

LEADING SAINTS

Women Leaders in Church History | An Interview with Jennifer Reeder

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We live in a world plagued by pornography and people are looking for help when an individual struggles with pornography they often turn to their Church leader for that help. How does a leader help from a person overcome the shame of this issue and start seeing positive progress, how can a leader help youth to open up about struggles with pornography? What are some lasting proven tactics that actually make a difference in order to help leading Saints has created the liberating Saints library with more than 20 presentations. Featuring individuals who have a unique perspective or expertise around this topic is three of those. Most popular sessions are available to watch. Now, simply text the word lead to 4 7, 4 7, 4 7 to start watching now or visit leading-saints.org liberating Iraq. Leading Saints is a non-profit organization dedicated to helping Latter Day Saints. Be better prepared to lead and would do that through various ways, including this very podcast. You're listening to, I hope you subscribe, maybe. Leave us a review while you're at it and I think you'll enjoy the content you find on this podcast and then jump on over to Leading-saints.org and you'll find thousands of Articles, dedicated to leadership context, as it relates to being a Latter-Day Saint. We have virtual Summits that we've done, checks out on social media and also a Weekly Newsletter goes out that has unique content, you won't find anywhere else. So long jump into the leading saints. World were glad to have you today. I'm in downtown Salt Lake City at the church history library with Jenny reader. How are you? Jenny, I'm great. I'm so happy to be downtown again, you've had you spent some time away from your, I did main office building, right? Like many of us? Yes, awesome. And and so, how do you describe your your role here that you're in? The, I guess the church history department is the accurate. Yes, I am the 19th century. Women's him. A specialist in the church history Department. I were I'm in the Publications Division and so I work quite a bit on the church. Historians press editorial board and website and producing women writings for that. That's awesome. So you get a read some pretty cool journals and letters and my information that

hasn't been read and maybe yeah kids, right? Yeah. Lately I've been working mostly with minimum tax minute books. They used to keep minutes of their meetings. So relieved societies and primaries and young women as I'm tracing Eliza our snow with her discourses. Yeah, it's a lot of fun. That's cool. Minutes is sometimes it's a, it's a lost art. We probably should do better giving minutes in our meetings but you know, we we do our best but that's right now, your name, you'll is, will pop up and desert book. You recently read it wrong about Emma, right? That's right. I just published a book, it's called first, the life and faith of Emmett Smith. And I had such a great experience writing it, it was hard. Is a lot of digging to do, but she didn't leave a lot of her own words, and a lot of the Contemporary sources, contemporary primary sources are hard to find, but because of the access I had to change the Smith papers, I was able to dig out a lot and I also travelled to The Community of Christ, the former reorganized Church in Independence, Missouri, and able to find even more off of em has own words after Joseph died. So, it was a lot of it was fascinating and I learned a lot. I had to kind of speculate a lot, but I was, I tried to be very clear in stating what I didn't think about what we could somehow put pieces together. Yeah. So what was the overall goal of that book as you were beginning to write it? So Deseret Book reached out to me and asked me to write it and my overall goal incited with what the General Relief Society presidency wanted. They wanted me to write about Emma as a pillar of the restoration, and as long, A significant founder of the church with Joseph. They were particularly interested in polygamy because I that's a question that plagues many people today. Also took em has political activism and her business propriety also her life after Joseph died. Yeah. And these are all things that I think we don't. We don't often talk about a whole lot and my purpose in addition to that was to make Emma a real woman to show how complicated she was and how complicated her life and how committed she was, but also how her heart was broken in. So many different ways. I wanted to do that to show that women today and church members today and off today. I don't want to divide it up by, yeah, gender need to realize how important a role we play in, What percent Nelson calls the continuing restoration but also that Emma was dead. Helped make Joseph who he was, and that we need to continue that kind of work.

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Together, partnership, companionship, complimentary assistance to each other as we serve in the church as we build the kingdom. Yeah. So, what do you think is the biggest misconception? We have about Emma? Oh, that's such a fun question. Maybe it's on podcast episode. I know, right? I actually think it's, it's a shame that so many members of the church were influenced by Brigham Young and his generation in thinking that Emma was a bad person that she had fallen off. She had lost her testimony and left the church, because she didn't come West with the other pioneers. And that's, I mean, that is a good point. However, I think that, if we could look more into Emma's life, especially that. After Joseph's death, we can see how she indeed kept her testimony and her conviction of the Book of Mormon and a name. All of her husband is the profit and how much she loved her children, her adult children, and what kind of relationship she had with them. She did have tension with Brigham Young, but I think it's a break into her life. There's a story of her a dream that she had right before she died where Joseph came for her and took her to a mansion. And in the Mansion was one of her babies that she had lost at the age of

fifteen months and she picked him up. And Joseph said, you'll have all of them and then she turned and saw the Savior Jesus Christ. And so that's why I think Emma is is a story of redemption and if we go to the the end we can see that. Yeah, it didn't Joe say something like I'll go to the depths of hell yeah and it's funny because sometimes that's misquoted. But the actual occurrence of when that happened with Joseph, was watching Emma. I don't know what she was doing whether she was hosting an event in their home or what, but he kind of leaned over to someone who was sitting next to him or standing next to him and said And I would go to hell for that woman like as a total complement of how much he loved her and how much he would do for her. But that also got Twisted interesting. And I think Brigham Young was wrong that just in saying he's going to have to go to hell together. Yeah. That's not you know it's funny because it was about a hundred years before people really began to look into Emma as a significant part of the restoration. They always kind of fell into that that habit of thinking about her. Yeah. A human nature was in all of us ya know in the history of all these individuals. So so I want to dig in our point of this interview and I'm excited to explore, not only Emma, but some of these other stalwart pillars of leadership women wage in in the history of the church and you know it's we hear all these stories and you know growing up in the church going through come follow me with doctor and gums. You hear you know similar stories over and over again. And sometimes these names that maybe Make it in the doctrine covenants or some of the well-known history. Men historical manuals. We we miss who Skip over them and lose some of that rich history. So we're going to dive into that. But first, I want to Pivot off of your personal history because you're a cancer survivor, right? I am, I am I I sometimes hesitate to use the word Survivor, just I my cancer. My leukemia, a record four times. Oh wow, since 2010 so I don't know. I mean I guess I'm a Survivor of those those four times but in the back of my head I'm always worried that it's going to come back home and there's there's a chance. Yeah but the more that I go I've been in remission since 2017. Oh wow. So that's a really long time and the more time that passes the less chance of it coming back home. So I'm I'm delighted with that. And I it's funny though because I've noticed how it's really affected my life physically, I get so tired. I used to be a marathon runner. I used to do body PE The gym and I've just realized that I can't do that anymore. And that's okay. I can do other things but I'm just not the old Jenny. Yeah, yeah, and home. I mean, again, that's a whole I'm sure there's a personal history in the writing somewhere about those things. But it's interesting that you went through this, this cancer experience while you were Relief Society President Bush. Yes, I would imagine. I mean, most Bishops out there thinking the release I press that has cancer. Let's release her. At least. Take that off her plate, right? But I think there's a hidden blessing in maybe allowing you to stay. There may be a long story behind that. So I was living in Northern Virginia. I was in graduate school at George Mason University so I lived in South Arlington, Virginia just outside of DC and I had the greatest Ward. It was the I I I don't know that I can have ever have another word like that. It was just a very high-functioning Ward and my Bishop job. Had called me to be Relief Society president in September.

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I think it was of 2010 and within the next couple of months we had a an older woman passed away and then we had a baby, who was born with Trisomy, nineteen who passed away and then in November, I was diagnosed with leukemia so it was just like, boom, boom, boom, song, crazy stuff all in a row, but my Bishop, he and I got along very well. He's a dear for, he's still a dear friend of mine and he really wanted to keep me in. It was something he said immediately after my diagnosis. He really wanted to keep me in that position. I had incredible counselors who were able to shoulder a lot of what I could do, but I actually did leave from my hospital bed or my bedroom at home. In fact, this is back in 2010 and when I was in the hospital, the elders Quorum president really wanted to Loop me log To ward council. And so he, this is before Zoom, right? I don't know how he figured it out, but he got a camera for my computer. And so, I took part of that for my hospital bed, and it was so cool. And then, later on, I realized, you know, they're really great things that I can do. I think I can visit, or have less active, visit me at home, because they're not going to say no to going to visit a cancer written Relief Society President, right. And then another thing, my Bishop taught me was that I needed to learn how to receive service. So I had an incredible compassionate service leader who made a calendar and people signed up to take me to appointments when I was home and couldn't drive or to bring me meals or even to come visit me in the afternoons. I had, I had three roommates, who worked all day. And so it was just nice to have someone come and check in with me. Sometimes it was one time, it was Marian Anderson and she just sat on the stairs and cried with me. Had been a hard day, but she just put her arm around me and cried with me. And that was so powerful. And other times someone would come over and vacuum, my floor. And I felt so dumb asking someone to vacuum my floor. It was an incredible experience, and I got to know those women in my religious on such a deep level. I also loved sending emails and sending cards in the mail, old-school snail mail, but it was so funny because I could feel the spirit direct me in writing to know what they wanted, what they needed to hear, and it was almost like I was giving them blessings through a pen and a cheap card from the dollar wage at Target. I was completely aware of what they needed, and it was actually a really beautiful time. It's saved me in a way to be able to have that kind of distraction. Yeah, yep. Instead of curling up in a ball and and staying in bed all day, and that's why I'm, I'm intrigued by is that when you get a cancer diagnosis, I mean, obviously your priorities go from many to like 1000, which is, I need to stay alive. I need to figure out, where am I going to die? Like, I mean, I I would imagine. I know, I can see my my brain going this direction of just obsessing over that, like, you know, am I going to be here in five years? You know, three years, right? And so, how in that state of mind with all that, that heaviness and Trauma, how do you even begin to reply to an e-mail or say yeah. What should we do for, you know, religious it? You know, I think that's a really good question and I think that was the first time and then after that several times in the hospital where I felt like I was reduced to numbers, my blood counts and my weight wage and how much I was in taking and outputting and how much what how many red blood cells and how many platelets and how many white blood cells and neutrophils and all these other things. So I think it was me. In to remember that. I was more than a number and that was what kept me going. Yeah. And it was incredible. Yeah. And did you feel like I mean cuz you need purpose in life. I mean and we all do but especially those who maybe are facing it dramatic. Diagnosis like that, where their moments you had a sort of push through to reach that purpose. Absolutely. Yeah like all the time like even just every I remember thinking and every once in a while, I still think this cuz I'm dealing with a lot of side

effects and I still have to take a lot of meds. Nothing. Like what I had to take before but just thinking every day I have to get up and get out of bed and bath take a whole bunch of pills and do it all over again. It felt like a decision. I had to make every day. Okay. All right reader. Let's get out of bed. All right, redirect, let's take your pills. So it was a completely different life than I had lived before. Yeah, that's inspiring. Just it's just a little things. A little steps of, I'm going to get out of bed and I know this really Society birthday month. Already probably doesn't matter in the scheme of Eternity in my life, but today that's going to give me purpose and yeah, absolutely crushing right? Yes, absolutely.

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So so, I mean, what would you say to that? That leader, that may that knee-jerk reaction of? Okay, this person has a whether it's a diagnosis, whether it's a tough time in their marriage, whether whatever it is we wanted to say, oh well let's help them by releasing them. But any point, there's going to be situations where that may be a juror, but how can we better step back and consider that? I think that's a really good question. In fact, today, I had lunch with a co-worker and she's single. She had a brother who she's caring for who was in a really bad accident and is now a quadriplegic. So, and she was just called as Relief, Society, president. And so, I think that it's an incredible opportunity to learn and to give and serve and feel yourself being magnified in ways that you've never been magnified before or to receive Revelation in ways that song. Never received it before and I think that is such a huge blessing. And for me, I had more quiet time. I wasn't rushing around to work or school or whatever driving in in DC traffic. But I had more quiet time where I really could soak in that spirit. So and it was an incredible exchange of service life truly incredible where I could, I had to be creative and serving other people and they served me in such beautiful tender powerful ways. I remember one friend Patty who was in my relief society and I really wanted to go to the temple, but I was bald and I didn't know if I had the energy to do everything and it was a kind of a long drive to get to the DC Temple. But she came with me and she helped me and it was so beautiful. And my Bishop was really inspired in tune with the spirit, I think, but he also checked in with me several times a day, whether that was visiting me in the hospital or when I woke Home at home or texting me, or calling me or emailing me. He was just, he was, I was at the top of his mind and I knew that and it made all the difference. Yeah. So it was actually a very beautiful experience. Yeah. And I'm trying to just put my myself in the shoes of that. Bishop like, it'd be so difficult for me to call and ask my Relief Society president to do something or to delegate, something to her. But it's not like just that, that open communication created that opportunity, right? Yeah. And it was, and he was more well, well, more aware of how, how capable are the where you were at, and what you could do in each day to day. Yes. And I was so grateful for that. Yeah, so grateful, that he got that, that he understood that I remember one time when I was doing better, but I was trying to finish my dissertation. So I could get a job been real insurance, instead of student insurance, and he asked me to go serve at the Bishops Storehouse. And I was like, are you kidding me? But I did and it was a great experience. Wow, that's awesome. You know. Nice thought that came to mind. This is going to be sort of the maybe an overarching theme of our conversation today is that we have such a strong tradition of leadership in our church. I mean, this this

concept of lay leadership and and the week in the simple and God asking individuals who on paper have no business meeting, you know, even Joseph Smith right. But nonetheless, there's such a sanctifying nature to it and when we are in these situations where mental, we sort of set, people aside outside of the leadership possibility, his sort of, is This disconnection from our tradition as as Saints. And so, when somebody's going through a hard time or cancer health problems, you know, we, we, we should lean into that and not consider him for these things or or not release them to quickly because it's so much has a deep tradition of being a Latter-Day Saint. As being asked to serve, and many times being asked to lead, you know, and and what a great blessing, it wasn't in your life. Yeah. Yep. You know, one of the things that I've loved in my research of the Nauvoo Relief Society, is that the two goals according to Joseph, Smith of the Relief Society were to provide relief and to save some tables. And I gained such an incredible testimony of that because of my experience, my personal health issues, that when I provided relief to someone else found relief for myself, and that work of relief is salvific work. It was beautiful. And I learned completely new layer, of the attraction of Jesus Christ was very powerful. And in his people you talking about sister who sat with you and cracked with you, like, as you learn how to sit with people in their trauma, in their trial, then you were able to do that to others. Just, you know, that's true that Grace for Grace principal, right? And I think my friend Marian that did that, I think she had such an insightful experience herself that she would continue to do that with other people. And I love that.

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That's what Relief Society is. Yeah, and just really inspiring story and, and because it can feel like a way I can serve, you know, Sister reader is by releasing her and, you know, that's how I'm going to serve her, but his dad just step back and be prayerful about this process and say, well actually, there could be some deeper blessings here for this individual. So and, you know, one more thing I think, and I saw this way, when I had my second bone marrow transplant, my, and I think this happened the first time and that second time, but my Bishops in both times realized that this was actually really a way to Rally either Ward. You know, we had award fast for me and people were praying for me and I could feel that and that second time, it was during a time where I was so sick. And I really honestly would have been fine if I died. But the fact that I knew that people were praying and fasting for me, and they had faith for me when I couldn't really rallied The Ward and a Boyd meeee. In an incredible way. Wow, well that's inspiring anything else from just that time of your life and being a leader that we need to touch on, I think it's incredible to develop relationships that will continue. I'm single. So I'm a little bit transitory but I did live live in for seven years and we became each other's family and it was beautiful. And I love the way that they rallied around me when I graduated and moved back to Utah. The next Relief, Society, president had been my passionate service leader, and she was just diagnosed with breast cancer. So we kind of joked that it was the curse. So now the president. But it was incredible, even though I wasn't living there, I was watching the way people took care of birth and then we've had such deep tragedies, come out of that word. As people have moved on a friend who moved to Bountiful lost her five-year-old boy in a drowning accident. On a family reunion in Costa Rica and everyone from that Ward just came from all directions to support her

and love her another woman in the ward who was still living in DC. Her husband was a lobbyist and he was in used in China and she had just had her fourth baby like six weeks before and he died of staph infection like, so random. And that cord from all over, again, all over the country, just rallied around her and made sure that she had the financial means to stay home with her son's for as long as she could. And had people go over and, and build playgrounds, and take the sons and and do all sorts of things. And it was such a beautiful beautiful thing and there's countless other examples of that but that war just became this expansive web all across the country where whenever anyone needed help, we knew we could call on friends from that Ward. Yeah, that's inspiring. That's awesome. So let's pivot into back to to history a little bit. There's so many I have a list of of your notes here. That I'm so excited to talk about the and maybe let's talk about this concept of authority and let me preface this with. I just got this email this week and I've gone to similar email from so many other sisters where because there is this feeling there's this movement and I think, every male leader out there wants to include the sisters in meetings and ward council and and so they're doing different things to do that. You know, they may not hit it right on the, the head of time but they're really trying to do that cuz you know, they don't they don't want to dominate or anything like that. And this one sister basically said, like I've been really excited president. I've been primary presidency in these word counseling's. I see the bishop trying but at the end of the day, he makes the final call, right? And so there's this feeling of like, no matter how we lay the chairs out and Ward councillor, what we do theirs off, Ways of this limiting influence that women have what that's come to mind that maybe in launches into some history. Sure. So a couple of thoughts come to mind and I've Been A Relief Society president three times. Well, and I've, and I've worked with several different Bishops, you know? The yeah. And I've been young women's president and the last two young women's president and last name is a present were an inner-city Wards in Salt Lake City and which was a completely different experience as well. And I have seen how different Bishops work and some work. Very cohesively. Wrong with the women leaders, and some don't. And that's just the, their past experience and their understanding and and that's just the way it goes. But I've seen it. Work fantastically and Thursday. I believe it can happen which is also a curse because when it hasn't worked, it's very frustrating. I think that it really comes down to the fact and now I'm going to turn to history. With the organization of the Nauvoo Relief Society, Joseph Smith said that the church was never fully organized until the women were organized and he intended for the relief society to be as a sort of companion to the priesthood Quorum as an order of the priesthood corn and, and sometimes allies are snow.

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And other people say things like the Relief Society is just another corner of the priesthood. So we don't use those words today, obviously. But I think that if we realize how significant, the Relief Society is both men and women that we can realize how valuable it is to have women involved in Ward council's and in making decisions and interesting them, I love to talk that Elder Oaks gave. I can't remember when it was. I think it was Probably five years ago. Yeah, and it was in the priesthood session but he talked about how when women receive callings or assignments, by priests of leadership that they have priesthood Authority in their stewardship.

And I think that's a pure gospel Doctrine, that's a pure term and a pure idea. And I think sometimes Bishops want to crowd-source and allow other members of the council to do things and other times, they want to keep a tighter fist on on things. But I think the most fruitful and beneficial experience for everybody is when women are recognized for that leadership and given the room to do what they can. I think it's interesting that things have changed a little bit under President Nelson where he really thought I asked Bishops to be more involved with the youth and for Relief Society, presidents and Elder, Elder school, and presidents to sort of lead, the other efforts in the church. And I think that's in Chrome. Well, that takes a lot of trust. I think of the people that that are in those positions, but I love the way that Emma Smith really asserted that, and she really understood that. Now, in her Revelation that we now know, today is section twenty-five of the doctrine covenants. She was told that she was an elect lady. And she was, she was told that she would expound scriptures exhort the church. And I think that was kind of a hard thing for her to understand in eighteen Thirty, women didn't so much lead organizations. Well, they did lead female organizations, but they do so much preach and if they did preach, they were kind of seen as the outliers and the crazies. Yeah, radicals. Right? Totally. Yeah. So I think that she had to figure out what that meant and it was actually not for twelve years until the Relief Society was organized. And they were in a more stable place in Nauvoo where they could organize. And I think Thursday, She learned how to lead and she learned and established. What her principles of leadership were. She was very understanding of the needs in the community. And so we get this incredible exchange of services where someone will come and say, I need work. I'm a really good seamstress and someone will come and say I need closing and she matches them up. So it's this incredible coordination and exchange of services. But she's also tasked with with leading the moral purity of the community and of the women in Rome society and she takes that very seriously and that's a normal thing for or women's organizations at that time. There are many in big cities in New York and Boston and Philadelphia where women are really trying to Kathleen up the communities in a moral sense. And I think Emma took that very seriously. In the Navy Relief, Society, you go to apply for membership and part of that was dead. As the Relief Society was a preparation for these women to actually receive their Temple ordinances. And so they wanted to be careful about who they allowed in. They wanted to make sure that they were worthy. Kind of like, when we get our Temple recommends. Yeah. That they were worthy that they would support Joseph Smith. During this time, we also see a lot of of tension in her attention and outer tension in ours within the church, people who have some issues with his style of leadership and who claimed more power and authority than they probably should have had. I keep thinking of section, Twenty-One Twenty-One in the Doctrine and Covenants. And I think, am I really took that seriously? I also think she did a lot of that expanded in exhorting with the hymn book where she chose Kim's, that would reflect Latter-Day, Saint Theology and Doctrine and that would unite the congregations. And I think that she had these little sort of Passages of learning and of experience that led her to the Relief Society. She was then in September of 1843, the first woman to receive her endowment found she then passed that on to other women.

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So Not only was she's the president of the Relief Society but she was sort of the matron. Yeah. They didn't have a completed Temple then but I think that's all in. So interesting and how that ties together. So with all these many responsibilities or invitations or was that all all in the context of being the president of the Relief Society or was it sort of sometimes conflated with being the wife of Joseph Smith, I think it was both and I think that's one thing. It's kind of hard for us to understand cuz we've lived years of structure and Order and this is the order of things happen and you have to do this before you looks and there's yeah, right? And Joseph did not receive a handbook in the sacred growth. He had to figure it off. And I think the remarkable thing about Joseph and Emma was that she helped him, figure it out there in it together. They were in it together and we don't have record of their pillow talk or their conversations off in private. Like we have records of Joseph, with his stripes and with the corner of the 12:00 and the Council of fifty and the High Council and the city council and all the counsel's office, but I think it's significant that Emma. Did influence him significantly in including women and and making the church a place that was larger than what they had at the time. Yeah, yeah. You know, being the wife of a leader, it can sort of feel like this diminished role or, you know, even just sort of this tradition we have that. We don't really know what to call the wife of the month, president of the mission, president and wife or, or some people just sort of say, oh, we've been asked to serve as a mission President, right? You know, what does that mean, right? And so, but being the wife, like it just sort of doesn't seem Is powerful. But I always talk about the, the white, The Bishop's Wife. As this is sort of this unofficial calling that you may not be set apart in. But, you know, you're into this together and there's some great leadership opportunities that their jobs, but I realized it'd be nice to formalize, so in these things but sort of step into that Authority, right? And I think it's interesting, if we actually turn to Doctrine and Covenants, section twenty-five, I think there's some really interesting words that the Lord uses to teach Emma about this about being the wife of the Prophet or the first lady of the prophet. He says, to her the office of thy calling, she'll be a comfort. And to my servant Joseph Smith, die, husband and his afflictions. With consoling words in the spirit of meekness which means she's supposed to support him, right? But he doesn't use the word support, he uses the word comfort. And he uses the word office, which I think means you are given this special assignment. When I think of office, I think of my office here in the church history library, that has my name on the door. Knob Do something specific in that little room and I think it's significant that this idea of comfort is not coming from underneath. It's coming from over there, she's to cover him with Comfort when he needs it and she does that. She writes him letters to comfort him in his afflictions. When he's in Liberty, jail or almost any time. They're separated off. Letters are so beautiful. And I also think that it's significant that that word Comfort I think of in the New Testament right before Christ goes to get simony. He tells his disciples, I will not leave you comfortless. I will give you another comforter. And so in a Way, Emma's role, as the wife of the Prophet was divine and calling upon these Divine rolls. It also says that in verse six, Thou shalt go with him at the time of his going, and be into him for his stripe. So, she used to go with him, she is to leave her family, and we know that from home, Able you're supposed to leave your family in Cleveland to your husband and cleave together as a husband and wife, and she does that once. She leaves Harmony in 1831, she never sees her parents again but she is dedicated. And she does go with Joseph but I also kind of wonder if when he dies and the Saints are leaving Nauvoo. If we can sort of expand the definition of that phrase that she chooses to stay with him at the time of his staying,

wow, that's powerful. And another thing that I love also is when verse nine says off his not fear for their husbands shall support the in the church for unto them as His calling and that makes sense. Right? For a Bishop's Wife for a stake president's wife or a mission president's wife, former president's wife for a general authorities wife, is that they should these women should support their husbands in their callings. But I think if we again look at this in a slightly different way. Your husband shall support you in the church. So she also has significant roles, right? She becomes the Relief Society president. She becomes the the head of the temple work for em in and he is supporting her the same way.

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I would hope that all Mission president leaders, whatever support each other or Temple president and matron support each other off. Now just thinking like what a powerful section to read to, you know, a stake present could read to the the bishop and his wife as they're being called or these things. And I realized I want to be sensitive maybe the women of the little thing. So here we go again you just telling me to support my husband and you know, help him long but I think it's just helpful, you know? It is it is messy because of the the patriarchal nature of the priesthood and that these offices have been restored and the keys and whatnot and putting them up against the backdrop of modern times. It's sort of does seem like, you're asking me to squint and tilt my head a little. Yeah, it doesn't look right now but there is some dead. Some power when we step into these roles of saying, oh I'm not just supposed to take care of the kids and make sure dinners warm on the table. But there's maybe a deeper role as I step in and, and seek for guidance and and some of these callings that come to espouse. Absolutely. And I think that I mean, we could look at that too as the husband of a Relief Society president, or of a young, woman's present, especially when she has to go to Girls Club. Hey, but I think that it also depends on you and how much you want to put into that support or comforting role and how much you feel like you can because you can in many ways influence a congregation or I don't know young women, you know, as a support. There's so many things you can do, if you woke up for it and choose to Define it for how it would work for you. Yeah, of that. So around this concept of authority, anything else, any other history consider when it comes to this? You know what Authority? That women have. So I think it's really significant this idea. Joseph said that he was going to organize the Relief Society after the pattern of the priesthood. And after the order of the priesthood meaning some have said that that would include a president and counselors and any other assistance needed. He also said in this is interesting too that if you need to add any other leadership roles in your organization, please do like deacons or teachers. Oh well, I know. So we we don't think about it like that. And in those terms today, but Syracuse, in Salt Lake City, she was the president of the 15th Ward Relief Society and she actually creates she analyzed our snow together, created a list of responsibilities and they had deaconesses wage, who would come and women in their Relief Society who were assigned to come and prepare the room for Relief Society. If it was cold, they would build a fire. They would bring water. They would, you know, clean and sweep. Whatever she had teachers, which were visiting teachers, who would administer and visit all the sisters in their blocks and in their Wards. And then I don't, I can't fathom how she used priestesses, but we always associate priests with the temple. Yeah,

yeah, so I think it's really cool. And I also think that teaches us that we too can expand our definitions of what we need and always within the alignment of the handbook. But at times I've had three councillors cuz I needed that helped, or I've had an assistant secretary job cuz I've needed that help. But I think it's significant to be able to think outside the box and not just do things the way they've always been done. Yeah, and of course you have to do that with the approbation of your Bishop sure. But I'd love just the principle. There's this principle of empowerment that, you know, I'm going, let's make sure you have a clear purpose of how you can help build the kingdom. In this, this part of the vineyard, right? And, and that's a strong See where do you want as far as, you know going back to that sister's email as far as like speaking up when you know having your your voice be heard. That's maybe an area that a lot of women. Try and Page, struggle. Finding that stage where they can feel comfortable speaking up. Yeah, and I think that was, especially the case in nineteenth-century America. It wasn't normal for women to speak publicly, and if they were speaking publicly they were, you know, they had significant roles, like, I don't know, Susan, B, Anthony, or if you even go earlier, like, way way back to Anne Hutchinson in Massachusetts, colony who felt called to teach and speak but then she was thrown out of the colony was banished. So for speaking. Oh, wow. Yeah, for Gathering people in her home, she drove on scriptures in the New Testament, to justify that, but I think, I think sometimes we're not accustomed to speaking from the stand, or from a position of leadership. And we see this quote Bit in the Relief Society. Brigham Young. When he reorganized the Relief Society in Utah in 1868, he asks Eliza our snow who is a very capable woman.

00:40:00 - 00:45:01

She'd been a Terry of the Nauvoo Relief Society and she had kept the Nauvoo Relief Society minute book. And new has studied it and knew what Joseph had taught and how the Relief Society was instituted. He asked her first of all, to assist Bishops in organizing relief societies and in some ways I think that's awesome because they probably would some of them had hadn't been in Norfolk and had no idea and they were like, please help in other ways. I wonder if they felt a little bit threatened by a woman coming to them and saying, okay, this is what we need to do. And this is how we need to do it. And I I sort of think it's the same today, but then Brigham. Young also asked Eliza, I would like you to instruct the sisters now, Eliza doesn't speak much if at all in the novel Relief, Society wage. At least she doesn't record herself speaking except for one really incredible meeting that. I love April 19th 1842. But when Brigham Young asked her and gave her the specific investment to instruct the sisters in her life sketch. She writes my heart went pit-a-pat, like she was scared and especially in some of the early meeting that she attended she would say, for several years she was saying, I'm not accustomed to speaking publicly, or two leading out, but I know that this is what the Lord wants me to do. And I also know that if we pray, the speed will guide us and guide me to say something important and that will guide you to hear something, what you need to hear. The other thing that I love about her, is she learned how to do this, but she also taught other women. How to do this. She wasn't the only one. Marry Isabella horn is another example. She was a Relief Society, president in the 14th, Ward. And she was so yep. Service the record says, when she was first

called to get up and preside over a meeting. But she literally had to have her counselors come and hold her up. She didn't fall down off. So I think that's significant but the more practice that she had the better that she became in the more fluid she became at speaking. In fact, later she would travel around Utah territory with a life and snow and she also would encourage women to speak. So there's something empowering that we can learn from this, something in giving voice to the marginalized or break the quiet, or the, the unspeaking people is to give them a voice. It's incredible. And to, to hear what they have to say, yeah, and I am a, my history lies our snow. She wasn't right after Emma. She was when they're the saints were in Utah, but this time it was, when she yes, release a present. So, Brigham Young. Shut down the Relief Society in Abu in 1845 dead. But I think the women had learned so many different important principles from the relief society that all through, like, winter quarters and crossing the plains, they would continue to meet not in the name of Relief Society, but they would serve each other and bless each other and have very powerful spiritual experiences together and care for one another in a really treacherous time. Yeah, so yeah, off Eliza's became the de facto General Relief Society president. But here's another interesting thing was that they didn't call her to be the General Relief, Society President part because they were still trying to figure out how all of this, these layers of organization would work, the first stake Relief Society president was called in 1877 right before, Brigham Young died and that was in Weber County in Ogden and it was Jane Snyder, Richards. And then in 1880, John Taylor met with the Salt Lake steak women and they decided to log ERM what they call, Dennis Central board, both for the relief society and for the primary and the young women and Eliza was, of course, selected as the president of the Relief Society. But it's interesting because several times before that people considered her that, but it wasn't made official until John Taylor called for that. And it also is interesting because it wasn't until after the death of Emmett Smith in 1879. Oh really? Wow. And so was she be considered the 2nd? Yeah. Okay. But there was a gap there of some. Yeah, maybe a Hiatus of right off. Yeah, interesting. So in this concept of speaking up in, you know, saying these records, it's would you say that like as the church through these early years of the restoration? Like was the wrong letter Day, Saints quite Progressive, as far as giving women opportunity to speak? Is that safe to say? Yeah, I think so. I think it's interesting during the Second Great Awakening at the time, the church was organized off. You get this whole new idea of Evangelical, practice of religion. Meaning you stand up and utter your beliefs and your convictions, and your conversion and being called upon by the Holy Spirit.

00:45:02 - 00:50:06

And so, in that sense, it became sort of a, a popular thing. And something that happened but then as new groups and new churches were formed, they became more tightly controlled and the men took over most of the leadership. So, while we have significant female leaders in other religions, I'm thinking of an lie with the Shakers wage or women in the Quakers. And in other places, it is significant that the Nauvoo Relief Society and subsequent relief societies were, given this specific religious, a female authority, to lead, and to speak and to teach. And I remember, I love this story where Eliza, excuse me, is that a young women's meeting and she calls upon what time Brigham Young's daughter's to speak and her daughter was the daughter.

Was like, I've no, I'm too scared. Right. Analyzes said, we'll never mind. But next time, I have something to say. And so she just encouraged women to have a scripture in mind. I mean, she said at the, very least, you could get up and read a scripture. Yeah. So, she was really adamant about women becoming comfortable in speaking, in exhorting and sharing and teaching each other. So, how can some of these stories help Inspire women today to, to speak up or to have that confidence? That's a great question. I love what president Nelson said that in his ha completed my sister's. He said, we need you to speak up and speak out and so he hears a prophetic call for us as women President. Kimball did that, even in, in nineteen seventy-nine when he asked for women to be sister script orient's and so I think part of that job, Is engaging in the scriptures and in general conference talks and being able to and comfortable in making comments. Now, I am currently teaching gospel Doctrine in my ward off, and it's been crazy with zoom, and now we're in person and I teach in the chapel so we can spread out a little more, but it's still hard to be able to call on people that don't always speak. You always have the ones that do and that are comfortable and have lots of great things to say. We give them a limit and say why we're, yep. Yep. That's right. But it's also very powerful to be able to call on people that haven't spoken and they often have very powerful things to say and so I don't think we should be afraid to do that, and that can happen in many different forms page times when I texted someone before Sunday and said, hey, can you tell a story about this or can you comment on this quote or whatever and i t, e, To find people that don't speak up very often. And for the most part, they're delighted to be invited to think about something and to speak about something. But I just think there's something powerful about coming together with not having a lecture that having a true discussion. Yeah. Cuz sometimes when we talk about speaking of and being heard, you know, they're having women speak up and be heard, it's often. We default to the context of ward council. Okay, let's make sure we've heard enough from the sisters in the room, but a lot of this is just this building sort of this culture of speaking up where women to women. They're saying, hey, why don't you share at this comment as I'm teaching. Let's get, let's hear your voice more or it may be the empowering women to Set an appoint with a bishop and sat him down and say hey I've got three things that I don't really like how this is going and I want to I want to be her off and go through this, right? So so I have a couple of comments about that. I I used to meet with my Bishop in Northern Virginia every month before work Council and it was in the evening. And we had one in the evening and then one on a Sunday morning before church but I would make an agenda when I went in to talk to him and he would get so used to this, that he'd be like okay, what's on the agenda today? But I could feel the need to prepare myself and to have that because it was limited time that I had to express to him, some concerns, or questions, or hopes, or whatever it may be thoughts about the Relief Society. I also think our church has gone through a really interesting trajectory I guess you could say. So in the beginning, the Relief Society is especially Nava, was worried discussion oriented. And so it's not like you have discourse has given and relief society, right? It's someone says this and then someone replies and then I think we went to, we went through a a. A long period where it was more of a lecture and we had back in the day. This was before, I really remember, engaging in Relief Society page Would have a literature lesson or manners lesson or a Home domestic lesson and it was it was a lecture and now that we have stopped using, come follow me and teachings of the prophets from General Conference.

00:50:06 - 00:55:09

It just works so much better when you can return to that discussion mode and involve so many people. And I've heard so many people on your podcast. Talk about doing that last week in my Relief Society. It was about it was Elder renlund, talk about our God is a god of Miracles and it was one of the most powerful relief societies I've ever been in. And I think it was because the teacher and sometimes I think they call them discussion leaders. Now even ask for variances and women, shared experiences of Miracles, she hadn't even asked someone to come in from the primary, or a primary teacher who didn't get to come to Relief Society often and she told us off. Tender beautiful experience and Miracle at the death of her husband, and it was so beautiful and everyone in their felt that. So, and another thing as a teacher, I feel like it's so important to acknowledge that. And so, a lot of times when I'm teaching a couple of weeks ago, I taught about this ministry of reconciliation that we find in Doctrine and Covenants about forgiveness and repentance, and I asked for stories experiences and this ninety-year-old man told the story, his wife was Dutch and was the daughter of a man after World War Two, who had to was asked to send potatoes to their former enemies in Germany and this incredible experience of coming to that. And the spirit was so strong in that huge chapel. And I just said to you guys feel that that is the spirit and it's not just me bringing the spirit. It's the people in the class that are bringing home. For it and it's incredible to acknowledge that. Yeah. And that goes for for leadership as well. It's not just the, the leader that's that, you know, the Bishops is bringing the leadership. I mean, he holds the keys. So those keys off our, you know, we have access to those keys. And we can all bring leadership to the table, solutely voices, and things, and, and Authority. Awesome. All right, let's talk about the power of relief society. And what we learn from history in that context. Yeah, so there was a very deep commitment to Relief Society and I don't think we have that as much today off and I part of that the Pandemic part of that is now we only have Relief Society twice a month. Part of that is we live such busy lives and our, our families and kids are involved with so many defense activities. And I work full-time. And I have a pretty heavy workload and we just don't get that time together as women. I think it's interesting. That I told you my favorite Relief Society meeting from Nava was April 19th, and it was an unscheduled meeting. Emma Smith wasn't there. But Xena Young Who was a member at the time. Her name was Ian Jacobs. She had a sister purse, India who lived out of town and had heard about Relief Society and she really wanted to come. So she comes into town and they make her a member of relief society and took a very beautiful exchange of testimonies and of experiences. And Eliza our snow even blessed her that she would go forth and have this Relief Society in Her Bones. And that she would share it with the people in her town and where she lived. And then later, I see that Eliza expands that idea as she speaks. She travels All Around, Utah Idaho Wyoming, Nevada territories establishing relief societies and training women but she says something really interesting. There's a pattern. She repeats this idea of how relieved song We're all like Embers or Kohl's and we're all spread out in our homes and busy lives. But when we can come together to Relief Society, we can gather together are Emperors and all of a sudden we have this flame of fire and then your Ember is real it and you can then take that Emperor back to your busy life and it will warm you up and the other people that you're with them, and I love that. And I felt that in my Relief Society this week, I don't always feel that. Yeah, but if we could take into account

that possibility, I think it would change everything. Yeah, yeah, that's a mindset shift, right? That cuz we get again, we have such a long history traditions and you can just want to show up, like, okay, we typically see him and some of the praise and then we do this, then there's announcements and someone's passing around, I don't know what the list. Right. Right. And we get caught in that when to step back and really see it as these this is an organization, I love that. You know this history that you talked about that, there's this initiation process, you know, I'm not that we're going to go off. Membership applications know I'll be right but what that created was this initiation like I'm part of something really special and in fact, I'm going to come from way out of town to attend this meeting because it is so sanctifying and schedule, and and the Embers thing cuz I imagine some people come and they're Amber is completely dried out a hundred percent.

00:55:09 - 01:00:04

Yeah, they need the community fire to reignite them return their homes, right? Yeah. Here's a great example to in 1886. This is a year before Eliza dies, she's not doing well. She has poor health to be understood. She's eighty-two years old, right, 83 years old and she is not able to attend the Salt Lake Relief Society conference, but she sends a letter and it is such a beautiful letter. When she tells them, may you have a copious refreshing of the spirit at this meeting and I believe that's what she tried to do. Everywhere she went because some of these off. Comments and you two are so spread out in the middle of nowhere in places. I've never heard of and I've been at grown up in Utah, my whole life but she tries to spread that the fire from Salt Lake Palm out. And it's incredible to see how women pick that up and take that seriously. Yeah. But so it's not only a fire but it's a copious refreshing of the spirit. She writes about that long of a relief society meeting that they felt the spirit as a purifying stream, which is such a beautiful term. And if we could think about that and seek for that and I think, again some days, you'll get it and some days you won't. Yeah. But if we go with that intense, like Heavenly Father this week, I really need a copious refreshing of the spirit or I really need took my soul to burn, or I really need to fill the purifying stream that we we can not only as Leaders seek for that but as members, we can, we can ask for them. Yeah, and I'm just thinking just the restructuring that, you know, the the church is saying, president Nelson is, is laying out with, you know, really emphasizing the role of the elders Quorum president and bursts a president where, instead of, maybe seeing our organization as a ward, it's actually two organizations working together that the men's organization and the Braves organization. And yeah, there's a bishop that's working with the youth and I'm presiding over that structure. But to really empower the tradition of these organizations rather than oh that's just where the women go and over there. That's for the mango and that's what we do. Yes, that's the second hour that's a stick know. So I think and I just had this idea. As you were saying that, I think that the Relief Society president is also enlarged in the sense that she calls upon ministering sisters wage to do sort of the groundwork for her, we have a huge Ward. We're in a highly developing area and I don't know how she can keep track of all the people moving in, dog. Moving out but she has set up these ministering sisters as have other words and relief society as per President, Nelson's instruction and then nothing that I love that Eliza teaches about that. This this idea of reaching out of teaching their

first called teachers and they were called visiting teachers. Now they're called ministering sisters so the name is change, but the idea is still the same. Yeah, and the concept is this as Eliza says that you need to go into the homes of the people that you minister to. And you need to feel if the spirit is there or if the fire has gone out and if it has, you need to take that woman into your bosom and hug her and warm her up, so that she can have that how powerful she is that idea. And how beautiful, how can we apply that to our ministry? Yeah, just to go into a home or to reach out, you know, through text and whatever way that image. A possible and purposeful and to warm up that sister. Yeah. You know whoever ends meet my wife just this week she called you know she had a new ministering assignment so she called one of the sisters on a list and got her on the phone and sort of introduced like Atlanta and I'm you're ministering sister and his suddenly said it's only got awkward and she said, oh well, I haven't been practicing for about twelve years now, but I'd be happy to be a neighbor with you. And my wife is like, perfect. I would love that. You know, we don't have to talk anything church. But again, just that action of now, there's an opportunity to warm her heart and it not be as well. I gotta get her back at church go that way, but but, you know, my wife can still take that power of the relief society that Spirit to this, the sweet neighbor, of course. Absolutely. And I think again that we can expand our wording and our definitions and what we're doing. Yeah. But the idea is still the same as to make sure that that person is taken care of that. They are loved and that dog. They have needs whether their physical or spiritual, or mental, or whatever social, yeah, that we can help meet them. And in that sense, we're providing relief to them, and it's, like, we're joining this ministry.

01:00:04 - 01:05:11

Yeah, of Christ, right? Yeah. And that's it's well named as a Ministry, a small called in in Corinthians, he calls it. You are ambassador of Christ, that's powerful, right? Love that love that. All right. Well, as we wrap up here, let's just do a, let's just run down the All-Star list here, just so maybe some past female leaders that we don't get hurt or maybe we do and maybe there's a unique perspective. So let's hit some of those. Yeah, I want to tell you about two women that I learned about when I was writing the book at the pulpit, one of them was named Jane Diamond. Never heard of her, cute little poor little lady in Nauvoo came from Pennsylvania, her husband died, shortly after they arrived. Married again, her second husband died. And she had six family members, die, you know, all the stories, all the people are dying, right? But she wanted to join the Navy Relief Society. She had received assistance from them because of her dire condition and so she applied for membership and her membership was turned down because there was a lot of Gossip surrounding her daughters. Who got caught up in some surreptitious activity and that was heartbreaking for her. Not only that, there was so much gossip about her, but that they would think that she was a bad person because of that she didn't become bitter. She stayed with the church crossed the plains with one of her daughters and her husband, and eventually became the first Relief Society president in Beaver. Utah down, Beaver. So she she recognized the power of Relief Society but her big thing was that charity covers a multitude of sins and if we're dead Don't speak poorly about each other, but if we take up Charity, then we will do something extraordinary. Yeah. And it's so beautiful. Her talk is, I mean, her divorce, I guess in at the pulpit is very short, it's just a paragraph, but it's such a powerful talk, once, you know,

about her. Yeah. And about what she went through to come to that understanding. Yeah, that this powerful because there are sometimes people can say things that sting so much and hurt for so long, but to still maintain that perspective of Charity, those that say those things, right? Yeah, I think that's important today. Yeah, extremely important. So the second one I want to talk about is I found a talk that was printed in the woman's exponent, that was given, which was a nineteenth-century Morgan's newspaper, and it was given in the Salt Lake City, eleventh Ward young women and it was about prayer and the author of the talk, or The Giver of the talk had the initials p. He Jones and I it was such a beautiful talk and incredible. One of my favorite Parts was the fact that she said prayer, is the key to the State House of our understanding and communication is what allows us to communicate with God. But then she says, there is no pit. So deep no hole. So dark that you cannot reach out to your heavenly father in prayer and it's just beautiful. So, but I had to find out who this person was and I had to call on a family history specialist, and we found her. Her name was Jasmin Jones. Did you know, it was a a woman when? Yeah, because she was speaking to this to the young women in Salt Lake, and we found her in a few places in the church history catalogue. But we also found in Census records in 1850 in Nashville, Tennessee. And in that sense, this record it showed that her mother was mixed race job. And was with her mother. We don't know if that was her father, we can assume that but we don't know was black. And her siblings had all been born in different states. So, like Virginia, Kentucky Tennessee, all over and this is in before the Civil War, right? So this we don't know anything about these people. If the children came from different fathers, if they were slaves on different plantations, we don't know. All we know is Eleanor and her sister joined the church and that she was wide enough or light enough page came to Salt Lake that she passed as a white person. And as a result, they allowed her to go to the temple. They allowed her son to hold the priesthood and she sort of traveled back and forth between Salt Lake and California where her husband lived. So there's just not much known about her at all. There are no photographs of her. She had no choice Journals no letters. Did one letter, she wrote to to Brigham Young thing. She was going back to California for a time but she's a very unknown person but I felt like she was kind of leaving breadcrumbs for us to find her and we discovered that she died in Redding, California and we were able to get the death certificate and find out that she died of a stroke ten days.

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She had a stroke and off days later she died and was buried in an unmarked grave. And so her story is lost but then when you think about who she was and the words that she said there is no pit, so deep wage and no hole. So dark that you cannot reach heavenly father in prayer. What? An incredible woman. And so we don't even know why she would maybe was even speaking at this occasion. Oh god. Wow. But the power was definitely there. Yeah. And almost this like even those that feel like they have that are no name in the history of the church, you still can have such influence that reaches Thursday. The reaches, the future of saints, right? And her talk now is on our Gospel Library app and at the pulpit. And so I love to share that when I speak at girls camps, especially cool because I think that's such an important message. But I think it also tells us in the present day that we really need the voices of the people that don't speak up that are on

the margins that don't participate. They can have incredible things to say. I'm glad you mentioned that, you remind me that at the pulpit is in the gospel library. I forget that they put it in their awesome. Yes. Any other sisters in the in the there's so many others and you took any other books but this is just been so inspiring and helpful. The last question I want to end on and we'll let me first ask this if people do want to find more of your writing and whether it's about page or at the pulpit wherever anywhere, you'd send them specifically to to learn more about that. You can find my Emma book at Deseret Book or on Amazon, I have a chapter in a book called dog Place to belong that was published by Deseret Book as well, Shanice Johnson, and I did a compilation of women's experiences. It's called the witness of women first-hand experiences and testimonies of the restoration, which is a very powerful easy-to-use book for especially now, when we're studying the Doctrine and Covenants for different events to bring women's voices into our lessons, and then our box and family home evenings. And then, of course, at the pulpit is a great compilation. Awesome. The last question I have for you is a unique one because just walking, these Halls are just such a spirit here. And you, you know, typical World War here day-to-day and and walk these halls. And I'm, there are moments, you've had probably remarkable experiences where you felt some of these Spirits, almost sit down next to you as you're reading their Journal. So whether you feel qualified to do this or not, as a representative of these women in the history, these sweet wonderful Latter Day Saints. What message what encouragement would do? You think they'd give the women of Modern Times Bob? For me, personally, these women have become my host. I have a host of Earthly people and I have a heavenly host and some of them are my family members, but a lot of them are these women wage. And they've sat with me in loan and dark hospital rooms, or when I've been scared or when I've been working on them, I think that if we don't know who they are and understand them, we can have them with us and they can give us courage and they can understand our complicated life experiences and help us to find different places where we can pray, or we can attend the temple and feel them there as well. But I think they provide such depth. It's sort of a different kind of depth. I think it's more than three D Depp's. I think it's like another dimension, right? That we can't see hear or understand with our mortal eyes or ears, but I think that once we understand English At these are our spiritual sisters and that we belong to a Sisterhood. Not just mother's, but sisters and that we're building the kingdom in different time periods. But we're doing it together. It's an incredible empowering seeing to feel that and to be a part of that. That concludes this episode of the leading Saints podcast. We'd love to hear from you about your questions, or thoughts, or comments. You can either leave a comment on the post related to this episode at leading-saints.org or go to [Leading Edge. Org](http://LeadingEdge.Org), / contact and send us your perspective or questions if there's other episodes or topics you'd like to hear on the leading Saints podcast. Go to [Leading Saints. Org](http://LeadingSaints.Org), / contact and share with us the information there and we would love for you to share this with any individual. You think this would apply to, especially maybe individuals in your ward council or other leaders that you may know who would really appreciate the perspectives that we discussed? And remember off the word lead, 2 4 7, 4 7, 4 7. In order to access the three free sessions of the LGBT Saints library page. It came as a result of a position of leadership, which was imposed Upon Us by the god of him and who brought forth a restoration of the Gospel.

01:10:09 - 01:10:35

Of Jesus Christ. When the Declaration was made concerning the old and only true, and Living Church upon the face of the Earth. We were immediately, put in a position of loneliness loneliness of leadership from which we cannot shrink nor run away and which we must face up with boldness and courage and ability.