots, you will be to blame. So hurry and end the war. There is only one way. I never was so glad to see you.

Please let's be perfect.
Mother

After Ervil had gone Mother heard more things being talked around Colonia LeBaron that made her sick at heart! Warren Foster, who had worked for years as a police officer in the States, left the church to join Ervil. Mother, who had been concerned before, now redoubled her efforts to change Ervil's thinking. She wrote him five letters in six days.

October 29, 1971
Dear Son Ervil,

If you don't repent, innocent blood will be on your hands. I know so because your father told me so, and it seems that I am the only one who has a knowledge that can make you understand. . .

Warren Foster got in too big a hurry to start executing. Did you too? Dan Jordan was anxious too. Please be a good boy, because I know the devil is after you as never before and is taking you fast.

Lovingly,
Mother

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October 29, 1971
Dear Son Ervil,

. . .You are being tested. Don't be weighed in the balance and found wanting.

Are you lost because you have had such hard feelings toward Earl Jensen and your brother Joel—and who else?. . .

I love you
Mother

October 30, 1971
My Dear Son Ervil,

I pray you will have the sweet humility that is yours by nature to accept what I tell you.

My father, after teaching forty years in Church and school, became proud of his intelligence, and I guess could not stand the test—so he started receiving revelations for his own guidance. You look like him and act like him. He lost everything and I'll tell you so you won't let his sins rest upon your head.

The course you have planned ahead is abominable, and you would know it if you had the gift of the Holy Ghost. Right now you can right everything. People will feel their prayers have been answered and will take you to their arms.

You will fail terribly if you go farther. Why fail? For the sake of your great family you can't afford to forever be nothing. A disgrace. You don't have one leg to stand on. What has happened?

How long have you been an enemy to Joel? Revengeful?

Think if you had been humble and good how different things would be. It is time right now—it will soon be too late to bring your members back and prevent crime.

I never wanted anything so bad in my life as I want you to remember that "Repentance is a gift of God."

Your father has warned you, and I am warning you. Ervil, be another Paul. The greatest thing Paul did was to listen to the voice that spoke to him. Listen to me and understand the damage you have done. Now!

Don't say that I am old and weak and you can't be bothered! At least honor your father; don't get revenge. But have perfect charity. . .

The wicked things you say about Joel tells it all.

Again, I love you,
Mother

November 1, 1971
Ervil, Dear,

. . .You have pleased the devil long enough. . .move fast and all together so as to stop any more crimes and talking of crimes. . .

How does it look for another LeBaron, another son, to aim to be the man like Moses? Life will be easy for you if you throw off your great burden and help Joel carry his. Change all of a sudden before you fall.

I know of eight or more men now who could testify against you. You know what I mean – The situation is terrible. Take the warning your father brought you, and take it now.

Your loving,
Mother

November 3, 1971
Dear Son Ervil,

The crimes, murder, you and Dan expect to commit are in the name of religion. When I was young I heard that more crimes had been committed in the name of religion than for any other reason. Is that still true?. . .Am I about to have a Cain in my family? As things develop they get more terrific. All in the name of YOUR religion. Why can't you let me have peace? Why can't you bury your revenge, pride, ambition? Why can't you answer the prayers of the honest in heart?. . .

My many pleadings prove my love for you, and I expect you to repent in all earnestness.

Ever,
Mother

A new year came and with it Mother received more of Ervil's writings. They were filled with threats and accusations toward Joel and others, carrying a militant spirit. She again importuned Ervil.

January 16, 1972
My Dear Son Ervil,

The literature came, and I am very much ashamed. . .

Ervil, surprise everyone, repent and start from a humble member. God will bless you for such a sacrifice.

Your father asked me to help you. I could think of no other way to do so except to write to you.

No one has helped me to write, but I believe you should listen to every word I have written. . .

Now, it is going to be hard on you fellows to be humble enough to work again under Joel, but that's your only hope to again be inspired and

receive the gift of the Holy Ghost. Without charity and these gifts, you are nothing. . .

Love to all,
Mother

In March, Dan Jordan and others of Ervil's followers went to Colonia LeBaron. People there were appalled by the writings that Dan and Ervil had recently distributed. For some time, many had refused to have them in their homes, and would not visit with them or discuss religion. Mother, however, accepted Dan and others and cared for them. She made every effort to influence them. After Dan left, she wrote again to Ervil, pleading with him and telling what effect Dan was having on him. Her heart was touched with love and compassion as she endeavored to influence him toward peace.

March 7, 1972
My Beloved,

. . . It would be so manly, as you are naturally, for you to repent and lead your followers back to work.

When Dan Jordan was here I asked him some questions about Joel and I was shocked by the spirit he possessed, as he accused Joel of so many things. For a while I was sick—but I did all I could for their comfort anyway.

I asked how you were coming with your great land deal, and he said you promised God to not let Joel have an inch of that territory. I said, "Why don't you consecrate it all to the Church?" and Dan sneered and said: "What Church?"

It's the common belief that you wouldn't be so bad if you could be your natural self—but Dan just pushes you around. . .

Joel said, "Don't be too hard on Ervil. I need him to do a lot of preaching." Why hurt your father so much? Only God can love you as much as I do. I know you must slip back on the straight and narrow path.

I asked Joel about the land deal—He said so humble: "I don't want any, so we won't fight."

Be mine,
Mother

That was the last written appeal Mother made to Ervil. She could see that her admonitions had done no good. She had used every means she knew, but to no avail! Though her heart bid her to continue the quest, she felt her efforts were only causing him to become more reactionary. Later, when she again wrote him, it was under far different circumstances!

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CHAPTER TWENTY-ONE

Joel Is Killed

One August morning I sat on a hillside overlooking the Tijuana Valley with Joel. Below us was a small graveyard and to the south the Tecate highway crossed a dam, circling down through the hills as it led toward Tijuana. The remoteness of the city seemed to obliterate its noise and confusion and a quiet serenity prevailed.

Only the day before Joel had moved a large trailer house on to the property where we sat contemplating the scene below. He had worked hard to get the trailer up the steep incline of the dirt road as his truck just couldn't quite pull the grade. Neighbors who were establishing homes in the new area came out with hopeful expectancy and watched as again and again he backed his truck down, making another attempt. Then a man came to offer assistance, attaching a chain from his truck to Joel's. As the two vehicles neared the top, they slowed under the heavy load. Onlookers ran up behind the trailer and began pushing. A shout went up as they reached the lot where the trailer was to be parked.

Joel was enthusiastic as he spoke of his plans to establish some of his families in the new place. Here he wanted to build a center of influence from which the true law of liberty could be taught. Speaking gratefully of those who had rendered assistance the day before, he told how he longed to help them and many others understand the laws by which they could improve their lives and help bring peace into the world. There was so much to be done!

We talked of the conference that was to be held in Chihuahua in a few days and parted with the intention of meeting there. As I left for San Diego, Joel was preparing to return to Los Molinos to continue his move to the Tijuana area. Nothing about our visit made it distinct from the many we had had throughout the years. Little did I then realize that it would be the last time I would see Joel in this life!

Though I had intended to wait two or three days before leaving to Chihuahua, on the spur of the moment I decided to go with Alma's son, Abel. It was almost midnight, Sunday, August 20, 1972, when we arrived at Colonia LeBaron. Though I was tired from traveling, I felt the same sense of satisfaction I always experience upon returning to the colony. Arriving there means homecoming to me and I felt happy as we descended from the highway and entered the colony.

To my surprise there was a crowd of people in the street around the church and out in front of Magdalena's home. On a Sunday night this was most unusual. Obviously something was wrong! Delfino Paisano, a Lamanite brother, was standing in the roadway. As we stopped to speak to him, Nefi, another of Alma's

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sons, came on horseback to the other side of the car. Leaning toward my window he said, "Joel has been killed!" Stunned, and scarcely able to believe what I had heard, I questioned Nefi, as others crowded excitedly around the car. I had thought it was Joel Jr.—but no, our prophet was dead!

That afternoon word of Joel's death had reached Colonia LeBaron. A Galeana woman, known to our people only as China Castillo, who operated a phone service for the outlying areas, had driven into Colonia LeBaron. Shortly afterward, Ossmen Jones followed her out of town in his truck. As there was only one phone in Galeana, calls were generally limited to those of an important nature. Communication with Colonia LeBaron was established by calling Galeana. From there a messenger was sent and when the party presented himself, the call would be returned. Magdalena, who was visiting at the home of a friend, saw Ossmen leave. A twinge of nervousness swept over her. Thinking of her children at home, she excused herself and left.

Evening had come and outside Magdalena's kitchen, Adrian, her eleven year old son, was playing his guitar and singing in the moonlight. Suddenly, the music stopped and she heard a tapping on the window. Ossmen and several other people were in the yard, Adrian said, and were probably looking for her. Turning from her cooking, she saw shadows on the newly plastered wall of the hallway which was flooded with bright moonlight. As she greeted Ossmen his solicitous manner told her that something serious had happened. With a hand on her shoulder, he quietly asked if he could talk to her where the children would not hear. He then told her that he had just received a call from his wife Velma in San Diego. At about one thirty that afternoon Joel had been killed in Ensenada. It was said he had been shot by Dan Jordan and Gamaliel Rios. Everyone knew it had been done by Ervil's orders.

My arrival from San Diego briefly followed the news of Joel's death. What turbulence was wrought by that tragic message. The word had spread rapidly throughout the colony. One person after another notified friends and loved ones of the loss of their beloved leader. Many were awakened to hear the shocking news. Children, dismayed by weeping parents, sobbed in turn. To everyone, Joel's murder seemed utterly impossible. Though all had been aware of threats that had been made, no one really believed they would be carried out. Cold terror swept through the hearts of all. Who would be killed next? Talk which had been considered foolish babble, now took on an overwhelming sense of reality. That moonlit night became a scene of confusion and excitement such as has never been witnessed in Colonia LeBaron. People milled about the colony in small groups, weeping, wondering, and grieving. With Joel gone nothing was the same! To our knowledge he had left no successor. Who could we look to as we had looked to him? I still held the patriarchal office and Alma was Presiding Bishop. What bewilderment our people felt, knowing we must make preparations to bury our leader. The fact that Joel had been taken from us without leaving a known successor caused many to feel a need for extra care regarding my safety, lest both self-perpetuating offices be taken away. An inconspicuous guard was placed around me and was maintained throughout that busy week.

I stayed in the home of my mother. Though grief stricken, she kept her composure well. Which was the greater agony to her, Joel's death or the fact that Ervil had ordered it? She had had strong forebodings of Ervil's evil deed. Yet, who could have believed he would actually do such a thing! Who was prepared for such a shock? This double tragedy brought extreme sorrow to Mother and was to mark the beginning of her physical decline. She cautioned me to be especially careful. She did not want to lose another son!

What thoughts and reflections filled my mind that night. Had everyone decided to leave the church, I would not have blamed them. (Only one member, however, walked away at that time.) Vividly I recalled something Joel had told me earlier that summer. Then, it had shocked and troubled me, and only because of its remoteness had I been able to brush it aside. He said that he would carry the work to a certain point and that his life would then be taken. He must seal his testimony with his own blood! I was deeply impressed, yet I had expected that he would accomplish much more in his life and that he would be with us for a long time. (I later learned that Joel told three or four other people the same thing.) Only two months had passed since he had confided in me and now he was dead! How utterly overwhelmed I was to realize that in such a short time his prediction had been fulfilled.

I began to understand why it was that shortly before his death, he called a number of brethren together and gave us special instructions, blessings and ordinations. He also made many statements and predictions while we were assembled together. In my mind I could now see an almost exact parallel to what the Prophet Joseph Smith had done the spring before his martyrdom. I truly believed that God had spoken from the heavens to my brother Joel. Though I could not begin to understand the reason for what had taken place, I felt I must carry on to the best of my ability.

But, oh, how I did miss Joel! A complete sense of loneliness such as I had never in my life felt, seemed to engulf me. Through my mind passed memories of Joel and the things he had done—his struggles, his patient endurance, and his truly Christ-like character. But now he was gone! Never had my heart felt so desolate. Yet, somehow, I must carry on without him—incapable as I felt. It was a long and sleepless night in Colonia LeBaron.

Morning came and we began to piece together the picture of Ervil's plans and threats. Though he had talked and written a lot about his violent intentions, he had not been taken too seriously. It seemed that even Joel had not believed Ervil would carry out his threats to commit murder. Joel's last moments, we learned, had been spent trying to reason with the very men who assassinated him. They killed him while pretending to want a religious discussion!

In Colonia LeBaron one report after another was disclosed regarding what Ervil's followers had recently said. A typical example was that of Kenyon Blackmore, who had a short time before moved to Mexico to live near us. The previous day—the very day Joel was killed, Mark Chynoweth, a firm believer in Ervil, had visited Kenyon, stating that within two weeks Ervil's people would be in control at Colonia LeBaron. Two weeks before Joel's death, Raul Rios had told one of my wives to just wait and see—at conference time Joel's people would have a surprise! On every hand facts surfaced. One sister told how Ervil

had called special meetings of the Relief Society while he was still in the church. Only a select number of women were invited to attend and he had asked them if they would be willing to kill for God's sake. He counseled the sisters to begin learning to use arms, saying that the time would come when they would need that skill. Until Joel's death, Ervil's attempt to involve himself in the organization which was meant to include all women in the church, had not been known. On every hand, new information was revealed. During the next few days and in the coming weeks the number of reports mounted until there were over one hundred persons who could tell of Ervil's threats and intents to commit violent acts.

Though we were appalled by the extent of his evil plans, of much greater concern was the fact that, right then, some of his men were still milling among us. Now there was no doubt as to their purpose! Every means possible was taken to protect our people as we awaited the arrival of Joel's body from Ensenada. Ervil's supporters who were living or visiting in Colonia LeBaron were quickly put under surveillance. Authorities in Galeana were notified of the threat that hung over us. Officials ordered several of Ervil's followers to keep out of town unless accompanied by an officer. Though it was felt that the leaders were in most danger, who could be sure what might happen!

Gradually details surrounding the vile act which Ervil had instigated came to light. Shortly after I parted with Joel on the Tijuana hillside, he left for Los Molinos with his wife, Jeannine. They had only been gone a short time when Ervil's son Arthur, accompanied by Raul Rios, came looking for Joel. Jeannine's twelve year old daughter, Fawn, told them that her father had gone to Ensenada where he intended to tow a car to a garage. However, Joel did not stop there as planned, but instead went directly to Los Molinos and got some of the the people he was planning to take to conference. He would see about the car on his way back.

At Los Molinos Joel continued working on details of the move to Tijuana and made preparations to leave for conference. That evening he went to the home of his oldest son, Joel Jr., and stayed longer than usual. Young Joel felt that night that he had spent a special evening with his father. Later, it became even more so, for it was the last time they visited together.

Now the father of a fourteen month old daughter, Joel Jr. worked in the San Diego area and had just recently built a home in Los Molinos. Even after his marriage he had continued working with his father, considering Joel's needs as his own. Joel ate watermelon with the young couple as they visited together. When little Crystal entered the room, Joel was pleased to see his only grandchild. Shy by nature, in recent months she had rebuffed her grandfather's demonstrations of love. Now she suddenly went to him with outstretched arms. Joel was delighted!

Father and son discussed business. A check had bounced and money was needed to cover it. Joel's truck was not running well and he expressed doubt that it would make the trip to Chihuahua. Joel Jr., impatient at the idea of trying to repair it, said he was tired of seeing his father driving old, beat up trucks and wanted him to know for once the feeling of driving a brand new truck of

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There was still time to arrange credit and get a truck for the trip, Joel Jr. said. He would take care of the payments.

The conversation turned to other subjects. Christina, Joel's young daughter-in-law, had been reading the book, *Exodus*, and related incidents from it. Joel was interested and as she read excerpts to him, he became serious. Much sooner than expected, many things would be taking place. Problems would become so serious that people would not even want to turn on the radio or the television to hear what was happening, he said. The suffering would be terrible.

Joel told his son that people were not sufficiently prepared for the day of suffering and hardship. Trees he and his boys had planted in Colonia LeBaron were not enough. The time would come when there would be danger of famine because so many people would go there. Though there would be seed and harvest time, scarcely could be the needs be supplied. Efforts must be renewed to prepare for that time, Joel affirmed.

The next morning he hurriedly stopped by his son's home. There the two lifted a camper on to Joel's truck and he left. With him were his wives Jeannine and Kathy, some of their children, and Maria Valenzuela, wife of one of Joel's hired men. She was to accompany Joel and others on the trip to Chihuahua where she would visit her family.

Later that morning Joel Jr. attended priesthood meeting at Los Molinos. As he was coming out of the church he met Gamaliel Rios and Andres Zarate, two of Ervil's followers, who asked him where they could locate his father. They said that it was important they see him as they wanted to set up a religious debate. Others there were also told that it was important that Joel and I be contacted and were given the same reason. Sunday School was about to start when Raul Rios joined a crowd of worshippers who were gathering. Pensively he leaned against his car, leaving two of his young companions talking. Charlotte approached and spoke to him. As they shook hands, he was more sober than she had ever seen him. Then Gamaliel Rios greeted her, offering a hearty handshake. His manner was exultant. The marked contrast of feelings of these two brothers seemed strange. Minutes later Ervil's men sped out of Los Molinos, leaving a cloud of dust as they disappeared over the hill.

On his way to Ensenada, Joel stopped in Chapultepec, some six miles to the south. At the home of Miguel Soto, Magdalena's brother, he said that he didn't have time to visit, but just wanted to say "hello." He then went to see Delfina, who lived close by. As Ervil's wife she had found life difficult. Joel often took produce to her and did what he could to help see that her children had what they needed. He gave her some money and stopped long enough to eat a piece of watermelon she offered him. Two of her children, Rebecca and Isaac, needed to go to Ensenada. Joel took them with him and left them there at a fruit market.

He then went to the home of Benjamin Zarate where the car had been left. There, waiting for Joel were Gamaliel Rios and Andres Zarate, who had just returned from Los Molinos. Andres told Joel that his parents had moved two days before, and that the house was vacant. As they had the key to Joel's car, it could not be started. Andres offered to go with someone to get the keys. Jeannine left with him in Joel's pickup, taking the others who had come with

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Joel, while he and his fourteen year old step-son, Ivan, stayed to get the [illegible] ready.

Andres seemed especially friendly and very talkative. Though he had assured Joel that they would be back in just a few minutes, it seemed that the Zarate home was much farther away than had been expected. Andres was a little vague in giving directions. When asked how much farther they had to go, he assured those with him that they were almost there. As they drove up a steep hill on the north side of the city, the road ended. He told Jeannine to wait there for him and walked out of sight over the hill. It seemed strange that Andres had not taken them directly to his father's home. When Andres finally returned, he did not have the keys, but said his brother Cutberto, who was across town at a swap meet, had them.

By now everyone was becoming impatient. Why did Cutberto have the keys when the car had been parked for weeks and he had not been using it? However, they drove to the swap meet where Andres again told them to wait. He disappeared into the crowd. They waited, but he did not return. It became more strange as they waited longer. It had been two hours since they left Joel and Ivan and, surely, they would be wondering what happened. In disgust, Jeannine finally decided it was best to go back.

When she approached the vacant house a crowd had gathered and people were looking in the windows. Something was wrong! She could not see Ivan or Joel. As she entered the house, she called but no one answered. There was blood all over the floor. Someone said that a tall blond man had been shot. Scarcely able to speak, she asked who had done it. In Spanish someone answered, "Daniel." Another person reaffirmed, "Daniel Jordan."

Jeannine hurried to the pickup where she found Kathy wondering what caused the excitement. Jeannine told her to get in the truck fast—they were going to the police station. Something terrible had happened! As Jeannine turned to leave, she was stopped by police. Immediately, she began asking questions, but was only told to follow them.

As she entered the police headquarters Ivan ran and threw his arms around her sobbing, "They killed Daddy!" When she asked who had done it he answered, "It was Dan." The many questions she wanted to ask had to wait, as Ivan was taken away while she was questioned. After she related how she had been detained by one of Ervil's men, the police seemed kinder. They then told her what happened.

Ivan said that after his mother left, he and Joel had started working on the car. Gamaliel told Joel that he wanted to talk with him and they went into the empty house while Ivan sat in the car waiting. The men had only been inside a short time when Ivan looked up and saw Dan Jordan walking toward the car. The windows were covered with a heavy layer of dust. Dan did not look that direction, but went to the house. There, through an open window, he shook hands with Joel, then opened the door and went inside.

Suddenly Ivan heard raised voices! There was a scuffle and a window broke. Shots were fired and Dan came hurriedly out the front door. Gamaliel jumped out a side window. Both fled. When Ivan entered the house he saw Joel lying dead in a pool of blood.

After leaving the police station, Jeannine called San Diego. Her brother, Kimball Stubbs, could not believe her report, and insisted that he would not believe Joel was dead until she had seen his body and made positive identification. Kimball asked her to do that and call him back immediately. Jeannine again contacted the police, who kindly accompanied her to identify the body. Other officers joined them and for the second time both she and Ivan related what had happened.

That same afternoon Ervil's son Arimat, along with his step-brother Eddie Marston, went to Los Molinos. At the church house, they asked my son Kaylen where they could find me. With the exception of the two brief visits by Ervil's people, the day there had passed without incident. The only intimation of anything amiss was received by Raul Perez, who was acting as law officer. After dark that evening a policeman from Colonia Guerrero drove to the colony and asked Raul if everything there was all right. When Raul told him that it was, he expressed relief, stating that an American had been killed in Ensenada. Raul did not mention the policeman's visit. In the little town of Los Molinos Joel's followers slept peacefully that night. It was not until the early morning hours that they learned he had been killed.

In San Diego the previous day, word of Joel's death spread fast among family and church members. Those at Colonia Le Baron were notified as soon as a call could be put through. Joel's wife, Gaye, had three days earlier given birth to a baby boy and was awaiting Joel's arrival in San Diego that evening. With the infant in her arms, she wept. His father would never see him! Joel Jr., who had passed on the Ensenada highway two blocks from the scene of the crime, did not learn of his father's death till he arrived in San Diego that evening. Luis Carlos, Joel's second son, also learned of the tragedy at that time. Though he was not yet twenty years old, friends and family suddenly turned to young Joel for consolation and support. Members of the family hurriedly gathered, but he said that he could not take them to Ensenada without some sort of a firearm lest they, too, be attacked. He tried to borrow a gun, but none of our people had one. Finally, he was able to get a pistol from one of the McNeil boys, a friend from the Mormon colonies. In company with his grieving loved ones, Joel Jr. went to Ensenada. There, before the body of their slain father and husband, they knelt in prayer, asking strength to endure the sorrow that had come upon them.

In the early hours of August 21st, Kimball Stubbs arrived in Los Molinos with word of Joel's death. He had seen the body, himself, and before daylight he arrived, bearing the tragic news. As Eulalio Perez and his son Raul were out walking, they saw a comet in the early morning sky. To them it seemed to mark the demise of a great and honorable man. With heartfelt sadness they awoke family and friends, informing them of the loss of their beloved leader. When daylight came, confusion and bewilderment reigned in the little town. No one was sure where the funeral would be held, but it was presumed that he would be buried in Chihuahua. In their grief, all who were able wanted to bid Joel a final farewell.

About noon a little group of people from Los Molinos arrived in Ensenada. There they learned that Joel's body was at the Morales Funeral Home. They

hastened there, hoping to arrive before it was shipped to Chihuahua. In travel clothes, and in a gneral state of dismay, they found that a service was in progress. Silently, they joined other mourners who had come to pay their respects at the impromptu gathering. Charlotte recorded excerpts from the service, which was conducted by Eugene Flaker, an apostle in the church. One of the speakers was Samuel LeBaron, Alma's son and a member of the Quorum of Twelve.

> For my uncle I would like to say we have seen his works of justice and the road he took. If we, as members and friends, take the course and follow the road he took, the same road that Jesus Christ took, we will be able to go where he is. . .
>
> Men who are for justice have to fall. This has always happened.[1]

Fernando Castro, a father-in-law to Joel, and also an apostle spoke in Spanish:

> For us, Joel was more than a brother. He was as a father who could lead his children in the paths of happiness. He taught us to love one another and he taught us the true principles of charity. He said that we should cover all weakness with a cloak of charity, and that we should go down to the grave with a glad heart and not with bitterness. He has now manifested this doctrine on his face, upon which there is no manifestation of rancor or bitterness against the men who have taken his mortal life.
>
> God is a merciful God. He knows why this has happened. This brother with children had to go ahead, though circumstances confound our minds.
>
> Before nations and the isles of the sea, it has been proven that this man is a servant of God. The greatest testimony of all is his blood that was spilt upon this earth. This is the blood of liberty of God's children.
>
> Mexico is a free nation and opens her arms for God's people to be protected by this republic. These were the feelings of Joseph Smith and Benjamin F. Johnson. These were the feelings that caused Dayer LeBaron to take the work forward in this nation.
>
> Let us not allow grief to overcome our spirits. This is the same battle that Satan has waged since the beginning of the world. In the times of Adam a brother shed the blood of his brother. We should not take this as a strange thing. Let us not give up. The work will go forward. Do not think this is the only blood that has been spilt. There are others who have put their lives on the altar.
>
> This work has just begun the teaching of laws of justice and righteousness. We must go forward with greater determination in our efforts to spread the truth. These truths will, as a torrent, fill the earth.[2]

Alma visibly shaken and deeply saddened, said:

> Before us lay the remains of one of the great prophets of the earth. Let us take account of present weaknesses and uphold the new prophet that God will raise up. Who it might be I do not know for sure. I expected Joel to lead us right into the millennium. He said that he had the promise [illegible]

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> Almighty God that he would not fail and would live till his mission was fulfilled.
>
> God knows what He has done. This martyrdom will prove, as in all ages past, that it will be a greater benefit to the people for his having gone to the other side. It will cause the righteous in heart to look more deeply in history and the works of righteousness. The enemy will take a back step.
>
> When Joseph Smith was martyred, the enemy thought it would be the end of Mormonism. They thought Mormonism would be scattered to the four winds of the earth. The enemy thought if Brother Joel was killed that his people would be stopped and that those who are jealous would gain a following. Those who are sincere and honest will see that those who have been instrumental in taking the life of our prophet have been traitors and hypocrites.[3]

The service was closed with prayer and mourners filed past the body, solemnly viewing the remains of their beloved leader. Some of Ervil's people came as the service was concluding. They embraced Joel's widows and expressed sympathy. Vonda White, one of Ervil's wives, who had known Charlotte intimately, told her, "Isn't it something the things that *have* to happen in this life!" The statement was made without feeling or compassion. Vonda then told that in a dream she had seen a shaft of light come down from heaven, indicating that Joel's death had been a destruction sent by God. Later, Eddie Marston and Arthur LeBaron were seen behind the coffin. As they peered at the repaired bullet wound in Joel's temple, they snickered. Joel's grief-stricken family maintained composure. The solemnity of the occasion still prevailed.

In Colonia LeBaron the morning of August 20th had been spent as most any other Sunday in the colony. In church it was stated that Joel was one of the greatest men to have lived upon the earth. Now, on the eve of the next day, his grief stricken followers awaited the arrival of his body.

I had intended to accompany Ossmen Jones, Siegfried Widmar, Magdalena, and some of the other family members to the airport in Casas Grandes to meet the plane. As we prepared to leave it became apparent that there were many more who wanted to go. A number of vehicles left the colony with us.

There was moonlight and the clear sky was filled with stars. At the airport we searched the sky, hoping to soon see the lights of the plane which was overdue. Meanwhile, it had mistakenly landed at an air strip near the small city of Madera in the mountains to our west. It was as if Joel had wanted one last look at the region where he had spent so many years buying corn. It was as if he had wanted to bid a final farewell to the many friends he had made in those little mountain towns.

It was about eleven o'clock when, at the airport, someone saw a light moving in the sky. Huge lights were turned on, flooding the runway where the plane landed. The crowd pressed close and as the door opened I saw Joel Jr. How solemn he was as he delivered the body of his slain father to his weeping mother and younger brothers and sisters.

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Ossmen's pickup carried Joel's casket to Colonia LeBaron. There we placed it in a room of the unfinished addition to the house he had built years before for Magdalena. Many gathered and wept together that night. After the crowds had left, accompanied only by Joel's widows, I opened the glass lid of the coffin and touched his hands and kissed his face. The wives wept as they expressed their endearment. Each in turn offered a prayer. Upon each others necks they wept, saying that it had taken his death to fully unite them. It was one of the most beautiful, yet heartrending scenes I have ever witnessed.

On the morning of August 23, 1972, we buried Joel. For two nights and a day his body had rested in Magdalena's home where many mourners filed past the dull gold colored metal casket. Some noted that it had been lovingly chosen, being decorated with bronze metal designs which resembled torches. Somehow, Joel's light still blazed, though he had fallen! Again and again, grieving friends and followers quietly commented: "There was no man like him!" "He helped me so many times." "He was the best man I ever knew." "He gave away anything he had without even thinking." "How could they do this to a man who was hardly capable of even being angry at anyone?" "More than anyone I ever knew, did he consider my interests." Such were the sentiments expressed concerning his life—a sojourn of forty-nine years, one month and eleven days in this mortal existence.

Only after Joel was killed did we realize to what extent the Lamanite people had loved and appreciated him. Those whose friendship had seemed most casual often told of deeds of kindness he had performed.

> In the crowds of humble people, those Joel had loved, a silent grief prevailed. . .When was a man ever so fully loved, accepted and esteemed by a people other than his own, as was this man? —This man, who in his lifetime, had preferred a humble meal with these people to a banquet among the elite. [4]

In muted tones, many expressed comfort at seeing the peaceful expression on his face and loved him the more dearly for it.

Charlotte wrote of first seeing him:

> . . .the dread, horror and fear that had been in my heart left me as I saw Joel's face. How peaceful and beautiful he looked. Seeing his expression gave me the assurance that God's hand should be recognized in all this. How utterly peaceful he looked.[5]

The outer lid of the coffin was in two sections, the top of which was opened and

> . . .Joel's hands were plainly visible—those hands which had for so many years struggled and toiled. There were deep creases in them. The nails were worn down and still held a reminder of the earth he had tilled, the wells he had dug and the trees he had planted.
>
> He was dressed in a black suit, one better than perhaps any he had worn during his mortal lifetime. We who know him, knew he would have wanted something less. He had on a white shirt and a dark tie. The collar of the shirt was stiff, clean and beautiful. His attire was what we who loved him

> On Joel's face was an expression of peace, almost satisfaction, of which even his brutal and violent martyrdom had not robbed him. . .Even in death Joel was the victor. He, who to us, was the personification of charity, he who had taught us what forgiveness means, had at the final moment of departure been tranquil and without malice. [6]

Mourners were reluctant to leave the casket, each hoping to catch one last glimpse of that man they so loved. However, they quietly stepped away as on the left lined up Ivanon Sara Jessop, Priest, Silas and Henry Jones and Joel's line. On the opposite side, Siegfried Wahnar, Verlan M. Lane and Ritchie Stubbs took their places. Gently and deliberately they carried Joel's remains from the house to the church building on the opposite corner of the street. Silently, friends and loved ones followed, quietly weeping. The congregation stood as they entered. The coffin was placed in front of the pulpit. Joel's widows were seated in the order of their marriage, on a bench directly in front of it—Magdalena, Jeannine, Gaye, Isabel, Kathy, Claudine and Priscilla. A chair was placed along side of them for Mother.

The funeral was conducted by Ossmen Jones who had made all arrangements for the proceedings of that solemn day. The confusion, dismay, and excitement that had prevailed earlier was forgotten. In a manner that is characteristic of Ossmen, every detail had been carefully pre-arranged. All who participated did so feeling they were rendering a last service to a man they had loved and respected. Love was evident in every act, word and thought of the occasion.

The service began with a song, "I Know That My Redeemer Lives," sung by three of the sisters. Prayer was then offered by Aurelio Rios, father of two of the young men who had participated in Joel's murder. Though Brother Rios' voice portrayed emotion and grief, he was well controlled. Ossmen spoke briefly regarding Joel's life and accomplishments, recalling the establishment of Colonia LeBaron. Dayer LeBaron had prophesied that the work started at that colony would spread before the destruction of the wicked and the ushering in of the millennium. "This work rests upon those who are left to carry on, as difficult as it will be without Brother Joel." The congregation sang, "Israel, Israel, God Is Calling." Ossmen then stated that Mother was one of the most noble women that the earth had produced.

> Our prayers are for the Alma Dayer LeBaron family, Sister Maud, and the family of Brother Joel, especially for his younger children who will not have the privilege of the love, kindness, and sweet consideration of a loving father.[7]

Bruce Wakeham, who had years before come from France with other missionaries and had served as an apostle under Joel, as well as being a member of the First Presidency, next spoke.

> I knew Joel nearly fourteen years—living with him, eating, sleeping, traveling, preaching, studying with him and knowing him as a man knows his brother. Without exception, I never met a better man in my life—a man who had more personal dignity, more honor, more of the true nobility of heaven than the Prophet Joel.

wanted it to be, but how unlike it was to the usual work pants and plaid shirt he wore as he labored in so many places and ways.

He was a humble man. This was his most outstanding quality—the humble life, the manner in which he denied himself the honors of men he so richly deserved. The great core of his teaching. . .was that men should not consider themselves to be better than their neighbors. . .

Among the Mexican people he portrayed depths of feeling for those who suffered poverty. . .Rarely could you find a man who could aspire to the greatness he aspired to and yet retain in his heart the humility that he portrayed in his relations with his fellowmen. He taught that the road to economic liberty was economic independence, to have land and water with which to produce. . .

There will be those who will mock what he did. One day all mockery and all persecution will stop. The work he started in this place will go forward. God did not go to all the trouble to put him and his family and associates through all they have suffered without making provision for the continuation of His work, any more than He let the Prophet Joseph Smith and Hyrum die in vain over a century ago. I would like to testify, having sat in councils with Joel, that he made every preparation necessary for this work to go forward and bring peace in the world and bring in the millennial reign.[8]

One of the speakers was not a member of the church. Ramon Sanchez, however, had known Joel for many years and the two men had married sisters. Ramon was a leader in a large agricultural town which was a part of the huge Babicora Hacienda. He asked that the audience observe with him a minute of silence in honor of Joel F. LeBaron. Ramon's form of speech bore an eloquence as he began simply, "Here is where eternity begins and vanity ends." He then turned toward the coffin.

> Joel, you have gone on a journey you will not return from. You have done much to benefit humanity. You were always desirous to do works to benefit a needy mankind. You leave your ancient mother in most profound grief. You leave a young wife with children—your first wife, the mother of twelve children—Joel, Luis Carlos, Nora, Miguel, Nancy, Adrian, Ricardo, Magdalena, Mario, Evelyn, Leonel and Brenda. I also understand that you have left a great number of children by the different wives permitted you by your religion.
>
> We are present to bid you farewell in your journey without return. We are here present to show our gratitude for that which you accomplished and cultivated in your short life. What I speak is based on my thoughts and what I have seen of your life. I do not say "Good-bye," but "Until we meet again."[9]

Siegfried Widmar, a member of the First Presidency, recalled that Joel had said his mission was to prepare a few men who could carry on with the work he had started, "The casket of Brother Joel, was, and is, the heaviest thing this church will have to carry."

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> He prepared men in the law that is as old as mankind is on the earth. It was bred into our inward parts.
>
> Brother Joel taught us this law from God. . .this one way which will finally fulfill the words of the angel, "Peace on earth.". . .Joel taught us in detail what the respect of the rights of our neighbors means. It is a message for all men, for Jew and Gentile, Christians and Hindu and everybody else who will hear it. All honorable men will take this message and defend it.[10]

Forty-two men, bearers of the Melchizedek and Aaronic Priesthood, then came from their seats. Standing before the congregation they sang, "Praise to the Man," a hymn that had been written in honor of the martyred Prophet Joseph Smith. The last verse, they ended with the words, "Millions shall know *Brother Joel* again."

Antonio Gutierrez, whose brother Mauro had joined us years before and was later violently killed, asked permission to say a few words.

> I was not called upon to speak, but there is something important I would like to say. Joel was the head of our church and has been killed in the same way my own brother was killed. I once talked with Joel because of the spirit and desire I had to seek revenge. Joel told me that I would do wrong to do such a thing—to get rid of those feelings in my heart, that to do such a thing would bring dishonor upon the name of my brother and upon my family. He said it would be a disgrace to the whole church. . .that if I could not get rid of these feelings, it would be better to retire from the church, to no longer participate in it or be part of it because he wanted no part of such a thing.[11]

Antonio choked up and left the stand, after which Earl Jensen delivered a closing prayer.

In Ossmen Jones's pickup we left Colonia LeBaron, carrying Joel's body to its resting place at a hillside graveyard east of Galeana.

The greater part of those present had found merit in Joel's teaching and had aligned themselves with his organization, assisting him in his endeavors. Many were of his own race, having gathered from different parts of the United States. Freely, they mingled among, and shared a common bond with the Lamanites. Such a procession had never before been seen in that place.

> How silent, how deathly silent everyone was. Only the motors of the cars were heard. The voices of directing boys were hardly audible. Rather, gesture or movement indicated directions. . .
>
> Slowly, gently, the pickup made its way on to the highway, carrying that precious cargo which was making the last solemn journey of this mortal life. . .

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A large truck of hay met us and passed on as we turned the curve of the road into Galeana. To the left stood a young boy in a faded plaid shirt and crumpled hat. Here and there people came out of houses to watch us. A chicken came up onto the left of the highway and wandered off again. A subdued voice or two of those watching was heard, as the pickup carrying the coffin was seen slowly emerging from the highway to the right. It passed slowly over a small culvert filled with water. It [illegible] circled and curved. . . A woman and her children stood on a porch to our left. One of the children called "Adios," and the mother promptly said, "Sh." . . . The mountains in the distance to the right jutted out, looming as if they had been chopped off. We passed a dry flat section of land. . .Dust sifted in. . .[12]

At the cemetery Joel's coffin was placed on small tables that had been covered with a white sheet. Around the huge mound of powdered dust and clay we gathered. Pictures were taken beside Joel's coffin of the widows, the children, Joel's sons, and Gaye with her infant son in her arms—the tiny son who was only three days old when his father fell. Charlotte continued:

Verlan stood to the west of the grave. Solemnly he raised his right hand to the square. How weary, sorrowful and grieved he appeared. . .Sweat covered his brow and upper face. . .Verlan then dedicated the ground, praying that it would be blessed and consecrated till Joel should come forth in the resurrection. . . that a special charge would be kept there, that it might be a safe and peaceful place, that it might be a hallowed spot, where many might visit, that the precepts and example of this man would spread throughout the earth. . .

With some difficulty it (the coffin) was lowered into the grave. The sobs and groans of the widows, children and crowd were heard on every side. Ahead of me, Mother LeBaron staggered. I stepped forward to support her. Her long hair slipped loose from its bun at the back of her head.

. . .The widows turned from the grave and wept upon each other's shoulders. Joel Jr.'s agony and Verlan's profound sorrow rent my heart.[13]

Friends and loved ones shoveled until the grave was filled. As the new mound grew higher, the crowd began to disperse.

Everywhere in the cemetery, down toward the cars and beside the grave, people quietly moved from one group to another, comforting and consoling each other and weeping together. . .

I saw Joel Jr. carrying a young girl in a blue dress, fainted and limp, in his arms. As they came closer I could see that it was his sister Fawn. . .

Our beloved brother, with what sorrow, anguish and loneliness we bid you farewell from this mortal life.[14]

So it was that we laid Joel to rest on a lonely hillside. From the Mormon colonies, there was only one person present to pay her final respects—Buelah McNeil. She had heard of Joel's death only shortly before by radio. Others, perhaps, would have come had they known in time. Though I am sure the Mormons from the colonies do not share my sentiments, it was, to me, the burial of the greatest man ever raised among them.

We buried dear Joel in the middle of the week. That weekend, as had been formerly planned, we held our conference. (I later learned that this was very disturbing to Ervil. He had thought that killing Joel would bring an abrupt end to all activities in the church and had envisioned that its members would be his followers within a few days.)

After Joel's burial a proclamation was written against his assassins and signed by Alma, Siegfried, Ossmen and myself. That it might be made clear to the public, we stated, "The reason for this murder was not primarily a religious controversy, but a conflict over civil concept." We reaffirmed Joel's teaching that God had raised up patriots like Benito Juarez to bring about the separation of church and state and pointed out that Ervil had taken a different course, setting himself up as head minister, and at the same time claiming supreme civil authority. Our conviction was that the course he had taken was traiterous, and that all who took part with him in his murderous activity were criminals. We urged all honorable men to assist in bringing them to justice.

At this time we also put wanted posters into circulation, offering a reward for information leading to the arrest and conviction of the principle offenders. Named as wanted by the police and considered armed and dangerous were: Daniel B. Jordan, Ervil Morrell LeBaron, Raul Rios, Andres Zarate, Gamaliel Rios, Conway LeBaron and Mark Chynoweth. Police who had investigated Joel's murder concluded that the last two had also been involved in the plot to kill Joel, Conway's car having been used to flee from the scene of the crime, and circumstantial evidence indicating that Mark was a conspirator.

After conference I went on an extended trip with Siegfried Widmar. As Ervil's men had gone to three of my homes looking for me on the day Joel was killed, some of the brethren felt that it was better for me to observe things from a distance lest I, too, be fanatically killed. My separation from family and friends afforded an opportunity to visit many of our church members who were not living in Mexico. We also contacted law officers and many other interested people.

Joel's death had suddenly made it evident that all the threats Ervil and his followers had been making must now be taken seriously. From Ensenada a member of the presidency of our church had immediately called Harold B. Lee, President of the Mormon Church, warning of possible danger to the Mormons. Leaders of different Fundamentalist groups were also alerted to the likelihood that they, too, might be a target of Ervil's violence.

Siegfried and I re-scanned Ervil's writings and pointed out the most flagrant threats and innuendos against the lives of those who chose not to accept his prophetic claims. These statements were sent to the above mentioned religious leaders so that they might see for themselves our reason for warning them

against possible assassination attempts. Law enforcement officers in both Mexico and the United States were made aware of the exploding problems we all faced and every effort was made to get them to take our reports seriously.

After Joel's murder, new threats from Ervil were circulated. Little could be done by the officers of the law in either country to curb the possibility of new attacks on innocent people. However, we analyzed all the threats and continued to warn different leaders of Mormondom and the law enforcement agencies on both sides of the border of the potential danger.

Siegfried and I spent several days in Salt Lake City. While there I had an unusual experience which I felt was a special warning to me. I was sleeping at the home of a friend when I had a very impressive dream—more than a dream, it seemed. I found myself in a little town in Mexico with Floren and others of our people. The situation was obviously dangerous and there were those lurking around who would do us harm. I felt that I should be armed and was going to ask one of the neighbors to loan me a pistol. I walked down the street and came to a house on the corner. It had an entrance that was small and dark. I intended to go in and knock at the door at the back. As I approached, I could see Ervil in the darkness. He came out into the light, his expression indicating that he wanted to get closer to me. I began backing away and moving down the street. I knew he wanted to get close enough to do me harm. As he lumbered toward me, I noticed that he was unkempt from head to foot.

He pretended to be harmless as he came close. Never had I seen anything so completely evil portrayed before my eyes as was his countenance and his whole person from head to foot. It was as if he were electronically or super-humanly evil in a sense that I cannot explain. It was as if a total and complete radiation of evil came from his personage. Gaining on me, he reached into his pocket and pulled out a pistol. As he pointed toward me, even the pistol seemed to have an evil nature. It had a glassy, silver eye in the end. I knew he was pulling the trigger. With my last effort I called out as loud as I could so that someone down the road would know what was happening.

I awoke abruptly and lay in bed pondering what I had seen. I have been rather skeptical of most dreams during my lifetime, as I am sure many are. Yet, I thought that this was a warning to me. I now felt I knew more than ever exactly what type of influence I was dealing with. Siegfried shared my sentiments.

During that trip I reflected upon many things. Though our leading men had felt that my being away for a period of time was a matter of expediency, somehow I was not concerned for myself. I recalled so vividly that moment when Joel's casket was lowered into the grave. Never had I felt about a grave as I did then. Graves had always seemed so cold and so final, but I then felt something akin to a desire to lay down with my brother and be buried at his side amid the beauty and peace that prevailed. Somehow, for me, the grave had lost its terror. I knew, though, that Joel would have me live on to continue the promulgation of the sacred principles he had died to establish. These and many other thoughts filled my mind on our trip.

In Denver, Siegfried and I spent two or three weeks at the home of Bruce Shrewsbury, a member. We enjoyed our stay there, during which time we

worked on a paint job. One evening shortly after our arrival, probably the first time I had been left alone since Joel was killed, Siegfried and Bruce went to a nearby spa to exercise and relax. I lay on my back on the bed. How completely alone and abandoned I felt! Never have I felt so desolate and at such a loss to know what to do. Circumstances seemed so very trying. In this state of reflection I asked the Lord, "Please send my brother Joel to instruct me."

Had I gone to sleep? I don't know. But immediately on the scene came Joel. It wasn't as if he were visiting me as a mortal. I felt he had returned from another world. His countenance, his appearance, and the very influence that surrounded him was most beautiful. The love and the feelings he demonstrated, I cannot describe. How sharply the purity of it all contrasted with what I had seen in Ervil only a few days before.

I asked Joel many questions which he answered without hesitation. I had asked him similar questions in life when I had felt inadequate without the direction of God to fill the callings I had received. Joel had then reassured me, saying, "When the time comes that you need to know something, you will know it." Now here he was with me again and I was asking him questions. To one inquiry, he answered, "Something like that I could figure out in ten minutes," giving me to understand that the Lord does not tell us every move to make. There were certain things I would just have to reason out! When there was a real need, however, I would know.

I was ready to ask one more question—one I felt was so very important. I wanted to know the truth regarding Joel's office. Why was it not among us? I wanted a full and complete explanantion—something I could tell the people on this subject. I felt I must know! Yet, I never asked that question, for as I started to speak, Joel was suddenly gone.

The months immediately following his death were difficult for our people and were filled with much activity for Siegfried and me. In September, I received a letter from my mother. It was addressed to my post office box in San Diego, as she did not know where I was.

My Baby Boy,

. . .Time can never soothe my hurt. I have felt like I could never touch the piano again or read a book or enjoy anything.

In a dream I saw Ervil in a New York window—5 stories high, looking down on me. I knew he loved me.

Did you know he sold my *parcela* (farm) for $4000? Alma D. told Joel and he said, "I don't care if Ervil gets off with Mother's *parcela*—he never had any boys to help."

I just heard about it two months ago.* It was a shock for just a few moments. I wish I could tell him he is welcome, but where is he?

* Mistake on Mother's part, being more than one year. Ervil's selling her *parcela* prompted her to say she would give him everything she owned. See her letter to Conway LeBaron, August 22, 1971.

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Alma made me weep when he said, "Over the years I loved Ervil more than any man." He always seemed so important and big hearted. Now? It hurts when we think of what might happen. So near.

Tell me about your family and find time to keep me posted—I have you, and life is half blessings, half tragedy. . .

Loving you
Mother

While I was awaiting the apprehension of Joel's murderers and still on the go much of the time, Floren, Siegmeil and I decided to drive my nephew, Ross LeBaron to his home in Nicaragua. Knowing that Joseph Smith and other early Mormon leaders had foretold the time when the Saints would move into Central and South America, we were intrigued. Going south was a thing Joel had often contemplated. In the latter part of October, 1972, we left. Having lived all my life in desert country, the many streams and rivers impressed me. Nicaragua seemed to us a place where food could be produced in vast areas of untouched natural resources where land was offered at reasonable prices. Government officials made it clear that our people would be welcome.

After a brief stay, Floren and I went home, returning soon with Alma, Ossmen Jones, Fernando Castro and others that we might investigate the possibilities in that land. The brethren were impressed and we began looking for a place where we might establish a holding.

Happenings with Ervil required that the other men return to the North. Floren and I, however, stayed, spending about a month traveling throughout the country. We found a variety of climates and an abundance of vegetation. After visiting the capital city of Managua, we went to a little town some one hundred miles away and took a hotel room. There was a lot of noise and activity and people were in the streets all night. To our surprise, the next morning we learned that Managua had been destroyed by an earthquake during the night.

We found the city in ruins. The streets were filled with crumbled buildings and we were permitted only to enter on foot. The hotel where we had stayed had been destroyed. Confusion reigned as many left, carrying their dead and household belongings with them.

Bodies were tied on top of automobiles and loaded into back seats of small cars. Trucks streamed through the city, helping the survivors, who would pass many long weeks before they could relocate themselves. The speed with which other nations sent aid was especially impressive. Though we had witnessed the aftermath of a violent upheaval and seen the resultant suffering, we were not dampened in our enthusiasm to begin a new project. Some of my family were later to spend time in that country.

Much of my time, however, was still consumed with problems that arose from Joel's death which had brought many changes into my life as well as those of my family and church members. That tragedy was to mark the beginning of a series of sorrows and sufferings not only to our own people, but to others as well.

CHAPTER TWENTY-TWO

Illusions

Though in his youth, Ervil had participated in the missionary program of the Mormon Church, he soon heard other drums and was to follow them. That a man can and will change when he finds something more worthwhile is commendable, yet for Ervil it was to become a pattern. Not only did he change and repudiate former beliefs, he was also to deny the fact that he had changed, as his writings show. He proclaimed that first one, then a second of his brothers, was the prophet who had come to set in order the house of God. Though for many years Ervil held tenaciously to his second testimony, when things did not go as he desired, he finally concluded that he, himself, was that prophet. Once having placed himself in that honored role, it became apparent that he felt there was no limit to the authority he could wield. His evolvement from an engergetic young missionary to what many considered a power hungry madman, can be traced through his own writings.

On August 11, 1944, only two months after his excommunication from the Mormon Church, Ervil, in connection with Alma, wrote and distributed in Oaxaca, Mexico, a leaflet proclaiming his beliefs in most positive terms.:

> Let it be known to every nation, kindred, tongue and people unto whom these words come, that God, the Eternal Father, by the power of the Holy Ghost, has given us a sure knowledge that our brother, Benjamin T. LeBaron is. . .the prophet unto whom all the nations of the earth must listen to in order to establish world peace, and that by his word the Kingdom of God will be established upon the earth. We declare this solemnly in the name of Jesus Christ, and do not lie, God being our witness. This we prophesy by the power of the Holy Ghost and in the name of Jesus Christ.[1]

One of those Ervil endeavored to convert to Ben was Margarito Bautista who was warned that a curse would come upon him if he failed to come to the help of the Lord in the day of battle. However, Ervil soon lost enthusiasm for Ben and accepted baptism under the direction of Bautista. On that same day Ervil was also given the priesthood and ordained an elder by this man. Only four years passed until Ervil was no longer with Bautista, but began to follow Joel. The same scriptures formerly interpreted to uphold Ben as a prophet of God, Ervil used to support Joel. Ervil was the first to write concerning Joel's priesthood claims, stating that the time had fully come when the heavenly pattern in priesthood government should be published. In 1956, Ervil declared that should

the LeBarons be so fortunate as to explain those things correctly, in times of confusion and turmoil, when all others had failed to do so, that everyone should sit in silence and recognize where the true authority was.

> But if we fail to do this, it becomes our duty to renounce all further pretentions and claims that the blessing that was put upon Joseph Smith. . . is now held among us.[2]

Ervil told that shortly before the death of his father, he sent for Joel and gave him a very strict and solemn charge:

> When I die my mantle will fall upon you, even as the mantle of Elijah fell upon Elisha, and even as the mantle of my grandfather fell upon me; and you will have to round up your shoulders and bear it, because there is no one else qualified.[3]

Ervil also declared that his father had given Joel "the promise that he would not fail."

> I, Ervil M. LeBaron, was present and witnessed all these proceedings. This happened on or about the first day of February 1951, at our father's home near Galeana, in the state of Chihuahua, Mexico. Our father passed from this mortal existence of the 19th day of the same month, and from that day forth, Joel F. LeBaron has held the scepter in Israel.[4]

Boldly Ervil proclaimed that Joel "is now about setting the house of God in order as foretold in the 85th section of the Doctrine and Covenants." Referring to a prophecy which tells of a servant—One Mighty and Strong, who would "deal prudently" in his administration, Ervil said, that this man held a priesthood "which constitutes a perfect law of theocracy, and stands as God to give laws to the people." One holding this office had never led the people astray, Ervil explained.

> . . .the priesthood which constitutes the highest office, is called the "right of the firstborn," which means the right to stand in the stead of the firstborn in his absence; the firstborn being Christ. . .In other words, this is the authority over all things pertaining to the kingdom of God on earth.[5]

Ervil maintained his belief that Joel was the One Mighty and Strong for nearly fourteen years, the greater part of which time he served under Joel as second officer in the priesthood. Ervil labored with such diligence and determination that few thought he would ever change. However, jealously seemed to mount in his heart. His release from the patriarchal office and his subsequent excommunication from the church embittered him and he soon began confiding to friends that he, himself, was the One Mighty and Strong. Ervil's bitterness turned to hatred and, that his own coveted position might be established, there kindled within him a desire to destroy Joel. Ervil's writings show how this change evolved.

When a separation came it seemed that Ervil's first and foremost desire was to see Joel dethroned and divested of the very authority which, Ervil, himself, had formerly proclaimed Joel to possess. Ervil's writings show [illegible] extent he was willing to go, contradicting himself, if necessary, to condem[illegible]

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> Joel has presumed to personally and directly "stand as God to the people". . .There is absolutely no foundation in the scriptures for such a doctrine. . .[6]
>
> He (Joel) assumed that the scriptures, which mention a servant that would deal prudently and manifest the wisdom of God, referred to himself. . .[7]
>
> . . .Joel is willing to invent whatever doctrines are necessary to save his position. His tactics seem to be to teach those recently invented doctrines only to as many people as is absolutely necessary to continue to hold his ground so as to be able to change and adapt them as the need arises.[8]

Another of Ervil's complaints was that Joel had a "dark age Christian concept of charity." Ervil said that his own great efforts to "establish the law of God and to put into effect a true judicial process in relation to it were undermined by Joel."

> He consistently demonstrated great emotional love for the brethren in forgiving their faults and weaknesses, and in covering their sins with a cloak of charity, as he pretended to stand as God to the people. His love was abounding toward those who accepted him on the basis of this type of relationship. He was patient, long-suffering and compassionate toward those who would disregard the administration of the Patriarch as well as all the lesser authorities and go to him with personal problems. He was lenient in judgment, kind spoken and forgiving toward those who were found to have broken the laws. Whatever he said or whatever attitude he assumed became the final word and decision regarding them. Those who had serious problems in the Church could freely go to him for help. He would never let them down, but would hear their problems and complaints in detail. . . His lowliness of heart, meekness and patience, together with his consideration for the feelings of even the most weak and sinful members of the Church won for him the undying devotion and support of nearly the whole church. The image of leadership he thus projected was an almost perfect replica of the sectarian concept of Christ. In fact, he was proclaimed to be the most Christ-like man living. . .[9]

Ervil, however, maintained that Christ was in no way like the Christian world believed Him to be, and claimed that no true prophet would carry out his administration according to the concepts of the modern world. Ervil declared that the charity which Joel had "so studiously cultivated and so abundantly manifested" was the charity of a "false Christ." This type of charity, Ervil said, made Joel "the most dangerous deceiver and wolf in sheep's clothing of all times." He continued:

> The promise that Joel received from his father that he would not fail in his mission was literally fulfilled. Both in regard to the positive aspects of his life's work as well as in regard to do those things that it was prophesied he would do to destroy the work of God.[10]

As he lashed out against Joel, Ervil seemed to become obsessed with a desire to establish his own authority. Though he had been dropped from his position as

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patriarch and had publicly acknowledged that release before members of the church in general conference, he began to assert that he was still functioning in that position. When first proclaiming the priesthood doctrine Joel had taught him, Ervil had clearly defined the responsiblities of the two highest priesthood offices, stating that only these had authority to perpetuate themselves. Of the first he stated:

> . . .only one man on earth at a time is given the office Moses held. He [God] in all ages of the world has provided by oath and covenant to sustain the man acting in that office. The man acting as His mouthpiece to the whole human family, who stands as God to the people, will not lead them astray.[11]

At that early date, Ervil explained that the responsibilities of the second office were different:

> This grand self-perpetuating patriarchal office rightfully holds the keys of all the spiritual blessings. . .to act in concert with, yet subordinate to the office Moses held.[12]

Ervil's release from the patriarchal office seemed to change his views concerning the two leading offices. He asserted that Joel had assumed the "false position" of being the only leader over the patriarch, "holding complete control and dominion over him, with power to appoint and release Patriarchs as a foreman has the power to hire and fire laborers." Ervil's play on words is noted.

> No Presiding Patriarch has ever been deprived of his office and calling in the history of the world, nor has a man holding and functioning in this office ever led the people astray. A man holding the Office of Moses has never directly led the people at all except in the absence of a legally qualified Patriarch.[13]

Though Ervil formerly taught that the man holding the office of Moses was "the authority over all things pertaining to the kingdom of God on earth" and that this man "held the scepter in Israel," in an effort to divest Joel of leadership, Ervil began to teach that this office had gone into a "state of comparative non-function" in ancient Israel because of a lack of faith and obedience on the part of the people.

> In like manner, in our day, when the people of the Church of the Firstborn of the Fulness of Times lifted themselves up in the pride of their hearts because of their individual association with a man holding the Office of Moses, and assumed that because this office was on earth that it was in function, they greatly deceived themselves. . .[14]

Ervil maintained that Joel "has almost always taken a course to be praised and loved of men," while Ervil's greatest desire "has been to see the law of God established in the hearts and minds of the people." Absolute rule by the patriarch, he maintained, was the only means of establishing that law. So determined did he become in his desire to establish claim to the patriarchal office that he told of having received it three different ways. Ervil's appointment to that office was made by Joel in the fall of 1961, to which I was a witness. In reference to this Ervil says that Joel laid his hands upon his head. However,

this was not the case and Joel later told me that he was especially constrained of the spirit not to lay hands on Ervil. Of a later claim Ervil was less specific:

> On May 20, 1961, Ervil M. LeBaron was called by revelation to be the Presiding Patriarch and to exercise all the keys belonging to this office. Brother Ervil was eminently well qualified to occupy this position. He, at that time, was probably the greatest student of the scriptures of the 20th century, and his subsequents ages to become the most knowledgeable man in Mormondom since the prophet Joesph Smith.[15]

Only two months after telling of this supposedly divine call to the patriarchal office, Ervil published still another claim:

> Ervil had received the general Patriarchal Priesthood. . .under the hands of his father nearly eight years before the office of Moses was conferrred upon Joel.[16]

Had Ervil been willing to accept his differences with Joel merely as opposing doctrinal positions, there would have been little trouble. However, that was not the case. To many, both in the family and out, it became apparent that Ervil's claims bore some of the same earmarks as the inconsistencies Ben had so long perpetrated. However, Ervil's revelations and manifestations were reflected through a much more dignified and convincing medium. Nothwithstanding his erroneous doctrinal platform, he had sufficient class and magnetism to have gone a long way in his deception, had his monitor not told him to start killing those who failed to sustain him as God's unquestionable power on earth.

Anyone who ever knew my brother Ervil was aware of a relentless persistence that was a part of his very nature. Closely associated with that trait was his use of flattery. Some said that he was a master of the art. However, if flattery did not bring the desired result, he could resort to insult that was astounding. It was known that he could talk religion and quote scriptures for hours. Though his listener was exhausted, Ervil still would seldom flag in strength or enthusiasm. Another characteristic—fear, was also noted in his personality. Some called it a persecution complex.

In retrospect, even those of us who knew Ervil well are shocked to see the degree to which a militant tone was expressed in his writings from the very beginning. At that time, however, no one took exception to this fact and viewed his expressions as most church people would the hymn, "Onward, Christian Soldiers."

When first proclaiming that his brother Joel was the One Mighty and Strong who had come to set the house of God in order, Ervil, in an article titled, "A Warning to Those Who Profess the Name of God," cautioned that care be used in speaking against or rejecting His servants. A spirit of mobocracy and persecution would enter the hearts of the wicked and "men will even think they do God a service when they murder His servants."[17] Ironically, by some deep grained and overpowering force within him, Ervil was to fulfill the very deed he warned others to avoid.

Over the years Ervil's tendency toward fear at times became a source of embarrassment to those around him. When the missionary work was just beginning to take on impetus and a branch had been formed in the South, he

returned to Colonia LeBaron with his companion. There both were called on to speak. After relating the success that had been realized in the South, the brother told that Ervil's life was in danger.

Church of the Firstborn missionaries had caused a stir in the area of Ogden, Utah. Some who accepted Joel's teachings gathered to Colonia LeBaron. One convert, shortly after arriving in the colony, confidentially asked another sister, "What is the matter with Ervil?" The convert recognized Ervil's influence in the missionary program, but wondered what he was so worried about. After his visits to their home, she and her husband had been baptized and were making preparations to move to Mexico. One morning the family was seated at the breakfast table with Ervil and his companion. The subject of conversation was, quite naturally, religion. All were enjoying themselves when a knock was heard at the door. Ervil, seated at the back of the small dinnette, almost knocked the table over in an effort to get out. Later, when his flight to a back bedroom was questioned, he said he thought it was probably the bishop knocking. The sister and her husband had prepared themselves for excommunication and had no qualms, but "Ervil acted as if someone was trying to kill him," she recalled.

Another convert to the Church of the Firstborn lost his wife when he joined Joel and went to Mexico. Afterward, when he failed to pay alimony, he was thrown into jail for a few days. When a paroled inmate later came to Colonia LeBaron to visit the convert, Ervil became intrigued by the stories of prison life. It was rumored around the colony that he felt he could use the former convict as a bodyguard when things got rough.

A missionary campaign by Ervil and Dan Jordan among the Masons in Mexico seemed to bring Ervil's fright more to the surface. Though he returned to the colony very enthusiastic about their work, saying that they had swayed the intellectual heirarchy of Mexico, he was more cautious than ever and claimed that the Knights of Columbus were seeking his life. There was no evidence to support his fear. Church members, by and large, took his feelings on this subject with a grain of salt.

As the years passed, there was a certain ruthlessness noted in Ervil's dealings. Joel had moved to the mountains with his families, and others had gone there to help. One afternoon several of our people were visiting at the home of Dan Jordan. A member had recently given aid to a person whose moral status Ervil questioned. With a set jaw and clenched fist, he hit the table in front of him. "I want to make it an ironclad rule of this church that no member will ever help such people. I would rather see them starve to death, and their children with them, than to lift so much as a little finger to help," he fumed. Though he would later deny such statements, reports of them became more and more frequent.

Simultaneous with Ervil's renewed claim to the patriarchal office emerged a doctrine which he termed, "celestial civil law," something often referred to in his writings. A woman member of the Church of the Firstborn recalls her first introduction to it. She had stopped briefly at the home of a friend. There she met Ervil who was persistent in his efforts to engage her in conversation. As she left he followed her and asked how it would seem for a woman of her "eminence"

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belong to a church where women would be recognized and respected in their rights. She answered that she had never felt deprived of any rights while in the Church of the Firstborn. He then confided that he was sure she wanted to learn of the great knowledge and light that had been revealed. She reminded him that Joseph Smith had counseled his missionaries that they were not to preach to the women, children, or even the servants of a household, without first having the permission of the head of the house. "That is right!" Ervil affirmed. "That certainly should be done when people are working on a lower level, but some of us are on a celestial level now and those things no longer apply." The sister, aware of Ervil's extreme interpretations of the civil law, afterward stated that, for the first time, she understood how he might justify taking another man's wife, stealing, or even killing. Ervil had placed himself above the law! Joel said that Ervil's teaching concerning the celestial civil law was one of the most abominable doctrines ever invented.

After a separation came, Ervil seemed only to re-double his efforts to convert people to his way of thinking. His followers at this time passed out his writings freely at our church buildings and spent hundreds of hours in our homes, Joel's included, trying to convert any and all. The fact that Ervil had so little influence among us was, doubtless, the reason for his becoming so hateful and vicious. He convinced his followers that their lives were in danger. One or two confided that they had made blood covenants to uphold Ervil and each other. It became obvious that it was a case of "fleeing when no man pursueth." Indeed, as Ervil's later actions were to prove, the cunning machinations of which he accused others, became the very deeds he was to perpetrate.

Ervil avoided mentioning his militant ideas to those he thought might oppose him. To me, he had said little of his perverted teaching regarding the death penalty. However, I well remember the first occasion on which one of his followers mentioned killing. Leland (Bud) Chynoweth, whose daughter had married Ervil years before and whose family members were to a great extent supporting him, was helping me build a house in Los Molinos. As we discussed Ervil's separation I said that it looked to me like he might be going a little crazy. Immediately, Bud retorted, "Don't say Ervil is crazy, or there will be bloodshed!"

The more determined Ervil became in his effort to establish his absolute and unconditional rule, the more extreme his writings became. Not only did he claim the right to enforce the death penalty for violation of God's laws, the list of offenses which merited capital punishment seemed to be always growing. Ervil wrote that those who did not comply with the United Order should be executed; women who did not accept plural marriage or those who wore revealing clothing were to be killed. Non tithers or tithers who paid their money to a false organization, covetous persons and Sabbath breakers were all to receive capital punishment. Thus he continued to spew forth an abominable barrage of the most cunning and evil type of lying, slander and misrepresentation, all under the guise of sanctity, together with an ever changing doctrinal position. Only a brief scanning of his writings will reveal to a candid mind what he would perpetrate in the name of justice and peace. God forbid!

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Ervil's anxiety for his own life—the suspicion that people were against him—was gradually converted into a powerful tool whereby his followers would do whatever he asked of them. Through months, and even years of conditioning, they too, came to the conviction that, as God's chosen servants, their lives were being sought. Convinced that self defense was honorable and necessary, they began a course of military preparation. Added to the honor of self defense was the glory of defending God's chosen servant. Anyone who refused support became an enemy. Thus, killing became an act of glory to God. Only the weak or cowardly would refuse to cooperate.

I felt there were certain circumstances centering around Ervil's writings which helped to trigger his violence and bring about Joel's death. I became involved, little realizing that my actions would bring forth such a vehement response.

Ervil's writings subsequent to his excommunication from the Church of the Firstborn had been filled with slander and misrepresentation, all carefully devised to deceive the uninformed as to Joel's doctrine and character. It seemed futile to attempt any contradiction, as the falsehoods were never ending. I was amused at that time when Dan Jordan told me that Ervil was getting revelations so fast that by the time he had an article in print, it was already obsolete. Joel made little effort to refute Ervil, feeling that those who were honest in their search for truth would judge him by his own acts and teachings. Though Ervil's writings had been virtually ignored because of their inconsistencies and contradictions, I carefully read them with the idea of keeping informed as to his current beliefs, feeling that by so doing I would be in a better position to help prevent innocent people from being misled.

On July 28, 1972, Ervil's followers, went to our church house in Los Molinos, where they passed out copies of an open letter from Dan Jordan which was directed to me. My children came home with this lengthy writing which stated that "Ervil has repeatedly challenged you in the open public print. . ." It was also said that, as I claimed the patriarchal office, it was my solemn duty before God and man to answer the manuscript *Priesthood Revealed*. Silence on my part was to prove my inability to answer.

I was shocked when I read the charges that were printed against our people. Never before had Ervil or his followers been so malicious and at the same time so contradictory. We were first portrayed as seeking their lives. On the other hand it was told that the right to carry out vengeance was not the perogative of anyone but the patriarch, himself, who was to wear "the garments of vengeance" which signified the power to "pour out judgments and destructions." The Church of the Firstborn was charged with rebellion against the true patriarchal priesthood which rebellion "would be carried to the point that the spirit of murder would be manifested by them." Dan continued, "I know that the spirit here referred to is working wildly among some of your people." The letter turned from accusations to threats.

It was stated that to deliberately defame another in order to prejudice the public mind was "a criminal offense deserving the most drastic and severe punishment." A "public teacher" was mentioned who would better the lives of all society. Those who would bring his "defects or imaginary defects" before the

public were guilty of "extreme treachery" and were classed as "abject criminals and traitors to the cause of liberty."

> They class themselves with the most reprobate and vicious type of apostates and enemies of mankind who, according to God's law, should be exposed, hunted down and put to death.[18]

Dan stated that I, together with my family, had been among the ones who had done the most "to defame Ervil" and that I could no longer proceed with that type of action or that I should "stand condemned . . . as a usurper, an imposter and accuser of the brethren and as an arch traitor to the cause of truth." Joel was referred to as a "smooth operating, power hungry deceiver and usurper" and it was stated that he had "gone too far to turn back" in his "exercise of corrupt power." After thus accusing Joel and his people, Dan made clear Ervil's intent, asking who it was that would "wield the mighty sword of truth" and who would "throw down" the deceptions and the cunning of the devil.

> Who holds the keys to pour out judgments and destruction. . .Does this describe the work that Joel has performed, or is it the Patriarchal Priesthood that is coming forth with the consistent flow of living water?[19]

Scarcely could I comprehend to what limits Ervil's imagination had run and to what extent he had indoctrinated his followers when I read the admonition that it was up to me to "keep the peace" and not let the "spirit of murder run rampant" among our people.

> If you permit the spirit of answering Zion's deliverer with blood to develop, because you are incapable of answering in writing. . . you will be held accountable by the law of God. . .if Joel cannot answer with doctrine, he can be expected to attempt to answer with character defamation and blood. . .Great agitation has been stirred up by some of your people, in accusing us of plotting to shed your blood. . .It is not those who are winning in a doctrinal controversy, who are only a small minority, who would want to use force to settle the issues.[20]

I was baffled by the gross inconsistencies in their reasoning. Sensing the seriousness of the situation and hoping that an answer might help, I wrote to Dan on July 31, 1972, reminding him that in his presence, I had pressed Ervil to take responsibility for part of the writings that had circulated, but that Ervil had been most reluctant to do so. Dan had made special reference to *Priesthood Revealed* as though I should take notice of it. I answered that I would "be most happy and anxious to do so, if you will assure me that it is something Ervil has, or will assume responsibility for." I then requested that Dan send me a copy of any material he would have me reply to and asked that it be properly signed by Ervil, his signature being witnessed by at least two reputable men or notarized. I also felt that I should write to Ervil. In a letter dated August 6, 1972, I began:

> In view of the fact that your various published works do not agree, or tell the same story throughout, and since your most energetic missionaries do not bear the same testimony, but rather seem to be most confused and

unsure about what your present teachings actually are, I am asking you to clear up one point, once and for all, by placing your position on paper so that we all might be able to get a clear picture of how you really claim to have arrived at the office in which you now want to be upheld.

I would not bother you about this except for the fact that a number of those who seem to want to believe what they think you are teaching, keep coming to me for a response. I tell them that I would be more than happy to respond to this question if only we could get you to clarify your official stand.

In the interest of truth I will be expecting you to do this for me in the very near future by way of a written statement properly signed by yourself and in the presence of reputable witnesses.[21]

A week later Ervil's followers passed out a large manuscript at our meeting places. The publication of *Message to a Covenant People* which bore both Ervil's and Dan's names on the title page, indicated more than any previous writing the extent to which Ervil had gone in his desire for power. It seemed that my challenge to Ervil, in addition to a statement I made to some of his followers that I could answer his doctrine in five minutes, brought forth a flood of hatred and animosity. My letter to Ervil was never answered, however. It marked the beginning of his violence.

Message to a Covenant People, Ervil's bulkiest writing, made it unmistakeably clear that his paranoidal tendencies had become even more pronounced. He declared that there was a grand conspiracy to take the life of the patriarch and stated that men in priesthood "led by a servant of the devil are directly impregnated with the spirit of death by their leader who stands over them." This spirit and tactic had been abundantly manifested by the Church of the Firstborn, Ervil declared. Those who would not hear the truth, "arise and and wash their hands of this great wickedness must go down to darkness and death."

> In the Church of the Firstborn of the Fulness of Times, there were some men, including Joel, who sorely cursed the administration of the Patriarch. . .Character defamation. . .(is) a very dangerous tool. . .When the law of God is in effect. . .character defamation brings immediate and irrevocable judgment. . .which by God's law invokes capital punishment on the first offense.[22]

Ervil maintained that a verbal attack against an "ambassador of the Kingdom of God" was an affront to God. Those guilty of such were "outlaws and open enemies to the Kingdom of God, as well as traitors to God and to the whole human family." When Joel had caused the church to reject the patriarch, he had caused them to reject Jesus Christ—a violation which, Ervil said, constituted the "crime of high treason." That Joel had continued to function in priesthood was illegal and was the "most satanic proceedure to destroy the Kingdom of God" that had ever been devised other than "cold blooded murder itself." Redoubling his efforts to show the powers held by the patriarch, Ervil wrote:

> . . .the words of Christ are given to the people through the Patriarchal Office and. . .it is through this office that judgments and destructions are poured out.[23]
>
> The people are not to attempt to judge the Patriarch. . .He is only responsible to the Lord, Himself. . .[24]

Ervil maintained that by claiming that "the patriarchal office does not include civil authority" Joel had declared himself "an imposter, a betrayer of the revelations of God, a revelator of Satan, and a fallen Prophet well on his way to becoming a son of perdition." It was the right of the patriarch to establish a "blood covenant," Ervil declared.

> To disregard and walk over this authority is an act of treason against heaven that carries the penalty of death in this world and brings eternal damnation in the worlds to come.[25]

Perhaps Ervil's greatest departure of all was his concept of deity. "God loves judgment," he proclaimed, "and He loves those men who obtain the great knowledge and purity of mind that are necessary to carry it out." Those who would be called the sons of Joseph Smith, the prophet and patriarch, were called upon "to rise up in the determination to lay judgment to the line." They also could be known as patriarchs and could assist in "bringing judgment upon the wicked nations of the earth" and arise in the spirit of God to "punish presumptious violators of the law."

Ervil left little doubt as to who he considered to be those violaters of the law, declaring that the people of the Church of the Firstborn had "come under a great curse" and had broken the law to a great extent because of "the word of a man who had been perhaps the most insidious and sanctimonious defamer of character of all time." Those people had committed crimes which had "led them to uphold wickedness" under which the law of God "would render them deserving the penalty of death." Ervil spelled out in further detail just who was to receive punishment:

> The first thrones that will be cast down in this great work are the thrones of the false kings in the priesthood of the different groups of Mormondom.[26]

Only ten days passed after the publication of this warning until Joel was brutally beaten and shot to death. Ervil had threatened that the wives and children who continued with husbands who opposed the "legal patriarch of Israel" would "bring a great curse upon themselves and upon their children" and that they would "be left neither root nor branch." Now, upon the the death of their leader, to the members of the Church of the Firstborn, the future indeed appeared omnious.[27]

After Joel was killed, with the exception of three or four women and a couple of teenagers, none of Ervil's followers appeared. Those being sought by the law all immediately went into hiding. Ervil's wife Mary Lou and the Chynoweth

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family at Los Molinos were Ervil's only people to remain in our midst. At school one of Ervil's children told Joel's son, "I am glad my daddy killed your daddy. He was a wicked man and needed to die!" Ervil's followers did not deny that he had ordered Joel's death, but seemed smugly disgusted—could Joel's people not realize that God had commanded the death of their leader!

Ervil did not remain silent after Joel's death, but from his hiding place continued his writing campaign. A month his communiqués were circulating, bearing the names of the men who were being sought by the police. I found it hard to believe that men of their background could put their names on such a vile and evil document. It was as though the cold-blooded murder of an innocent man was not enough—they must now degrade his character, name and memory to all future generations! Could they really have supposed that they could succeed in such an act of defamation against a man whose life was an open book—known to be diametrically opposite to what they had represented it to be?

The open letter stated that Joel had made standing threats of death against those who would expose the existence of his undergound military organization and that he had made repeated attempts to kill his doctrinal opponents. It also spoke of violent fights among our people and other absurdities, none of which had any basis whatsoever.

To say that Joel or any of those associated with him would have harmed anyone shows how far people's minds can wander from the truth. His very nature was contrary to those vile accusations and all who knew him can bear witness to this fact. He, more than anyone I ever knew, wanted people to be responsible for their own choices and not depend on him or any other man to tell them what to do. If anyone ever lacked dictatorial tendencies it was Joel. I spoke with him the day before his death and I can positively testify that he held no malice toward Ervil, Dan or anyone else. Instead, Joel had always counseled his people to be kind to them and to do nothing to violate their rights. Just before his death, he said that he still held out hope that Ervil would repent.

Ervil also wrote of the meeting of the general authorities of the Church of the Firstborn at Colonia LeBaron held immediately after Joel's death. The very meeting at which we had solemnly pledged that no member of our church would take the law into his own hands, but that we would do all in our power in connection with the law of the land to bring the guilty to justice. Ervil was to call "An emergency session of their military government." The open letter clearly indicates that by accusing Joel and others of the very crime, he himself, had carefully planned, Ervil felt he could make the public believe he was innocent.

Ervil also casts dark reflections on the "Proclamation Against the Assassins of Joel F. LeBaron," terming it a "defamation proclamation." Before I or anyone else in the leadership of the church made any public statement whatsoever, we had seen the newspaper accounts, heard and read the testimony taken by the official investigators for the state of Baja California and had also heard Joel's step-son Ivan give an eye-witness account of what he had seen. For any church leader, after having heard and read numerous threats of violence over a long period of time, to be presented with that type of evidence and yet do nothing to

bring those accused and in hiding to justice, would demonstrate conclusively that he had no interest in doing his part to maintain law and order. Could it have been proven that Ervil and his followers were innocent as they loudly claimed, no one would have been happier than I. Knowing different, however, I together with other church leaders, was compelled to make a public statement in Mexico in which we declared that the cruel murder of Joel F. LeBaron "by Daniel B. Jordan was directly ordered by Ervil Morrell LeBaron."

As a result of our proclamation Ervil wrote,

> The criminality of the four men who signed the defamation proclamation is visibly portrayed and can be detected by men of law on first sight. This type of crime is dealt with under the laws of God precisely as the crime of premeditated, first degree murder.[28]

For Joel's followers, there remained little doubt that Ervil intended to continue his efforts to establish himself as the undisputed ruler of the earth. Our task at hand was to avoid other acts of violence that he might choose to perpetrate under the guise of his pretended authority, and at the same time help bring to justice those who brought about the death of our leader.

To the lay reader, Ervil's lengthy and verbose writings, couched in religious jargon, were scarcely understandable, much less when it became necessary to translate them into Spanish. All this, coupled with the black charges he repeatedly made against our people, posed a mammoth task for law enforcement agencies who waded through his writings. Many an investigator shuddered in hopeless despair at trying to unravel the depth of his folley. Those who were disinclined to investigate, interpreted Joel's murder as a family squabble and gave little heed to the deeper intonations that were so well understood by those who knew Ervil. However, the few dedicated law officers, willing to labor through the black smokescreen that Ervil had deliberately set up, were appalled! They understood full well that they were not dealing with an ordinary criminal, but with a power hungry madman, bent on world domination.

It was a fearful state of affairs that rested upon our people as we hopefully awaited the apprehension of the men who had caused Joel's death. Almost four months passed and I was still keeping out of Ervil's way. I had returned to Nicaragua to work on the project there when I received a phone call informing me of a surprising turn of events. Three days earlier on December 13, 1972, Ervil had turned himself over to the authorities in Ensenada. His surrender came when all the leading men of the church were out of the Baja area, some of them being in Nicaragua. We were to later learn that only after making all arrangements for his release did he turn himself in, his plan being that he would be free after a preliminary seventy-two hour investigation. However, Joel's followers quickly rallied to seek justice. Ervil was held, temporarily foiling his plan.

It was much to his surprise that he was held. The preliminary investigation showed that an arrest was warranted. Ervil, who had expected to be freed within a short time, began the year of 1973 with uncertainty. At the Ensenada jail he did not share the lot of the ordinary prisoner, however. Money was able to

buy for him the comforts of a good bed, a carpeted floor, television, and frequent conjugal visits by his wives. On the first day of the new year Mother wrote to him there. Her brief letter was her final message to him.

> Dear Ervil, Son,
>
> You have paid no attention to my letters so far as I can tell—you never answered them.
>
> Somewhere along the line you turned yourself over to the buffetings of Satan and caught the same disease Ben has. Only Ben never had the evil spirit of murder.
>
> Don't you know it was crazy to kill Joel? Don't you know it was crazy to want Earl Jensen's wife and tell her it was revealed to you that she belonged to your family?
>
> Don't you know all the literature you printed in the fall is half crazy? The 11th Article of Faith says, "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience and allow all men the same privilege. Let them worship how, where and what they may."
>
> Don't you know it was crazy to write articles and tell Floren and Verlan that if they didn't except (sic) your baptism they would be killed?. . .
>
> There are many people who have already testified that you have tried to hire them to kill Earl Jensen.
>
> Why can't you see this is all crazy? You should not be in jail, but in a mental hospital. . .
>
> Surely you can come to, and help poor Dan understand you are a misled leader.
>
> I love you truly,[29]
>
> Mother

Only a few days after writing to Ervil, Mother also wrote the governor of Baja California. She asked that he intervene in Ervil's case and see that under no circumstance he be freed. Should he be, she feared greatly that he would continue the shedding of the blood of his other brothers whom he had already threatened. She petitioned the governor to take into consideration her humble request and begged him to intercede. About the same time Floren, Alma and I also wrote a similar letter to the governor. We advised him of Ervil's threats and asked that he use his influence to see that Ervil be justly punished for his crime and that he not be freed to continue his murderous activities.

Upon surrendering, Ervil had presented authorities with a document of several legal sized typed pages in which he portrayed himself and his followers as leaders of a reputable organization which was seeking the advancement of liberty and peace upon the earth and whose every endeavor was toward that end. The benign tone of some of the statements he was to make amazed many. He referred to Joel's death as a "tragic event." Young Andres Zarate who had decoyed Joel's family during the murder was to have his name placed on one of Ervil's publications under the title of "Reverend." Later when Floren told the court Ervil had said that Joel had deserved the death penalty for being a false prophet, Ervil declared that this was incorrect. The meaning of the word "prophet" in Greek was "to teach," so such a statement could only be false and "in our day there are thousands of false prophets, teaching false doctrines and deceiving the people." Floren's testimony to the court was "most absurd," Ervil maintained.[30]

In the same altruistic vein Ervil declared that he had "never initiated the use of force against any organization or individual."[31] In spite of an "immense volume of defamatory propaganda," he was not aware of "any information, charge or substantial evidence," that could justify a warrant for his arrest. "The least thing my accusers expected was that I would show up personally to call their bluff, to answer all charges and expose their gross corruption."[32]

An amicable attitude was difficult for Ervil to maintain, however, for his writings continued to reflect his militant views. Especially did this become obvious in his statements concerning Joel's death.

> This sinful man was to exalt himself. . .for which act of usurpation he was to fall by the shaft of death.[33]
>
> The death of this wicked man was to be the first of the judgments of God that were to begin to be poured out upon His house. It was to be sent forth from Him. . . as a great unmistakable sign. . . which destruction was to continue upon all those who should refuse to hear the words of the Lord.[34]

That murder had been committed in connection with Joel's death was absolutely impossible, Ervil maintained.

> . . .who will say that God commanded murder by giving the judgments of His law by way of commandment? . . .If a prophet of the people should advance false revelations in relation to great political issues that are calculated to destroy the liberties of mankind, under God's law, what are the different possiblities that such a scoundrel could be murdered?[35]
>
> . . .no murder had or could have been committed in relation to the death of the desperately criminal individual involved. . .to speak of the possibility of the guilty party having been murdered is utter sham and hypocricy. . .[36]

There were "numerous possibilities" that Joel's death had originated from "a number of other sources," Ervil declared. There was "the leader of a third party" involved who was aiming at taking "absolute control of the small, corrupt church."

Maintaining that Floren had been appointed to succeed Joel "in case anything should happen to him,"[37] Ervil pointed the finger at Floren, stating that church members in "their idolatry, their social circle and great pride. . .were willing to follow a simple-minded, ignorant goat herder."[38] In conjunction with police officers, for a brief time Floren let some believe he was Joel's successor with the hope that it might bring a confession from some of Ervil's followers. It did just that.

It is my assumption that a little piece of strategy, wherein Floren sent a wanted poster to Ervil's followers, was what caused Ervil to surrender to the

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Ensendada authorities. The poster was the only one put out and was printed especially for the purpose used. On it was a large picture of Ervil with an offer of a ten thousand dollar reward to anyone giving information leading to his arrest. No doubt, convinced that his arrest was imminent, Ervil turned himself in, feeling he could get a better break.

He also published other theories concerning Joel's murder, stating it had come as a natural consequence of not being subject to the rightful patriarch. The Church of the Firstborn had used the strategy of killing Joel under circumstances where the blame could be put upon Ervil.[39] Most amazing was still another explanation—a plot that according to Ervil, Joel himself, had originated. However, in this carefully planned scheme, it seems that Joel had neglected one important point—keeping himself alive! Ervil explained,

> Joel, himself, told the people, including my family, that Dan Jordan was the one who was dangerous and that he had murderous tendencies. By this propaganda he (Joel) prepared the minds of his followers to immediately adopt the idea that Dan killed him after it had happened.[40]

From his prison abode Ervil also wrote words which struck a note of apprehension with women who in times past had asserted independence in their choice of a husband. Affirming that it was the prerogative of the patriarch to give "the word of the Lord" with regard to "all aspects" of the marriage covenant—a right which was established as firmly as the "Rock of Ages," Ervil warned that

> the Lord is fully fed up with the doings of girls who run past Him in order to gratify their pride, their passions, or to supposedly find wealth, luxury and convenience through marriages and *love* based primarily on the lusts of the eyes and of the flesh, as is the love of most women for their husbands.[41]

In the long months of trial that were to follow much evidence was presented to the court concerning Ervil's murderous plans. Among those who testified were:

—Benjamin Zarate Sr. who testified that he had not seen his son Andres since the afternoon he had gone to the Zarate home, saying Jeannine was waiting on the hillside for him. The elder Zarate concluded that his son had been involved in Joel's murder and for that reason had not returned home.

—Esther Spencer who said that in April, 1971, Dan Jordan and Ervil had talked to her at Colonia LeBaron at which time Ervil had said that he was preparing to start executing people, Joel being the principle one named. Esther stated that she believed Ervil was responsible for the death of her brother Joel.

—Floren LeBaron who told of visiting for a long time with Ervil in Ensenada shortly before Joel was killed. Ervil had then said that Joel was a false prophet who was deceiving the people and that he must be killed. Ervil further stated that he would either personally kill Joel, or that he would order someone else to do it.

—Jose' Leon Perez who testified that in August, 1971, Ervil told him that when Joel appointed Verlan to be patriarch that it had constituted a crime of high treason. Ervil further said that Joel and Verlan were the greatest criminals in existence.

—Raul Perez who related to the court that he and Benjamin Zarate Jr. had contact with Ervil in September, 1971, at which time Ervil revealed to them that he had organized a secret military organization. Ervil said that he held absolute authority and that he intended to destroy root and branch all who upheld Joel. Dan Jordan was also present at that time. Raul told the court that he believed Dan was the killer.

—Ossmen Jones who related that in April, 1971, he had traveled from San Diego to Chihuahua with Ervil and Dan Jordan during which time Ervil complained that if Joel did not change his ways it would be necessary to wipe him off the map. The next day at a restaurant Ervil continued deriding Joel and also stated that Earl Jensen deserved to die. Ervil then said, that should it become necessary to do the job on that trip, what would Ossmen say were he asked to do it. Ossmen answered, "When you make up your mind, let me know and I'll give you my answer."

—DeWayne Hafen who recalled that in January or February of 1971, at a cafe in Nevada, Ervil had said he wanted to kill Earl Jensen, Siegfried Widmar, Joel F. LeBaron and others.

—Fernando Castro who stated that Dan and Ervil had visited him in Los Molinos just after Dan was dropped from his position as apostle. Ervil declared that for that action Verlan and Joel should be executed and stated that he wanted both Castro and Raul Rios to be present.

These and other witnesses bore testimony against Ervil. There were many more who could and would have given additional information to the court had they been permitted. It is significant to note that, with one exception, those who testified in Ervil's defense were his own family members or in-laws. However, all carefully avoided revealing that fact to the court. All told that they knew nothing of Joel's death except what they had read in the paper. Ervil's wife Vonda told police who went to her home in Ensenada that Ervil had been at her home that morning—August 20, 1972. She had not seen him since.[42] Ervil, however, declared that he was not in Ensenada at that time. Also, in an elaborate explanantion to prove that he had not been in Ensenada during the time Floren had mentioned, Ervil published copies of a notarized statement declaring that he had been staying at a motel in San Diego. As he was busily occupied in writing, it was impossible to presume that he had even been to Ensenada, he said. On that occasion I, myself, had taken Floren to see Ervil. Dan Jordan was also there. After their meeting I picked Floren up, at which time he related what he had been told by Ervil.

To the court Ervil portrayed himself as being forty-six years old, married, a farmer and merchant who was dedicated to the teaching of Biblical civil law, one who used neither alcoholic beverages nor drugs, and who by his own work or business had earned (though it was impossible, he said, to say exactly) approximately $100,000 pesos yearly—(at that time $8,000 in American

money.) The latter statement, in addition to a published declaration in which he represented himself to be the founder of Los Molinos, was absolutely false. For years the only money Ervil had, was that which was given to him by his followers or his wives—a fact that was well known. The only wife Ervil ever had in Los Molinos moved into a trailer house several years after the settlement was founded. He never so much as built a lean-to in that place.

After the usual deliberation in the case it was resolved by the court that Ervil M. LeBaron was plainly responsible for the crime of homicide of which he had been accused. He was sentenced to twelve years imprisonment which time was to be counted beginning the 13th day of December, 1972—the day he had surrendered. This sentence was passed upon Ervil by an Ensenada court on November 9, 1973. Still pending were cases against Daniel Ben Jordan, Gamaliel Rios, Raul Rios, Andres Zarate, Conway Martin LeBaron and Donald Eugene Sullivan who was also believed to be an accomplice in Joel's death.

A month before the sentence was passed upon Ervil, our people had become alarmed over a report that had come from his followers—money had been raised to pay his way out of jail! Siegfried Widmar, in company with Alma, Jose' Leon Perez, and Fernando Castro immediately went to the office of the governor of Baja California, requesting an audience with him, as they considered the report reliable and and the situation serious. They were referrred to the President of the Tribunal of Justice at the State Appeals Court of Baja California. There they were given the assurance that the case would be watched and that a release was impossible as Ervil had been duly sentenced by law. However, much to our dismay, by a process of which our lawyer had failed to notify us, on December 14, 1973, a higher court in Mexicali, Baja California, ordered his release. It was exactly a year and a day since his surrender. Lack of evidence was the reason given for the change of verdict. It was not until three days later that we learned of the action.

To our people it seemed that every appeal for justice had met deaf ears. It was with apprehension that we began the year of 1974. When spring came we became aware that Ervil was attempting to gain possession of sixty *hectareas* of land in the center of Los Molinos. The church which had received a critical wound by the death of its leader, now felt the seeds of dissension which grew from within. In April, Stephen Silver, a former French missionary and also a former member of the Quorum of Twelve, suddenly returned. Over six years had passed since he had abandoned his families, church and friends, and had finally gone to Israel, living in a *kibbutz* there with one family he had reclaimed. Now, Steve appeared, declaring that the church had not complied with the correct order of economics as required by God. Steve presented a plan he called "Pilot Project." Discord was sown by his action.

During the latter part of May while in San Diego I received a call informing me that my mother had suddenly become very ill and was not expected to live through the night. Loved ones rushed to Chihuahua, expecting to see her for the last time. She continued in serious condition for several months, during which time we took her to San Diego where she could receive better medical attention.

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May also marked the arrival of another of Ervil's writings, *Hour of Crisis - Day of Vengeance*. The cover of this eighty-seven page pamphlet fittingly bore the illustration of an unsheathed sword. In the introduction it was stated that "the sword of vengeance would hang over the heads of all those who should fail to hear the word of the Lord."[43] God had sent a "special servant" and "all those who should not hear the word of the Lord that this servant would bring forth would be destroyed."[44]

> The most flagrant and criminal violations must be stopped first. The one single violation of the law which God hates more than any other is the crime of ecclesiastical treason among His own people. . . This monstrous crime is presently being openly and flagrantly committed by almost all the different sects and churches of Mormondom.[45]
>
> God has said that He would make bare His holy arm, or the military power of His kingdom, in the eyes of all nations, and that He would do *"terrible things that they look not for"* in order to make his name known. . . to cause His law and His authority to be properly recognized and respected.[46]

We immediately notified the FBI, California State Police, the Mormons, and leaders of various Fundamentalist groups. Knowing full well that Ervil's warning could not be taken lightly, we were concerned for the safety of those who had been threatened. Much of the next few months was spent by Siegfried Widmar in an effort to alert those who were in danger, as well as seeking to prosecute Ervil for such flagrant threats. Attempts to make him accountable before the law were to no avail. In the United States we were told that there was not sufficient grounds for prosectuion—an overt act must first be committed in that country before any charges could be made.

Only four months passed after the publication of *Hour of Crisis* until still another and even more vehement writing, *Contest at Law*, was distributed. Authored by Ervil and Dan, it told that "irresponsible men who recklessly commit" crimes were "warned to cease from so doing" lest they should "become subject to being destroyed from off the face of the earth and thrust down to hell."[47]

The Church of the Firstborn was warned that the time,

> has now come when the judgments of God. . . are to be poured out without measure, beginning upon this criminal and apostate religious organization. . . God has decreed that all those who remain in the midst of such wickedness will be utterly destroyed, root and branch, and will be burned as stubble.[48]

Members of "this fallen church" as well as the Mormons were warned that God had "decreed the utter and everlasting end" to "ecclesiastical criminality upon the face of the whole earth."[49]

> We, therefore, publicly and officially call all the false claimers and usupers. . .before a formal judicial process. . . We challenge them to a mandatory legal contest. . .[50]

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> By virtue of the judical (sic) authority of the kingdom of God in us vested, we, hereby, summon these men to this contest at law, even as the priests of Baal were ordered to come up to a contest with Elijah the Prophet at Mount Carmel. . .at which time the people who had been deceived by them proceeded to execute them according to the mandatory provisions of God's civil law."

About a month after the publication of *Contest At Law*, I was traveling from Los Molinos to San Diego with some of my family. We had just crossed the border and were on the main street which runs through San Ysadro when we happened to see Ervil in a phone booth. We turned around so I could talk to him, stopping behind a car in which his wife Anna Mae was sitting. He continued his phone conversation, not turning our way, but was obviously very nervous. Stepping from my car, I greeted Anna Mae and then commented that I hadn't seen Ervil since he had Joel killed. To this she retorted that it wasn't a matter of who had killed Joel—it was the doctrine that counted! She said that she believed completely in Ervil and knew he was a prophet of God.

When Ervil finally approached the car, I could see he was upset. I asked him how things were going, to which he answered, "Not too bad." As he got in the car I said, "From what Anna Mae tells me it looks like I don't have long to live, but if you have me killed, too, I wouldn't hold it against you because I think you're crazy!" He became very frustrated and seemed desperate to leave. He told Anna Mae to drive away, but traffic prevented this. He said, "I don't want to talk to you," and reached across her to roll up the window I talked through. I held it down long enough to add one final statement—"Ervil, I don't see how you could be so chicken-shit to kill Joel." He fully knew what I meant. In our childhood days in Colonia Juarez there was no term which carried such utter contempt!

In the latter part of November, Ossmen Jones, in company with Fernando Castro and others, made a trip to southern Mexico, returning with a group of Lamanites. The establishment of an *ejido* at Los Molinos offered an opportunity for these humble people to obtain land and to have a financial security that they had not enjoyed in the South. As the year of 1974 was coming to a close, the apprehensions and uncertainties it had brought were briefly set aside with the arrival of the new members in our community.

Little did the residents of our small settlement realize that which would befall them before the year was completed. The name of Ervil LeBaron, which had hitherto been virtually unknown, was to become equated with that of Charles Manson and other mass killers. Ervil's unfathomable illusion was to begin to unravel after this, his second malevolent deed. That, however, is another story.

CHAPTER TWENTY-THREE

Los Molinos

The inhabitants of the little town of Los Molinos had spent Christmas Day, 1974, at home with their families. As evening approached many were anticipating the festivities of the New Year, custom being to meet together as the year ended. A short religious service was held before midnight during which prayers of thanksgiving were offered and blessings of the past year were acknowledged. After the meeting everyone awaited the arrival of the New Year which was welcomed with shouts and good wishes. Unless Brother Fernando Castro was away on a missionary trip, the town could depend upon him to have a huge paper balloon prepared for the occasion. Outside the church house two or three men would support the object by the wire circle at its base. Then, as they raised it from the ground, oiled rags that had been secured inside, were lit. As outstretched arms held the paper sphere, it gradually inflated with heat. Everyone watched breathlessly. The moment at which it began its ascension the crowd would give a shout of approval.

Never had one of Brother Castro's balloons failed to make its flight into a dark New Year's night. Several times the people of Los Molinos had observed the wonder of the multicolored balloon ascending slowly and steadily, higher and higher, into the midnight sky. Onlookers would watch until it blended with the stars and gradually faded out of sight. Once the balloon had disappeared, everyone suddenly became interested in the tables of food that were waiting inside the church. No one seemed concerned about the hour or that the building was unheated. Over the years this celebration had become a pattern for the holiday festivities at Los Molinos. It was with expectancy of the New Year's celebration that residents of that little colony blew out their kerosene lamps and retired to their beds on that Christmas night of 1974. Little did they realize that malevolent forces would prevent a celebration. The following, night, suffering, heartache and death were to descend upon that peaceful and isolated community, affecting lives more, even than had the death of its leader. A diabolic act which was to shock lovers of liberty was also to touch a chord of sympathy, understanding and good will toward our people. The name of Los Molinos was to become equated with cruel violation of basic human rights. This tragic story, however, can best be told by going back to its beginning.

While Joel was in Baja California on business he chanced to visit the San Quintin Valley some one hundred and seventy-five miles south of San Diego. He immediately saw the possibilities of transforming desert land into a garden of

Eden to be enjoyed by his people who could add the needed effort to make the place blossom.

Arranging a deal with Don Trinidad Garcia, a gentleman from nearby Camalu, Joel acquired the necessary property to make a start. Some thirty-five miles beyond where the paved road ended, wedged between the low hills and the ocean was an unproductive wasteland that nobody seemed interested in. Talk was that Joel had goofed and that Mr. Garcia had lucked out in ridding himself of a worthless property.

Unlike the mainland in Mexico, Baja had a free zone of entry. Household belongings and other materials needed to establish families could be taken there duty free. Its closer location made it possible for men to work in the States and see families more often than in the Chihuahua colony of Colonia LeBaron. The Baja region offered a place where church members from the North could become familiar with the customs of Mexico as well as learn the Spanish language. Joel saw this place as a stepping stone into Mexico for his people and envisioned that much would be accomplished and learned there. Yet, from the beginning, he told that this colony would not be of the same permanent nature as Colonia LeBaron. He said that it was through divine guidance that he began the colony in Baja.

Floren, who was one of the first to see the land, described it as a place of eternal spring. Gardens would grow there year round. Seldom did it freeze. Precipitation which settled on the ground during the night added moisture to the soil. Compared to Chihuahua with its summer heat and hard, cold winters, Baja seemed a paradise!

It was with the backing of Theron Leany, myself and a few others that Joel began his colony on the Baja peninsula. In the spring of 1965, he moved on to the property, putting one of his families into a tent and another into a hastily built lumber room. By late summer other men were to follow with their families. In three months time I moved twelve used trailer homes from Las Vegas, Nevada, to the colony site.Theron took others. Saints from California also began bringing in a few trailers. Most of the men worked in the States and visited their families on weekends which became a pattern in the mushroom colony.

Joel soon went to Chihuahua and over rough mountain roads, brought back some three hundred goats. Daily, these were seen grazing on the hills above the colony under the care of Don Manuel Valenzuela, a Lamanite Joel had brought from Chihuahua. This man and his family lived in a trailer on the hillside to the north of the colony and stayed with our people until the time of his death some thirteen years later.

Families who moved to Baja that first year soon learned things about the area that Floren had neglected to mention. Inside poorly insulated trailers mothers found it difficult to keep children from sweltering, or warm enough—depending on the hour. Outdoors, the cold, damp wind seemed to penetrate to the bone. There were no trees and the women found that those their husbands planted were difficult to care for. There was only one well on the property, but a short time later another was dug at the foot of the hill on the opposite end of the community. From these, the women drew water with a rope and a bucket. Gardens that sprouted and began growing were soon cropped short by the

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birds and jack rabbits. Saints there came to realize that all success requires struggle.

When the rains came that first fall it seemed that they would never stop. There was little time in which it was possible to wash or dry clothing. In a matter of a few months the brand new gas powered Maytag washer I had bought in Las Vegas was completely worn out—everyone in the colony had made good use of it!

On weekends women often peered through misty trailer windows, wondering if their husbands would make it over the muddy roads and swollen rivers. Farmers, anxious to earn a few extra dollars, were generally on hand at the rivers, ready to pull vehicles across. A nephew who had just recently married, surprised a crowd of tourists whose vehicles were parked on the upper banks of the Guerrero River, as they waited for it to recede. On a makeshift raft, the young man forded the raging water and walked on home to the colony.

A few years later the whole Baja region suffered a drought such as had not been seen for years. It became evident that the rains could not be depended upon entirely and that water systems must be developed. Much struggle was ahead. Only now are adequate systems being installed. In spite of the difficulties, others took their families to the new colony and it grew.

One of those who contributed to the colonization effort was Raymond Dambacher, a Protestant convert from the Los Angeles area. He was always welcomed in the colony. Hardly a weekend passed but what he came, bringing a large supply of fresh fruits and vegetables donated by Marshburn Farms. Seldom was a contribution ever appreciated more.

Thanksgiving that first year was a memorable occasion. Brother Dambacher made a special effort to see that delicious food was available in great quantity. What a feast was served on tables that had been set out in the open air! The children especially enjoyed the different types of ice cream. Some of those present had never seen it on a stick or in sandwich form. The founders of that little Baja colony felt that they could, at least partially, understand the sentiments of the early pilgrims on the first observation of the Thanksgiving holiday.

The nearest school was located in Colonia Vicente Guerrero, some two or three miles to the north. My panel truck served as a school bus that first year, with my wives taking turns driving. In addition to numerous household duties, this job became difficult, especially when rains made the dirt roads scarcely passable.

There were many problems to be met in the establishment of the new community. Inadequate housing, distance from the men's places of work, lack of schooling opportunities, difficulties in communication and transportation, and many other challenges faced Joel's followers. For some of the men missionary work necessitated having their families closer. From time to time some found it best to retreat to Tijuana, Ensenada, or the surrounding areas where life was not so difficult. Joel, Ervil, myself and others built homes in Ejido Chapultepec, six miles south of Ensendada. Some of our church conferences were held in Ensenada during this time. In spite of temporary detours, each back step seemed to better prepare us for progress in the new colony.

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Saints had not been in the Baja colony a year when they were told that the conference to be held in Colonia LeBaron in April was to be of a special nature. Difficult circumstances, however, prompted Joel to request that only male members travel from Baja to Chihuahua that year (the first and only time this ever happened). When the men returned telling that the Quorum of Twelve, the Seventies and the First Presidency had all been organized, it was a time of rejoicing in Los Molinos and all anticipated progress. However, in spite of an increase during that next year, Joel felt that some were becoming lax in keeping God's commandments. Feeling that those who had faith and determination would demonstrate such, Joel called for a re-baptism which was initiated at general conference in April of 1967. The re-baptism was commenced at a sunrise service at the Galeana Springs with eighteen of the general authorities going back into the water. That afternoon we witnessed the largest baptismal service in the history of our church. Several years later some were still asking to be re-baptized. Others never did, but drifted away. Joel at least knew who were willing to show a determination to serve God.

We had been in the Baja area a couple of years when a general who lived there came to my home in Ensenada and offered to sell our people a tract of land that bordered our colony. When I told Joel of the offer, he felt we should accept if legal titles could be guaranteed. I spent much time with engineers as they began surveying lines and also initiated legal procedures to secure the land. My employment made it difficult for me to give the needed time to that project, so when Joel asked that I turn the land transaction over to Ervil, I gladly did so.

Joel was pleased when we secured this additional land as he felt it would be a benefit to our people. Many church members and friends freely contributed to the project, feeling that it would be a means of bettering the lives of the Lamanites who needed the property upon which to establish themselves.

Joel had numerous responsibilities as a church leader, working between the new colony and its sister colony of Colonia LeBaron. He struggled to support his large family and to build adequate homes. He also spent much time devising methods of irrigating the arid Baja land. He dug wells and then tried to capitalize on the ever present winds by making windmills with old car parts and plywood. Some of the wheels were thirty-five feet in diameter and produced unbelievable power. It was for these windmills that the colony was named (the mills). When I suggested "Los Molinos" to Joel, he liked it and the place has since been known by that name. Joel was enthusiastic about his water projects and truly enjoyed his work as he tried one method after another of bracing the blades in search of a better design. Most of the windmills have since been replaced by pumps. One of the huge windmills he built still stands.

Joel told the Saints that it would take much work to make their colony become like a garden of Eden. He was often gone, but upon returning, he immediately took up his labors again, encouraging his followers, and reminding them of the opportunities around them. In this colony those from the North could live with and assist the Lamanites. Together they could become a united people. Joel exhorted the Saints to work hard, that they might enjoy the fruits of their labor. His efforts seemed unceasing.

During those early years in Los Molinos church members appreciated very much the efforts of Theron Leany. Earlier, he had taken his family to Colonia LeBaron. When the call came to begin anew, he was again one of the first to answer and served with great diligence. Though his family moved to Los Molinos, he continued his work in Las Vegas, making long trips to Baja on weekends. Many of our people were employed by him in Las Vegas.

Theron, who was probably the most modest man I ever knew, was ever ready to go the extra ten miles for anybody. Though he never learned Spanish, I believe, he was more dearly loved by the Mexican Saints than any other man except Joel, himself. When the Quorum of Twelve Apostles was organized, Theron served faithfully as a member of that body. In Baja and throughout the church, members grieved when on May 9, 1970, while enroute to visit his family, Theron was killed in an accident on the highway leading to Ensenada. His death was a great sorrow and loss to Joel, who tried to see God's purpose in it. Theron had been faithful in all he was called upon to do, Joel recalled, wondering how he could ever manage without this cousin who had been more like a brother. Theron left a large and beautiful family among us.

The ocean which was only two or three miles from the colony afforded a constant source of wonder to many of our people who had never before seen it. Some members were soon earning their livelihood gathering clams which were sold to markets in Ensenada. Shortly after our arrival Joel was swimming at the beach below the colony with some of his family and others when suddenly he was swept away by a riptide ("a river in the ocean," Joel called it). By the time Floren discovered that Joel was missing, he was far out into the ocean. With a rope from one of the pickups, and Ray Dambacher behind him, Floren hurried to Joel's rescue. By the time they brought him to shore, his lungs were filled with water and every breath a groan. He lay on the beach some time before he recovered enough to speak. This experience caused Joel to caution our people to use extra care at the beach.

There were many pleasant occasions at the ocean, though. Joel's family members today fondly recall gathering grunion with him. Seldom had they ever seen him so excited. After every available bucket, sack, or utensil was filled, he was still shouting to those around him to get something to put all the fish into! These periodic grunion runs became unforgettable occasions to all those who participated. Seeing these small fish in countless numbers being momentarily deposited by the waves before a new wave would come to carry them back into the water was an experience never to be forgotten.

Our people were not the only ones to enjoy the ocean. Tourists from the States were continually seen headed that direction. Coming down over the hill, on the beach road which circled into the colony from the north, or on the long, straight road which headed west to the ocean, vehicles passed the colony. Whenever there was a holiday in the States, it became obvious at Los Molinos. Many a tourist was helped out of the mud by helpful town boys. Though it was the policy of our people not to charge a person in need, more than once my boys came home mighty pleased, assuring me that a tourist had "insisted" on giving them a five or ten dollar bill. To the tourists, it was always a surprise to meet a blond countryman and learn that he lived at Los Molinos. Visitors who made

inquiry were generally intrigued to learn the reason Joel had begun his little settlement.

To those of our people who traveled down the peninsula each weekend, the annual sailboat race from Newport Beach to Ensenada was a sight. All the way down the coast, the ocean seemed full of boats whose sails glistened on the water. A day or two later, they could be seen again, this time going back up the coast on trailers.

What the kids looked forward to, though, were the Baja races. Leaving Ensenada were all types of vehicles—motorcycles, dune-buggies, race cars, campers, etc. Kids from Los Molinos generally witnessed the event from the top of a hill beneath which the road had been cut out on its way south. The advent of pavement, after which the president of the republic came through to dedicate the highway, seemed to change the races, however. It was still some time till bridges were put in, though, and the kids would go to Colonia Guerrero where a detour was made around a bridge that was under construction. During one short period, onlookers witnessed five vehicles overturn. After being uprighted, they hurried on their way. The kid who had missed that sight or who could not positively *swear* that he had seen Parnelli Jones pass, had little prestige that week at Los Molinos.

Except for one brief period during which Stephen Silver gave excellent classes, children were transported to Colonia Guerrero to school. After several years, when our community furnished a building, the government sent teachers to the colony. However, for three or four years in the fall, a problem arose as teachers did not arrive on time. Consequently, children from Los Molinos were registered in Guerrero and taken out when teachers came. In 1974 the government built a new school house at the colony. It has since served for all the primary grades.

The first year that the new school, "Emiliano Zapata," competed with fifteen schools of the surrounding area, neither the school nor the name of Los Molinos was known. Everyone kept asking where all the blond kids had come from. When told, "Los Molinos," the next question was, "Where's that?" That evening when the school kids came back over the hill to the colony, horns were blasting and the kids were yelling. Los Molinos athletes had outstripped all the other schools and brought home the trophy!

These and many other experiences are recalled by the families who moved to Los Molinos. Many family names, some who are no longer with us, are still recalled—Leany, Jones, Hansen, Tracy, Stanley, Collmar, Babbitt, Tippetts, Wariner, Hafen, Taylor, Chynoweth, Perez, Butchereit, Castro, Bateman, Mackie, Wakeham, Silver, Dambacher, Zarate and more.

Between Los Molinos and Colonia LeBaron there was a real, but intangible bond. Though letters sometimes took two months to arrive, there was still much contact. To the Saints in Baja it was always a source of satisfaction to visit again with those in Colonia LeBaron. A genuine love existed between the people of the two colonies. Many of the new members of the church, however, chose to live in Colonia LeBaron where electricity, inside plumbing and other conveniences were available. In the church, Los Molinos remained the frontier for those willing to pioneer.

Joel took the scripture which spoke of every man sitting under his own vine and fig tree, literally, telling the Lamanites that this principle would be the means of their economic security. Members often loaded into Joel's pickup early in the morning and headed up the peninsula to the olive orchards at San Vicente. February was pruning time, and what a mountain of olive trimmings he hauled back! Leaving workers behind to trim the branches to facilitate loading, he made trip after trip. Once the olive branches were in Los Molinos, the task had barely begun. He rallied helpers and hour after hour they cut branches and buried them in neat nursery rows. Olive trees at Los Molinos are the result of his efforts. Pomogranites, figs, quince, grapes and berries were also planted. Many nostalgically remember those busy days, working along side the man considered to be God's chosen servant.

The year of 1971 brought many upheavals in Los Molinos. Though Ervil had been released from his office as patriarch the previous fall, he continued visiting there. Some felt that he would accept his loss of position gracefully and had hoped that at some future time he would be reinstated. In February, conference was held as usual at Los Molinos. But as the year progressed it became obvious Ervil was not satisfied. More and more he preached when he came to town, letting it be known that he felt Joel was a fallen prophet. Dan Jordan's release from the apostleship as well as the appointment of a new patriarch seemed to further incense Ervil, who spent hours talking to anyone who would listen. On one occasion a sister in town went to one of my wives in tears. "I don't know of one man in the colony who is still with Joel," she lamented. Confusion abounded!

One afternoon Benjamin Zarate, Jr., a young Lamanite brother, came upon a group of men who gathered outside a home. Obviously religion was being discussed. It all seemed so confusing! Both Ervil and Joel used the same scriptures. Why should there be such disagreement? What was one to think? As Benjamin approached, he saw Ervil standing to the front of the crowd, complaining against Joel! Ervil became more upset as he continued. As he cast a glance over those who had gathered, Benjamin, much to his surprise, saw Joel facing his accuser. Sure that Joel would make a rebuttal, Benjamin waited but Joel remained silent and only listened. As Ervil added further insults, Benjamin became more astonished—Joel did not seem disturbed! Benjamin later recalled that a love such as he had never before felt for another man, swept over him. He could only think of Christ who had stood before His accusers and said nothing. Afterward, Benjamin had no doubts as to his own position.

The forceful attempt by Ervil's people to take possession of the church building convinced those who still might have remained dubious that Ervil was not a man they wanted to follow. On November 12, 1971, residents of the community, protesting that action, signed a written declaration. This statement was given to law officers in Colonia Guerrero. The shift became more pronounced. Now, the Chynoweths and one of Ervil's families were his only supporters at Los Molinos. The death of Brother Wilford Hansen, a member of the High Council whose fine family had been with our people for many years, was a sorrow to church members and added a further note of sadness as that year ended.

In February 1972, the Saints at Los Molinos were privileged for the last time to have Joel with them at conference time. Threats from Ervil continued and [illegible] problems persisted. That summer Joel stated that if Ervil was willing to go on record as a thief, he was welcome to all the land! Joel desired none of it for himself. Lamanite members petitioned the government for the formation of an *ejido* on the vast acres of unused land surrounding the colony. Official notices were torn down by Ervil's people. Two days later Joel was killed.

The August morning that Kimball Stone drove into Los Molinos before daylight bringing word of Joel's death, was one never to be forgotten by the residents of the little community. All events of their lives seemed to become dated before or after that tragedy. Those who were but small children then, still vividly recall hearing the news. Mourners who were able, immediately went to Ensenada to see the body of their beloved leader. They returned that same day, very few being able to go to Chihuahua to attend funeral services there. Later that afternoon when Ervil's car was seen on the hillside overlooking Los Molinos, fears were compounded. That night Kimball approached the home of Fernando Castro and found Gamaliel Rios on his hands and knees, lurking outside. When Kimball recognized Gamaliel and spoke, he fled. Kimball was convinced that he had thwarted an attempt on Brother Castro's life.

To the members of the little colony the death of their leader seemed to sap their very life blood and many felt they could never recover. Never had the colony seemed so remote and isolated! A desolate feeling prevailed. Gone were the dreams of an ensign, of making that little place like a garden of Eden, and of helping to advance God's kingdom on earth. Then, somehow, despite grief, fear, and disillusionment, Joel's people gradually rallied. Refusing to see the cause he had given his life for, lost, they again set about their labors. Trees were planted, not because the laborer felt like doing it—but for Joel. An infusion of strength and power was felt. Los Molinos continued her forward struggle.

When Ervil turned himself over to the authorities in Ensenada, neither the key witnesses nor the leaders were on hand. It seemed that Ervil had chosen the time well. When word of his surrender reached Los Molinos, twenty-four of the seventy-two hours of the preliminary investigation period had already passed. A carload of apprehensive people left there before daylight, praying that Ervil would be held. He was. When later trials required further testimony, they again traveled to Ensenada to present their cases before the authorities. On that July day Charlotte recorded:

> We all sat on a long bench in the upper hall outside the court. Some of the young men waited at the balcony window to see when Ervil would be brought up. Finally I saw a tall, somewhat stooped figure ascend the stairs with his back to us. . . He turned and began walking down the hall toward us. His gait showed lack of exercise. He was thin and looked worn. As he came close and looked directly at us, I felt his conscience registered on his face, but in an instant the expression of remorse passed and a smirk of determination replaced it. As he passed he raised his hand to about shoulder height in a feeble gesture of salutation. He said, "Howdy." No one answered or returned the salutation. Color drained from his face as he turned and went into the judge's office.[1]

Any complacency that might have been felt over Ervil's subsequent conviction and sentence was shortlived. A month later he was released by a high court in Mexicali.

After the initial shock of Joel's death had begun to subside, his followers were still faced with continual harassments. Two weeks after that violent act police officers arrested Mark Chynoweth and Don Sullivan on the hillside above Los Molinos. Mark was armed and [illegible] and matched the same brand and identical to one found at the scene of Joel's murder. Though both of the young men were shortly released, Mark's father, Leland (Bud) carried [illegible] toward our people, saying that we had arranged Mark or Joel's murder. Nor were sentiments improved when Bud's Mexican wife Neomi Zarate, in company with Ervil's wife Mary Lou, passed out pamphlets to all the homes in Los Molinos. In these writings Floren was blamed for Joel's murder. During our conferences, Bud was seen driving around the colony. He then parked a short distance from homes where men were met in council meetings. When Mark Chynoweth, along with his younger brother Duane, later distributed Ervil's publications, it struck terror in the hearts of town children. Church of the Firstborn policy has always been never to exclude anyone from meetings. Neomi often attended. The occasional patrolling of the colony by Warren Foster did not leave the residents at ease. That he followed members of our church to the little hospital in San Quintin and waited outside until they were ready to return, did nothing to further good feelings.

During the two years after Joel's death Aurelio Rios visited Los Molinos on several occasions. This man, whose two sons participated in Joel's murder, had offered a prayer at the funeral. He had wept in grief that his boys had been misled. When his own situation did not permit him to go to Ensenada in an effort to prevent others of his family from going with Ervil, our people financed his trip. Immediately, it became obvious that he, himself, had become swayed. He became reactionary, demanding exorbitant wages for watching property which he had earlier agreed to care for in return for its use. His later attempt to confiscate the property failed. Little wonder that when this man came carrying his briefcase and passing out Ervil's writings, people felt apprehensive. Some said that he had given them several "final" warnings. These and many more doings by Ervil's people plagued the residents of Los Molinos.

In spite of harassments, progress was made following Joel's death. Among those who contributed much at that time was Eulalio Perez, an elderly man from the state of Puebla, who had come to live with his family in Los Molinos some years before. His son Jose' Leon became an apostle in the church. Brother Perez, always full of energy, had become loved and appreciated for his common sense and good nature. This man who seemed to have a never ending supply of anecdote resulting from the colorful life he had lived, was chosen to head the new *ejido* movement. He spent countless hours, making numerous trips between Los Molinos, Ensenada, Mexicali and Mexico City. As a result of his efforts a large grant of land was given by the government for the establishment of the *Ejido* of Zarahemla on August 16, 1974.

When the governor of Baja California, Milton Castellanos Everardo,came to Los Molinos to inaugurate the new *ejido*, Brother Perez was there to receive him. It was with justifiable pride that Brother Perez showed the governor nurseries and gardens which stood out as proof of the industry in that little town. Women of the colony presented a beautiful handmade, embroidered quilt to the governor for his wife. When he left he assured our people that he had been pleased to take part in the formation of what had the promise of becoming a prosperous *ejido*.

The establishment of the new *ejido* put vast acres of uncultivated land at the disposal of local *ejido* officials, who according to government regulations, could choose new participants from those who qualified. With church members and friends of humble circumstances in mind, Ossmen Jones and Fernando Castro went to the Puebla area south of Mexico City. In a pickup truck and camper, as well as a larger enclosed truck, they returned, bringing back seventy-three people—men, women and children who wished to establish themselves on the new land which the government had so graciously granted. With this new addition Los Molinos had some three hundred residents.

Many of the occupants of Los Molinos were still in bed when the group arrived on the morning of November 22, 1974. Driving first to the home of Brother Castro, they then went on to the church building where a special meeting was held. Thanks was offered for their safe arrival. Among them was a considerable number of young, unmarried men who found the new adventure exhilarating. When the meeting was over one of the youths, contemplating the new life before him, became somewhat oratorical—or was it prophetic? "Whether it be riches or poverty, happiness or sorrow, life or death—we are here! For myself, I have no regrets!"

Absorbing the members into the community was a task that would not take place overnight. Following the meeting, residents of Los Molinos, thinking first of immediate needs, took the new arrivals home to eat. The Mendez family accompanied Charlotte to her home. Moroni, their nineteen year old nephew, had seen few Americans and expressed surprise to find that our blond haired daughters—Susanna, Beth, Loretta and Natalie, could converse fluently in his own language. To the visitors as well as my family, it was an enjoyable occasion.

Housing was the prime concern for the new families. Shortly before his death Joel had counseled me to start working toward getting my families back to Chihuahua. Only two of my families were now at Los Molinos, which left some of my homes vacant. These I turned to the needy families. I left shortly thereafter to Nicaragua, confident that other needs would be met by the community. During the next month there was much activity at Los Molinos. Residents rallied to help. In Ray Dambacher's truck, load after load of beds, dressers, bedding and household goods were transported around the colony. At homes where Charlotte made deliveries, the Lamanites welcomed her and her girls. Children watched wide-eyed as articles were carried inside.

At the Aguilar home Charlotte often stayed longer than usual. Alberto and Augustina Aguilar's family included grown sons, some who had brought wives with them. Though Dona Apolonia, the eighty-five year old grandmother, had

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long since replaced her native Aztec language with Spanish, she was still known to family and friends by an Aztec term of endearment. Regardless of the hour, visitors who went to the Aguilar home were offered tasty beans, chile and corn tortillas. Don Alberto, somewhat taciturn, listened as his wife told of having known Joel. What a sorrow it had been to learn of his death! It seemed impossible that the two, tall, young blond missionaries she had so often seen preaching in the South, had become separated. Scarcely could she believe that Ervil could change to the point of actually taking his own brother's life! This pleasant woman did not linger upon sad subjects, though. How wonderful it was that her sons were at Los Molinos! Before them was a life of opportunity among an honorable people. She acknowledged her blessing. It was with reluctance that visits at the Aguilar home had to be shortened, for goods must also be delivered to the Naranjo, Garcia, Vasquez, Mendez and other families. A month filled with busy and happy days passed.

These were the events that transpired prior to Christmas of 1974. Charlotte, whose older children had not yet come from San Diego as expected, felt lonely with only her four youngest girls at home and retired to bed early that night. An hour or two later her nineteen year old daughter Laura arrived with Irene's son Steven and Doug Fessler, a friend from Los Angeles. Charlotte, happy to see them, bedded them down for the night, unaware of events which were shortly to transpire.

At the breakfast table the next morning everyone discussed plans for the day. Doug had a new car and there was lots that could be done. Excitement was momentarily dampened, however, when Steve told Charlotte that her mother had called from Salt Lake. There were more threats from Ervil and they looked serious. Charlotte reassuringly reminded the children that they had heard such things many times. (She would check with Steve later.) Plans for the day continued. Steve preferred staying in the colony, but all the rest loaded into Doug's Toyota and were off. On the way out of town they stopped by the Castro home where Laura delivered a letter. In San Diego Ossmen and Brother Castro had told her that it was important. She was relieved to have that obligation taken care of first thing.

Though the group had intended to go to Las Rocas, a nearby beach, no one seemed to know which road led there. After driving around for some time they decided it was best to give up the idea before getting stuck. They then went to Colonia Guerrero where Laura saw Miguel Meza, a former classmate, and invited him to the colony that evening to play games.

As evening approached Steve came to the house saying that some of Ervil's people were at Chynoweth's. Their daughter Rena had been seen driving around the colony with others. There were extra vehicles in the Chynoweth yard. Miguel's arrival, however, caused a change of subject as games were brought out. Lamps were soon lit and two were placed on the dining room table where the group gathered.

In the darkness Charlotte noticed that there was a lot of activity around the colony. Car lights were seen on all the roads leading into town, which seemed a little unusual. Tourists, she surmised as the frolic of the game mounted. How good it seemed to see the young people together and enjoying themselves! With

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the older ones away working, such evenings were rare. Somehow, since Joel's death it had never been the same for the young people. How good it was to hear the laughter!

Other games had been completed, but Monopoly went on and on. Miguel, who by all counts should have been out long before, seemed to stay in by a never [illegible] to put sweaters on over their night clothes—it was going to be a cold night! Competition continued, but when Charlotte saw someone slyly slip a bill under the table to Miguel, she realized that the game would continue for some time. She went to lie down for a few minutes.

She had just dropped off to sleep when Laura came shouting, "Mama, the tower house is on fire!" From the window they saw the three story frame structure engulfed in flames. Surely, its occupants had already gone to bed and were doubtless, inside. Miguel's car was headed up over the hill. From the living room Doug called that he and Steve were going to help put out the fire. Though Charlotte realized that it was too late to help much, only after they had left did another thought enter her mind. "Call them back, Laura—it might be Ervil's men," she cautioned. Doug returned, but Steve had already gone.

As flames leapt higher an explosion was heard—probably a butane tank. Then another and another. The outline of the structure began to crumble and more popping noises were heard. Lights shown from a vehicle as it turned and went down the main street of the colony. More explosions were heard, but only when torches flew atop a house, did the full realization come. The fire was intentional! Those who approached had but one purpose in mind—to kill, burn and destroy!

Laura shook Loretta and Natalie awake, telling them to get out quick—Ervil's men were setting the colony on fire! Barefooted, they fled. Charlotte, grabbing an overcoat, also took two pistols from a closet shelf. As Beth dashed out the back door she cried, "How could Ervil—our own uncle, do this to us!" Doug, concerned for his car, drove it to the back of the lot. Trees that had been recently planted gave less protection than the tumbleweeds. Lights came closer. House after house was shot and set afire. At one place five different torches were used. Doug managed to get the other girls into the car, but Loretta panicked and ran in one direction, then another. Her mother caught her and pushed her into the open door while the rest breathlessly called for them to hurry. As the car reached a small tower that supported water barrels near the well, Doug stopped. There some hundred yards from the house, irrigation borders blocked further passage.

As she whispered for the cramped children to lie still and keep low, Charlotte saw lighted torches hurled at her home. Two men carried rifles. Shots rang out in the cold night air as flames swept the top of the house. In the distance the other fires blazed. It seemed the whole town was burning! Breathless, the occupants of the car waited. Would the intruders come to the well? Charlotte handed a pistol to Doug and told him to use it only if attackers fired or were right upon them. Should she or Doug go down, Laura was to get the unmanned gun.

Moments were as eternity when they saw the truck of the attackers go to the corner of the street past the house, turn, and come south. It seemed to be crawling. Moonlight glistened upon every metal object in sight. How could the car not be seen? The moment the truck passed by the water tower, a hopeful sigh of relief was breathed. "Pray for God to help us," Susanna gasped as the truck turned again, driving east toward the highway. At some distance its lights turned off. Terror mounted. Would the attackers return? Was another vehicle coming from behind? Flames from the house reflected in the car windows. "My [illegible] everything as it is," her mother answered. "We are alive—that is all that matters!"

Breathless minutes passed. Doug's only thought was to get out of the colony and head to San Diego. Charlotte felt that leaving would only make [illegible] greater. Suddenly she thought of Steve—where had he gone! What had happened to him? Her own children were yet unharmed, but was he still alive? She cringed as she thought of having to tell Irene that her son had not escaped. Worse still, would the attackers go to Ensenada? Charlotte envisioned the frame house there, and Irene and her children engulfed in flames.

An approaching motor was heard. As Ray Dambacher's truck passed, a lot of noise was being made inside. Strange, but it sounded like a bunch of kids coming home from a ball game. Presently someone noticed that the fire was no longer burning at the house. In fact, most of the other fires seemed to have miraculously stopped. At last, without lights, Doug drove cautiously to the home of Don Juan Rascon, the nearest neighbor. Charlotte called softly outside the house. With relief, he rushed out. As he hurried the group inside, he told that he had gone to their home. Doors were open, walls were shot up and everyone was gone. He wondered if they had been killed.

Inside the Rascon home confusion and terror reigned. Children were crying and everyone seemed to be talking at once. Two of the Rascon daughters had been at the tower house fire, when from behind the building, armed men rushed and began firing into the crowd. Someone said they recognized both Mark and Duane Chynoweth.

A boy from the South was putting out the fire on an upper porch when it collapsed. He fell and was burned. As he cried for help, he was shot. Many more had been injured. Umberto Rascon had driven the Dambacher truck to San Quintin, carrying wounded to the hospital. The Rascon girls, who had not been in the line of fire, hurried to their parents' home, one carrying her baby in her arms. No one knew anything of Steve, though he had been there before the attack. Now, only the hope that it would be safer to be quiet, seemed to calm the children. Younger ones were put to bed. The adults would stand guard.

Raul Perez, who had been at his nightly post as a motel clerk in Colonia Guerrero, rushed to the colony when he learned what had happened. There he found his trailer house empty and his wife and baby gone. He was greatly relieved to find them safe at the home of his in-laws, the Rascons.

An hour or two passed when a figure was seen coming through the darkness. A sigh of relief was breathed when someone whispered that it was all right—it was Steve! He was cautiously escorted inside.

"It's terrible!" he told, recalling what he had seen. A bunch of people were wounded at the Aguilar house—even the old grandmother! One of the boys was

burned and shot, too. People were lying on the floors and groaning. Blood was all over and everybody was crying and screaming. Nobody was dead yet, but some would be. Two loads had already been taken to the hospital. It was unbelievable what Ervil had done! Nobody knew how many had been hurt at the tower house. Benjamin Zarate and both his wives had been shot—Benjamin in the head and back. It would be a miracle if he lived! Joel and Fernando Castro Jr. were both shot, too. Fernando's hand was a mass of dangling flesh—he would never be able to use it again.

Women and kids had run every direction when the shooting started. Some went up on the hillside to hide and others ran to homes. A few ran out into the alfalfa fields. Some couldn't find their mothers. After the first bunch of wounded ones went to the hospital someone discovered that Benjamin's children were alone. Steve, himself, had rushed down the lonely road toward the beach and at the Perez home told the grandparents that the children needed help. The Perez family had slept soundly and had heard nothing. At the first fire one of the gunmen, bumping into a surprised onlooker, dashed off to continue shooting. These and many other things Steve breathlessly recalled.

Though his arrival at the Rascon home had brought tears of relief to Charlotte's eyes, he was upset—didn't she care about the houses his dad had worked so hard to build! How could she do nothing and just let them burn! Across town his dad's other family had at least put out the fire on their front door with water from the kitchen sink! They had been in a back room and had awakened when bullets shattered their windows. Only after Steve had related the more important happenings, did he tell that he had been in a field outside Rascon's when the attack began. As the truck approached, he dropped to his stomach. From this position he saw the houses shot and set afire. Leaving a trail of destruction in their wake, the invaders boarded the truck. They laughed as they left!

When they were at a short distance, Steve, with Umberto Rascon, hurried to Charlotte's. Steve first quelled firebombs that had been thrown on the butane tank. The boys threw other firebombs off the roof and beat out the fire with their jackets. One exploded as Steve tossed it. They then ran from house to house, putting out fires. At the Garcia home, occupants refused to come out at first, thinking it was a trap. Before they were through, the boys had put out fires on five homes.

There were many heroes that cold night. At the tower house, when her nephew Moroni fell from the burning building, Eugenia Mendez saw attackers shoot the burned boy. When he cried for help, another gunman came and shot him again. His stomach opened by a shotgun blast, legs riddled, and body scorched, he was dragged to cover by his aunt. Hearing of this, Charlotte and her girls wept—his first meal at Los Molinos had been eaten at their table.

At the Aguilar home, twenty-four-year-old Edmundo was awakened when a firebomb landed on the bed where he and his brother slept. Edmundo threw off the burning bomb, and as he sat up to beat the flames off himself, high powered rifle shots were fired through the window, wounding him and other members of his family.

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All through that fateful night, Nathan Johnson and Pat Mackie worked, transporting wounded to the hospital and getting help to the colony. Tires were punctured as they rushed the wounded out of town—departing raiders had left boards filled with spikes in the roads. Suffering was further increased by this delay, but the two young married men worked on in spite of danger. Wounded were taken to the Hospital Del Buen Pastor, a little missionary center in San Quintin which had served that area for several years. After leaving the wounded there, they notified the police and requested that soldiers from the Mexican batallion be sent to the colony. San Diego was then notified.

A call placed by the young men awakened Alma's wife Luz at about three o'clock that morning. Connections were poor and they were not sure she could hear as they shouted the tragic news. Luz immediately called others of our people in San Diego. No, she knew no names, only that many had been injured. No one knew for sure how many. Some were not expected to live. Homes had been burned. This scanty information was relayed from home to home as church members were awakened that night. Shocked and weeping, they waited for more details. Chihuahua was immediately notified and alerted for possible attack.

Several miles to the south of Los Molinos, doctors at the little hospital worked desperately to save the lives of the wounded. Thirteen were brought in that night, among them two pregnant women. (Two others with minor injuries did not seek medical help until later.) It became evident that the wounded could be cared for only in the order of greatest need. Doctors in the surrounding area were radioed. They, too, rallied and throughout that long night teams worked, removing bullets and treating burns.

At Los Molinos, the night seemed endless. The unheated Rascon home became more uncomfortable as time progressed. To those who stood guard, the cold metal of arms seemed unbearable. Every vehicle was watched with apprehension. Though the first fire had begun at about ten p.m., it was about one a.m. before the inhabitants of Los Molinos saw the flashing lights of a police car coming over the hill. The vehicle drove to the tower house where only flaming embers and rubble remained, then drove on to where the trailer house occupied by the school teachers, had stood. It too, had been reduced to a smoldering, melted heap. Any relief that might have been felt by the presence of the police was soon forgotten, though. After only twenty or thirty minutes, much to the horror of those who watched from their windows, the police car left town. The damage had already been done, police concluded—there seemed little chance that the attackers would return. Los Molinos was left to her own defense.

Though three different appeals had been made for soldiers to be sent, the moon had descended behind the hill to the northwest and still no help arrived. Total darkness enveloped the colony. Despair mounted. Watches that were peered at, seemed to have stopped. Then shortly before daybreak, a jeep sped through the colony informing everyone to stay inside their houses. Soldiers had arrived. Anyone seen outside was in danger of being shot. Only then did those at Los Molinos breathe a sigh of relief after the long vigil. Thoughts turned to the wounded at San Quintin. Would they live?

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On the 28th of December, Edmundo Aguilar and Moroni Manases Mendez, both succumbed to wounds received that fateful night. One grieving family member noted that the second young man suddenly worsened after the departure of his friend—it was as if his companion had bid him to follow! Shortly after each death, the earth shook. Nature, herself, seemed to protest the cutting short of these two young lives. Neither was a member of the Church of the Firstborn. Neither knew or had before seen those who made the fatal assault.

Funeral services were conducted at the church building in Los Molinos several days later. On each coffin had been placed a small red and white banner—a symbol of purity and bravery. Soldiers, in an armed guard, stood outside as grieving friends and families paid their last respects to the two young men. Here, one month earlier, they had worshipped and given thanks. Now they were eulogized. The service had already begun when young Moroni's grandmother entered, carrying a small bouquet of daisies. Quietly, she placed her token before her grandson, and stood, awed and stunned, contemplating the identical coffins before her. Attention again focused on the speaker. A dull thud was heard. In her grief, the small, frail woman had collapsed to the floor. Prostrate, she was gently carried from the building as the service continued without interruption.

Representatives from the nearby *ejidos* came to the funeral. Kindly, they offered to carry the bodies. Slowly their delapadated truck made its way to the highway. Though it could scarcely crawl up the incline, it continued. Its struggle, somehow, seemed symbolic of the *ejidos* of Mexico—carrying on in spite of the difficulties. It is noted that throughout Mexico, *ejidos* are often obtained through blood. Those sympathetic and gracious visitors were scarcely aware of deeper religious intonations in the killings. In the procession were several who had been wounded. In bandages, slings, and on crutches, they solemnly made their way to graves, that except for fate, could have been their own. Armed soldiers flanked the crowd. On the outskirts of Colonia Guerrero, on a wind-swept hillside, the two young companions were laid to rest in adjoining graves. To the survivors of the Los Molinos attack, months, even years of fear and threats lay ahead.

At the time Los Molinos was attacked, I was in Nicaragua. There I received a telegram telling me to call Ossmen Jones in San Diego, immediately. At Jinotega, where I did business, the telephone lines were temporarily out of order, so I took a bus to Matagalpa, a city with a Swiss Alps atmosphere twenty miles over the mountains. There, on a public phone I learned that Los Molinos had been attacked by Ervil's followers. Though raiders had tried to burn the town to the ground and to kill many, miraculously, only two had died. I caught a plane for San Diego, and later went on to Los Molinos, arriving in time to attend the funeral. How strange it was to see soldiers in town.

Ervil's armed attack on Los Molinos brought much publicity. I shall never forget the first evening of my arrival in San Diego. Earlier, family members had seen a news report showing what had happened. In the days following the attack, Ervil's people had been seen around our homes in San Diego and some had been seen at the funeral home in Ensenada where the bodies had been taken. Mysterious phone calls had been received. With dimmed light and hushed tones, I awaited the late news report with family members and viewed scenes which some of them had witnessed and lived through. Mother, who was in San Diego bedfast, grieved anew. Learning that Ervil's own sons had participated at Los Molinos, she blamed only Ervil—he had taught and forced them to kill!

In retrospect, it can be seen that much evidence indicated that Ervil was planning his deadly attack. Charlotte's mother had sent urgent warnings to both San Diego and El Paso, that our people might be prepared. In Utah Ervil and Dan had brazenly visited Merlin Kingston, leader of a prosperous and peace-loving group of Fundamentalists. The gentleman was reminded that none of his group had been converted. Ervil stated that he was getting tired and would give them only a short time to start pay tithing to him. He also said that he planned to soon wipe out the Church of the Firstborn. He would then move on to the Kingston group and other Fundamentalists before destroying the Mormon Church. The United States would then be taken over as a great step toward world domination.

When my mother-in-law notified my older children of the report, she pled that all measures of safety be taken. She then called El Paso that Colonia LeBaron might also be notified. Still greatly concerned, she again called San Diego, admonishing her grandchildren that the danger was real—at all costs, she wanted her loved ones to be brought to safety!

Grave concern existed in Colonia LeBaron and San Diego. At Los Molinos, the letter Laura delivered to the Castro home, had warned of impending danger. Ossmen and Brother Castro, whose business had prevented their leaving, had written that immediate steps should be taken to protect women and children—all sleeping in one building with armed guards outside—whatever was necessary to protect lives! The police officer at Los Molinos, upon reading the letter, concluded that it was much more serious than any former report. The next day he would get everyone together to make plans for self defense. Before the night passed, that attack was made!

When the first radio reports concerning the Los Molinos attack were broadcast, it was erroneously stated that four American women had been there. Two were dead, and two others were not expected to live. Charlotte's older children in San Diego could account for only four American women in the colony—their mother and Laura included. Some twenty hours passed before it was learned that their mother and the other children were unharmed.

Though Joel's murder had been reported in California, Utah and other places, newspaper articles, including one in the *New York Post*, were short and received little attention outside Mormon circles or among our own people. In general it was dismissed as the killing of an off-beat religious leader. In the case of Los Molinos it was different. Many who had once held this opinion, now viewed the wholesale attack upon men, women and children in a different light. Sympathetic responses came from many directions. Shock and outrage were expressed. Some overlooked doctrinal disagreements and, after long years of no contact, responded with sympathy and offers of assistance. Strangers and casual acquaintances sent word they were praying for us. In Utah, far sighted police officers viewed the attack as portentous. Forebodings prevailed in

Fundamentalist as well as Mormon circles. Utah newspapers announced that the Mormon president, Spencer W. Kimball, was under heavy guard. Joel's murder was reconsidered with new significance. Throughout the United States Ervil's vile deeds were published.

Joel's followers, together with the inhabitants of Los Molinos, seemed caught in a whirlwind of events—fearful, unbelievable and forever escalating. These events, the news media often erroneously and callously reported. The following month was filled with many happenings.

At Los Molinos Neomi Zarate had made it known that she was no longer in sympathy with Ervil. About two weeks before the attack upon that colony, she was moved to Ensenada. Violating instructions and inviting Church of the Firstborn family members to her home, she had placed herself in jeopardy. On January 1, 1975, only a few days after the attack upon Los Molinos, Neomi, who was in her thirties, was taken from her home by two of Ervil's followers. Thelma Chynoweth (first wife of Neomi's husband Bud) and Vonda White left with Neomi. She was never seen again. The Zarate family, who were formerly in the Church of the Firstborn, still had family members with us as well as with Ervil. Though their son Andres had helped in Joel's murder, they sought only to remain neutral. Shocked and horrified when their daughter did not return, they notified police and assumed the care of Neomi's five children who had been left alone. Our people knew nothing of her disappearance until three months afterward when Ervil's writings accused us of foul play. (Only later would the tragic details of this woman's murder come to light.)

Twice within two days Aurelio Rios went to my home in Ensenada, asking that he be permitted to see me. He wore a heavy overcoat and when a neighbor woman answered the door he tried to push his way into the house. She was convinced that he had a weapon concealed. At San Diego our people were followed. Thelma Chynoweth was seen outside our church building there. Later she came again in company with Linda Johnson, one of Ervil's wives. Both were disguised with wigs and heavy makeup. Added to the grief, turmoil and necessity of a constant guard at Los Molinos was a grave concern for our people at Colonia LeBaron. Two different confidential reports indicated that Ervil would attack there shortly. Confusion and terror reigned. Women and children dreaded the approach of night. It seemed that there was no place of safety.

In Mexico, even among the law officers, some considered it cowardice for us to endure such outrages as Joel's murder and the attempted massacre at Los Molinos and still not retaliate. Deep religious conviction, however, compelled us to take a course of patience. Years before, in troubled times, Joseph Smith claimed divine instruction telling the Saints to bear patiently offenses a first, second and even third time. (This counsel is recorded in the *Doctrine and Covenants*.) Only after the offender had been warned in the name of God, would He justify His people. From the beginning, our position had been made clear. Church leaders now declared that though helpless people had been sacrificed, we would still urge followers not to take up arms against their fellow men. We sought no reprisals!

That the public might better know and understand our convictions and that we might more fully comply with the law which we believed God had given,

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petitioned Ervil for peace. Copies of our appeal were printed in newspapers in Chihuahua, Tijuana and Ensenada. Our petition read:

THE CHURCH OF THE FIRSTBORN OF THE FULNESS OF TIMES RAISES A STANDARD OF PEACE TO ITS ATTACKERS

Having been twice attacked on our lives and properties, the first attack resulting in the murder of our beloved Joel F. LeBaron, the second attack resulting in the murders of Edmundo Aguilar and Manases (Moroni) Mendez, and the wounding of 13 other men and women and the burning and damaging of homes in Los Molinos in the Ejido Zarahemla, Baja California:

We the members and officers of the Church of the Firstborn of the Fulness of Times make this offering of peace to the people under the leadership of Ervil M. LeBaron and to himself. We ask them to restrain themselves from any further acts of violence against our people, to respect our God given rights to life, property and the free exercise of conscience and no more proceed criminally against us in treading down our inalienable civil rights.

This we do according to the word of the Lord God of Israel (D&C 98) and with the world as a witness, following the order and law of God in these matters and to justify our restraint in the eyes of all honorable men in not retaliating against the offenders.[2]

Verlan M. LeBaron
Patriarch over the Church

As in the case of Joel's murder, we felt it our civic duty to help bring those responsible for the Los Molinos raid to justice, and made every effort to cooperate with law officers. On January 24, 1975, witnesses of the Los Molinos attack presented themselves before the court at Ensenada to give testimonies. Some were still on crutches and in bandages when, as they waited on the sidewalk outside, they were suddenly fired upon with shotgun blasts. Raul Rios, disguised in a mask and wearing surgical gloves, made a charge when suddenly he tripped and fell. Then his gun jammed. Fleeing, he drew a pistol from his pocket, but as he hit an electric pole, it fell from his hand. A by-passer detained Raul, who after his arrest declared his intent to kill Fernando Castro. Raul also affirmed his allegience to Ervil. Paradoxically, this brazen attack came upon our people only eight days after our published appeal to Ervil for peace. Though fate had prevented serious injury or death coming to those witnesses, it became obvious that even to testify against Ervil, one did so risking his own life. Apprehension increased.

In Utah, Merlin Kingston lamented the fact that his urgent warning to our people had not averted a disaster at Los Molinos. Having been advised that his people were next on Ervil's list, Brother Kingston tightened security measures. I was told that for the next six months after the Los Molinos attack he slept in his

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shoes. Only through alertness and precaution by his people were attempts against lives and property thwarted.

Grave concern caused by Ervil was briefly set aside because of turmoil within our church. In early March, Bruce Wakeham, a member of the First Presidency who had remained somewhat aloof from our people after Joel's death, greatly surprised church members by announcing that he was Joel's successor. Circulating a letter in which he leveled defamatory accusations against his leaders and members, Bruce announced that he had already cut everyone off. Later he was given an opportunity to state his case publicly. Except for his own family members, none followed him. Bruce's departure, together with that of his wife Juna, was marked by a note of sadness among our people. The last of the original French missionaries were gone.

Later that month the focus was again upon Ervil when another flagrant written attack was distributed against our people. In bold red letters, the cover of the pamphlet read *"Response to an Act of War."* It stated that it was from the Church of the Lamb of God (the name Ervil had given his group) to its "attackers." This writing was placed on vehicles outside our church house in San Diego by Ervil's small son and step-son as well as being mailed to our homes. Our appeal for peace was labeled "an overt and premeditated act of war." I, along with "Coconspirators," was accused of capital crimes.

The very color of this pamphlet seemed to add to the apprehension. On April 7, 1975, it, along with hand written threats were delivered in Salt Lake City. Dr. Rulon C. Allred, his sister Rhea A. Kunz, and two of her sons were among those who received notices that they should repent or suffer God's wrath. These threats were a source of consternation to many, who now realized that, not only Church of the Firsborn family members were in danger, but those in Utah as well. Anxiety mounted on all sides.

Less than two weeks after the threats had been received, Charlotte's mother called her, saying she felt sure that an attempt had been made on her life the night before. The incident Mother Rhea related took on greater significance in view of the recent threats.

A young woman who identified herself as Bonnie Roberts called saying that she wished to discuss the gospel. She was Mormon and it could be embarrassing to her if people knew she was seeing a Fundamentalist. A mutual friend, whose name the young woman gave, had suggested she call. She asked Mother Rhea to meet her that evening at the riding club on the hillside above Draper. As the young woman was staying with a friend whose home was near the club, she could go there without it being known who she was seeing.

Mother Rhea consented, and after dark left for the designated place. On the way, she thought someone was following her. Quickly, she pulled into a service station and waited. After a few minutes no one seemed to be around, so she left. As she drove into the riding club she saw several cars coming from different directions. A terrible feeling came over her. Hurriedly, she turned her car and drove away. At a short distance in a well lighted yard, was a man with his dog. She parked close by and waited as cars passed back and forth. She left only after they were at a distance. At a neighbor's, she called the woman at whose

home Bonnie said she was staying. The woman was puzzled. She knew no one by the name of Bonnie Roberts and said that no one was there with her. She lived alone and had had no visiters that day. Mother Rhea then called the friend who supposedly recommended her to the young woman. The friend had sent no one.

The evidence seemed alarming. Police were notified. Some felt that it had been a plot to kill our mother in law. She one could be sure, however. (Almost three years were to pass before we would learn the chilling details behind this incident.)

Only four days after this puzzling experience, Lloyd Sullivan, one of Ervil's staunch followers went to the home of a self-styled forty-eight year old polygamist, Robert Simons, at Grantsville, Utah. Convincing Simons that there were people who were interested in his story and looking to him for leadership, Sullivan decoyed the unsuspecting man from his home. His family notified police when he did not return. About three weeks later I was in Salt Lake City, where, with police officers, I met Mrs. Simons and discussed the disappearance of her husband. The evidence seemed conclusive. It was believed that he was dead. Nothing could be proved, though, until a body was found.

At that same time I learned that over forty threats had been received by the Fundamentalists. The second part of "Response to an Act of War" had been distributed in Utah as well as among our people. If anything, its publication was even more brazen than its companion article. Ervil termed the attack at Los Molinos as "fighting," which had been "grossly misrepresented" by his enemies who had held "military control" of his property for some time. The young men who lost their lives there were portrayed as "two criminally led individuals" who had "knowingly and deliberately" gone to Los Molinos for "the express purpose of aiding and abetting" in the "invasion and forceful possession of lands that belong by right to the kingdom of God." It was further stated that "these mobocrats lost their lives in a war that they were willfully and premeditatedly helping to wage," and that Ervil's accusers had hypocritically cried, "murder in relation to their deaths." The standard of peace that had been offered by our people was declared as a threat of utter destruction—"a genocidal threat."

On May, 20, 1975, I wrote personally to Ervil, telling him that he, better than anyone else, knew to what extent he had gone to deceive the public in relation to Joel and his work and that a comprehensive study would be made available to clarify the issues.* At no time had any person made any effort to see him or his people dealt with independent of the law. I continued:

> Your accusations that we have followed you with intent to take your life are totally and positively false. Efforts have been made to assist the government officials in bringing the truth to light that those guilty of crime might be responsible for their acts. These efforts will continue to be made as duty requires.

* Some Clarification—To Whom It May Concern, Unpublished Manuscript by Verlan M. LeBaron

Ervil, I am warning you and your deluded followers in accordance with D&C 98:28 to come upon us no more.

Please don't be so stupid that you again lead your followers to believe that a request for peace is a declaration of war.[3]

Sincerely,
Verlan LeBaron

Less than a month later church members in San Diego were alarmed to learn that Dean Grover Vest had been shot and killed in nearby National City. Dean, who was forty years old, stood over seven feet tall. He left the Church of the Firstborn after Ervil separated, and had, according to reports received by our people, directed the making of firebombs used at Los Molinos. Later he told our people that he had become disenchanted with Ervil, who was threatening him. Dean was told to sell his property and turn the money over to Ervil. Strong evidence indicated that Vonda White, Ervil's wife had been responsible for Dean's death. (There were blood spots on her shoes and clothing.) She had called the police, herself, claiming she had been upstairs and heard gun shots. After a preliminary investigation, however, she was released.

To our people it seemed that all hopes for justice, both in Mexico and the United States, had met with only defeat. Ervil, meanwhile, pointed the finger our direction. Uncertainty prevailed. Continued threats were received. Ervil's followers were seen both in Baja and Chihuahua.

In Southern California, Utah, Nevada, as well as Baja and Chihuahua, a never-ending chain of events continued. Mysterious phone calls were received. Masked men surveilled places of residents and employment. Homes and vehicles were shot into and individuals were fired upon. Some who had known Ervil most casually became convinced that their lives were in danger. Ervil and his men paid calls to horrified acquaintances, often telling of deeds done or yet to be accomplished. In the United States dedicated police officers were powerless to make arrests, hampered by the lack of evidence in that country. The name of Ervil LeBaron struck terror in the hearts of many.

Over a year passed. Still no arrests had been made in the Los Molinos case. The outlook for our people seemed bleak. Then in February, 1976, we learned that Ervil and his men had been moving about openly in Chihuahua City. There he told his daughter Sarah that more killings were soon to take place—this time at Colonia LeBaron. Law officers in Chihuahua were notified. A search began. On March 6, he was arrested on charges of having masterminded the raid on Los Molinos. At the Chihuahua airport, Ervil, in the company of officers, was enroute to Ensenada where he was to face trial when, we are told, officers were suddenly approached with an offer—a private plane was waiting and $1,600 would be given for setting Ervil free. He was held, however, and for the second time faced the uncertainty of long months of trial.

Among those who appeared in Ensenada to give testimony against Ervil were Mrs. Bobby Simons and her son. Determined to do their part to bring Ervil to justice, they said they were ready to sacrifice their lives, if necessary, to t[illegible] end.

That same month Mother also went to Ensenada to testify against Ervil. She was seated in a chair a short distance from him. Neither spoke. Mother then testified that she knew Ervil was responsible for the death of his brother Joel and that he had also ordered the attack upon Los Molinos. He should be kept in jail so that the killings would stop! Only when Mother turned to leave did Ervil speak. A belated desire for maternal approval seemed to sweep over him. "I got your letter," he said. Unable to answer, she turned and left the court room, her duty having been accomplished. She seldom spoke of this experience. It seemed to haunt her for months.

Though we had been informed that Raul Rios had been sentenced to seven years imprisonment for participation in Joel's death and the subsequent attack upon our witnesses, church members were stunned to meet him on the street in Ensenada that May. Summer came and we received a report that Dan Jordan had been arrested in Mexico, and that when making an attempt to escape, he had been shot. Though the report had come from the Chihuahua State Police, nothing could be substantiated. Only after months did we learn that it was not true.

Fall came, and though still in prison, Ervil circulated writings which attracted more attention than anything previous. In an effort to impress the public he formed a front organization, The Society of American Patriots. (One newspaper humorously noted that it was abbreviated SAP.) Publications of the society were signed by fictitious names and traceable to a post office box which two of Ervil's wives had rented in Pasadena. The society sent out letters of a threatening nature to the citizens of America, Dr. Rulon C. Allred, as well as other Fundamentalists, and the American press. Loyal citizens were called upon to "rise up and militantly throw off"[4] bondage and deceptions. Political support of such crimes of "ecclesiastical conspiracy and treason," it warned, carried the "penalty of death."[5] Charges were also made against Pope Paul and evangelist Billy Graham. Such men were "no longer to be worshipped."[6] It was an open letter, "The Candidacy of Jimmy Carter Vs. American Liberty," however, that caused the most furor and brought about immediate investigations by the Secret Service. The most basic laws of liberty "are being wilfully ignored and openly violated by Jimmy Carter,"[7] the society charged. We would rather have the death penalty placed upon Jimmy Carter, than to see him proceed further."[8]

Labeling Ervil "the greatest teacher of liberty in modern times," SAP declared that he had endured, "the dirtiest onslaught of abuse and oppression" witnessed in this generation. Indeed, "liberty and justice are being raped by depraved bigots and corrupt officials in Mexico."[9] "Atrocities" committed against Ervil and his associates "had few parallels in the anals (sic) of history." The honor of citizens of America was at stake and could be maintained only through "international intervention," "diplomacy" and "military might." "War on the government of Mexico is inevitable," SAP formally declared, unless Ervil and his cohort, Andres Zarate, were "set free within thirty days."[10]

Only days before the SAP letters were put into circulation, our people received a report that Ervil was out of jail. Alarmed, we contacted our lawyer in Ensenada and learned that the report was false. Having had a similar report just

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prior to Ervil's earlier release from prison, we felt the rumor might have some basis. We were assured by authorities in Ensenada that such was impossible—Ervil was locked securely in jail and there was no chance for a release! On November 11, 1976, only three and a half weeks later he was freed. On charges of masterminding the Los Molinos raid, he had served eight months, making a credit for his sudden release, however. Most were convinced that bribery had again won him his freedom. Later indications were that he had also received the support of a high government official.

So it was that two years passed after the attack upon the small community that had founded upon the Baja peninsula. The year of 1976 was coming to an end and the future appeared ominous. Justice seemed to have again aborted. Joel's followers did not despair, nor were their spirits broken. Somewhere, in the annals of history the name of Los Molinos and her story would be recorded. She had not retaliated. Mute and unimpeachable that testimony would stand—an eternal tribute to her founder. Sufferings inflicted upon her that cold December night would yet be requieted before the Supreme Judge. The dream of an ensign, however distant, still remained!

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prior to Ervil's earlier release from prison, we felt the rumor might have some basis. We were assured by authorities in Ensenada that such was impossible—Ervil was locked securely in jail and there was no chance for a release! On November 11, 1976, only three and a half weeks later he was freed. On charges of masterminding the Los Molinos raid, he had served eight months, making a *total of twenty months imprisonment. The SAP letters were not given* credit for his sudden release, however. Most were convinced that bribery had again won him his freedom. Later indications were that he had also received the support of a high government official.

CHAPTER TWENTY FOUR

Anguish and Turmoil

In San Diego, spring came. Mother, who had had a fall a few days earlier, was up and around again when loved ones came to visit her on Mother's Day. She received flowers with moist eyes, commenting that she had always been of a different sort—crying at the nice things and finding something to laugh about at a funeral. Throughout the day visitors came. Grandchildren were encouraged to sit at the piano and play "just one piece of music" for her. In the evening the young people brought out guitars and sang, laughed and talked. It was late when they left and the house was quiet when Charlotte thought of her own mother whom she had neglected to call. In Mexico, Mother's Day is celebrated on the tenth of May, which was three days off. Rather than call at that hour, Charlotte decided to wait and later wish her mother a happy Mexican Mother's Day. An affinity to the land of her birth would make recognition of that holiday appreciated.

On May 10, 1977, with the school children gone and the older ones at work, Charlotte called her mother who was amused—not everyone could have two Mother's Days! Talk turned to family members. All her other sons and daughters had either dropped by or called her on Sunday. It had been an enjoyable day. No, there was no news about Ervil. It had been quiet for some time around Salt Lake. Internal problems were, hopefully, keeping him from bothering others.

Charlotte spent the day with her usual household chores. Mother, who wanted to be ready to give piano lessons when the children returned, was napping. The phone rang and Charlotte answered. Though a voice called her by name, she did not recognize it. As she asked who was calling, a hoarseness cleared and she realized that it was her mother. Something was wrong! With heart pounding and throat constricted, Charlotte listened. Her uncle Rulon had just been shot and killed! About half an hour earlier two young women had entered his office, shot him and fled. It was certain that he was dead. Police said that he had died almost instantly. No one had been caught, but a search had begun.

The children returned from school to find their mother, greatly agitated, just terminating the phone conversation. My mother, hearing the excitement, came rushing from her bedroom. Learning what had happened, she could only conclude one thing—Ervil was responsible! The murder of this man whom she had highly respected added further to her sorrows. Weak and shaken, she returned to her bed. (Three weeks later, according to plans made earlier, she

moved back to her home in Chihuahua. Seldom did she ever walk again without assistance.)

An hour or so after the tragic news had been received, Charlotte had a call from a police officer in Utah who had talked to her shortly after the raid at Los Molinos. He expressed condolences and told her that he was calling from her uncle's office in Murray. All the patients had left and things were still in a state of disarray. Witnesses had been taken to the Murray City Police Department, her Aunt Melba with them. She had seen the whole thing! Along with others, the officer was gathering details that would be needed for a case. He had a key and had told Melba that he would lock things up after they were through. He questioned Charlotte about Ervil and his followers, toward whom all evidence pointed. The officer termed them "patient and persistent," and expressed the belief that they would continue.

Two days later the same officer called again, stating that the Chief of Police in Murray was on the line. Inquiries that Sgt. Paul Forbes made were kind. All pertained to Ervil. Though Officer Forbes doubtless knew he was dealing with no ordinary homicide, little did he then realize that with the murder of Dr. Rulon C. Allred, he had embarked upon what was to become the largest criminal case in the history of Utah. This conscientious and dedicated officer was, himself, to become the key figure representing law enforcement agencies throughout the nation in their efforts to bring those guilty of that crime to justice.

I was in Colonia LeBaron at the time that Dr. Allred was killed, but not until the next morning did I learn of the tragedy. Urgent calls from San Diego and El Paso could not be completed. Thoughout Mexico, circuits were busy with Mother's Day calls. In Colonia LeBaron, where the only phone was at my niece Maudie's store, the store had closed. Most everyone was attending the Mother's Day festivities at the school. Nor could calls be made to Colonia Dublan or Casas Grandes. That evening Ruth Widmar left El Paso bringing the word in person. It was late when she arrived in the colony and she concluded that it was best to let people sleep. Upon learning what had happened, I left immediately for Salt Lake, accompanied by Siegfried Widmar and Ossmen Jones, my two counselors in the first presidency of the church.

Though meeting and working with law officers was now a common experience, it became obvious that the Allred murder carried overtones of a far greater magnitude than had any of Ervil's previous crimes. On every hand we were soon to be swamped with questions by the news media, Fundamentalist friends and family members, and many others. Our chief concern was to do our utmost to prevent other acts of violence that Ervil might choose to perpetrate. We met with various law enforcement agencies, representatives of the Mormon Church and others in our efforts toward that end.

The day before the funeral, accompanied by Ossmen and Siegfried, I went to the Larken Mortuary to a viewing of the body. There, as well as at the funeral, friends and family members treated us graciously. They were affectionate and solicitous to Charlotte, Irene and our children. One young man, before his father's coffin, wept at seeing them. Before, he had thought he understood what they felt, but only now could he say that he really did. An aunt, whose son had been born in Mother's back room when the Allreds lived at our

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remembered her appreciatively. From relatives, my wives learned that moments after their uncle was killed and those in the office were in a state of shock, the phone rang. When someone answered, an anonymous caller emitted a hidious laugh and slammed down the receiver. This and many other things my wives were told. Meeting again with loved ones and acquaintances of by-gone years under such traumatic circumstances was a sorrow to them.

Irene, who bears a marked resemblance to her deceased mother, brought memories of their sister Olive to the Allred uncles and aunts. Rhea, another Allred sister, grieved. Rulon's birth in Mexico seventy-one years earlier, had preceded her own by only two and one half months. When she was left without a mother two years later, his mother had taken her and other children to raise. Throughout the years children of those two mothers had remained a close-knit and affectionate family, deploring the terms, "half brother" and "half sister." Though poor health prevented some of the Allred brothers from attending, all mourned the loss of their brother.

Funeral services for Dr. Allred were held at Riverton, Utah, Saturday, May 14, 1977, at the Bingham High School Auditorium—a building large enough to accommodate the anticipated crowd. Arriving just as the service was starting, Ossmen, Siegfried, and I sat in the back. The presence of television cameras and news reporters was conspicuous. A police officer later commented that that solemn gathering was an occasion "like I have never before seen or will ever again witness."

Rulon's brother Owen, presiding over the funeral, declared that the Allreds would not seek vengeance. Louis R., an elder son, conducted and gave a brief account of his father's life. Though only the doctor's first marriage was mentioned, Clarence, the youngest Allred brother, asked a blessing upon Rulon's "wives and children." The sight of these children was, indeed impressive as they paid tribute to their father. Sixteen sons sang, "I Know That My Redeemer Lives," and twenty daughters sang words to a composition their father had written years earlier. Beth Jessop, a sister, gave a poem, "The Family Doctor," which she adapted. Marvin, another brother, spoke of the deceased as a "man of peace" who had refused to carry a gun in spite of threats against him. He was a person who "believed in all the revelations of God and did not take from them or add to them." In a work of love and devotion the doctor had brought over six thousand babies into the world. For nearly half of those deliveries he had received no pay. His life had been taken by "disciples of the devil." In a beautifully constructed coffin that had been elaborately covered by loved ones and followers, Dr. Allred was laid to rest at Sunset Lawn Memorial Park in Salt Lake.

The life, accomplishments and death of Rulon C. Allred, together with an account of his exemplary family, is a story within itself and would require volumes to be adequately told—a task I feel shall, at some future date, be undertaken by those better qualified than myself. His story, nevertheless, remains an integral and tragic part of the LeBaron history. My own life bears the mark of his influence. Perhaps, only now, from that sphere in which he exists—(the same unknown realm where, I feel certain, my brother Joel and other loved ones also abide) can he understand and appreciate what I felt years ago when I

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stood at the crossroads, my conscience bidding me to leave him and take another course. It was only with greatest respect and admiration for him that I took that other road. Under his tutelage I embarked upon living that law which I felt would bring an eternal exhaltation. In subsequent years my family has grown; others, though not mentioned, have also been loved and appreciated. I now have a numerous posterity for which I shall be eternally grateful.

The Allred murder brought an avalanche of publicity. Throughout the United States the story of this polygamist patriarch was heard. His prominence as a naturapathic physician, together with his position as revered leader of the second largest group of Fundamentalists in the country, attracted much public interest. Initially, several possibilities were considered as motives. The news media reported that feuding among rival polygamist groups, an irate patient, jealousy among the wives, robbery and drugs were all being investigated. Within days, though, it became clear that the search had narrowed to only one possibility—Ervil and his followers. Described as "armed and dangerous," having automatic weapons as well as sawed off shot guns in their possession, they were, it was warned, "people who liked to kill." Joel's murder and the Los Molinos attack, together with the Vest murder and the disappearances of Robert Simons and Neomi Zarate, all received new publicity. In the months to come Ervil was portrayed as a Prophet of Violence, God's Avenger, A Deadly Messenger of God, and a Preacher-Polygamist-Killer. His crimes, it was said, had dwarfed the excesses of Charles Manson. The LeBarons were presented as the Wild Bunch and the polygamists termed Violent Fundamentalists.

In Utah the smoldering plural marriage controversy was again stirred. It seemed that on every hand polygamy was in the news. Within four days, articles with pictures and stories of my children's two grandmothers appeared in Salt Lake newspapers. Meanwhile, officers found it difficult to penetrate the traditional unwritten code of confidentiality and secrecy among the Fundamentalists. Yet their help was needed. Impending danger compelled them to cooperate. A moratorium was declared. The Utah State Attorney General's office announced that Utah statutes against polygamy would be suspended. Law officers assured Fundamentalists that they would not be prosecuted for practice of that tenent of their belief.

Extremists, nevertheless, recommended a crack-down, saying polygamy should be wiped out and the Fundamentalists driven out of the state. Blame for Ervil's crimes was placed upon all the Fundamentalists whose various factions were depicted as soon being at war with one another. Though the fact was often pushed to the background, news reporters who cared enough to make an honest presentation still concluded that the vast majority of those adhering to the principle of plural marriage were, in reality, "sober, frugal, hard-working and highly moral."[1] By and large the public was content to let the polygamy issue rest, their view being expressed by a law officer who stated, "We find it hard to do anything against the polygamists, especially in view of the fine record they have in training and caring for their children." Indeed, there were many repercussions from the Allred murder.

Meanwhile, law enforcement agencies took a closer look at writings Ervil had published under the Society of American Patriots. The open letter sent to Dr.

Allred in the fall of 1976, warning him that he had wilfully engaged in "psychological warfare" against one of the "foremost champions of liberty," was now of far greater significance. Charges had been made that the doctor was "criminally disregarding and disobeying" the minimum law. He was told to make available to his followers writings the SAP had provided, and advised that he should hold "open testimony meeting" to teach Ervil's version of the law. "We have very impressive methods of course, the rights of honorable men to be recognized, respected, and upheld," the letter concluded. It was only six months later that Dr. Allred was gunned down!

Days after the Allred murder, the first arrest was made. Police discovered that in Denver, Colorado, Nancy Chynoweth had purchased a gun three days before the crime. Along with other articles used during the killing the gun box was found in a trash bin not far from the doctor's office. After being held two months, however, Nancy was released.

On September 15, 1977, four months after the doctor was killed, the State of Utah issued eleven warrants against Ervil and his followers on charges of first degree murder, conspiracy to commit murder and attempted murder. Warrants were sealed and officers involved were sworn to secrecy. Over two thousand wanted posters were distributed to law agencies throughout the United States. Only later did the public learn that listed on those warrants were: Ervil M. LeBaron, 52; Morrell Arthur LeBaron, 21; Lloyd V. Sullivan, 50; Victor Chynoweth, 30; Nancy Chynoweth, 28; Mark E. Chynoweth, 25; Ramona Marston, 18; Edward Marston, 22; Rena L. Chynoweth, 19; Donald E. Sullivan, 25; and John L. Sullivan, 25.

Eight days after the warrants had been issued, at six thirty a.m. in twenty different locations in three states, with one hundred and fifty police officers participating, a raid was made. Though some of those arrested were later released, five suspects in the Allred case were held—Ramona Marston, Mark Chynoweth, Lloyd Sullivan and Victor Chynoweth, along with his wife Nancy. The accused were promptly taken to Utah to be tried, prior arrangements having been made with the governor or Utah as well as the United States Department of Justice. Daniel Ben Jordan, arrested on draft evasion was taken to Oregon. Ervil, meanwhile, was still at large—believed to be hiding in Mexico.

For police, a long and arduous task still lay ahead. Much was to transpire. Eventually some one hundred and ten local, state and federal law enforcement agencies were to become involved. With the Murray City Police Department and the Salt Lake County Attorney's Office in the lead, the investigation was also to be greatly assisted by the following agencies: Denver Police Department Intelligence Bureau; State of Texas Department of Public Safety Intelligence Division; Dallas Police Department Homicide Division and Intelligence Division; National City, California, Police Department; San Diego Police Department Intelligence Division; Indiana State Police Department Intelligence Division; Houston Police Department Intelligence Division; United States Secret Service; Federal Bureau of Investigation; United States Customs Service; Bureau of Alcohol, Tobacco and Firearms; and United States Marshal's office. Two years were to elapse after the doctor's death before law officers would culminate the arrests they had designated in secrecy.

A short time after his arrest, officials in the United States reluctantly released Dan Jordan—charges against him could not be pressed. Mexico, though pledging cooperation, did not furnish extradition that he might be tried there for Joel's murder. Dan was set free. About that time some of my relatives in Salt Lake, gravely concerned, reported that Lloyd Sullivan who was on bail and being charged in the Allred murder, was trying to contact me.

Meanwhile, I was told by police that an attempted murder at the Allred funeral, of which they had become aware some three months later, had not been against Merlin Kingston, but myself. (Similarities in our first names had given rise to the error.) I was advised to use more care for my life. These were the circumstances which existed as public attention focused upon five defendants in the preliminary hearings for the Allred murder in December, 1977.

Security was tightened at the hearings which, according to Utah law, were held behind closed doors. Officers did not want a repeat of the Ensenada attack upon witnesses. Proceedings were kept secret and only when the press was allowed to give its report was it learned that Nancy Chynoweth had been freed on two counts of conspiracy to commit murder. Though released on bonds, four remaining defendants—Ramona Marston, Lloyd Sullivan, Victor Chynoweth and his brother Mark, still faced the original charges. The news media reminded the public that under Utah law, if found guilty, some could receive the death penalty.

During the second week of the year of 1978 apprehensions arose among our people when an anonymous type-written threat was received at Colonia LeBaron. The letter ironically was addressed to the "esteemed LeBaron men" together with their "very esteemed families" and expressed the hope that they were well. It then stated that the "small amount" of six thousand dollars was to be left at the door of the church in the neighboring town of Lagunitas at midnight, January 16, 1978. The money was to be small bills. Police were not to be notified. The colony would be destroyed immediately should the conditions not be met. The missive was signed, "Attentively, *The Cuadrilla Moreliana*" (The Ervilite Gang). Below the typed signature was a further note admonishing "beloved brethren" to remember the above instructions. If not, they would be "destroyed worse than in Baja." Police were notified and caution taken. The threat never materialized.*

During the next month the tide of events took a turn. Not since before Joel's death had we had contact from within Ervil's closed circle of fanatical followers. Earlier, I had received a letter from Lloyd Sullivan, saying that he had repented of his involvement with Ervil. My mother and sister Esther had also received word of similar tone. Police officers in Utah also informed me that they had been given the same indications. Lloyd, it appeared, somehow felt that, as head of the church Joel had started, I was the one to whom confession should be made. Though some felt it was a trap to get me, I felt that Lloyd was sincere and was willing to talk to him. Officers in Salt Lake and the FBI decided that I should call him in Denver and arrange a meeting. This I did.

* We later learned that the threat-letter had not been connected with Ervil in any way.

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When I arrived at the Denver airport on February 13, 1978, an agent met me and I was taken to the FBI offices. I was promised security, and though it was made clear that my help was needed, officially, I could not be asked to do the job. The FBI did not want to be held responsible if I were killed.Arrangements were made for me to stay in a large downtown hotel under an assumed name.

When I again called Lloyd, I asked if he would be willing to be searched before our meeting. He said he would gladly walk in naked, if necessary, to allay suspicions. I felt that he was sincere and accepted his invitation to dinner, declining officers' suggestion of a search. When we met in the large hotel lobby, I felt no fear.

Lloyd seemed very happy to see me and we went into the hotel's restaurant. When he asked if I was under security I let him know that there were those nearby who were watching after my safety. After dinner we returned to the lobby and talked for some time. We met there again the next day to continue our discussion. I took notes on both visits. Had I taken a tape recorder he would not have objected. To me, it was obvious that this man wanted to clear himself in the eyes of heaven and somehow looked to me as the nearest approach.

Before our meeting in Denver, I had seen Lloyd Sullivan only once. He had been in the Church of the Firstborn but a short time when he began leaning heavily toward Ervil. At that time I visited with Lloyd, his son Don, and their wives for five hours. I had made every effort to show Lloyd his mistake, but he then told me that if he did become converted that he would help destroy any who took a stand against Ervil. I sensed then that Lloyd was capable of becoming dangerous. After Joel's death he wrote our people, saying we should get his "Chief" out of the Ensendada jail and try him ourselves under "true civil law" with no half-way measures. If Ervil were proven innocent, then those who had accused the "Lord's Anointed" were to "face judgment" themselves. That Lloyd felt he had the right to take the law into his own hands, was further borne out in his subsequent activities under Ervil.

Sitting in the hotel lobby, I heard Lloyd's confession—a story of digression begun in blind submission to the will of another. All contact with those who might have helped had been forbidden and soon he entered into a blood covenant. Seeped in grandiose ideas, he became a part of a growing madness in which all opposing views were interpreted as hatred or persecution. Running and hiding for months at a time, he became saturated with paranoidal delusions. Enduring "persecutions for righteousness' sake," he became a martyr—one deemed worthy to suffer or die for Christ. The chief's word, indeed, became the very word of God. Such close contact with one who communed with the Almighty required absolute obedience. When the command came to kill, it was a divine behest—one not to be considered lightly. Murder lost all moral implications. Only after faith in the divinity of the man he called his chief had been absolutely shattered, did Lloyd begin to realize the depth of the deception to which he had become victim. His rambling, poignant and tragic confessions were to have far reaching consequences.

As we began talking, I told Lloyd that no promise of leniency could be made, but I felt the truth would place him in a far better position before the law. I

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advised him to come clean for his own good—even if it meant one day facing a firing squad at the Point of the Mountain (Utah State Prison). However, he seemed more concerned for my safety. Right then Dan Jordan was in Denver running a business. "He would kill you in a minute if he had the chance. If he knew you were here, you'd never get out of town alive!" Lloyd warned.

Over the years my death seemed to be a thing that possessed Ervil who had said God told him, "Kill the Son of a Bitch!" When Lloyd questioned whether those had been the Almighty's exact words, Ervil maintained they were. Aurelio Rios had also been determined to see my death become a reality. As Lloyd told me of Rios' determination I recalled that only twice after Joel's death did I stay in my home in Ensenada. Both times, within half an hour after I had left, Rios came looking for me.

The Los Molinos raid had been organized with my death in mind. Ervil told his men that he had received a revelation that I would be there at the time of the attack and that I would be killed. The Church of the Firstborn would then fall into his hands. He took special care to make sure I would be killed, which explained the many fire bombs and extra gun fire into my homes. He then told his men that it was necessary to go back and completely destroy Los Molinos within thirty days or "the purposes of God would be frustrated." The presence of soldiers, however, seemed to have done something toward thwarting that plan. Having failed to get me at Los Molinos, Ervil immediately set about forming other designs. Lloyd, himself, was involved in some of them, such as rigging up spot lights on a fake police car that was to stop me south of the border. Someone in the car would be prepared to shoot me. Later, Vonda White, under orders of her husband Ervil, had driven all over Ensenada in disguise looking for me. Two gunmen had been in the back seat with rifles ready to kill me. Ervil's men had waited days in different places. Somehow, his schemes to do away with me never materialized—I was always somewhere else. My having been on the move had apparently been a wise action. Ironically, all the while that Ervil was anticipating and plotting my death, he told his men that I would one day stand before a large group of people in a conference and confess that I was a false prophet. I was then to proclaim him to be the true leader. Lloyd became troubled over this and many other inconsistencies.

There was another murder plot in which Lloyd had been involved, but had failed to carry out. He, himself, volunteered this information regarding an incident that had earlier caused speculation and uneasiness in the family.

When Lloyd had dreamed of seeing Ervil in a coffin, Ervil gave the dream an amazing interpretation. It signified that there was to be a funeral. I was to be there and would be killed. The funeral was to be my mother-in-law's. "I liked Rhea and thought she was a fine person, but that made no difference," Lloyd recounted. He went ahead mapping out her death, believing that God had commanded it. With a rifle in his hands he had hidden "at the horse thing," ready to kill her when she approached. His son Don and Ervil's son Arthur waited nearby. Just as Lloyd was going to fulfill his orders, cars came that direction, frightening him. "Something just seemed to carry me out that ditch." He fled to where the boys met him. Arthur, learning that Lloyd had not carried out orders, called him "Chicken Shit" and said that he had proved himself a traitor to the kingdom of God.

While this was transpiring near the riding club on a hillside east of Rhea Kunz's home in Draper, Ervil and Dan were in Salt Lake, a few miles to the north. Ervil became quiet and had a far away look in his eyes, then suddenly he exclaimed exaltingly, "I heard a shot! She's dead!" When Lloyd was taken to see the two later that night, Dan rebuked him sharply for not following orders. By a strange quirk of fate, that same night Lloyd's sixteen year old son was accidently killed in Indiana.

On April 23, 1975, only four days later, Lloyd was given a chance to redeem himself. He did not fail in that mission. On prior occasions he had gone to Grantsville, Utah, with Ervil to visit Robert Simons, a polygamist who, though without a following, claimed to be a prophet. Under the assumed names of "Stillson" and "Sterling" they had told this man of Ervil LeBaron and the great mission he was performing on earth. Ervil, somehow, seemed to view Simons as a threat and made plans in Salt Lake and Ogden to liquidate him. Lloyd was present when Dan and Ervil outlined details. Following their instructions, Mark Chynoweth and Eddie Marston went to a remote area east of Wellington, Utah. There they dug a shallow grave and waited for Lloyd to arrive with the victim.

Meanwhile, Lloyd went to Simon's home. Simon's wife was there and it took some talking, but finally he left with Lloyd. At the designated spot, Lloyd found Mark and Eddie waiting. Mark held a pistol on Simons and they led him to the side of the open hole. At close range, Eddie fired a shot gun blast which killed him. They then poured lime in the bottom of the grave, threw the body in, and covered it with more lime, thinking that this would cause it to decompose more rapidly. When Ervil learned that this mission had been accomplished, he exclaimed that he was "tickled to death." Though Lloyd said that he was in on the plotting of other deaths, that of Robert Simons was the only one in which he had participated.

Lloyd also gave details concerning two other deaths, telling that he was present when Ervil said that Dean Vest was a traitor and must die. Vonda White later confided to Lloyd that she had killed Dean. Lloyd spoke of this woman as a "puppet in Ervil's hands" who desired very much to become a martyr. Vonda also told Lloyd of another murder she had committed for Ervil—that of Neomi Zarate. With the help of a Mexican woman, (Lloyd understood it was a Rios girl Ervil had married) Vonda took Neomi to a remote area in Baja, shot her, and then buried her in a shallow grave. Before the body was covered, a vehicle approached and they feared being discovered. Upon learning of Neomi's death, Ervil said that the Lord was pleased, and later boasted that he had been successful in blaming both Neomi's and Dean's deaths on the Church of the Firstborn "for scare tactics and defamation purposes."

The attack upon witnesses at Ensenada was another work that Lloyd had heard both Ervil and Dan plan. At Yuma, Arizona, they gave orders to empty the gun and to "kill as many as possible." Lloyd had cooperated by personally taking the shotgun which was used for the attack to El Centro, California, where he gave it to Raul Rios and his father. Raul later made the charge upon the unsuspecting witnesses.

As I sat listening to Lloyd's inside details of incident after incident which had directly affected the lives of so many, I shuddered to learn of yet another crime which Ervil had ordered—the death of his own daughter Rebecca! Before his followers, he portrayed this crime as a religious act—one requiring great courage and resolve. (The previous year we had learned from police that Rebecca was missing, every indication being that Ervil had had her killed.) Lloyd now gave details. Rebecca had become the second wife to Victor Chynoweth—a marriage which some of Ervil's people felt, had been arranged as a reward to Victor who had given Ervil considerable financial backing. Outspoken, Rebecca often let it be known that she was not in harmony with things her father was doing. Complaining that she was "tearing up the whole deal," he issued her death order in Lloyd's presence.

Later at their warehouse in Dallas, Texas, Ervil said, "I wonder if they took care of Rebecca last night." When Lloyd said that he had noticed that the LTD looked weighed down in back Ervil told him to go check. Inside the trunk he saw her sprawled body. Dried blood was on her nose and mouth. Ervil left immediately with the car and did not come back for about four hours. The car was not seen for a day or two. Lloyd said the job had been done by Eddie Marston, a step-brother to Rebecca, and Duane Chynoweth, her husband's brother. They disposed of her body and both later claimed the honor for her death. "It's not hard to get rid of a body—who's going to suspect a body in a car?" Lloyd observed. Rebecca, eighteen years old and pregnant, left a small child who Nancy, Victor's first wife, took after Rebecca was killed.

There was much more that I learned from Lloyd. Our old family friend, Joe Marston, (grandfather to Eddie and Ramona) had also joined Ervil. Though we had surmised this, we had no proof. Ervil had envisioned having his women, dressed as men, pour five gallon cans of gas on our homes in San Diego. When occupants ran out, they were to be shot. He talked of having a hole dug under our church building there and blowing it up with dynamite. The burning of Colonia LeBaron was projected as well as similar assaults against the Mormon Church. Ervil once offered to finance Lloyd on a trip to Nicaragua for the purpose of killing Floren. In the future Ervil intended to use unknown faces as well as more of his women to do his jobs. To uphold the later plan, he often quoted scripture saying that the Lord would use weak and simple things to accomplish His purposes.

Lloyd knew little of Joel's death, but said that Conway LeBaron did—if someone could get him to talk. Conway had been able to get away from Ervil without losing his life. When he suddenly vanished a year or so after Joel's death, many feared that he had been killed by Ervil's orders. But it was out of fear that his wife Pauline would be killed that Conway had left. He hid so well that Ervil began to accuse Joel's people of his death, and went so far as to spread talk that it was Conway, rather than Dan Jordan, who had helped Gamaliel Rios kill Joel.

All this double talk, together with many unfulfilled prophecies, began to weaken Lloyd's faith in Ervil's divine right to rule. Ervil often prophesied regarding a very important three and one half year period. The date of fulfillment, however, seemed to be forever changing. When Ervil was asked

about such details, he merely stated, "I can't question the Lord on these things." Lloyd, not satisfied, asked if a true prophet could have prophecies fail. According to Ervil's own doctrine, false prophets were to receive the death penalty, Lloyd ventured to remind his chief. "God gives a date so people will prepare, but He often has the thing happen on another date," Ervil reassured. For a time, Lloyd was appeased, the knowledge that traitors would be killed, binding him further. It was a struggle that was to last years, and though he was fiercely loyal to Ervil, doubts persisted. At one point Lloyd, himself, called for the death of his own wife. Ervil told him to get control of his children and then take her into the deep South and get rid of her—a thing which never materialized. Ervil, meanwhile, continued to assert his divine right to rule, declaring that he was immune to death and would never be replaced by a successor.

Though Lloyd was charged with aiding in the Allred murder, he said that he did not participate. Two years earlier, though, he had written threats on Ervil's pamphlets and distributed them to Dr. Allred and others in Salt Lake. Lloyd was well aware that the doctor's death was one of Ervil's goals. On April 25, 26, and 27, two weeks prior to the murder, Lloyd attended meetings with Ervil who said that the judgments of the Lord were soon to start on the Allreds as well as the Kingstons. Ervil also boasted that he would "blow up the men" in the Allred group and get the women "for wives and concubines." Talk was that twenty-five important men in the Mormon Church were destined to die. The next day Ervil suddenly sent Lloyd to Jackson, Mississippi, on a mission—a move Lloyd presumed, to get him out of the way while the doctor was killed. Lloyd knew no details concerning the Allred murder, but said that a secondary reason for killing the doctor was to get me to the funeral. Lloyd's son Don knew what had happened and that the murder had been further outlined in Wyoming.

Slumped dejectedly before me, with his face in his hands, Lloyd lamented, "I am sick to the stomach over it all!" There was a chance of immunity, but that did not guarantee any safety. To get away after making a blood covenant was not an easy thing to do. "The minute I testify, Dan will be after me—my family won't be worth a nickle!" Different possibilities were discussed, but to Lloyd there seemed only one course he could take. "Verlan, whether I get immunity or not, I am going to confess everything I know. I will dedicate my life to exposing Ervil and his crimes!"

Lloyd gave a view into the tight organization Ervil had maintained—an organization in which inner turmoil and rebellion had manifested itself and members feared the consequences of free thinking, or voicing a contrary opinion. Many within the group had been admonished to repent or—"Zap," was the name they used for it. The fear of "hot lead and cold steel" was, at times, the only thing that kept wayward parties in line. Dan Jordan, though often considered one of Ervil's most ardent supporters, occasionally was belligerent toward his leader. Should anything happen to Ervil, Dan would dedicate himself to financial concerns, his main interest being "to make a buck." Lloyd manifested a concern for his deluded friends—how he longed to help them see the error of their ways! Especially he worried about his son Don who had served as an officer in Ervil's military organization under Dan Jordan. Should he be able

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to contact Don, Lloyd felt that he would be able to influence him. As we parted Lloyd again admonished me to use great care. There were several who had standing orders to shoot me on sight. Siegfried Widmar, Ossmen Jones and others were also on the list.

Immediately after our visit I made arrangements for FBI agents to meet with Lloyd. With them I again heard the same things that he had earlier revealed to me. His confession set into action a fast moving chain of events. Much was to transpire in the following months.

Lloyd's story, though accepted by police officers and FBI agents, had much more weight when he took them to the remote area near Wellington where Robert Simons' body was unearthed. Don Sullivan, determined to stay out of Ervil's way, was arrested in Kansas City, Missouri. Meanwhile, officers in National City, California, felt renewed hope in solving a case they had worked on for nearly three years—the only unsolved case that Lt. Wayne Fowler had on his record. On March 31, 1977, Vonda White was arrested in Denver, Colorado, and in the custody of Officer Fowler, she was taken back to California, charged with the first-degree murder of Dean Vest. In Salt Lake City, the scheduled April hearings on the Allred murder did not take place. Though Victor Chynoweth and Lloyd Sullivan appeared, two other defendents—Ramona Marston and Mark Chynoweth did not. Having learned of the discovery of Simon's body, they jumped bond and fled! The trial was postponed.

Later that month the preliminary hearings for Vonda White in San Diego brought renewed interest. Her bail was set for $350,000. In Utah where the Allred murder was now a top story in the local news, the public looked eagerly toward the trial for the Vest murder for which Ervil was also charged. Utah newspapers covered that story with much more detail than those in San Diego. City Judge Kenneth A. Johns, appalled at the evidence and shocked that people "could interpret the word of God the way it has been done in this case,"[3] concluded that Lloyd Sullivan's testimony regarding two other murders should also be recorded. In the event that he should later be killed the court record could be used. His three-hour, one-hundred-page testimony was indeed informative. The wisdom of Judge Johns' foresight was later recognized. The testimony was to become decisive.

In midsummer Ervil's name appeared almost daily in Utah and San Diego papers. Two months earlier Don Sullivan had pleaded guilty to a second degree conspiracy charge in Salt Lake—trying to kill me at the Allred funeral. Sentencing was delayed indefinitely—obviously Don had agreed to turn state witness. Then Eddie Marston was arrested at Laredo, Texas. Action, however, centered on Vonda White's trial. Lloyd Sullvian, only days after testifying at the preliminary hearing, had died of a heart attack. His earlier testimony was declared binding and used in a ten day trial held under unusually tight security, the prosecuting attorney having been threatened.* All seemed to be progressing well when a mistrial was declared by Superior Court Judge Earl H. Maas Jr., who said that the whole thing resembled a "sixteenth century witch hunt." Long months of delay were to follow before the case would be resolved.

In the fall of 1978, happenings seemed to again accelerate when Dan Jordan, charged with Joel's murder, was arrested in Mexico where he had gone to deliver money to Ervil at his hiding place. Officers reported that Ervil had narrowly escaped capture. However, his twenty year old wife, Rena Chynoweth, was apprehended at that time and taken to Utah to stand trial for the Allred murder. The following month her brother Mark was also arrested—this time to be held without bail after his previous bond jumping.

For law enforcement officers, the year of 1979 was to be an eventful one, bringing both defeat and success. In the latter part of January, Eddie Marston came briefly into the spotlight in Price, Utah, where charges of first degree murder against him were reduced to second degree in the case of Robert Simons. At the trial special investigator, Richard Forbes, testified that Lloyd Sullivan had led him to the Simons grave. (Officer Forbes and I had both heard Lloyd's confession that he—under Ervil's orders—had driven Simons to the death spot where Eddie, assisted by Mark Chynoweth, had blasted Simons in the head . This full testimony, however, was not allowed to the jury.) Two other witnesses, Ervil's son Isaac and Don Sullivan, told of hearing Eddie brag that he had killed Simons. The defense, however, tried to shift blame to Don Sullivan. After a two hour deliberation by an eight man and four woman jury, Eddie was declared innocent. The jury was unaware that, according to good testimony, this young man had also participated in the Los Molinos raid, strangled his own pregnant step-sister, been involved in the Allred murder and had tried to kill me.

The day following Eddie's release two of Ervil's followers arrived at Colonia LeBaron as residents were getting out of bed. Though Nancy Chynoweth and Guillermo Rios claimed that they were making an offer of peace, the printed paper they carried, indicated otherwise. Among other things, I was called a skunk and a professional assassin and accused of doing all the killing while blaming Ervil. All who had erred were admonished to return to the true fold that they might enjoy peace.

In March, four of those charged with Dr. Allred's murder stood trial in Salt Lake City—Rena, Mark, and Victor Chynoweth, and Eddie Marston. State prosecutors contended that almost two years earlier, Rena Chynoweth accompanied by Ramona Marston (who was still at large and believed to be in Mexico) had entered the doctor's office and fired the shots which had taken his life.

Two of Ervil's children testified at the trial. (Months earlier, with their mother they had hurriedly left Dallas, barely escaping before a death order against their mother was carried out. All three have since been in hiding and under police supervision.) Twelve year old Delia told of seeing Mark and Duane Chynoweth sawing off rifles and shotguns in Dallas. Sixteen year old Isaac was visibly nervous as he told the court that he feared his father's people would kill him for talking, the warning being "anybody who talks to the police—they can count themselves as a dead person." Ervil said that it would be best to have two women kill Dr. Allred and chose his own wife Rena and Ramona (Dan Jordan's

* A rambling twelve-page letter Ervil wrote to Vice President Walter F. Mondale included what law officers said was a threat against Deputy District Attorney Gary Rempel. The letter was never sent to Mondale. It was largely through the conscientious and dedicated efforts of Rempel that a conviction was later realized.

wife) to do the job. Three other witnesses also testified that they had heard Ervil order the Allred murder.

Key witness in the trial was Don Sullivan, a young father who had been a military leader in Ervil's secret organization. Five of Don's twenty-six years had been a clandestine existence in which murder was an integral part. Under Ervil's orders he particpated in the attack on Los Molinos, engaged in the attempt to kill Rhea Kunz, had been a member of the hit team that killed Dr. Allred, and had been in on the plot to kill me at the doctor's funeral. Now repentant, Don recalled Ervil's telling that "death is sweet to those who die in the service of the Lord." Determined to break Ervil's power that others might not be made into murderers and that he might prevent "a lot of innocent people" from getting killed, Don made his confession. He told of nightmares of shootouts with Ervil and of fearing for the safety of his own family. Ervil "deals with traitors by killing them. He would kill his own daughter, so he wouldn't hesitate to kill me!"

In April, 1977, Ervil met with some of his followers in Dallas. Don told that all four defendants were present at that meeting and had helped to plan the death of Rulon C. Allred. Ervil also met Mark and Duane Chynoweth in Albuquerque, New Mexico, and further discussed the Allred murder. Later, in Evanston, Wyoming, Ervil made his final preparations, saying that God, Himself, had revealed that the killing should take place on May 3, 1977. Those who participated would "go to heaven" for their faithfulness. Instructions were that, after the doctor was killed, "we were to go to the funeral and seek out Verlan LeBaron at all costs and execute him."

When May 3rd passed and the doctor was still alive, Don lost faith. Nevertheless, he still continued to help. "I was ordered to. . .you have to do what they say or you're a traitor." Ervil "kills traitors," he remonstrated.

On May 10, 1977, Don Sullivan, Eddie Marston and Jack Strothman, accompanied by Rena Chynoweth and Ramona Marston, set out to accomplish their mission. Not far from the doctor's office, they bought used clothing and wigs for disguises. They then drove to the doctor's office where the young women got out. "I was across the street and saw them go in," Don told. He circled the block, wondering if they would have the courage to perform their task. He then drove to the place of rendezvous. The others did not come so he went back to the office, but could not find them. He then returned to the designated place where he found them waiting. Breathlessly, he asked Rena what had happened. "She said she got him! She looked nervous and shaken—very white,"[4] Don told the court. The men hurriedly dumped the disguises and other articles into a nearby garbage bin and fled—the women out of state and the men to a motel to wait for the funeral where they could fulfill the second death order. Seeing the TV reports on the dotor's murder, they became apprehensive and hurried to Evanston.

A short time later, Don returned to Utah with Eddie and Jack. Disguised, they drove to the Bingham High School ten minutes before the funeral was to start. The size of the crowd, the presence of television cameras and news reporters, together with the fact that they didn't see me caused them to panic. "It wasn't working out the way we planned," Don recalled. He and his companions left. A later attempt to kill me at the home of Siegfried Widmar in El Paso also failed—

we did not return there after the funeral. After Don had waited several days with the above companions and others, that effort was also abandoned. After this incident, he fled from Ervil and went into hiding. FBI officials later found him in Kansas where he was arrested and taken to Utah.

Much of the testimony given by Don Sullivan was substantiated by Jack Strothman who had briefly followed Ervil. John Sullivan, Don's cousin, further corroborated some of the details. Don's, Jack's and Eddie's fingerprints were all found on items that had been thrown into the garbage bin. Don identified a jacket found there as the one Rena had worn when she went in the doctor's office. It was said that some seventy different pieces of evidence were given to prove the guilt of the defendents, against whom charges had been reduced from first to second degree murder. The prosecution presented fifty witnesses.

The defense argued that the case had become one of the Sullivans versus the Chynoweths. To the court, Rena who was eight months pregnant with Ervil's child, scarcely conveyed the image of a killer. Don, himself, the defense maintained, was guilty of the crime and had blamed innocent victims. When he tried on the jacket that had been used by the killer, it was extremely tight in the back and some six inches too short in the arms. Four eye witnesses to the murder were not able to identify Rena as one of the young women who had entered the doctor's office that fateful day. An eight member jury deliberated on the case for five hours and returned a verdict of innocent. All four defendants were set free on a total of fourteen charges in the murder of Dr. Allred and an attempt on my life.

To the law officers it was a stunning defeat! For the third time in the United States, efforts to bring Ervil's followers to justice had failed. Prosecutor David E. Yocom maintained that the verdict had been rendered because several jurors were concerned for their health and safety. Mysterious vehicles had patrolled their neighborhoods, and though one juror had asked to be dismissed, his request was denied. Ervil's claim that he was invincible had received support, it seemed. One law officer said that the court's decision had been the greatest disappointment of his lifetime. Prosecutor Yocom resigned. In Fundamentalist circles and the Church of the Firstborn, greater care was advised by police officers—the victory for Ervil's people could make them even more dangerous! To some, the pressing search for Ervil, his son Arthur, and Ramona Marston, seemed a futile effort. The tide of events, however, was soon to change.

Unfortunately, at both the Allred and Simons trials juries were not permitted to hear all the facts. Had additional information been presented, despite the danger, other decisions might have been rendered. The confession of Don Sullivan, not only substantiated things already told by his father, but it brought even greater light to crimes that Ervil had ordered. Six months before the Allred trial, police who were giving Don protection, arranged for me to meet him. We then drove to a quiet place where I heard his story—the tragedy of a young man who, as he termed it, had "become a pawn in Ervil's hands." Though Don had told the full story to police, he felt to hold back certain details at that time. Later,

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while attending various trials we again met. (On one occasion we played golf together.) I was given a complete review of what he knew.

Convinced that his former leader was a ruthless killer, Don very much regretted his involvement with Ervil. Confessing that he had gone on missions to kill me, seemed to relieve Don of a burden he carried. He, himself, had been in command the day of the Allred funeral. Ervil, who was always seeking publicity, had especially planned having me killed there to get more publicity. Both of his assistants had been instructed that should they ever be apprehended or shot, to make sure they "got into the papers big." A stolen vehicle had earlier been placed near the exit door of the school auditorium in case it should be needed for making the escape. They carried a machine gun and several automatic weapons with orders to kill me "no matter how many people got in the way." As Don had waited, he was swept with uncertainty. I might not even be there and if they did shoot, they themselves, would no doubt be killed. When he voiced his misgivings to Eddie and Jack, they replied that he was in charge—whatever he decided they would do! Both, however, had been under orders to kill Don if he failed to get me. Later, after talking to Dan Jordan, Eddie said that they had disobeyed orders and he may yet have to kill Don. When Don and others were sent to get me in El Paso, Dan Jordan told them to stay there until their money ran out, if necessary—but to get the job done! Don felt that Dan was still very dangerous and would act on his own, independent of Ervil's orders.

Don also told me that when Vonda had killed Neomi Zarate, a bullet had passed through her body and into the car. Don later replaced the tail light housing on the vehicle to erase the evidence. This and many other things I learned.

Beginning with Don's first confession, I made notes on all information he revealed to me. On our last visit he told me that he would be happy to have me record the more important of these events and that he would be willing to have these things notarized. In the presence of Siegfried Widmar and Jack Strothman, I wrote as Don dictated. Before we were able to have the documents notarized, for legal reasons, he was counseled not to sign. Nevertheless he said that he was perfectly willing that I use these statements in any way that I saw fit. I feel they are vital and should be known. Both statements were recorded in Salt Lake City. The first which pertains to the Los Molinos raid, read:

January 15, 1980

TO WHOM IT MAY CONCERN:

By this let it be known that, acting under the orders of Ervil M. LeBaron and Daniel B. Jordan, I, Donald Eugene Sullivan, accompanied a band of raiders on the night of December 26, 1974, in an attack on the town of Los Molinos, Baja California, Mexico. The attackers were led by Mark Chynoweth. Those taking active part in the raid with myself and Mark were Duane Chynoweth, Rena Chynoweth, Edward Marston and three of Ervil LeBaron's sons, Isaac, Craig and George. Together we bombed and burned buildings; we shot into homes with high powered weapons and opened fire on men, women and children who had gathered in the street.

The bombs, of a Molotov cocktail type, were manufactured under the direction of Dean Grover Vest in Ensenada, Baja California. Ervil and Daniel Jordan were both present during the time the bombs were being made, and tried some out to make sure they would explode.

After the attack four of us—myself, Mark, Duane and Edward, fled by dirt road across the Baja peninsula. We escaped across the border near Mexicali, B.C. in a car that had been left for us near a motel just south of the international boundary. The four-wheel-drive pickup we had used to make the raid was abandoned on the Mexico side of the line. It had been stolen by Mark in California for use in the raid. Some Oregon license plates, stolen by Dean Vest, had been placed on the truck to hide its identity.

About ten miles out of Los Molinos we stopped to bury our weapons and all camouflage gear we had used in the raid.

Rena and Ervil's three sons made their escape by way of Ensenada and Tijuana.

I later learned that only two men, Edmundo Augilar and Moroni Mendez, had been killed and thirteen other men and women were wounded.

I testify to the above in all solemnity, knowing it to be the truth.[5]

Donald Eugene Sullivan

The account of Ervil's son, Isaac, who was also at the Los Molinos raid—(forced to go there by his father), correlates with Don's. Don's second statement tells of Rebecca's murder.

January 15, 1980

TO WHOM IT MAY CONCERN:

By this let it be known that I, Donald Eugene Sullivan, was told by Edward Marston that he, acting under the orders of Ervil M. LeBaron, killed Rebecca LeBaron, Ervil's married daughter. Edward told me that he had strangled her with his bare hands while she was being held down in the back seat of a Ford LTD by Duane Chynoweth. Both Ervil and Duane were present when Edward told me this. Duane admitted to the fact and Ervil said that he had ordered the killing.

Edward said that his hands and wrists had been sore for several days as a result of the pressure exerted while strangling Rebecca.

Edward and Duane set up a tent in an out of the way place and then dug a hole in the floor of the tent in which they placed Rebecca's body. After a careful attempt to destroy the evidence they removed the tent and returned to Dallas, from where the body had been taken.

Rebecca was the mother of a little girl and a plural wife of Victor Chynoweth. She was pregnant at the time they killed her.

To the above I bear witness in all solemnity.[6]

Donald E. Sullivan

May, 1979, brought a turn of events for law enforcement officers. Only weeks after the acquittal in Salt Lake City, Vonda White again came to trial for what San Diego newspapers termed one of the most bizarre crimes ever committed in that place. A picture of the late Lloyd Sullivan was placed before jurors and his testimony was heard. Don Sullivan told that Ervil had condemned Dean Vest as a traitor and had ordered his death, saying that God had designated the death weapon—one small enough for Vonda to use. Don, himself, had repaired the gun for the killing. The elusive cousin, Conway LeBaron, having been subpoenaed, told that Ervil used scriptures to support his claim, maintaining it was his right to execute those who went against him. Ervil's son Isaac and I were also called as witnesses. Vonda, who had been eight months pregnant with her sixth child at the time of the murder, was convicted and sentenced to life in prison. Superior Court Judge Franklin B. Orfield recommended that leniency not be granted in her case and that she spend long years of confinement as payment for her crime.

May 31, 1979, marked a milestone for law enforcement officers—Ervil was arrested in Mexico City! News reporters called the nabbing the catch of the big fish. A procedure used earlier for some of his followers was again applied. Being declared "undesirables," they had been taken to the international border by Mexican authorities and turned over to American officers. One detail, however, was different in Ervil's case—he was a citizen of Mexico. Throughout the United States, newspapers told that on Friday, June 1, 1979, Ervil M. LeBaron was marched across the border at the bridge in Laredo, Texas, and arrested by the FBI. He was held in the Webb County jail on $100,000 cash bond.

In addition to a federal charge of unlawful flight to avoid prosecution in the state of Utah, he was charged with masterminding the slaying of Rulon C. Allred and Robert Simons, and an attempted murder against me. California, meanwhile, sought him for the death of Dean Vest. There was jockeying between the two states to see which would get the first chance to try him, but Utah, who had placed the first federal warrant, was given priority. In the Salt Lake City-County jail, he was held without bond.

Only two days before Ervil's arrest, Deputy Salt Lake County Attorney David E. Yocom, saddened by the earlier acquittal, had resigned his post to return to private practice. The resignation, however, did not become effective for a couple of weeks. Yocom, who had spent two years investigating Ervil and his followers, had knowledge that was needed. He was rehired. Meanwhile, John O'Connell, an attorney who had respresented Ervil's people, declared "There's a legal way to get somebody out of Mexico and it's by extradition."[7] O'Connell called Ervil's capture a kidnapping and said that he had been beaten by Mexican officials. Prospects for a fair trial seemed very slim, the attorney maintained.

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Though Ramona Marston still remained a fugitive from law after jumping bail, the apprehension of Ervil's son Arthur in Guatemala, marked the culmination of all the arrests listed on the original complaint in the Allred case.

While law officers were concentrating on Ervil in the United States, Dan Jordan's case was heard in Ensenada. Though the testimony of Joel's step-son Ivan had been considered adequate, officers wanted still another eyewitness. Unfortunately, that need was not met. Conway LeBaron, the cousin who had been hiding since Joel's death, was the man who could have given the needed information. But risk to his own life, coupled with the fact that Mexico does not give immunity, caused him to refuse to testify.

Some six years had passed after Joel's death in which I did not see Conway when, by chance, we met at the home of a relative. Our visit together confirmed many things I had concluded but could not prove. I was surprised to learn that the five thousand dollars which freed Ervil for Joel's murder had been raised mostly by Conway. It took him two or three years to pay off a debt incurred for that purpose. Like the Sullivans, Conway regretted involvement with Ervil. Conway's case was different though—he was still not sure that Ervil was wrong! To Conway, a prophetic three and one half year period seemed decisive. Though all other factors had led him to believe that he had been sadly deceived by Ervil, one thread of possibility remained. Conway felt he must wait to see if the prophecy failed, proof being whether or not I would be killed. Police, meanwhile, told me to virtually hide out. Conway agreed to testify if the date passed and I was still alive. When the time passed and he became fully convinced of his error, fear of the consequences caused him to refuse to go to Ensenada to testify against Dan Jordan. The testimony Conway revealed to me concerning Joel's death was also heard by relatives and police officers. These details which were later substantiated by other former members of Ervil's group, should be known.

It had all seemed very simple. Ervil had received a revelation saying that Joel was to die. There was nothing more to do than to act on God's command! Though Conway did not participate in the actual murder, he had "held the coats." It began with Andres Zarate and Gamaliel Rios being sent to do the job in Ensenada. Not far away, Conway, Dan and Ervil waited. Dan became extremely anxious and nervous. Fearing that the orders would not be carried out, he asked Conway to drive him past the vacant Zarate home to see what was happening. There Gamaliel and Joel were still talking. Dan was upset. "They still haven't killed him! I'll do it myself!" Though Dan carried a pistol, he grabbed a wrench as he got out of the car. Inside the house, he knocked Joel to the floor with the wrench and ordered Gamaliel to kill him. As Joel lay helpless, Gamaliel fired the fatal shots at point blank range.

Returning to the car, Dan exclaimed, "The job is done—let's get out of here!" In the excitement, Conway ran a red light and almost hit another vehicle. Following Ervil's orders, they went to a couple of movies to keep out of sight. Conway's testimony,[8] which could have convicted Dan, was never given personally to the court in Ensenada. Dan was set free.

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In January, 1980, after having spent six months in the Salt Lake jail, Ervil appeared before Fifth Circuit Court Judge Larry Keller to determine whether or not there was sufficient evidence to stand trial for capital homicide in the death of Dr. Allred as well as for conspiracy to commit murder. Prosecutors argued that Ervil had ordered the doctor's death that I might be lured to the funeral and there be killed. Arthur LeBaron, who was also charged with first-degree murder as well as conspiracy in the assassination of Dr. Allred, was released, charges against him having been dismissed. Ervil, however, still remained in custody. Two and one half years have passed, but responsibility for the merciless killing of Rulon C. Allred still rested upon his shoulders.

I was called as witness to the preliminary hearings in Salt Lake City. Tight security which had become a pattern in cases related to Ervil, again prevailed. In the presence of both Ervil and Arthur I answered questions. Ervil looked as if he were greatly burdened by the weight of his conscience. Later, in a hallway outside the courtroom, I saw him. I called to get his attention and told him that I would like to talk with him—to find out what he had in his mind. As his legal advisors quickly rushed him out, a wave of nostalgia swept over me.

Would to God that the tragic events of the past several years, had never transpired, and that, as in times past, I could again associate with him as a brother. Justice, nevertheless, makes demands which even mercy cannot cover. His fate still remains with dedicated and conscientious law officers and in the hands of the Supreme Judge.

CHAPTER TWENTY-FIVE

Reflections

Almost a quarter of a century has passed since Joel, still in slender young manhood, left what is now Colonia LeBaron and headed for the heart of Mormondom, fired with the audacity (or was it, perhaps, knowledge) that he had been called to set in order the house of God. Despite the passage of time, his bold challenge (one, which answered, would cause him to forfeit all his claims) has remained uncontested. And that by an organization which since its inception has boastfully proclaimed itself undefeated doctrinally! To date, the questions he gave on priesthood have not been answered scripturally by one man without overthrowing his own beliefs. That brilliant and talented men believed Joel and accepted his message, proclaiming him to be a prophet of God, to this day baffles many.

Though the organization which he started briefly flourished, it was to have a history of struggle, disappointment and division. Few could envy its record. Joel, at the head, was violently killed—a thing he foretold. Throughout time, the tragic story of the patriarch he chose in the beginning of his reform, shall remain one of awe and speculation. The two men who first served as his counselors are now dead—one having been brutally killed. Of the Twelve Apostles chosen to assist, two are dead. Five have dissented from the church (though two still remain true to his teaching). Two are indifferent. One became a Judas in the quorum, inflicting a fatal blow upon the leader he had once loved and revered. Of the presiding officers in that original organization, only two remain in the church today—Thomas Liddiard and myself. Strange, indeed, have been the ways of fate in the lives of these men who had once shown such ability and determination.

Despite its initial years of success, the Church of the Firstborn seemed marked for dissension and upheaval. Weathering the first great disruption which culminated in the death of its leader, it remained stable for a time. Then the upheaval caused by Stephen Silver's "Pilot Project" had scarcely subsided when Bruce Wakeham's claim to be Joel's successor had shocked members. The dissension of these former French missionaries had its disquieting effect.

Though surrounded by constant threat from Ervil, a spirit of unity had still prevailed, when in the spring of 1976, problems arose stemming from differences of opinion and doctrine with my brother Alma. As presiding bishop he began to assert authority in economic affairs incompatible with the will of the church, Joel's death having left no one in the first office to arbitrate such differences. Several agreements were reached in presiding councils which Alma

initially agreed to accept, but eventually would not uphold. The situation became impossible to resolve and the church was divided. As president, I could not agree that tithes contributed by members be controlled by those not in harmony with the church, but maintained that members should have a voice in those matters according to church law. Time passed, and greatly saddened by those differences, I took the only course I felt open and called a re-baptism of members who were willing to support the church position. Alma, meanwhile, continued forming his own economic organization. Though he had initially maintained that this was the limit of his authority, he soon began baptizing and has since claimed the right to administer in spiritual affairs, also.

Disunity in the church, coupled with continual threats from Ervil, had for some time, brought the missionary work to a virtual standstill. Though some replacements had been made in the Quorum of Twelve subsequent to Joel's death, that body was dissolved when, in a priesthood council of our general conference, August 14, 1977, the remaining members of that quorum were released from their positions. Because of personal problems, Ossmen Jones resigned from the First Presidency, leaving that quorum incomplete, with Siegfried Widmar acting as my only counselor. In recent years this dedicated man has spent countless hours laboring to bring justice in both the United States and Mexico for crimes related to Ervil.

A short time after the Quorum of Twelve was dissolved, Jeannine Stubbs, one of Joel's widows, shocked friends and family members by initiating a writing campaign and freely mailing her material to the Fundamentalists and others. As the year was closing, hundreds were invited by mail and by phone to a wedding feast at Colonia LeBaron where her daughter was to be married to John Franklin, an unknown young man who was to be a forerunner of Christ. However, it soon became obvious that John Franklin existed only in the imagination of this deluded woman. Of much more consequence was her emphatic declaration that Joel was to appear to marry the young couple. A few believed Jeannine and anxiously awaited his appearance. After much expense on her part and embarrassment on ours, the whole affair gradually subsided. She later humbly apologized to those who had received her writings and asked to be pardoned for having placed the names of church members on her schedule of events without their knowledge. The incident brought ridicule upon our people who were in no way responsible for this one woman's actions.

In October, 1979, Floren returned from Nicaragua with members of his family. Sweet, loving, and carefree as ever, he seemed obsessed with a desire to teach the civil law of God, and leveled much criticism at the church, saying that Joel had not fulfilled all his claims. Fluctuating between loyalty to the church and criticism of its leaders for lack of revelation, Floren has kept things in a state of agitation for some members since his arrival. Though he now looks to Belize (the country formerly known as British Honduras, which has recently caught his attention) as a place of gathering, he claims no authority to organize the people.

In the troubled years following Joel's death, during which time we saw the attack upon Los Molinos, the murder of Dr. Allred and other events, the division in the church had its effect upon those who had looked to Joel as their

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leader. Especially, was it bewildering to the young people, who at times, concluded that if religion were only a source of contention, they wanted none of it. Fear, loneliness and uncertainty became our lot and often plagued our families. The numerous challenges ordinarily encountered by compliance with the law of plural marriage were compounded by the fact that our lives were under constant threat, placing a burden upon us not ordinarily felt by the various Fundamentalist groups. These upheavals took their toll in many ways. There were marriage ties that severed (some of my own included), adding a further note of heartbreak. The disintegrating effect of these influences can well be comprehended. Perhaps, less understood, is the fact that despite these difficulties, Joel's people still lead surprisingly normal lives, sharing the same hopes and joys commonly experienced by the rest of humanity.

Amid the confusion and uncertainties of the trials for crimes committed by Ervil's followers, there occurred an event of importance in our family—the passing of our mother from this mortal life.

Many who knew her well had predicted that Joel's murder would cause her demise. It was a slow decline, though, for Mother was never one to give up easily. Uncomplaining, and endeavoring to see the hand of God in life's tragedies, she gradually weakened. Independent by nature, she surprised her daughters-in-law by suggesting that they assume household responsibilities. She wanted to dedicate her time to teaching music! Less than two years passed after Joel's death when she suffered a heart attack and a mild stroke. Though she was not expected to live, she rallied, but remained bedridden for several months. After treatment in San Diego, she gradually improved enough to give piano lessons. She spent three years there, but it became obvious that she wanted only one thing—to be in her own home again in Colonia LeBaron! She could not live forever and when her time came she wanted to be laid to rest near Father and Joel. The trip home was difficult, but she refused to stop and spend the night in Deming, some thirty miles from the border. She was sure she would feel stronger once she got "to the ranch." Back in her own bedroom she slept soundly. Refreshed, she greeted grandchildren and loved ones, telling them how good it was to be home again. The Chinese date tree outside her window had grown so much during her absence! Many was the dishpan of water she had carried out to put on it when it was small!

Old age, Mother confided, was "something I never expected to happen to me." She never lost her sense of humor, recalling a joke she had seen years before in the *Etude* magazine. An old, old man "as decrepit as a human being could be," was shown holding a violin with the bow poised and ready to play. The caption beneath read, "The *Last* Chord."

It was Mother's love and appreciation for music that sustained her in her declining years. Though she appeared to be napping, if anyone played the piano, she would later ask who it was. A break in rhythm or a slowing of tempo never escaped her. Reluctant grandchildren noticed that "Grandma always wins." No matter what their reason for delaying a lesson, she somehow had a better answer, and they were soon sitting at the piano "for just a few minutes." Apprehensive daughters-in-law who assisted her to the piano and eased pillows around her thin form to keep her from falling, noticed that her color was always

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better and that she seemed stronger after the lesson was over. Teaching music was the nearest she came to happiness in her last years and was to her "the only time I can almost forget about Joel or get Ervil out of my mind."

News of Ben's untimely death marked a change in Mother. About her whole person was noted a sort of giving up that was unlike her. But she still gave lessons for another month. In February, 1979, I was involved in a project of making a new church building in Baja. Though her condition caused me to reconsider my plan to leave Colonia LeBaron, she admonished me to "hurry over and do the job."

Her mind remained clear though her body weakened. On the afternoon of February 23, 1979, my wife Lucy had bathed her and was ready to wash her hair when she said, "This is the last time you will need to wash my hair." A short time later her breathing became difficult and she requested a blessing. A prayer by a grandson and an elder comforted her. That night at ten twenty, with Lucy beside her, she breathed her last. Assisted by Linda Liddiard, our midwife and nurse at Colonia LeBaron, Lucy and others prepared Mother's body for burial. They dressed her in a soft white dress trimmed with delicate lace at the neck and cuffs. According to her request, a necklace was placed around her neck—one of tiny pearls strung at intervals on a delicate silver chain. A velvet ribbon was tied in a bow at her waist. I returned from Baja to find her laid out in a white satin-covered coffin which loved ones had made. Her peaceful face was graced by soft waves of silver hair. Though she had completed eighty-six years, six months and seventeen days of earth life, most of her hair was still its original light brown color.

Mother's wish that her body not be disturbed by embalming, necessitated loved ones hurriedly coming from many directions. Some arrived after the funeral had started. In spite of the miles traveled at such short notice, it was surprising how many came. However, of her sons, only Alma and I were present, both of us participating in the services. Floren, who was in Nicaragua, and Wesley, in Salt Lake, did not come. Ervil was still at large, being sought by law enforcement officers. (Though she had prayed for his capture, she did not have to endure that further grief—for she loved him still!) Esther was the only daughter to attend. Poor health prevented Irene from coming, and Lucinda's condition made attendance impossible.

Among the speakers was Rafael Trevizo, one of the first Lamanites to become a member of Joel's church. Stifling emotions which inhibited his speech, he held his hand up before the congregation in tribute to Mother, whom he and his people had affectionately called "Dona Maura." That hand, he recalled, had once been badly burned with hot tar. She had poulticed and cared for it so well that it bore no scar from that severe injury.

The greater part of those attending the funeral services were Mother's descendants or were related to her through marriage. To her grandchildren who numbered over two hundred, (the exact number is not known) she had, indeed, been a wise and loving matriarch whose wisdom and gentle influence had affected their lives. Though she had borne an uncommon burden of heartache and sorrow in her lifetime, few ever saw her weep. The nearest she came to tears was a mistiness in her eyes—and that not prompted by sorrow,

but by some kind gesture, the news of another grandchild, or the wedding of a loved one. Her life had, indeed, been a bitter-sweet one—one of "half joy and half tragedy" as she had termed it.

We laid her to rest in the Galeana Cemetery, close to Father and Joel. Though we dearly missed her, who among us would have called her back to the life of heartache and woe she had known here? Our assurance was that she had gone to a place where joy shall be her eternal heritage. To us, her passing seemed to mark the end of an era.

From near Deming, New Mexico, a highway leads from the Mexican border southward, skirting Colonia Dublan and passing through Casas Grandes. About half an hour's travel brings one to a small mountain pass. Descending, one sees to the west a rural settlement whose approach is marked on either side by the single word, "LeBaron." On the hillside overlooking the location is a large rock "L" which is periodically whitewashed by the youthful residents of the colony whose existence had been foretold thirty-five years earlier by its founder when he camped there overnight. The place would bear his name. He later indicated the exact route the highway leading there would take. Those who pass often observe that it is distinctly different from the surrounding towns and that a progressive spirit seems to surround it. Recently a man who visited with the governor of Chihuahua said that this official expressed the wish that, throughout the state, men would show the interest in maintaining and caring for their families as do those in Colonia LeBaron.

Only upon entering the colony do the distinctions which set Colonia LeBaron apart from other Mexican towns become more obvious. A stranger cannot be there long without hearing the name of Joel F. LeBaron, whose mention is often made with a sort of misty-eyed reverence. At gatherings held in the church house, *"La Corrida de Joel"* a ballad type song composed by one of the Lamanite boys in the colony, is often sung in his honor. One observer who never met Joel and has often speculated on just what sort of man he was, commented that among the numerous Mexican people he had queried, only one negative observation had been made—Joel hadn't been much of a financeer! It seemed that he just hadn't been able to keep hold of his hard earned money—there was always somebody who needed it more than he did!

A certain intangible, yet very real something, seems to separate Colonia LeBaron from other places. From the very beginning her founder maintained that it was through divine guidance he had been led there. In words which he said had come from the Almighty, Joel substantiated that assertion, designating Colonia LeBaron as a place of gathering in distressing times which were to come. Her birth, growth and survival have all been dependent upon those claims. Had it not been for them, the scarcely incomprehensive events recorded in this volume would have, doubtless, never transpired.

Recently, I had occasion to visit the Junior Sunday school in Colonia LeBaron. There were one hundred and seventeen youngsters attending—a portion of the new generation which Joel had envisioned would play an important part in the establishment of God's kingdom here upon the earth. Many are of mixed blood, and often seem to bear the more outstanding qualities

of both races. Most are bilingual, and while their roots are in Mexico, they bear markedly the cultural imprint of the nation to the north. Seeing this one ramification of the church, calls to mind something Joel told the first missionaries he sent out. Souls were needed to fulfill God's purposes. "If we cannot convert them, we will raise them," he affirmed. In view of the events that have transpired, seeing this unique group, (one of several which exist because of Joel) causes one to wonder. Were his words not more prophetic than of determination?

In the valley where my father struggled to water nursery stock with a bucket pump, beautiful pecan orchards are now growing and beginning to produce. Deep wells are being sunk. His grandsons now own and operate huge machines, moving and tilling soil which he had begun clearing with a pick and a hoe. Alfalfa, wheat, beans and many other crops are harvested regularly. Turkey and cattle businesses are flourishing. His grandsons, together with other young men among our people, have secured farms for themselves and are establishing homes and families. (In the past year, five of my own children have married. Grandchildren are beginning to make their appearance.) Comforts which were previously unknown in the valley, are now being enjoyed. Many of our young men, having weathered the years of Ervil's dissension and threats, having experienced disillusionment and loss of faith, and after having lived and worked in the States, are now returning to Mexico. To them, the claims Joel made, tried and tested against all odds, still hold fast!

While, over the years Ervil had promised wealth and prosperity, Joel had emphasized that continued endeavor would eventually pay off. To his followers at Los Molinos who had known him for years, it came as a surprise when, in the last conference address he gave there, he spoke of prosperity. Should his people remain faithful in the dangers that were to come, in a very short time, they would be blessed as they had never before been blessed. It would be as if the windows of heaven had been opened to them and they could scarcely contain all that God would pour out to them. (Today, I can think of no case in which Joel's followers are not considerably better off economically than when those words were spoken.)

At Los Molinos a short time later Joel also recalled the criticism that had been leveled against the church and the complaint that so little had been accomplished over the years. The time would come, he said, that the efforts by missionaries, their struggle to maintain large families, and their many sacrifices, would be seen in a true light. Some of the most valiant men in this time had lent a hand to support God's cause. Throughout the millennium the names of those who had contributed so devotedly would be held in honorable remembrance as some of the great benefactors of mankind. They had laid their lives on the altar of liberty and struggled for the good of their fellowmen. (Joel had earlier called his church a church of martyrs, saying a spirit of dedication was necessary to accomplish God's purposes.) Satan, sensing that his time was short and that he would soon lose the battle, would muster his greatest strength in an effort to destroy the work of God. When that work would eventually succeed, it would be looked back upon as one of the greatest miracles in the history of mankind!

Seeds that missionaries had planted in sacrifice and struggle were not dead. In God's due time they would bear fruit, and that most abundantly. Many dedicated souls, after having supported the cause, had dropped to the wayside, unable to endure the trials that had become so great. As the work began to take on strength, they would again rally to the cause and be with us. These were true and honest people and would not be lost.

One of the last times that Joel had occasion to preach to an investigator, he was asked a question. (It was a time when division had racked the church and problems with Ervil were mounting.) For all the years of effort that he had put forth, just what had Joel accomplished? He answered simply that he had accomplished one thing—he had been successful in preparing a few faithful men who were assisting in carrying forth the work he had been instructed to start. He did not add to or apologize for his answer. One who listened to the conversation, sensed that Joel felt that he was right on schedule. That accomplishment, minute as it may have seemed to an outsider, was to him no small thing!

At Los Molinos (the last time he was ever to speak there) Joel stated, in perhaps only one sentence, that force was not to be used in the application of religion. It was as if, in his quiet and unobtrusive way, he wanted to go on record as one who upheld the basic and inherent right of each individual to worship as he sees fit. The purpose of all basic laws is to insure the respect for the rights of others, the only limit of just law being to prevent or punish infractions of such.

Recently a visitor at Colonia LeBaron looked out a dining room window and saw one of Joel's sons drive into a yard, jump from his pickup, leave the door open, and rush to a house. To the visitor's worried inquiry, it was answered that nothing was the matter—that's the way Joel's boys did things! About their work and business, there is a certain sense of urgency. Young Joel, in his every dealing, bears a keen remembrance of the last visit he had with his father. Troubled times were coming—much sooner than could be comprehended! There would be many mouths to be fed—so many that, though there would be seed and harvest time, there would still be danger of famine! To Joel's sons and to his faithful followers, these things are not idle speculations, but events which are culminating before their eyes. Upon them has been placed a charge they cannot neglect!

The prosperity that has been witnessed in recent years at Colonia LeBaron has also been felt in her sister colony of Los Molinos. Though he holds no official position in that organization, the *ejido* there has benefited much under the tireless dedication and service of Ossmen Jones, and is today looked to as one of the model *ejidos* in Baja California. Homes in that place are now enjoying the advantages of electicity. A water system runs from the hill to the town. Electric pumps and sprinkling systems are being installed. Huge hillsides and flatlands that were formerly uncultivated, now yield rich harvests. Though the residents of that little settlement are reluctant to reminisce upon the events that transpired in recent years and would prefer to leave them in the past, their mark is still seen in that place. When a strange vehicle approaches the colony it is viewed, not with fear, but caution. Scars from bullet wounds have healed with time. Remains of the burned buildings have been removed or rebuilt. But to the

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inhabitants of Los Molinos, that dark tragedy of their history is still felt in silent ways.

On a sloping hillside which overlooks the town, Dona Augustina Aguilar now lives in a comfortable home built by her sons—a home that is, perhaps, better than any she ever had. The Aguilar family often gathers there in the evenings. Amid the laughter of children and grandchildren, thoughts still turn to another home—the home that their brother Edmundo had planned, but never built. It will never know the laughter of children or the warmth of a woman's love and care—the home that "Mundo" would have built, had not his life been violently snuffed out by injuries received that cold December night.

Only recently, in the new church building in Los Molinos which is nestled between the houses whose burning flames he had once quenched, my son Steven took one of Ossmen Jones' daughters as his bride.

Despite the most recent division that has plagued Joel's people, a basic respect prevails. All are highly moral and consider violation of a marriage vow second only to the shedding of blood. Over and above every difference, is the common bond of a belief that God accepts and acknowledges all who keep his civil law. What greater test might people have than the painful acceptance of that principle among those with whom they had once seen eye to eye and with whom they had once been united in spirit and purpose? Held by both factions is the conviction that, baffling as it may seem, some good shall yet come from this experience which seems to have wounded Joel's people to the very soul. Among those who have been re-baptized, those who have sincerely been working with Alma, and those yet undecided, certain facts have not changed. All knew, loved, and upheld Joel as a prophet of God. All acknowledge that their lives are better for having known him, and all still consider themselves his people.

Is it possible that Joel did know and understand the road ahead? Was it no mere coincidence that (small and insignificant as they are by comparison) he should compare his people to the Jews, saying that the work being done among those two peoples were the two most important that God had upon the earth?

Still remembered by Joel's people is his most unusual claim—that he had come to fulfill prophecy and that, as God's chosen servant, his form and visage would be marred more than the sons of men. In the course of events that transpired his life was taken under orders of his own brother. Those of us who have witnessed the countless repercussions of that vile act and the continuing series of abominations perpetuated by one of Joel's own kin, are compelled to ask, "What greater marring could be brought against an honorable man's character?"

To his faithful followers, one part of that Mormon prophecy still stands out. God's servant was to be in His hands—he would not be hurt and God would heal him, proving that His wisdom was greater than the cunning of the devil. Is it possible, that regardless of brutal death, a prophet might not "be hurt" and yet be "healed"? Could it, perhaps, still be that Joel's dream will yet be realized, and that the small nucleus he gathered in sacrifice, struggle and suffering, shall one day be instrumental in helping promulgate that law which God, Himself, gave to

mankind? Could it be that, through the establishment of that law upon the earth, a true and lasting peace shall yet be realized? Might Joel's people yet play some part in preparing citizens for God's kingdom here upon the earth, that He whose right it is to rule shall reign as King of Kings and Lord of Lords? Perhaps then, shall another and vastly different volume be written of the LeBaron story. To those who loved and revered Joel, these are questions that only God and time can answer.

Epilogue

On May 12, 1980, three years and two days after Dr. Allred was killed, Ervil appeared before Third District Judge Ernest F. Baldwin, charged by the state of Utah with capital homicide in the Allred death, attempted murder of his brother, and two counts of conspiracy. It was to be a gruelling two weeks of trial—not only for Ervil, but for law enforcement officers and everyone involved. It was well understood that, if convicted, he could be sentenced to die or to spend the rest of his life in prison.

As sixty prospective jurors were questioned, Ervil, dressed in a cream-colored suit and necktie, sat quietly, either smirking or staring sternly at those who were to decide his guilt or innocence. Only one person told of prior knowledge of the case that might influence his ability to make a fair decision. When prospective jurors were asked by Judge Baldwin about their feelings toward capital punishment or if they had any "religious, moral, or conscientious" objection to such, Ervil smiled. From those presented, defense lawyer John F. Hill and special prosecutor David E. Yocom were to choose twelve jurors as well as an alternate. Though Utah law requires only eight jurors in non-capital cases, twelve were needed to hear Ervil's case. By the second evening, nine men and three women had been selected for the jury.

It was noted that in many respects this trial was almost a re-run of the March, 1979 trial of the four who had earlier been charged with the Allred killing. Most of the same witnesses again testified. The big difference was the presence of Ervil. In the former trial, as the central figure, his absence was marked; now he seemed ubiquitous.

In his opening remarks to the jury David Yocom said that testimony would show that the Allred murder had been ordered by Ervil LeBaron and was carried out by his followers so that his brother could be lured into the open at Allred's funderal where, he too, could be killed. Ignoring the earlier acquittals, Yocom said that he would prove the gunshots which killed the doctor had been fired by two of Ervil's followers—Ramona Marston and Rena Chynoweth.

Ervil's seventeen year old son Isaac was much more reluctant to testify than he had been previously, the tall, gangling youth admitting that he was under pressure. Promised by police that he could be away from his father's group, go to school, and be with his family, he also told that he had been assured that "we would have a decent home and make our own decisions and not have anyone make them for us." Reiterating his father's warning that those who talked to the police could consider themselves dead, Isaac was obviously shaken. At one

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point he became so nervous that the judge requested that he be given a glass of water. Isaac told of attending the April, 1977, meeting during which the doctor had been declared a false prophet and "volunteers" had been sought to enforce the order that "false prophets shouldn't live."[1] Only once during his two hours of testimony did Isaac glance at his father.

Again, as key witness, Don Sullivan revealed that Ervil had selected the two young women to do the killing, instructing them to "calmly and quietly" enter the doctor's office and to shoot him "until he was dead." Fearing that he could be judged "under the axe and the hammer," Don had followed orders given by Ervil and Dan Jordan, driving to the office and waiting while the women fatally shot Dr. Allred. The second order Don did not fulfill, he recounted. "I had failed my mission. I didn't kill Verlan LeBaron, and I was under the death penalty. I was afraid we'd be killed."[3]

Salt Lake County Investigator Richard Forbes testified before the court that at the time of his arrest Ervil had accepted responsibility for publishing certain pamphlets, among which were *"The Law of Liberty," "Hour of Crisis — Day of Vengeance,"* and *"Contest at Law."* These apalling writings accurately reflected his belief, Ervil admitted. However, statements that he was the leader of Church of the Lamb of God, was a prophet in that church, and had been anointed of God, were all suppressed.

Also brought into question during the trial was whether the jury should be permitted to hear evidence of Ervil's involvement in other crimes. The judge ruled that testimony concerning the manner of Joel's death be restricted, telling the jury, "all you need to know is that Joel is deceased—passed away." During testimony, when the word "killed" was automatically used in reference to his death, it brought an objection from defense attorney Hill and an admonishment by the judge to say only that Joel had died.

Also suppressed in the testimony was any mention of the Mormon Church. Merlin Kingston testified that Ervil had insisted that the Kingstons pay their tithing to him and had said that he was going to "take care" of the Church of the Firstborn first, and the Kingstons next, but that he had not decided if the Allreds or the Short Creek people would follow. In the preliminary instructions given to his witnesses, Prosecutor Yocom made it clear to Merlin Kingston that the part of Ervil's statement which included the destruction of the leaders of the Mormon Church, was not to be used. It seems that there were some in the background who were determined to portray the whole thing as a feud between various Fundamentalist groups.

An event of importance occurred in the trial when Richard Bunker identified a picture of Rena Chynoweth as being the young woman he had tried to subdue as she fled from the doctor's office after the shooting. In all, approximately fifty witnesses testified. The sum of evidence presented by the prosecution was, indeed, overwhelming.

Defense attorney Hill, however, argued that Evil was not the leader of the Church of the Lamb of God, but a theologian, a preacher, and a student of the Bible. Those who had killed Dr. Allred had fabricated the story that Ervil had ordered the murder to clear themselves. The real killers had gone free in exchange for their testimony against him and at no time had Ervil LeBaron

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consulted, commanded or encouraged any individual to cause the death of Rulon Allred, Hill asserted.

Lorna Chynoweth, who is a sister to Rena and is also married to Ervil, was first to take the stand in his defense. After the Allred murder Lorna had lived in Mexico with Ervil whom she said did not have revelations or claim to be a prophet. He had no control over the activities of members of their church. Followed by Lorna was her mother, Thelma Chynoweth, who maintained that the real leader of the Church of the Lamb of God was not Ervil, but had been Lloyd Sullivan. Both women maintained that the April, 1977 meeting in Dallas was a general business meeting during which ways to improve sales in the church stores had been discussed. Ervil had spoken, admonishing the children to be cooperative and good to their families. Neither Rulon C. Allred's nor Verlan LeBaron's names had been mentioned, witnesses told. One newspaper observed that Lorna and Thelma had portrayed Ervil as a completely different type of man from the picture painted by the prosecution witnesses during the first part of the trial.

Two other persons testified in Ervil's behalf—both young men, who are his followers. Paradoxically, Alejandro Zarate (now known as Alec Chynoweth) was one of those to testify. According to his grandmother's report, only five years earlier, this young man had rushed to her home in Ensenada, alarmed because his mother had not returned. When Neomi Zarate had unsuspectingly left with her husband's first wife (Thelma Chynoweth) and Vonda White, Alec had suspected foul play. Later, he and his younger brothers and sisters had gone to live with Thelma. Before the court, Alec now pointed the finger at Don and Lloyd Sullivan, saying he had overheard them talking about a military mission to Utah. Tragic, indeed, this this young man had become a part of the same group which had murdered his mother.

After the defense had rested its case, lengthy closing arguments began, with defense attorney Hill asserting that members of the Church of the Lamb of God were in constant competition and that there was no leadership structure in that organization which, in short, was not "a well-oiled machine." Maintaining that the prosecution witnesses had lied, the defense charged that defectors from Ervil's church were the ones who had murdered Allred and had also attempted a second killing at the funeral. That Ervil had instigated such a plot was an "unbelievable proposition"—"an absurd proposition," Hill maintained.

Prosecutor Yocom, recounting the testimony of witnesses, which he said showed that only one person in the Church of the Lamb of God had the authority to kill "false prophets," asked the jury:

> Who had the power and the authority to order others to kill? Who taught about killing false prophets? Who claimed authority from God to determine who were the false prophets and could call for the death penalty? There's only one answer to those questions. I know it and you know it—Ervil LeBaron.[4]

In his rebuttal, Yocom agreed that the contention that Ervil had plotted a second killing at the funeral *was* believable because:

> Ervil LeBaron is unbelievable. He is an unbelievable man. He has an unbelievable mind. He's got a theory and a plot for the salvation of man that is unbelievable. He believes he talks to God. He believes he is God's prophet. If this case is unbelievable, it's because Ervil Morel (sic) LeBaron is unbelievable.[5]

When the final arguments had concluded, Judge Baldwin gave the jury a complicated set of instructions and advised them on points of law and consideration of evidence. Early in the trial he had stricken one of the two allegations used by the prosecution to justify the capital count, ruling that Yocom did not provide sufficient proof that the murder had been ordered for material, personal, or "pecuniary gain" on Ervil's part. This action by the judge left the jury to deliberate on the capital homicide count only by virtue of the claim that when the doctor was killed, "a great risk of danger" had been presented to persons other than the victim.

On Wednesday evening, May 28, 1980, after deliberating three hours, the jury returned its verdict. Ervil sat impassively before the court as jury foreman, Andrew W. Smith, delivered the decision, declaring that Ervil M. LeBaron had been found guilty of first degree, capital homicide in the slaying of Dr. Rulon C. Allred. Of a second charge, the plotting of an attempted murder of his brother Verlan, he was also declared guilty.

As Utah law holds that a person cannot be convicted of murder and conspiracy to commit the same murder, the jury declared Ervil innocent of conspiring to kill the doctor, but guilty of the murder, itself. Of attempting a murder at the funeral, Ervil was found innocent, but he was found guilty of conspiring to commit a murder. The verdict rendered by the jury was the stiffest it could return. Still left to their decision was whether Ervil should be punished for the Allred murder by facing the death penalty.

On the day of his conviction it was disclosed for the first time, that on May 12, 1977, only two days after the Allred slaying, Ervil had crossed into Mexico. It was also made known that when arrested in August, 1977, Jack Strothman, though somewhat confused on some details, had made a complete statement implicating Ervil in the Allred killing, as well as revealing the plot for a second killing at the funeral.

The day after the conviction defense attorneys moved to block the death penalty, submitting motions contending that the aggravating circumstances required by law to impose the death penalty, had not been proved. No evidence, they argued, had been given to show that someone other than the doctor could have been killed during the crime and that the court should enter a judgment for murder in the second degree. A statement by Yocom, which might have been interpreted by the jury to mean that he had more evidence to present if given a chance, was protested. The defense also challenged that Ervil didn't pull the trigger, submitting a motion requesting that a new jury hear the penalty testimony, charging that a television report the night before, which had included an accusation by Siegfried Widmar that Ervil had ordered the deaths of eight opponents, could have a prejudicial effect upon the jury's decision. All of the

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motions were denied by Judge Baldwin without prejudice, meaning that they could again be considered.

Though jurors, when questioned, said that they had not been influenced by the news reports which had been aired following the verdict, Judge Baldwin dismissed the jurrors and took sentencing into his own hands, an action which he, doubtless, considered preferable to calling a new jury to impose the sentence. Under Utah law a judge is not permitted to hand down a death sentence.

By a strange quirk of fate, the interview given by Siegfried Widmar, the man who had, perhaps, done the most to assist law officers on both sides of the border in bringing Ervil to justice, precluded all chance of Ervil's facing the firing squad—a penalty, which the jury indicated, would have been imposed.

For the murder of Dr. Rulon C. Allred, Ervil was sentenced to life in prison. The attempted murder brought for him a second sentence—five years to life—which was to run consecutively with the first. Barring future appeals, the most intensive and costly criminal case in the history of Utah, was brought to its conclusion.

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Brothers

They say all men are brothers
And should be free of fears
The law of God's Kingdom
Will bring peace for a thousand years.

As boys they grew up together
Sharing their work and play
From school they'd play hooky
To hunt and fish all day.

Side by side they tended cattle
Planted fields and gathered crops
While gaining their education
Among friends they were tops.

Both called to preach the gospel
Their faith was very strong
After years of dedication
Things began to go wrong.

One sent to direct the labor
The other sought to rule
Full of pride and vain ambition
He did a thing most cruel.

Their mother was grief stricken
Oh how she loved them both
Now one has killed the other
To kill more he's made an oath.

Will the law ever stop him
He's been in and out of jail
While always claiming innocence
He makes his plans to kill.

He sent a band of raiders
One cold December night
By the destruction of Los Molinos
He thought to prove his might.

Some killed and many wounded
Though unaware of any strife
The town was saved from burning
By a boy who risked his life.

Friends and neighbors came up missing
Scary threats ran like a flood
Then came word of Doctor Allred
Who was murdered in cold blood.

Law men from two great nations
Found the guilty linked by cords
The story was soon unraveled
Thanks to Paul and Richard Forbes.

Four tried were all acquitted
Jurors' faces should be red
Those involved told the court
How the doctor was shot dead.

They searched for the main killer
All knew who led the band
He was found in a far country
And returned tied by the hand.

Sent by Mexico to Utah
Sheriff Hayward guards the jail
The charge again is murder
No judge has set a bail.

Should he be found guilty
And by law condemned to die
His blood spilt on the ground
May atone for him on high.

Yes they say all men are brothers
And should be free of fears
The law of God's Kingdom
Will bring peace for a thousand years.

—Verlan M. LeBaron
August 21, 1979

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(Continued from front flap)

Maud LeBaron, their mother, who wrote, "Am I about to have a Cain in my family," pleading that Ervil curb his hatred toward Joel.

Colonia LeBaron, the small colony in Chihuahua, Mexico, whose birth and name were foretold by Dayer.

Los Molinos, the isolated colony which Joel founded on the peninsula of Baja California, which suffered a violent attack during which people were killed and wounded and homes were burned.



Verlan M. LeBaron, younger brother to Joel and Ervil, has told the LeBaron story with insight, compassion and humor that could only be revealed by one who has lived through its events. Born in Colonia Juarez, he spent his early youth there and attended Mormon schools. He later studied at the Brigham Young University. His position as patriarch and president of the Church of the Firstborn of the Fulness of Times has made him a prime target of Ervil's wrath.

Jacket design by Siegfried Widmar

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La suscrita Secretaria General Provisional del Tribunal Estatal Electoral de Chihuahua, con fundamento en los artículos 300, numeral 1), inciso i) de la Ley Electoral del Estado de Chihuahua y 32 del Reglamento Interior de este órgano jurisdiccional electoral.----------

C E R T I F I C A :

Que las presentes fotocopias constantes en **ochenta y ocho fojas útiles** concuerdan fielmente con el documento que tuve a la vista y se cotejaron. Lo anterior, para los efectos legales procedentes. **CONSTE.**

Chihuahua, Chihuahua, a trece de octubre de dos mil veintitrés.

Nohemí Gómez Gutiérrez
Secretaria General Provisional

TRIBUNAL ESTATAL ELECTORAL DE CHIHUAHUA SECRETARÍA