History and Doctrinal Development of the Order of Aaron

Ralph D. Erickson
Brigham Young University - Provo

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HISTORY AND DOCTRINAL DEVELOPMENT
OF THE ORDER OF AARON

A Thesis
Submitted to
The Department of Graduate Studies of the
College of Religious Instruction
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Ralph D. Erickson
August 1969
ACKNOWLEDGMENTS

An interest in this research was developed by the writer during a class in LDS Church History taken at Brigham Young University during the summer of 1966. Having heard of the Aaronites years before, but never really understanding much about them, a class assignment presented an excellent opportunity to learn more about this Order.

One year later, in 1967, upon returning to Brigham Young University, the writer made the decision to expand the term paper into a thesis, upon the counsel and advice of Dr. Russell R. Rich.

In addition to the urgings of others, there were two other primary factors upon which the author based his decision to write on the Aaronic group: (1) through such a study could be gained a better understanding of the organization, theology and practices of this group, about which very little has been written; (2) since the author lived only a short distance from their central Order community at EskDale, Utah, and many of their members passed through Delta, Utah, much information could be gained from these sources. It, therefore, was a challenge to write objectively and fairly about a group of which the writer is not a member. It has been the author's hope that this study would strengthen his qualifications and capabilities as a student of church history, and that it would help him gain a better appreciation of and a better preparation for handling the problems of church history.
The accomplishment of this work has been made possible only through the interest and assistance of many. Deep and heart-felt appreciation goes to my wife, Dawnetta, without whose encouragement and assistance this work would never have been started nor completed; also to my six wonderful children, Fred, Mark, Reed, Glen, Sherry, and Lisa, for their patience and understanding while this task occupied much of my time and attention.

The writer is very grateful to Dr. Russell R. Rich for his kind interest and encouragement, and for all his helpful suggestions and assistance in researching, compiling and editing this work. Gratitude is also expressed to Dr. Melvin J. Petersen, for his sincere interest and many helpful suggestions.

Many people have contributed information specifically for this work. Great assistance was provided by Dr. Maurice Lerrie Glendenning and his wife, Dr. Helen R. Glendenning, who extended to the writer a real Christian form of welcome. They opened their home very graciously and gave many long hours of diligent work in helping to provide information for this study. After the project reached its final stages they listened many hours to the reading of it so that they might correct any mistakes or misleading comments. To this dedicated couple the writer is most grateful for having been able to associate with them and partake of their spirit and knowledge of the scriptures. They were extremely cooperative and always desirous to help.

Other members of the Aaronic Order who provided much valuable assistance are as follows: Robert J. Conrad, his wife, Aileen Conrad, Bliss G. Childs, Mahonri Faber, Ron Crouch, Douglas Childs, Gerald Childs,
Leta Cheel and Blanche W. Beeston. Many other members of the Order also provided valuable information, especially those in the community at EskDale, Utah, who extended to this writer their friendly hospitality during several visits.

The assistance of various members of the Brigham Young University Library staff, and the help rendered by A. William Lund and other employees at the LDS Church Historian's Office and Library, is greatly appreciated.

Thanks also to Mitchell Myers and LaVell Johnson, who checked the manuscript for grammatical correctness, and to Superintendent Talmage Taylor who provided many helpful comments concerning the schools at EskDale, Utah.
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TO WHOM IT MAY CONCERN:

This is to certify that we, of the Order of Aaron or the governing body of The True Church of God, have read or have heard read the thesis by Ralph D. Erickson of Delta, Millard County, Utah, and find it to be true and a very good summary of the HISTORY AND DOCTRINAL DEVELOPMENT OF THE ORDER OF AARON.

Sincerely,

Dr. M. L. Glendenning
Chief High Priest of the Order of Aaron

Robert J. Conrad
First High Priest of the Order of Aaron

Bliss G. Childs
Second High Priest of the Order of Aaron
CHAPTER I

INTRODUCTION

The purpose of this work is to present a history of the Order of Aaron or "The True Church of God," including information relative to its origin that will lead to a better understanding of that history. Along with this history is included some of the doctrine and Order practices that are traditional within the Aaronic Order or Order of Aaron. There are several reasons, other than personal ones, why a history of this nature seems worthwhile.

Justification of the study. First, the history of religion is the story of many movements such as the one here considered, and an understanding of the whole can be gained only through a careful study of the parts, even such a small branch of religion as this church. Second, there is a certain uniqueness in the more or less successful establishment of a new church in this modern day, especially when based upon the claim that its present leader enjoys revelation from God through an angel named Elias. Third, to dispel rumors and speculation that circulate about a movement of this kind, it is important that a documented study be made in which facts can be gathered and made available to those who are interested. Fourth, right of the priesthood, such as that stated by members of the Order of Aaron or True Church of God, invites, at least tacitly, careful investigation.
Method of Procedure. With these considerations in mind, it was determined that the basic approach to the problem would be historical and factual without involving any personal bias on the part of the writer. Since it seems desirable to compare the origin of their priesthood authority with that of other churches, the first chapter summarizes such background history. Because Dr. Maurice Lerrie Glendenning states that he is a descendant of Levi and Aaron holding the right to the priesthood of Aaron, and later receiving the keys to act in this authority in establishing the True Church of God, a chapter is included which covers the birth of this church, that is as far as the laws of the land are concerned. As an aspect of the background information by which the church under study can be more clearly understood, a chapter about the organization within the Order supplies an important part of this work. Since Dr. Maurice Lerrie Glendenning's stated authority rests partially on an historical basis, a chapter analyzing the qualifications placed upon those who desire to become members of this church is also included. Last but not least, since they claim that many of their doctrines and practices come to them through revelation, a chapter with an explanation of this subject is added.

An earnest attempt has been made to be as accurate and fair as possible in reporting the information secured. A number of people have rendered invaluable assistance, and at no time did the writer experience difficulty with members of the Order of Aaron in obtaining any desired information. There are relatively few publications covering this subject, hence much of the work in this thesis is based
upon information derived from personal interviews and correspondence.

**Definition of terms.** It is assumed that readers have some knowledge of the Church of Jesus Christ of Latter-day Saints, and hence will be familiar with most of the terms used herein. However, it should be noted that the terms "Church of Jesus Christ of Latter-day Saints" and "LDS" have been used synonymously, and members of that church are referred to as "Latter-day Saints" or "Mormons." While "Order of Aaron" and "Aaronic Order" have been used also for the sake of conciseness, the phrase "Order of Aaron" refers to the governing body of "The True Church of God." As "Mormonism" is used to refer to the theology and philosophy of the Church of Jesus Christ of Latter-day Saints, so "Aaronites" is used to refer to those who are members of "The True Church of God."
A prerequisite for study of the Aaronic Order and/or Order of Aaron, is the understanding that they do not consider themselves a fraction or a breakoff from the Church of Jesus Christ of Latter-day Saints. While it is admitted that many of their members have come out of the LDS Church, they still consider their church a continuation of the church and priesthood body which existed from the formalization of Levitical authority and lineal leadership over the church in the House of Israel. It is the claim of the Aaronic Order that their church has functioned, that is, authority has been transmitted and some teachings perpetuated, continuously from that time to the present with differing degrees of openness and freedom according to circumstances.

They claim that Moses and his brother, Aaron, being of the Tribe of Levi, officiated in the priesthood functions for the Israelites—Moses holding the Melchizedek Priesthood; and Aaron officiating in the offices of the Lesser Priesthood.

Members of the Aaronic Order base their claim to authority from the time the Lesser Priesthood was the governing authority on earth. It was stated by Joseph Smith that all of the Old Testament prophets had the Higher Priesthood from the time of Moses down to the time of Jesus Christ, acting in the capacities directed by the Lord in
fulfilling His purpose, but the general priesthood rule found among
the people was the Aaronic Order. The Aaronic Order claims the
Lesser Priesthood has ruled on the earth since that time. As a
branch of the Israelites, they say they became known as Essenes,
Modest, The Healers, The Men of Wondrous Practice, Baptists, and
Seers. They claim that John the Baptist was a member of this group
and that is why he was called "Baptist."  

The Aaronic Order leaders claim the members of the group be­
came members of the Christian Church under the leadership of the
twelve apostles in the Pristine Christian Church. It is reported
that this group of Israelites became enemies of the Catholic Church
and their priesthood survived the period of Roman persecution in the
Middle Ages through Robert Bruce, King of Scotland. They further
claim that in 1200 A.D. a branch of King Bruce's family known as the
Glendonwyns, held the Lesser Priesthood. Bishop John Glendenning of
Glasgow, Scotland, is said to have been a descendant of this line, and
was forced to come to America in 1746 because of his religious be­
liefs. Dr. Maurice Lerrie Glendenning further claims that Bishop
John Glendenning wrote a blessing in 1799, to one of his sons, John
Glendenning, Jr., in which he stated that he was of the lineage of
Aaron, and thus their present leader, Maurice Lerrie Glendenning claims
to be from that line. A chart on p. 6 indicates the ancestral line
as given by Dr. Maurice Lerrie Glendenning.

1 Joseph Fielding Smith, Teachings of The Prophet Joseph Smith,
2 Maurice Lerrie Glendenning, personal interview, June 22, 1968.
3 Baptist does not have reference to the Baptist faith today.
4 Glendenning interview, June 22, 1968.  
5 Ibid.
6 Ibid.
7 Ibid.
THE DIRECT ANCESTRY OF MAURICE LERRIE
GLENDENNING, back to the first
progenitor of that surname
ADAM DE GLENDONWYN

John Sr. (Gave the Catskin blessing;
came to U.S. from Scotland
with his brothers in 1746.)

Joseph William

John Jr.

Henry W. Milton Worth

Maurice Lerrie

Ninian John

Alexander

William Sr.

William

Adam de Glendonwyn (First progenitor of
the name of Glendonwyn,
about 1200 A.D.)

Adam of Glendonwyn

Sir Simon Sr.

Sir Simon Jr.

Maurice Lerrie Glendenning claims to have genealogy of this line available back to 400 A.D. It was stated by Dr. Glendenning that the genealogy became available to him through research and several trips to Scotland.
Milton Worth Glendenning, a photographer and minister by trade, married Ruth Phyena Hamilton and continued these professions during the remainder of his life "... giving his time freely as a minister wherever he went." Their first child, Maurice Lerrie, was born February 15, 1891, at Randolph, Kansas. In their early years they moved to Oregon, then to Montana in 1902, and the third move being to Nebraska, with the final move back to Oregon. During the time of these moves, it is said that Milton Worth Glendenning was affiliated with several of the Protestant churches, never claiming membership in any one.

Dr. Glendenning stated that sounds of music began to become audible to him at the age of seven, and he tells of hearing faint sounds of music while fishing. It is claimed that finally a voice spoke many things, telling him also that he should write these things down. In Dr. Glendenning's own words the following is related:

It was here at McMinnville (Oregon) at the age of seven I first heard music, which sounded very much like a stringed orchestra. The music did not sound far away but faint. I was alone down by the creek fishing for crayfish. I had been attending Sunday School and heard considerable music of different kinds and was able to distinguish between stringed and other types of musical instruments. It sounded as though it were thirty or forty pieces of an orchestra. It was very soft and faint. I always heard it when I was out away from town, picking berries or fishing. After I had heard it many times, it began to sound louder and then I told my father about it; and after much persuasion over a period of several weeks he finally came down to the creek with me. After waiting about an hour or such a matter while we fished, the music was heard again. I called my father's attention to it immediately, but he was unable to hear it and stated that he could only hear the sound of the bees and other insects and the birds in the trees and around the bushes.

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2 Ibid., p. 155.
Several months after this I began to hear singing like a choir with the stringed orchestra. The second time I prevailed upon my father to go out with me and listen to the music and the singing, which he did, but again was unable to hear music or the singing. And after reaching home he told my mother that he thought it was just another bear’s nest. Naturally I never confided in him again in regard to what I had been hearing.

The music continued at intervals over a period of several years, but gradually the music receded, and the singing became more prominent until I was finally able to hear a certain voice above the other voices in the choir. This voice seemed to have a heavier tone with a slight foreign tinge; however I have never been able to associate this dialect with any language I have ever heard. This voice eventually became so clear and distinct in the singing and so familiar that I would be able to recognize it anywhere.

About the age of fourteen I began receiving and writing poems which were part of the songs that I had heard previously sung by the choir. Some of these poems were presented to my school teacher, Professor Hicks, by my father for comment and were immediately repudiated by Mr. Hicks as not being any part of my vocabulary or my ability to write at that age. He told my father that I was undoubtedly copying the poems from some books, for they were undoubtedly masterpieces. This, however, did not satisfy my father, for he was well acquainted with all the books in the home and knew there were no such poems in the books.

I wrote several composition books of these poems as they had been given to me by the voice. The voice would speak a few words at a time and never faster than I was able to write them down in longhand. In many instances one entire sentence was given, and often it would be a part of a sentence at a time and so continued until the entire poem had been received and written. I would go over them and capitalize and punctuate according to the best of my ability.

Dr. Glendenning states that the music and poems continued for about two years, or until he was near his sixteenth birthday, then they changed to messages which he took down but did not understand. During his very young boyhood, Dr. Glendenning was informed by his father that they were Aaronites and because of this they were different from other people.¹

¹Beeston, op. cit., p. 32.

²Ibid., p. 34.
After his marriage to Helen Ruth Meeker on March 8, 1915, Maurice said that he did not show nor inform her of these messages for some time, because of the discouragement he had received from ministers and friends who said the messages were of Satan. Eventually he showed one of the messages to his wife, but said he did not know what the writings meant. She made the following comment:

One day Maurice came into the house and asked me to read something. It was in his handwriting. I believe it was section 140 (the writings were not compiled at this time) in the Book of Elias. I remember it had the word authority in it. After reading it, I asked Maurice where he got it. His answer surprised me very much. He said he wrote it. Then I asked him what it meant. His next answer surprised me even more. He said he did not understand what it meant. Then as a quip, entirely without sarcasm, I said, "Why don't you write something we can understand?" From the expression that registered on his face I saw that the remark had hurt him even more than if I had struck him. Little did I know at that time how he had suffered by those who did not understand, when he had permitted them to read the works of the voice of Elias, and now I, his wife, was no exception.

After reading this material with which he tested me, I pondered upon it a great deal, and tried to come to some conclusion concerning it. Inasmuch as he said he wrote it but did not understand it--this was surely a deep mystery to me. For up to this time he nor none of his family had even as much as hinted the deep secret of his life that as a child he had heard music and singing; and then as he had grown older, a voice spoke to him and he had written down the words given to him by this voice.

So after my mind was fully satisfied and I had no doubts or fears concerning it, Maurice brought another one for me to read. How my heart rejoiced, for I knew (and I had never made an outward apology about the remark I had made) now that he understood that I would read what he gave me, and never again would I make hurtful remarks to him concerning it.1

Dr. Maurice Lerrie Glendenning said that the remarks of others and the fact that he did not understand the messages himself, nor where they came from, caused him to cease writing for a short time.

The words of sorrow to the messenger of the Lord at his refusal to

1Ibid., p. 36.
write as he had been directed and the resulting curse are given in the first section of the Book of Elias under date of January 20, 1923. For the contents of this section of the Book of Elias see Appendix I.

According to the Glendennings they practiced chiropractic in Yankton, South Dakota, then in Independence, Kansas, and had a successful business at which time they claim the above-mentioned curse was literally fulfilled. A description of the difficulties is found in Appendix I.

After trouble in Kansas, the Glendennings moved to Colorado Springs, Colorado, in 1925. While here Mrs. Glendenning's brother, Russell, and his two-year old daughter, Mary June Meeker, came to live with them. She remained until she was twelve years old, then returned to her father who had re-married. Here in Colorado Springs Dr. Glendenning attempted to secure employment and build a home for his wife and daughter, Myrth Lucile, who was born June 4, 1920, but efforts proved fruitless. Mrs. Glendenning declared, "It made no difference what either of us turned our hands to, we could not earn enough to more than keep bodies and souls together."  

The quest for employment led Dr. Glendenning to Provo, Utah, where he settled with his family in 1928. They first met the Mormons in the Provo Second Ward of the Utah Stake. It was only a short time

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1 The Book of Elias is said to be a compilation of many of the messages given by the voice. The name of the book and the beginning number of 137 were commanded by the voice, who later identified himself as "Elias," claim the Aaronites.

2 Helen Ruth Glendenning, personal diary, September 14, 1946.

3 Beeston, op. cit., p. 43.
until the entire family became interested in many of the Latter-day Saint doctrines because they helped them understand the writings in regard to such things as the priesthood, authority, and studying brought many hours of satisfaction to the family. Myrth Lucile Glendenning was baptized a member of the Church of Jesus Christ of Latter-day Saints on August 12, 1928, by J. Owen White, and she was confirmed the same day by Lars L. Nelson. On April 14, 1929, both Maurice Lerrie Glendenning and his wife, Helen Ruth Glendenning, were baptized into the Church of Jesus Christ of Latter-day Saints by J. Earl Lewis. Dr. Glendenning was confirmed by Lars L. Nelson and Mrs. Glendenning was confirmed a member by Benjamin H. Knudsen. Both were confirmed on the day of their baptism.

Soon after joining the Church "... their eyes were turned to the day when they might participate in the various offices in the Church, when the Servant might receive the Priesthood, and when they might go to the Temple and be sealed for time and eternity." This venture gave Dr. Glendenning new hope that his revelations would be received by the "well versed brethren" and more light and understanding would be given him concerning his writings. This dream, however, never saw fulfillment. News of these writings passed around the ward, and soon the Glendennings were called before Bishop Benjamin H. Knudsen of the Provo Second Ward to explain the writings. They claim that

1Membership records, Provo Second Ward, Utah Stake, at Church Historian's Office, 47 East South Temple, Salt Lake City, Utah.

2Beeston, op. cit., p. 45.

3This phrase has reference to ward teachers who visited with the Glendennings soon after their baptism.
the ward leaders encouraged them to take the writings to the Church headquarters for consideration. It is reported that President Heber J. Grant refused to see Dr. Glendenning; David O. McKay said he was not interested, and B. H. Roberts said "It is most wonderful." An official Church declaration regarding revelations claimed by those not authorized was given at the April Conference in 1931, at which time Joseph Fielding Smith stated:

... and when we find people secretly distributing what are said to be revelations, or visions, or manifestations, that have not come from nor received the approval of the Authorities of the Church, we may put it down that such things are not of God. We do not need to write to ask questions in regard to these things. We do not need to question them for a moment, because the Lord is not going to give a revelation to any High Priest, any Elder, or Seventy, for this Church. It will come through the one who is so appointed. And if the Lord is not going to choose those who have standing in the quorums of the Priesthood, you may be certainly assured that He is not going to choose someone who does not hold the priesthood at all. So our minds may be at rest in matters of this kind.

Dr. Glendenning claims that at about 4 p.m. that same afternoon, April 5, 1931, he received section 189 of the Book of Elias, which he says was a rebuttal to President Joseph Fielding Smith. A few verses are quoted as follows:

1. Now that my works have been declared to be of Satan, and that they of the house of the Lord have fulfilled these things, and do attempt to limit the Lord in the things which are pleasing unto Himself, I say unto you prepare the works which have not been sealed and have been witnessed by others.

4. And I declare unto you that I shall bring them forth unto the house of Levi, that they may know for a surety that I...

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1Maurice Lerrie Glendenning, interview, June 22, 1968.

2Conference Reports, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, April 5, 1931, pp. 70-71.
am truth, and that in me is love, hope, peace, charity, and all righteousness.

9. Remember, the doctrine of God is written that you may know of yourselves that which is truth. Therefore, let your testimony be in your own hearts.

10. Behold, if you are of the priesthood, either by birth or ordination, and doing the commandments of God, you shall receive of yourself of God that you may not be deceived by another, for behold, if he be deceived and you trust in him then are you both deceived and fall together.¹

The responsibility that Dr. Glendenning claimed to have been given by Elias seemed even more important at this time, and so he showed his wife some of the writings received in 1923, section 137 of Elias, which partially explained their persecutions. Mrs. Glendenning recorded the occasion in her diary as follows:

Soon after joining the Church, Maurice was looking through one of our trunks for something, and in his search he found the writings that he received in 1923. He brought it into the kitchen where I was working and asked me to read it. I had never seen it before. The only ones I had ever read before were the ones he had received in Colorado Springs, Colorado.

... After reading this writing, then the struggles and the worries of the past few years were well understood by both of us, I am sure. After reading it, I said: "Well, at last I understand why we have not been able to make a living. I also see why we have been roaming over the country and have had difficulty meeting our financial obligations, and I understand why we have had the grief of being denied the blessings of sons. And Maurice agreed with me that this writing surely gave us light on these many things that had caused us pain and grief. Although neither of us said anything, I knew there and then we made a silent covenant that we would strive to be obedient."²

It is said that the interest of some members of the Church of Jesus Christ of Latter-day Saints in these writings, now contained in the Book of Elias, did not fade but continued to grow, with many


²Beeston, Now My Servant, op. cit., p. 46.
more becoming attracted to the so-called "revelations." Dr. Glendenning claimed to have seen in vision the bonds that had held the early converts and kept "The True Church of God" from going forth. In the Book of Elias, section 218, the lineage of Moses and Aaron was revealed as being of Ephraim as well as Levi. Since the tribe of Ephraim was gathered first they were permitted to hold three keys until a true son and descendant of Aaron could be found, unto whom the keys rightly belonged. The three keys are elaborated on as follows:

Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys (1) of the ministering of angels, and (2) of the gospel of repentance, and (3) of baptism by immersion for the remission of sins; and THIS shall never be taken again from the earth until the sons of Levi offer again an offering unto the Lord in righteousness.

Dr. Glendenning now began to show his writings to a few of his friends, one of whom was Ed U. Schofield of Provo, Utah, who reported the meeting with Glendenning as follows:

At that time I knew that Maurice did not have much of an understanding of the Holy Scriptures. Therefore, I knew it would simply be impossible for him to have written those writings by himself, or of himself. . . . This I knew as positive fact as far as I'm concerned personally. . . . I knew that no mortal man could write and compile all those things and have that absolute ring of truth as those "Writings" conveyed.

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1Beeston, Purified As Gold and Silver, p. 42.

2Ibid., p. 147.

3Ibid., p. 48.

4Ibid. See also Doc. & Gov. Section 13.

Dr. Glendenning states that in a revelation received July 16, 1930, the voice first revealed to him that he (the voice) was the messenger Elias, thus answering a question that had long been a mystery.

1. Aubrey, my servant, that those of the House of Ephraim may know that I am the one spoken of by the Prophets who should come to restore all things appointed unto me, I do now declare unto you that I am the Elias who should come in the last days to restore unto Ephraim the House of Levi.

7. This is not the work unto which Ephraim has been ordained; therefore, those who are of Ephraim, going before Levi, shall receive their labors through Levi and not another.¹

Several meetings were held throughout the area in the homes of Ray K. Hughes,² Will Horr, Claude F. Weight, and O. J. Call of Provo. In Salt Lake City, people met at the homes of Frederick W. Fink and W. C. Card, where they listened to the writings and discussed the Holy Scriptures.³ Bishop Benjamin H. Knudsen of Provo Second Ward, and his counselors, heard some of these revelations read and advised that they should be left alone, and advised Glendenning not to write another one down.

Maurice Lerrie Glendenning operated a clock shop on University Avenue, Provo, Utah, for some time. It was a convenient gathering place for those interested in discussing his writings. Mr. Ray K. Hughes is quoted as having said that at this time the flow of writings was so great that he could not compile them in a proper manner.

A special meeting was called for December 19, 1930, by Mr. Glendenning, with special invitations going to those who were in har-

¹Beeston, Now My Servant, p. 51.
²Mr. Ray K. Hughes later became the scribe to Dr. Glendenning and at the time was Temple Chairman of the Provo 4th Ward, Utah Stake.
³Beeston, op. cit., p. 54.
mony with the new writings. This meeting was held at the home of Mr. Hughes, 157 North University Avenue, for the purpose of sealing in a copper box the writings received thus far. The box was placed in a cloth and buried in the basement of the home of Ed U. Schofield for a short time, and then returned to Mr. Hughes, who kept them for approximately sixteen years before turning them over to the office of the Chief High Priest of the Order of Aaron, September 28, 1946, where they are said to be at the present time. 1

After spending about three years in Provo under severe financial depression, the Glendennings moved to Alton, Utah, where an attempt was made to operate a dry farm. Two other families left Provo at this time, namely Mr. Francis Johnson and Mr. Ray K. Hughes. 2 These three families tried to live a form of the "United Order" but failed because one could not "partake of the fruit of the tree while the tree is yet in the flower, for the figs cometh after the flower." 3 They experienced many trying times in their new location, but claim that rich spiritual experiences were also theirs. One such experience occurred while Dr. Glendenning was hunting for cedar posts. This is called the "White Horse Experience" and is related as follows:

It was during the 41st year of my life in the flesh on this earth and in the southern part of the state of Utah; during which time many were dictating to me as to just what and how I should organize the House of Levi. Everyone seemed to know exactly what should be done and exactly how to do it.

I gave to each my full respect in listening to the information they had in store for me. Many had dreams, others had visions and others were just wise men and women who knew all things by a special gift from birth or bestowed upon them at a later date.

1Ibid., p. 76.
2Ibid., p. 78.
3The Book of Elias, section 175:5.
Others had talked to an Indian Chief by this name or that name, and had been told by this Chief to come to me and direct me as to what should or should not be done in regard to the House of Levi or the Order of Aaron, and/or the establishment of the True Church of God.

Others came to me with (according to their claim) all of the authority of the Holy Priesthood of Melchezidek to save my soul or to destroy it as they pleased to do if I refused to yield to their ungodly demands.

I have been declared a robber and a thief; I have been declared a drunkard, a criminal, a scoundrel and a devil straight from hell, worthy of death if I did not follow their instructions.

Now with this picture in my mind, I would like to relate to you the following experience:

It was about 30 years ago, while persecution was very heavy and condemnation severe. Starvation and hunger were at the door. Sick and crippled from a very severe attack of sciatica, discouragement had penetrated deep into my soul. I was judged to be in error by four innocent and sincere souls, who took the reins in their own hands that they might according to their thinking guide the ship into the harbor.

It was at this time and under these conditions that God through his Servant spake unto me and sent me into the hills around about to look for a few very much needed cedar posts for the yard fence; so with my axe over my shoulder I crippled through the woods for a mile or so but found nothing that could be used. Again I was prompted to go further which I did for another half mile where I came upon a very high cliff overlooking a beautiful valley below. I was tired, I was hungry, my body was full of pain. The remorse in my discouragement was almost more than I could endure. There, for a place of rest, I chose a large rock about 18 inches high, 3 or 4 feet long, against which I leaned my axe and seated myself to view the valley far beneath me.

I had been seated but a few minutes when I heard what sounded to me like one on horseback approaching from behind me. This of course was not an uncommon thing to happen. And as I listened to the hoofs striking on the stony surface as it approached until it was quite close, I turned to see who was coming so near; a neighbor? a sheepherder? or just someone passing that way?

When behold! My eyes fell upon a marvelous and wonderful sight! One such as my eyes had never before seen. A large horse, as white as the driven snow; every hair sparkling and glittering as a heavy frost in the early morning sun after a cold wintery night; swinging his head up and down as if to beckon me to him. On that head was a bridle studded with diamonds from top of its lower portions. The bit and buckles were of glittering yellow gold. And then a saddle, trimmed in silver, bright as a mirror and glistening gold, and gems of many colors. Such a sight mine eyes had never before fallen upon, nor had I ever dreamed of such a messenger from heaven. His hoofs were of polished gold. His eyes were a deep blue of the most beautiful hue.
And as I stood an awe stricken soul, I was in his presence healed of every pain and my soul was in the greatest of delight and joy, until I was almost lifted from the earth.

And it was then I beheld a large book, a cover bright gold of polished gold and silver, near and just a little above the saddle, as if it were being carried by a rider of the horse.

It was here and then I heard a voice speak unto me which I shall not attempt to describe, nor shall I attempt to describe his salutation nor repeat the words which he spoke; but this much I will say. As he stepped from his saddle to the ground I could hear his feet upon the ground. It was here that this rider began to show to me the plan which I should follow for the building of the House of Levi, the Order of Aaron. Page by page we passed over various forms for reports; pages after pages of bookkeeping. It was here that the manner of collecting and the use of the tithing was fully explained. Ordinances were explained; the Councils of the Order and the Kingdom of God were fully explained and described. Almost from morning until evening had passed in study and instructions to me.

After many subjects had been considered during our conversations the Book was closed. And this messenger of God from Heaven itself, gave unto me a promise and a blessing which I find myself bankrupt for words to describe; therefore I shall make no attempt.

Our steed had not changed in the least, glittering like a million flashing diamonds he seemed quite anxious to continue his service.

As this Angel of God mounted the saddle the horse sprang to a gallop and started toward the precipice. A great fear came over me suddenly, for that precipice was many hundreds of feet high and would dash a horse and its rider to their death. But again to my surprise the horse leaped into the air and continued his gait toward the not far distant clouds and disappeared beyond.

Dare anyone insult this one, the rider of this Heavenly Beast, by pretending or definitely stating that He has made a mistake and that He is wrong in his instructions to me?

I wish to inform you that the House of Levi is in its proper organization; the councils are exactly as described in name, in number, and in position and in their relation to one another, as has been shown to me in and during the visitation related above.¹

Many enjoyable hours were spent in Alton where Mrs. Glendenning taught in the Sunday School and Primary of the Church of Jesus Christ of Latter-day Saints, but it is stated that their past soon caught up with them and persecution against them began to mount, especially to their

¹Letter from Maurice Lerrie Glendenning, August 13, 1967, to writer.
twelve-year old daughter and eventually against Dr. and Mrs. Glen­

denning.

In Alton they tried to starve us out in various ways. They
refused to give Maurice any kind of work or loan him any of
their machinery to put in our crops. When he did manage to
put in a field of wheat, when it was ready to harvest they
refused to cut and bind it for him, and the grain fell to the
earth without being harvested.

This effort in communal living by the three families broke up in 1935,
when the Glendenning moved to LaVerkin, Utah, the Johnsons to north­
ern Utah, and the Hughes to Cedar City, Utah.²

Another major event in preparation for the organization of the
church is said to have occurred March 21, 1938, when Dr. Glendenning
drove eleven miles west of Crystal Springs, Nevada. He climbed to the
peak of the mountain some 200 yards up from the road. Here, he claims,
he once again heard the voice of Elias. According to Dr. Glendenning,
there was something unusual about this occasion. He reported feeling
pressure upon his head and was strongly impressed that there were others
present about him. It is claimed that at this time he was given the
Keys of the Priesthood of Aaron by the Angel Elias. This mountain he
named "Mt. Aaron" and in 1956 erected a bronze plaque at its base,
on which the first five verses of section 217 were inscribed:

Unto you my fellow servant, in the name of Elias, we come hold­
ing the keys and authority vested in the Priesthood of Aaron.
And you, being a son of Aaron, set apart and ordained in the
spirit and having come into the flesh by the will of the Father,
we now place our hands upon your head and restore unto you all of
the keys and authority of the Priesthood unto which you were or­
dained in the spirit.

To act in this authority with all of the keys of the Priesthood
of Aaron as the First High Priest of the Order of Aaron.
To confer unto those of the house of Levi this same authority
and keys, in part or in whole accordingly as may be appointed un­
to them by you.
And whatsoever you may appoint in the flesh or confer to one of
the house of Levi, shall be appointed or conferred in the spirit.

¹Beeston, op. cit., p. 85. ²Ibid., p. 86.
³Beeston, Purified as Gold and Silver, p. 55.
This experience was never related to anyone, for Dr. Glendenning writes:

I went on for several years, and I had not even mentioned the fact that I had received these keys. As I remember it, it was never mentioned to a soul. I did not know even at that time what the procedure and what the future would be.

... I believed with all my heart that God would see that things would develop and the various things to come forth in the future would come forth exactly as they should come forth. I was willing to trust our Creator, believing that He would care for all things according to His will if I would be patient and wait upon the Lord. This is exactly what I did.

Dr. Glendenning reports that after the voice had completed the ordination and instructions he ran his fingers through his hair in a comb-like fashion and he was surprised to see oil between each of his fingers. "I did not wash the oil out of my hair until the next morning."2

In June of 1938, the Glendennings moved to Los Angeles, California, where they resided in the home of Bishop Paul Richardson, Eastmont Ward, Los Angeles Stake. In California both Dr. and Mrs. Glendenning obtained a license and practiced their chiropractic profession. While here, the interest in the work begun in Utah began to gain momentum. As stated by an early investigator:

We took advantage of every opportunity to hear the revelations read, and we were very fortunate in obtaining copies of some of them from friends. Members of the Latter-day Saint Church were meeting quietly in private homes to study the writings; and whenever we could do so we attended these meetings. In two such meetings Dr. Glendenning was present and we had the privilege of making his acquaintance.3

1Ibid., p. 57.


It is said that many students of the scriptures seemed to be just waiting to see them fulfilled, and felt that this was the news they had been awaiting. As one such person stated: "We were joyfully astonished at finding out that all the revelations were in accord with the scriptures." With no apparent organization, people held study groups. As an outgrowth of these, Mr. and Mrs. W. C. Card traveled to California in 1942, because of their belief in Mr. Glendenning, to seek answers to the following questions:

1. Being a son of Aaron with legal right to the office of Bishop, do you have the right to receive consecrations?
2. Have you the right to perform baptisms?
3. Is it possible for a people who are willing to begin the work of Levi?

The reply of Dr. Glendenning was in the affirmative and also he said he thought that the time had arrived for the organization.

Mr. C. F. Weight, in studying the Doctrine and Covenants 5:9-10, interpreted a generation (vs. 10) as being 120 years, so this was taken to be from 1820, the time of Joseph Smith's first vision, until 1940. It was also his interpretation that now was the time for the Aaronites to come forth and take the work that had been started by Joseph Smith.

On November 24, 1942, Mr. and Mrs. W. C. Card, Mr. and Mrs. Walter Faber, Mrs. Myrtle Larsen and Mrs. Ethel Moore, traveled to Los

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1C. F. Weight, letter to Blanche W. Beeston, October 8, 1954. Mr. Weight is the father of Mrs. Beeston.


3Beeston, *Now My Servant*, p. 94.
Angeles and offered their consecrations to the Lord through His servant, Maurice Lerrie Glendenning. Their consecrations, in the form of money, were accepted, placed in a bank and they returned to Utah to begin establishment of the "True Church of God Order of Aaron." To Maurice Lerrie Glendenning, there was no doubt that he was of the lineage of Aaron. He claims this knowledge had been handed down from father to son for many generations. Mr. Glendenning said the Angel Elias had confirmed this to him indisputably, but he was not satisfied until he had all possible evidence from the records of men. He was very genealogical minded as had been commanded by his father and the Angel Elias. Doctrine and Covenants 68:21 kept impressing him and he felt that members of the Aaronic Order had full right to every proof and evidence as to their priesthood lineage. He felt that the scripture promise could be realized by him, which is evidenced from a record of his personal diary:

It was during the first week of March, 1945, that I first knew that I was to make a trip to some unknown region in the interest of the great mission which by this time had become of so much importance in my life in this flesh ... as I sat in a room preparing to depart on my mission, my father appeared outside the window about 8 or 10 feet from the house. I looked at him for a moment; I could hardly believe my eyes. At least 45 years had fled from that body; he looked so young and so happy, a perfect specimen of humanity as I had known him so many years ago. ... he beckoned me to come to him outside, but I in turn motioned for him to go around the corner of the house to the door, but he refused, stating that the time was very short and that it was time for us to go, and that he had come to go with me on my trip. This journey was westward--this we both seemed to understand--and as I started to make preparations, the vision closed; and I was alone again.

1Ibid.
2Ibid., p. 95.
3Ibid., p. 145.
In the spring of 1946, while in an eastern city, Dr. Glendenning met an elderly man who expressed surprise at learning his name. He asked him to accompany him to an old farm house where he knew of something that belonged to someone by the name of Glendenning. He stated that he had guarded this for almost 70 years awaiting the rightful owner to come and claim it. The account of this experience was related to Glendenning's wife some years later, and she recorded the event thusly:

Upon their arrival to the farm house they ascended the ladder into the attic, it being a tight squeeze for Dr. Glendenning. Upon seeing the size of the trunk, it could plainly be seen that the trunk had been placed up there upon the rafters and then the ceiling built below the trunk. Upon opening the trunk Dr. Glendenning saw some very beautiful things; one thing in particular was a Japanese silk shawl, with a deep fringe all the way around it. Dr. Glendenning asked the elderly man if he would sell the shawl. In a very sharp tone he informed Dr. Glendenning those things in the trunk were not his to sell, "But I said I had something to give you, didn't I? So take it, and be satisfied." So Dr. Glendenning saw that he had better do just that.

The elderly man informed Dr. Glendenning what he was going to give him was on the very bottom of the trunk. So they held up the contents of the trunk, and the elderly man pointed at a piece of dark brown heavy cardboard, and said, "There it is." Upon lifting it up, there lay beneath it a parchment with writing upon it; but when Dr. Glendenning started to lift it up he discovered that it was stuck to the bottom of the trunk. He let go of it and looked about for something that he might slip it under it and loosen it. But the elderly man, not understanding the cause for the delay, reached down and brought up the manuscript, leaving a small piece of the manuscript glued to the bottom of the trunk. And this manuscript, which is a blessing given by John Glendenning to his son John Glendenning, and which lay on the bottom of that trunk up in the attic of that farm house, is the parchment that is now called the Catskin. For those who have examined it for the purpose of determining the type of skin the blessing is written on, say it is either cat or squirrel skin; and because of its size, it is more likely to be that of a cat than a squirrel.

On the catskin, now brittle and dry with age, was inscribed the following blessing in early colonial letters:

"My Beloved son John Glendenning, In my desire for righteousness am I persuaded by the spirit of Almighty God to continue in the faith of our Fathers, that through us may be filled the promises
of our Father in Heaven through the lineage of Joseph, Ephraim, Aaron and our Fathers unto the coming of our Savior in whom we have not lost faith. Though wayward in thy youth I give this blessing unto you, my son John Glendenning, in whose seed shall continue the Priesthood of our lineage, and if in thy days thou shalt not serve the Lord thy God yet through and by the grace of God, shall there be power to bless thy sons for thou art of Aaron. And in this power shalt thy seed be blest and shall serve God and shall Glorify His name in power and righteousness unto men in the flesh.

Righteousness shall come unto thy seed and unto the seed of thy sons wherein the spirit of our fathers shall dwell to bring forth the good works of our Lord. But in the fear of thy weakness, my son, I pass this blessing unto thee and over thee unto thy son that in him may dwell the spirit of prophecy with the priesthood unto which . . . shall come forth . . . the spirit of his calling unto righteousness.

Before our Heavenly Father and in the name of our Lord Jesus I scribe this blessing and seal it upon thee and thy seed in the year 1799 A.D. and in the 2nd month and in the 15th day and in the early part of that day.

Amen.

/s/ John Glendenning

The Catskin is now in possession of the Order of Aaron, and coupled with the Marble Tablet, is said to be priceless in helping link Maurice Lerrie Glendenning to the lineage of Aaron and Levi.

While in Gentry County, Missouri, on May 9th, Mr. Glendenning records another unusual experience:

A bright light appeared on one of the walls, which increased in size until it was about 15 inches wide and 30 inches long, and the top of this light on the wall was arched. Then he saw spots all over it that sparkled; soon he discovered that it was covered with writing. He read the writing and found that it was a blessing to his father, Milton Worth Glendenning. After reading it, the apparition disappeared, but the blessing was photographed on his memory. Three days later he repeated the blessing to Brother Kenneth Farnsworth. Bro. Farnsworth wrote down the

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1Ibid., pp. 146-148.
words as Maurice repeated it to him and kept the copy. Several weeks later when the Marble Tablet was found, the words were compared, and with the exception of a word or two he had repeated it correctly.\footnote{\textit{Ibid.}, p. 149.}

This aid gave Maurice Lerrie Glendenning new hope to direct his energies toward tangible realization of this blessing of his father's. He traveled to an old farmstead in Gentry County, Missouri, which was once owned by his grandfather, Henry W. Glendenning. It was July 4, 1945, when he reached the remains of the old log cabin. He felt impressed to lift up one of the flat rocks with the following related experience:

Upon turning the stone over, he discovered a piece of walnut board, a rough piece of wood which had been sawed by a circle saw. This board was about 20 inches wide and 40 inches long. Upon seeing it, he attempted to lift it up thinking the board was probably a cover for a box; but since it had lain there since perhaps 1868, it fell into hundreds of pieces, almost into a powder. Under the board he found something which had once been a cloth, and it too had become a powder. Upon brushing this aside he discovered a white marble slab which was about 12 or 14 inches wide, 26 inches long, and 3/4 inch thick. He pulled out the marble slab and tossed it over on the pile of dirt. Under the marble tablet he found another walnut board; and upon trying to remove it, it too crumbled to pieces. He proceeded to remove it, but only found solid earth beneath it. This proved quite disappointing to him, for he expected to find something there of real value pertaining to his genealogy. Then he unthoughtedly turned the piece of marble over and found that it was covered with beautiful writing. Then he realized that this was the tablet that he had seen pictured on the wall.\footnote{\textit{Ibid.}, p. 150.}

It is related that the engraving on the tablet was very beautiful and in a V-shape form, as if a stylus had been used in soft wax. The tablet has been shown to many men who work with marble, but no person has been able to duplicate the form of writing. Upon the marble tablet
the following words were inscribed:

A BLESSING

Unto you my son Milton Worth Glendenning, as was given unto me by my father, and unto him by his father, and unto him by his father and in this manner was it given from Aaron unto me, do I now give in your infancy unto you, but in your seed shall it cease and shall come forth the restoration of the fullness of the keys of the priesthood of Aaron.

Thou art of Aaron, the first born of our Lord in the flesh, and God shall give unto you a first born through whom the restoration of the keys of the priesthood of Aaron shall be made unto man in the flesh. Throughout all the days thou shalt serve the Lord thy God.

And in the sorrow of my future departure from which I shall not return, I seal this blessing upon thee in the name of our Lord and inscribe it in this stone.

And thus it is done according to the will of our Father in the year 1863 A.D. and in the 2nd month and in the 15th day and in the first part of the day.

Amen

/s/ Henry Glendenning

The Marble Tablet was crated, insured for two thousand dollars, and arrived in Salt Lake City, Utah from near Albany, Gentry County, Missouri, on July 18, 1945. The Catskin Blessing and the Marble Tablet blessing are both in possession of the Order of Aaron at the present time. A photograph of the Catskin and Marble Tablet is found on pp. 28, 29.

Mr. Glendenning made a trip to Oregon to visit his aging father in August, 1945, to tell him of the experience of finding the Marble Tablet blessing. Apparently Milton Worth Glendenning had a

1Ibid., p. 151.

2The Marble Tablet and The Catskin blessings were both photographed by Ralph D. Erickson on August 14, 1967, during an interview with Maurice Lerrie Glendenning at Springville, Utah.
knowledge of the Marble Tablet some years prior to this incident, as he swore before a Notary Public on August 11, 1945:

Unto those of the House of Aaron. Be it hereby forever known, that I, Milton Worth Glendenning, had knowledge of the marble tablet upon which had been inscribed a blessing from my father, Henry Glendenning unto me. And that the tablet was buried under the front hearth stone of the old fireplace in my father's home about five and one half miles northeast of Albany, Gentry County, Mo.

And that the tablet contained the information regarding the Priesthood of Aaron with its rights and duties as being borne from father to son among the first born of the sons of Aaron. I further state that Maurice Lerrie Glendenning is my oldest son and is by virtue entitled to all the rights and duties as set forth upon the above mentioned tablet inscribed by my father.

/s/ Rev. Milton Worth Glendenning
August 11, 1945

Chas. H. Johns
Notary Public for Oregon
My Commission expires Dec. 1, 1948.1

Maurice Lerrie Glendenning has no son, hence it is said the rights and duties of the Priesthood of Aaron will be passed on to one revealed to Dr. Glendenning by the Angel Elias, this being the First High Priest, Robert J. Conrad, at the present time.2

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1Beeston, op. cit., p. 157.

MARBLE TABLET BLESSING

Blessed are ye, who are of those who are the children of God, and the children of the church, and the children of the kingdom of heaven. And blessed are ye, who are of those who are the children of the holy spirit, and the children of the holy communion, and the children of the holy immaculate heart of Christ.

And blessed are ye, who are of those who are the children of the holy spirit, and the children of the holy communion, and the children of the holy immaculate heart of Christ.

And blessed are ye, who are of those who are the children of the holy spirit, and the children of the holy communion, and the children of the holy immaculate heart of Christ.

And blessed are ye, who are of those who are the children of the holy spirit, and the children of the holy communion, and the children of the holy immaculate heart of Christ.
CATSKIN BLESSING
CHAPTER III

ESTABLISHMENT AND PRESENT SUCCESS
OF THE AARONIC ORDER

Dr. Glendenning states that the Church and its legal organization occurred after the keys of the priesthood had been restored to him, March 21, 1938. He states that at this time all the rights and powers for action in the priesthood were given, thus steps were taken for legal incorporation under the laws of the land.

Recorded in section 217 of the Book of Elias are the words spoken by Elias to Mr. Glendenning, part of which is given below:

1. Unto you my fellow servant, in the name of Elias, we (Mr. Glendenning states that the other person referred to here was Jesus Christ) come holding all of the keys and authority vested in the Priesthood of Aaron.

2. And you, being a son of Aaron, set apart and ordained in the spirit and having come into the flesh by the will of the Father, we now place our hands upon your head and restore unto you all the keys and authority of the priesthood unto which you were ordained in the spirit;

3. To act in this authority with all of the keys of the Priesthood of Aaron as the First High Priest of the Order of Aaron;

4. To confer unto those of the house of Levi this same authority and keys, in part or in whole, accordingly as may be appointed unto them by you.

5. And whatsoever you may appoint in the flesh or confer unto one of the house of Levi, shall be appointed or conferred in the spirit.

6. And whatsoever God has put together in the spirit, let no man in the flesh sever, save it be that in the worthiness of that one he may be found wanting.
There have been seven dispensations of the gospel given to man; namely Adam, Enoch, Noah, Abraham, Moses, Jesus Christ, and Joseph Smith. It is claimed by some that this last "Dispensation of the fullness of times" was given to the Gentiles through Joseph Smith; and the time was to be for 120 years. (Gen. 6:3, Moses 8:17). It is stated by members of the Aaronic Order that it began in 1820, with the first vision of Joseph Smith, and ended with that Gentile (LDS) generation in 1940. At that time "the time of the gentiles" was "fulfilled," according to Glendenning. (Doc. & Cov. 45:30; Rom. 11:25)

It is claimed by members of the Aaronic Order that there is ample justification from the scriptures to support their existence. Some of the points upon which these conclusions are based were taken from an interview with Bliss Childs, Second High Priest of the Aaronic Order, at Springville, Utah, June 25, 1968. The following is his statement as to the reasons for the establishment of the Aaronic Order.

In section 13 of the Doctrine and Covenants there is recorded the statement made to Joseph Smith and Oliver Cowdery by the angel John the Baptist, upon conferring the Aaronic Priesthood. He said:

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering in righteousness."

It is evident from this passage, as well as Malachi 3, Doc. & Cov. 128:24, that there is a program for the sons of Levi in the plan of the Lord for the last days. According to the interpretation put upon these and other scriptures Joseph Smith was to establish the gospel among the gentiles for one generation

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1 C. F. Weight, Restoration of the Sons of Levi, letter to "A Dear Friend." (No date).
and then the Levites were to come upon the scene. The scriptural basis for this is found in Doctrine and Covenants 5:7-10.

7. Behold, if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you should show them all these things which I have committed unto you.

8. Oh, this unbelieving and stiffnecked generation—mine anger is kindled against them.

9. Behold, verily I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations;

10. But this generation shall have my word through you."

The Latter-day Saints are identified as this Gentile generation against which the Lord's anger is kindled and which He describes as being a stiffnecked generation. The gospel was to be given to the Latter-day Saints for only one generation because of their hard-heartedness and unbelieving nature. That the Mormons are identified with the Gentiles and not with the House of Israel is determined from the interpretation put on Doctrine and Covenants 109:60, and 45:28-31.

D&C 109:60

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

D&C 45:28-31

"28. And when the time of the Gentiles is done, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel;

29. But they received it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men.

30. And in that generation shall the times of the Gentile be fulfilled.

31. And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land."

The "times of the Gentiles" refers to their opportunity to receive the gospel. It has been said that "The First shall be last and the last shall be first." Such is the case in this instance. By 1836, Joseph Smith had received the fulness of the gospel, but "they would not receive it"—the members of the Church
would not receive it. The Church would not receive the law of consecration. It was taught and preached but they could not live it.

One generation is now over 120 years (Moses 8:17). The Church of Jesus Christ of Latter-day Saints was allowed only 120 years. To be fulfilled means to "be up" or "finished." The Lord could not establish the sons of Levi until the time of the Gentiles was established. The purpose of the sons of Aaron is to establish the House of Israel. All other members of the Church are identified with the Gentiles, except the sons of Aaron.

Now the 120 year generation had passed away and it was time for the sons of Levi to be established. One hundred and twenty years from 1820 would be 1940, and by 1940 the time of the Gentiles was fulfilled.

In order to further understand the scriptural basis for this it is necessary to turn to Doctrine and Covenants 27:6 which reads:

"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."

God the Father has had His immediate subordinate in the personage of Jesus Christ. Christ has His immediate servant who is Elias and this Elias has his servant who is the Chief High Priest of the Aaronic Order, Maurice Lerrie Glendenning.1

Articles of Incorporation were first filed with the State of Utah on August 18, 1943, and amended September 26, 1944, under the name "Aaronic Order" and/or "Order of Aaron."2 On August 3, 1945, the Aaronic Order was reincorporated as "The Corporation of the President of the Aaronic Order," a corporation sole listing Maurice Lerrie Glendenning as president, Mirl D. Whitehead as first vice-president and director, W. C. Card as second vice-president and director, and Frederick W. Fink as director.3 Amended by-laws of

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1Bliss Childs, personal interview, June 25, 1968.
2Beeston, Purified as Gold and Silver, p. 60.
3Ibid.
the Corporation of the President of the Aaronic Order are currently filed with the State of Utah under the date of September 26, 1944.  

The legal name of the organization has been stated, but for the convenience of its members the following names may also be used within the organization:

1. Order of Aaron  
2. Aaronic Order  
3. House of Aaron  
4. House of Levi  
5. The True Church of God  
6. The Church of the Firstborn  
7. Kingdom of God  
8. The Church of Christ  
9. The Church in the Wilderness  

The articles of incorporation will not be printed in this chapter, but parts of Articles II and III are quoted here to define the function and purpose of this organization. The Articles of Incorporation are found in Appendix II.

II. . . . to acquire, hold and dispose of such real and personal properties as may be conveyed to or acquired by said corporation for the benefit of religion, for works of charity, for public worship, for missionary purposes, and for the conducting of schools and unlimited educational activities. The term "religion" as here applied, includes but does not refer solely to, the promotion, organization and operation of Christian communal groups. Such real and personal properties may be situated, either within the State of Utah, or elsewhere, and this corporation shall have power, without any authority or authorization from the members of said church or religious society, to grant, sell, convey, rent, mortgage, exchange, or otherwise dispose of any part or all of such properties.

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1Ibid., p. 61.
2Ibid.
III. This corporation is not formed for profit and is a
corporation which does not contemplate pecuniary gain, profit
or dividends to the officers or members thereof. No part
of the net earnings of this corporation shall insure to the
benefit of any member thereof or of any individual. No part
of the activities of this corporation shall be devoted to
carrying on political propaganda or otherwise attempting
to influence legislation.1

Dr. Maurice Lerrie Glendenning,2 having joined the Church of
Jesus Christ of Latter-day Saints "for unity in the family"3 remained
a member of record until January 15, 1945. The records of the Eldredge
Ward, South Salt Lake Stake, indicate the following excommunications
of members of the Aaronic Order during the year 1945:

<table>
<thead>
<tr>
<th>Name</th>
<th>Priesthood</th>
<th>Date</th>
<th>Reason</th>
</tr>
</thead>
<tbody>
<tr>
<td>Glendenning, Maurice Lerrie</td>
<td>Male</td>
<td>15 January</td>
<td>Instigator of &quot;Aaronic Order&quot;</td>
</tr>
<tr>
<td>Card, Walter Clare</td>
<td>Male</td>
<td>16 April</td>
<td>Affiliated with &quot;Aaronic Order&quot;</td>
</tr>
<tr>
<td>Card, Viola Stone</td>
<td>Female</td>
<td>8 August</td>
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1Beeston, op. cit., p. 62.
2Maurice Lerrie Glendenning claims to hold a degree of Doctor
of Chiropractic, Doctor of Electric Therapeutics, and Doctor of Div-
inity. This information was given to the writer in a personal inter-
view August 13, 1966, by Dr. Glendenning and his wife, Helen R. Glen-
denning.

3Myrth Lucile Glendenning was baptized and confirmed a member
of The Church of Jesus Christ of Latter-day Saints, August 12, 1928.
Dr. Glendenning stated during the above-mentioned interview that it
was because of his daughter that he joined the new church. It is re-
ported that his daughter is still a member of the LDS Church.

4This information was taken from the records of Eldredge Ward
on file at the Church Historian's Office, 47 East South Temple, Salt
Lake City, Utah, July 28, 1967.
At the present time the exact number of members in the Aaronic Order is unknown, because "Levi commanded not to number his people."\(^1\) Their membership is claimed to be world-wide because of the theory that all who have the blood of Levi in their veins are members of "The True Church of God."\(^2\) However, most of the membership is located in Utah, and within the main branches at Salt Lake (6268 South 13 West) Provo-Springville (South Springville Road), and the farming community of EskDale, approximately 90 miles west of Delta, Utah, near the Utah-Nevada border in the "heart of the desert." A community of Partoun, 50 miles west and north of EskDale, was once a center of their population, but today it is almost a ghost town.

They claim the reason for the establishment of Partown and EskDale, Utah, is that there will soon be a great destructive cleansing and this agricultural setting will then be a place of refuge. This, coupled with the fact that Dr. Glendenning claimed to have received a revelation commanding him to "Go ye into the lands of the earth" is the reason they give for establishing their center in the desert.

**GO YE INTO THE LANDS OF THE EARTH**

_Now my servant, go ye into the lands of the earth and search there for possessions where there can be had the necessities of life such as may be gathered from thy labors in the earth, and in thy choice I will bless thee and those who will follow after thee._

And it shall come to pass that after those things which befall the just and the unjust, shall follow the blessings of God according to thy labors in the lands of thy possessions wherein the commands of God may become the law unto thee.

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\(^1\) Bliss Childs, personal interview, June 25, 1968.
\(^2\) Ibid.
But for thyself there shall be no good thing of the lands which shall not be consecrated unto the Lord, nor shall there be any good thing of the lands of the earth which shall not be consecrated unto the Lord by those of thy councils, save it be given unto them as stewardships only.

The fruits of thy searchings shall be unto those of the House of Aaron a blessing wherein they may prosper according to their labors in the land.

Thou shalt ask no man to go with thee not to possess of these lands, but let them follow who will if in their hearts there is faith that they may endure without murmuring.

For I declare unto thee that this is the way of men who are strong in the Lord, and to murmur is evidence of weakness, lack of faith, sickness of soul, attention to the adversary of the soul, short-sightedness and lack of vision.

It is evidence of a desire for disobedience and I declare unto thee that God will release that one to go his way without law.

In this shall the grace of God be with thee unto the building of a kingdom wherein shall dwell righteousness unto the Lord.

Amen.¹

In December of 1954, Mr. Glendenning, his wife, Helen R. Glendenning, Mr. and Mrs. Gerry Childs, and Bliss Childs, drove to the area that Bliss Childs had once described to the Glendennings.² This land was said to be very impressive; and the decision was made by Mr. Glendenning to begin a settlement on this spot where the true order of consecration could be practiced. The name of Eskdale was mentioned and agreed upon because—like Partoun, the sister community some 50 miles

¹New Revelations for The Book of Elias, (Salt Lake City: The Corporation of the President of the Aaronic Order, 1948), chapter 1.

²Beeston, op. cit., p. 212.
to the north, about which very little information is available, the name came from the lands of their forefathers in Scotland.¹

Sometime during June of 1955, Dr. Glendenning made a journey to this desert settlement looking for a place to drill a well. Having studied geology, he observed the formations very carefully in order to find some indication that water might be close to the surface. Today, because of these efforts as well as those of many others, the Levite Valley is dotted with sixteen 16-inch wells. Each one is equipped with a diesel motor and used for irrigation, plus a deep culinary well.

The work at EskDale moved very quietly; and by June of 1955 some cabins had been moved from Partoun for Mr. and Mrs. Glendenning and Kimball Anderson, who was to drill some wells. One year later plans were presented to the Order by Dr. Glendenning for an Elementary School to be established under the direction of the Millard County School District, with religious and music instructions to be given before and after regular school hours.²

LaRue S. Young and Leora C. Anderson (Mrs. Kimball Anderson) were asked to supervise the education of the children. New ideas and goals in curriculum and methods were presented by Mr. Glendenning and advanced as rapidly as possible. Mrs. Young expressed her thoughts on the occasion as follows:

¹Ibid., p. 213.
²Ibid., p. 221.
I did not say anything as I was not able to find a word that I thought needed to be said. I did not see how I could do it. If the schools of the Order of Aaron were to develop into what my vision of the schools of the Order of Aaron were, I could not see an uneducated and unprepared person like myself beginning such a vast work. Nevertheless, I gave a slight assent, not that I hesitated to accept anything that I might be asked to do by the F.H.P. (First High Priest) but rather it suddenly seemed as if something so large that it spanned from earth to heaven spread out before me; and I, a small dot, sitting on the dark and tumultuous earth must begin to span that immensity of space. Then I opened my eyes to the earth again and realized that for the present I was being asked to take a small school of eight children (that, even a work I never felt quite up to) and begin in extra hours before and after school a special kind of training that could eventually lead to the skies that stretched out before me; but right now, I had a little peanut that held great potential, could I unlock all its secrets. There was no use of crossing bridges before I came to them; for all I knew, I might never cross them; but feet whose steps were more sure and more prepared might be the ones to go on where I left off, if just beginning work was all I came to do.¹

By the first Monday in September, 1956, there were nine children enrolled in the EskDale school. This year (1968-69), approximately 63 children were sent to EskDale to attend school from throughout Utah, staying in the dormitory provided by the Order. Much hard work had gone into obtaining text books, equipment and other supplies, along with the construction of the building.

In addition to the required subjects, each child was given two religion classes daily; one before regular school hours and one after. Each child was also given at least one hour of piano instruction and practice daily. During the evening hours, a system of speed reading was introduced and enlarged upon until most of the children could read very rapidly.²

¹Ibid., p. 222.
²Maurice Lerrie Glendenning, personal interview, June 22, 1968.
At the beginning of the EskDale school program, the summer months were spent in giving instructions also. The reason for the summer program was expressed by Dr. Glendenning when he said:

Take them to a summer camp and give them some really interesting and beneficial studies to fill up that usual summer holiday of wasted hours. There are no vacations in the work of the Lord; we serve Him each hour of each day.¹

This summer adventure in learning was held at the site of an old sawmill in Huntington Canyon, near Fairview, Utah. As a result of the efforts of many people this proved a delight to all concerned, so stated LaRue C. Young.

Many trips were taken which served not only our educational purposes but which were delightful trips and picnics for the children. . . The children wrote stories relating the excitement of their adventures. . . Not a child there will ever forget. . . The children were well-behaved, continuing the instructions maintained on their first adventure. . . Bishop and Helen Glendenning visited us once, and the children sang for them—more sweetly and angelically than usual.²

As years were added to EskDale, so were students; and by 1960 a high school for grades 9 through 13 was operative, sponsored solely by the Order of Aaron. Prior to this time their children were sent to local high schools in Utah. According to Dr. Glendenning, the curriculum included every subject that was taught in any other high school in the State of Utah. The science program seemed

¹Beeston, op. cit., p. 224.
²Ibid., p. 225.
to be a bit inadequate because of the shortage of equipment and costly materials.

It is said by members of the Order that the 13th year of high school training better prepared their young people for entrance into college than many other high schools. Most of their young people attend the University of Utah in Salt Lake City. However, others are found at various institutions of higher learning throughout the Western States. Sometimes financial difficulties have been experienced in sending these students to college, but their hope is that most of them can obtain scholarships and grants.  

The philosophy of education among the Order is expressed as follows:

True education is considered a way of life in all its attributes, sanctioned by and pointed out by Divine Providence. . . to transform their way of life to conform with the will and way of the Lord and to accept truth to use it with faith and understanding to glorify God.  

During the fall of 1958, Robert J. Conrad and his wife, Aileen, together with their eight children, moved to Eskdale. Mr. Conrad had a Master's Degree in Business Administration, and became head of the elementary school. Mrs. Conrad renewed her teaching certificate and also taught in the elementary school.  

1Maurice Lerrie Glendenning, personal interview with Ralph D. Erickson, June 22, 1968.  
were given many hours of instruction on one instrument of their choice in addition to the piano. An orchestra was formed in a very short time and it is said that it developed a splendid technique very rapidly.\(^1\) These students are invited to perform for other schools and churches and civic organizations as well as for the many visitors who come to this desert community.\(^2\) Music is stressed because it is claimed that their children are prenatally taught to appreciate and enjoy music through rhythmic motions of the mother.\(^3\)

During the school year the children rise at 5:30 and eat their breakfast at 6:00 a.m. Some practice their musical instruments, and some of the girls help with the dishes. Some of the boys help with the agricultural chores until school begins. A religion class is held from 8:00 to 9:00. The schedule of jobs is reversed in the evening. Lights are turned out in the whole community at 9:30 p.m. in order to conserve electricity as well as insure the proper amount of rest.

The appearance of EskDale is much like a frontier settlement of the Old West. The true impression comes to a person as he watches the order of a regular day unfold.

\ldots The bell is rung to awaken the community each morning at sunup, to call the flock together for meals in the communal dining room, to assemble everyone for prayer meetings, concerts, for work in the fields, at the sawmill and in the settlement.

Each home has a piano, a wood and coal burning stove, no kitchen or dining room.

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\(^1\) In a letter to the writer, June 14, 1969, Mr. Joseph M. Moody, Choral Director of Delta High School, stated that the EskDale school had an outstanding music program for their students.

\(^2\) Beeson, op. cit., p. 233.

\(^3\) Maurice Lerrie Glendenning, personal interview with Ralph D. Erickson, June 22, 1968.
"Music is a way of life with us," explains Glendenning. "We Levites have been musicians down through the ages as were our forebears in Biblical times. Levites are one of the 12 tribes of Israel, the priests, teachers and musicians of Israel."

A primitive settlement, yet each noon and evening classical music—Rachmaninoff, Beethoven’s "Fifth Symphony" and other great works—and performed by the Order’s student orchestra.

"We emphasize what we think are eternal values," said EskDale’s High School Principal.

EskDale is a well disciplined and regimented community. Girls and women wear white bonnets with the word Levi enscribed. They wear identical white blouses with blue jumpers "to keep clothing competition out of their minds." Boys wear white shirts and blue jeans. Men wear coveralls for manual labor, suits if teaching.

Cleanliness is godliness in EskDale.

Everyone eats together at prescribed times. "We’re Marching to Zion, the Beautiful City of Heaven," is sung before each meal. (A new hymn is chosen each week to be sung before the communal meal, partly for the reason that the members might memorize the Christian hymns). Then silence.

No one speaks while eating. Another incongruity—the clatter of knives and forks on the plates of 72 children and not one uttering a word.

Levites do not eat pork, or drink, or smoke, or swear. Saturday is the sabbath. No one works. No one plays. The day is spent in meditation and prayer. Meals are prepared the night before.

Women work in the kitchen, in the laundry, in the sewing rooms where clothing is manufactured. There are storage bins full of wheat from which they crack their own cereal, make their own bread.

EskDale has electricity from a settlement generator. Modern farm equipment is used. A few of the buildings have hot water. Each building has a phone for inter-community use, but there are no phones to the outside world.

Before the sect settled here, the 8,000 acres they purchased and homesteaded were grazing land.

"Old ranchers who knew the desert valley said we wouldn’t last a year," Glendenning said. "They said there wasn’t any water, that the land was barren and we would starve to death. We have drilled and tested for water throughout the valley. We have 15 wells operating and three reservoirs. Our water table is only 10 to 15 feet deep." ¹

Concerning the economic life of the Order, and in particular the economic aspect of EskDale, the community is nearly self-contained. Some of the members have consecrated all their material possessions into a central organization that is basically agricultural in nature. They received their land, which now amounts to about 8,000 acres, through the "Desert Rights" law governing desert lands under the jurisdiction of the United States Government. The soil seems to be adequate for farming in some areas, and after many years of struggle, the desert is beginning to "bloom."

At the present time they have some 500 acres under cultivation, with alfalfa, corn, proso (a hemp-like grain)\textsuperscript{1} wheat and barley comprising the chief crops. A few acres near EskDale are devoted to raising such vegetables as corn, beets, carrots, beans, peas, etc. Most of the produce is used within the Order, either fresh or canned and dried for storage. However, some cash crops are raised to help with the financial operation that is necessary in any organization.

This operation is divided into four separate sections: South Ranch, Pleasant Valley Ranch, Partoun Ranch, and EskDale, school community and ranch. Their main center of communal living is in EskDale. Here, as in their other settlements, they try to become self-supporting. At this community they have a 60,000 watt electric plant which adequately provides for their needs. They raise nearly all the produce necessary to sustain life and at the present time produce their

\footnote{In a personal interview, Mr. Glendenning stated that this grain is grown because of its adaptability to the soil. The seed came from Scotland.}
own grain from which flour is ground. A bakery is also operated which turns out 100 loaves of bread per baking as well as other baked goods. Within a year they hope to have a tannery in operation in which shoes and other leather articles can be manufactured, some of them for resale. At the present time cloth is purchased, 100 or more bolts at a time, and their clothing is made by members of the Order. It is anticipated that at a future date they will have a textile mill in operation. Fruit is canned by all branches and some donated to EskDale for support of the school. In 1967 over 6,000 quarts of fruit were canned by members of the Order at EskDale. A young orchard has been planted at EskDale, but is not yet in production. Fruit is purchased in Utah and Box Elder Counties and trucked to this community, tons at a time.

Two large underground storage cellars contain the canned and bottled goods, as well as storage for potatoes, carrots, beets and other vegetables produced at EskDale. Many of the vegetables undergo a drying process which enables them to be stored in less space for a longer period of time, and reduces the chance of loss due to spoilage.

A busy center of activity is the community laundry in which women are assigned to work for one week at a time, as is the assignment in the bakery, dining hall, and other responsibilities in their communal life.

The men are assigned responsibilities in a different way; that is, they are each assigned or given a stewardship to be responsible for a specific segment of the agricultural, mechanical or manufacturing operation. One man may be placed in charge of the beef cattle, one for the dairy cattle, one has the care of the garden and orchard, etc. This
is an example of how the work is allotted and no man has the right to interfere with any other operation, and as far as possible, everyone is given the work he is best qualified to perform.

When asked what happened in case of sickness or accident, Mr. Glendenning replied, "Faith mostly." It appears to be very evident that this is the case because they have no doctors of medicine, no drug stores, and no trained nurses. In the case of child birth the women are taken to Salt Lake City, Utah, Provo, Utah, and in cases of emergency, to Delta, Utah, or Ely, Nevada.

The homes at EskDale are very modest in appearance and would seem to give a visitor the impression that the community is not too prosperous, at least by the standards of the world. The homes consist mainly of a bedroom, a bathroom and small living room. There are no kitchens, no laundry or storage facilities, as this is all provided by the Order. In one of the homes a person does not see such things as television, magazines and newspapers, or anything that would tend to give it an air of worldliness. One very interesting feature of the people who live within these homes is that the women and girls use no makeup, wear no jewelry, and do not cut their hair. The reasons they give for this is that it keeps them apart from the world, and closer to a Christ-like life.

In order to understand the interpretation of prosperity within the Aaronic Order it is necessary to know something about their financial transactions. An account, or fund, is set up for each operation or need within the Order. A few of these accounts are:

Medical fund
Truck fund
Bakery fund  Home fund
Funeral fund  Machinery fund
Well fund  Travel fund
Cattle fund (1 for dairy, 1 for beef)  Widow fund
Education fund  Clothing fund

As income is received from consecrations, sale of livestock, farm produce or any other source, it is placed in a "Trust Depository," under each fund, the amount being determined by a ruling body known as the "Supreme Council." When a need arises for expenditures this same council supervises the dispersing within the particular account. On special occasions, if the council deems it necessary, funds can be transferred.

A visitor to EskDale today sees a beehive of activity. The building program is expanding rapidly with three new homes, a chapel, a new dormitory, and a cultural center under construction at the present time.

While most of this chapter has been devoted to a description of the community of EskDale, there are other similar branches. The branch at Springville is small, consisting of 107 acres of pasture land, three homes and a chapel where members from Provo, Salem, Spanish Fork and Springville meet. Some cattle from EskDale, Provo, Salem, and Spanish Fork are transported to this place for summer grazing. The Salt Lake branch is not an agricultural branch because most of the men have employment at various places throughout the Salt Lake Valley. They consecrate their wages to the Order. Recently a modern new "Center" has been erected for this branch at 6268 South 13 West, Salt Lake City, Utah. Life at the Salt Lake branch is typical of the others; members of the church throughout the world may not be living in organized branches.
CHAPTER IV

ORGANIZATION WITHIN THE ORDER

In order for any church to be successful there must be an organization which carries out proposed functions. So it is with the Aaronic Order—"an organization established to be the governing body of the True Church of God upon the earth."¹

It is claimed that all officers within the Order officiate under "The Great High Priest," who is the Lord Jesus Christ, and "The Lord Jesus Christ is the only person having the right, power, privilege and authority to officiate in this office, the ultimate of all priesthood over the earth."²

Therefore, as a natural result, to Him belongs all honor, all glory, all power; for it is his right and privilege to establish laws, rules, and regulations for the Kingdom of God. Our Great High Priest holds the right and power to rescind any and every rule, law, or regulation of the Kingdom of God and place another in its stead if it is His pleasure to do so . . . .

It is within the office of the Great High Priest and its powers and authority that He, Jesus Christ, became our Father. He is our Creator and our Redeemer. Being of the absolute, He is able to forgive without recompense or demand a ransom for our souls; and who can say nay to His will, for there is none higher than He to reverse His decisions. It is our Great High Priest who holds the balances in which all mankind shall be judged, and there is no other who can or who has the right or authority.

It is our Great High Priest who holds the authority to delegate power and authority to the Councils of the Kingdom of God.

¹Maurice Lerrie Glendenning, personal interview, June 22, 1968.
Does it not, then, stand to reason that the man who rejects these powers and this authority of this Priesthood of God and of the angels of heaven is also rejecting God and His authority; and since there are but two powers from which we may choose our following, does it not seem reasonable that we automatically fall to the lesser powers which are of Satan from which we may be redeemed, through the mercies and grace of our Great High Priest, Jesus the Christ, toward us? He is the author of our salvation; He is our King; He is our God, the Great High Priest of all priesthood.\(^1\)

The office of Chief High Priest, or president, is "The first office of the priesthood in the flesh."\(^2\) To this office has been given the charge of watching over the spiritual affairs of the entire order of priests within the church; his authority is all inclusive in its jurisdiction over the affairs affecting the entire body of the Church and Kingdom.\(^3\)

The office of First High Priest is the first office of the Priesthood under the office of the Chief High Priest. The charge given to this office is to take care of, or supervise the temporal affairs of the entire Order. In case of the death of the present Chief High Priest, the person holding the office of First High Priest would become the new Chief High Priest and president of the Church.\(^4\)

On February 8, 1940, Dr. Glendenning claimed to have received a revelation giving the status of the person who would follow him as Chief High Priest:

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NO OTHER TO RECEIVE MY VOICE
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That there may be an understanding within you, my servant, I declare unto you that there shall be no other to receive my voice after you are called, until the coming of our Lord and Jesus.

\(^1\)Ibid., p. 63.  \(^2\)Ibid.  \(^3\)Ibid.

\(^2\)Maurice Lerrie Glendenning, personal interview, June 22, 1968.
And as John was sent and received without another, so also have you been sent without another.

And they who shall follow after you in the office of First High Priest shall not hear my voice, nor shall they see me, nor shall anyone in the flesh hear of me by another, nor know of me, where I am, save by the work which I will have done through my servant in the flesh, who is appointed unto me from the spirit.

And he shall be called and that one shall not speak unto another in the flesh after he has been called. Nor shall another speak for that one.

And if any man shall come after my servant declaring that he has heard the voice of my servant, or that he has heard my voice, I declare unto you that that one is deceived or attempts to deceive another, and shall not officiate at all in the House of Aaron.

Those who shall follow after my servant in the office of First High Priest shall be guided by the hand of God, through the spirit of inspiration, until the coming of our Lord and Jesus Christ, which shall not be delayed.

Those who shall follow after you shall have my word through you, and the gospel of our Lord Jesus, which leads unto life eternal in the flesh, according to the resurrection of that Holy One, who went down that He might come up into life beyond the grave; in Whom we have established our faith unto the bringing of our salvation through the sword of the spirit, and Who hath given unto us the whole armour of God.

Peace be with thee in the House of Aaron and Levi.

Amen.¹

Under the office of Chief High Priest and First High Priest are the offices of Second High Priests. These offices are concerned largely with the performing of ordinances, marriages, baptisms, etc., of the church and priesthood. The Second High Priests are members of the Supreme Council and are chairmen of the Interceding Council of each particular division. They are also the liaison officers between the Interceding Council and the Supreme Council.

¹Maurice Lerrie Glendenning, New Revelations, (Salt Lake City, Utah: Corporation of the President of the Aaronic Order, 1948), chapter 24.
There may be as many Second High Priests appointed as necessary to perform the above-mentioned functions and any other special duties that are designated to them by the Chief High Priest and the First High Priest.¹

Directly under the office of First High Priest is a body of men known as Twelve Counselors. These men are said to be chosen from the lineage of Aaron, and called jointly by the offices of the Chief High Priest and First High Priest, serving as the council for both of these high offices.²

This council may convene either in part or in whole, as directed by the office of Chief High Priest when officiating in the office of Chief High Priest.

The Church and all the Councils of the Church and the Order of Aaron shall honor the decisions of the Council of the Twelve, when convened with the office of Chief High Priest and/or that of the office of First High Priest.

When officiating in and for the office of First High Priest, the Council of the Twelve may convene either in part or in whole under the direction of the office of First High Priest.

But in no place, nor at any time, can the Council of Twelve Apostles convene for effective decisions without first being convened by the office of Chief High Priest and/or the office of First High Priest.

When the Chief High Priest and the First High Priest are seated as one in joint session, the Council of the Twelve convenes with the two offices as one Council.

When one or more members of the Council of Twelve are seated in a session of the Supreme Council by and through the authority of the office of Chief High Priest, they, then, and in that event, become as members of the Supreme Council, representing the presence of the office of Chief High Priest or the office of First High Priest, each having a vote in the affairs of the Supreme Council.³

¹Beeston, Purified as Gold and Silver, p. 64.
²Ibid., p. 65.
³Ibid.
Also under the Chief High Priest and the First High Priest is a body of men known as the "Supreme Council." This council is made up of seven divisions, located throughout the earth, each division having ten members comprising a Divisional Supreme Council. The chairman is elected by voting of members of said council and approved by the office of Chief High Priest.¹

2. And as I shall instruct you, take to yourself, one by one, until you will have received unto yourself seventy, that they may be received in the spirit, for verily, they shall be worthy . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

9. For verily, they are of the house of Levi, preserved and appointed unto a duty, servants of the Lord, save in their faith they be not worthy;

10. For behold, they shall be clean and in their hearts undefiled, wholly acceptable unto their callings.²

2. Now, of the seventy of the house of Levi, take seven and put unto themselves, and let each of the seven take unto himself nine of the remaining sixty-three . . . .

3. Now I say unto you, that each of the seven shall be in power over the nine in the flesh, and the seven shall be known as the "Seven Grand Powers of the house of Levi," and from one to seven shall they be numbered, and the remaining nine under each of the seven shall be known as the "Seven Powers of the house of Levi."

4. But behold, the Great Grand Powers of the house of Levi are already of the Priesthood of Elias, which is in the spirit through which I am sent by the Father.³

This council is to meet every 30 days (when it becomes organized) at various places, as one body known as the General Assembly of the Supreme Council.⁴ The chairman


²Ibid., p. 129.

³Ibid.

⁴Maurice Lerrie Glendenning, personal interview, June 22, 1968.
of the Divisional Supreme Council has authority, by the majority of vote of that council, to execute any temporal matters such as stewardships, consecrations, and other rules and regulations of the whole council. The whole council and the Chief High Priest is known as the legislative body of the Order and each member must be a full consecrated member holding no property except his stewardship. The full Supreme Council is composed of 72 members, ten each from the seven divisions plus the Chief High Priest and the First High Priest.

Members of the Supreme Council are chosen by vote of the existing members and with the approval of Chief High Priest and First High Priest. The chairman of the Supreme Council may be chosen by vote of its members with approval of Chief High Priest and First High Priest or may be appointed by the Chief High Priest and First High Priest and ratified by the council members.

In all matters, both temporal and spiritual, the Supreme Council shall receive its authority through the offices of Chief High Priest and First High Priest. The office of Chief High Priest or the office of First High Priest has the right to officiate in any and all offices or councils of the Aaronic Order, The True Church of God, or the Kingdom of God.

This council is to set up rules and regulations which govern the moral conduct and status of members. To provide for their necessities and welfare, as well as that of the Chief High Priest and First

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1Beeston, op. cit., p. 129.

2Beeston, Purified as Gold and Silver, p. 68.

3Ibid., p. 69.
High Priest, ten per cent of all consecrations and tithing is set aside.¹ The Chief High Priest, First High Priest, Twelve Counselors and the Supreme Council are known by members of the Aaronic Order as their "Authorities."²

Under the authority of the Supreme Council are groups known as Divisional Interceding Councils. Their name implies their purpose and that is to intercede for the membership to the one great body of the Supreme Council. If the Interceding Council does not give fair service a member has the right to go to the Supreme Council.³ This body is composed of nine men, and as many Divisional Councils are organized as are needed throughout the world to care for the needs of the members. The presiding officer over each division is a Second High Priest, then the division is divided into branches that are presided over by a priest. The priest of each branch has two counselors, the second counselor is always a woman.⁴ Her responsibilities are with the women in the branch, helping to determine their personal needs. A functional description of the relationship of the Presiding Priest of each branch, the Interceding Council and the Supreme Council are given as follows:

... all members of a branch must direct their correspondence to the Priest, and the Priest in turn should settle all matters pertaining to his branch, if possible; and if he cannot arrive at a decision or settlement to satisfy the member, then the Priest presents the matter to the Interceding Council;

¹Beeston, Now My Servant, p. 129.
²Maurice Lerrie Glendenning, personal interview, June 22, 1968.
³Ibid.
⁴Ibid.
and if the Interceding Council cannot settle matters, then the Interceding Council presents, through its chairman (who is also a member of the Supreme Council), the matter to the Supreme Council, etc. The same order is true in reverse in sending information back through the Councils to Priests and then to members . . . .

The Supreme Council makes the decisions, and the Interceding Council sees to it that the law or the decisions are carried out through the Priests of Branches. The Interceding Council does not make decisions affecting the Order, but may settle within the Council any matters that might be brought in by Priests from members; and when decisions or laws have already been sent from the Supreme Council, those matters should, as nearly as possible, be settled according to the law. In case the law is unknown on a particular subject the Interceding Council requests such information from the Supreme Council.

All Supreme Council decisions are sent to the office of First High Priest (and his Council of Twelve) for correction, rejection, or clarification, and eventually for final recourse, which is final before the Lord. This latter statement, however, is after all other resources have been exhausted.1

In a personal interview with Robert J. Conrad he stated that the following was, at the present time, the functioning and full organization of the Aaronic Order, True Church of God: (This is the only full functioning legislative or decision making body of the Order at present).

Chief High Priest - Dr. Maurice Lerrie Glendenning
First High Priest - Robert J. Conrad
Second High Priest - Bliss G. Childs
Utah Divisional Supreme Council - Robert J. Conrad
Kimball B. Anderson
Earnest G. Weight
R. Mark Hansen
Roger K. Weight
Keith W. Fink
Vernon L. Weight
J. Douglas Childs
Bliss G. Childs
A. Gerald Childs

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1Beeston, Now My Servant, p. 132.
Divisional Interceding Council - Bliss G. Childs as chairman, the Priest of each of the four branches in Utah, and five lay members making a total of ten members of this council.

Branches of the Church
Salt Lake City, Utah, 6268 South 13th West
Provo-Springville, South Springville Road
Eskdale, Utah

These three branches in Utah are the only ones that are organized and fully functioning.¹

There is usually a Discipleship Organization within each branch whose function it is to organize the followers in such a way that the members carry much of the responsibility of promotion and carrying out the work of the Order.

Another very important office within the Order is that of a secretary. A person who has been carefully selected, recommended, appointed, and trained to maintain the records of the organization, will be found as the branch secretary. There is also an organization of secretaries, one from each branch, with Mrs. Leila Newbold now serving as the International Secretary.²

A subsidiary organization of the Aaronic Order is the Christian Aid Service of America, hereafter known as C.A.S.A. The purpose of this organization is "to render Christian aid to their fellowmen wherever and whenever possible."³

²Beeston, Now My Servant, p. 134.
³Ibid., p. 135.
The C.A.S.A. is the distributing agency for the Aaronic Order and it cares for all surplus material, distributing it from branch to branch as needed or stored until the need for such commodities arise. The C.A.S.A. sponsors such things as canning, sewing, gardening, and many other similar projects in order that its charitable work might be accomplished.

The authority for the operation of the C.A.S.A. is vested in the Supreme Council of the Order of Aaron, transferred through the Interceding Councils, and from the Interceding Councils to the Priests of each respective Branch under which the Christian Aid Service of American shall operate.

The Priest of the Branch shall appoint a Chairman, who in turn shall, from the members of the Branch, appoint a Secretary-Treasurer, and if necessary other officers for the proper functioning of the organization. All officers of the C.A.S.A. Branches shall be changed or re-elected annually by vote of its members.

The President of the C.A.S.A. is provided for in the following manner:

The perpetual presidency of the Christian Aid Service of America rests within the office of the First (Chief) High Priest of the Order of Aaron, for it is through this office that the C.A.S.A. has been established at this time, and the right of a succeeding president to officiate as president of the C.A.S.A. rests in the successive and immediate transfer of this authority from the First (Chief) High Priest to the successor president, in the event of decease or inability from any cause of the acting president. Thus the authority for the operation of the C.A.S.A. is transferred from the First (Chief) High Priest to the Supreme Council, and from these councils to the priest and chairman of the various branches under which the Christian Aid Service of America operates.

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1 Christian Aid Service of America, booklet published by the Aaronic Order, Salt Lake City, Utah, 1948.

Special knitting classes, community singing, gospel study classes, and work activities of many kinds are sponsored to "bring them closer to a Christian way of life as taught by their Lord."¹ More specific duties of the C.A.S.A. are designated by the Supreme Council through the Divisional Supreme Council, the Interceding Councils, and Priests of branches wherein the C.A.S.A. operates.

One very important project of the C.A.S.A. has been the purchasing of materials for the sewing of the sisterhood dresses for the women of the Order. When asked why they wore a uniform, Mr. Glendenning answered:

As an outward evidence of their inward faith and desire to be one in all things. The gospel spirit, humility, equality, sobriety, joy, and charity could not be part of their souls if the lust of fashion held such power over them. They soon recognized the false pride and show in modern dress that does not adhere to Christian principles. The wearing of the uniform dress did much to dim the vanity, show and false pride in dress common to women. Once rid of these blinding shackles their eyes were open to see the true beauty of the soul of their sister companions.²

In 1948, supervision of the dressmaking was given to Mrs. Anna Victoria Hansen who worked directly under the office of Chief High Priest, as he stated to have been instructed concerning the clothing to be worn by those within the Order.³

5. Nor shall you attempt to purify those of the house of Aaron by the garments of Ephraim.

6. And verily do I now say unto those of the house of Aaron

¹Beeston, op. cit., p. 134.

²Maurice Lerrie Glendenning, personal interview with Ralph D. Erickson, June 22, 1968.

³Beeston, Now My Servant, p. 137.
that your purification shall be by the fulfillment of the law and shall be from the heart.

7. There shall be no symbols manifested in the garments of the body, except insofar as all raiments may be cleansed that they may give forth a manifestation of the sanctification of the soul unto the fullness of your salvation.\(^1\)

Some distinguishing features of the Order dresses are: solid blue in color with the length being about halfway between the knee and ankle (longer than the present world styles), and a blue-grey fringe on a blue ribbon worn over the heart in obedience to a commandment found in Numbers 15:37-40. The purpose of the fringe is not a symbolism but rather an act of obedience, an act of knowledge that the wearer of the uniform is outwardly, as well as inwardly, avowing her allegiance to the Lord Jesus Christ and not seeking after lusts of her own heart and eyes. Mr. Glendenning stated that there was no special reason for the blue color, but that it seemed to be a good color and easy to purchase that type of material in bulk.

In the course of time another feature was added to the uniform—a small, white, net cap with an upright visor inscribed in gold letters with the word "Levi."\(^2\) This is said to be a cap of honor, not an honor to the one wearing it, but worn in honor to God by the consecrated life of the one wearing the cap.

Mr. Glendenning explained some of the purposes of the uniform in a letter printed in their monthly publication, Aaron's Star, April 1965,

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\(^1\)Book of Elias, section 220.

\(^2\)Beeston, Purified as Gold and Silver, p. 75.
Dear Sister:

We thank you for your letter of inquiry under date of Jan. 27, 1965 23M, concerning the wearing of the Cap of Honor and the dress of The True Church of God.

The dress and the cap are bestowed upon the individual as a measure of honor to that individual who is our Creator. It is also a matter of recognition that when we as strangers meet on the street or while shopping in the store, we immediately know without spoken word that we are sisters in the Lord Jesus Christ.

It is also a means of protection, for almost invariably the cap and the dress are honored even by those who are strangers. Through the cap and the dress we are recognized by the world as being a people separate from the world, and this is in fulfillment of the commandments of God, "Come ye out from among them and be ye a separate people."

It is required of every sister who is wearing the cap and the dress, that she feel within her own heart the honor and obedience bestowed upon her through her membership in the Kingdom of God by which she may be extremely grateful and feel her complete separation from the things of this world which are at enmity with God. "... Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (II Corinthians 6:17)

The wearing of the cap and dress also establishes between every sister in The True Church of God that feeling of equity between one and the other, where one is not dressed better than another but equally well, not walking one above another, not feeling one is better than another; but equally we walk side by side in the Kingdom of God.

It also portrays to those of the world and those who are worldly that we do not fear manifesting our declarations in which we declare Jesus Christ our Redeemer.

There are many other things which might be stated in this letter to which the cap and dress may become a part, but at this time should not be of any particular advantage to either of us.

Sincerely your brother in the faith,

/s/ Dr. M. L. Glendenning
Office of Chief High Priest of the Order of Aaron

In December, 1952, a white dress of the same pattern, graced with a fringe of gold and blue on a ribbon of blue, was made for the
"sisterhood of consecrated widows" of the Order. These women are widows of men who were consecrated members of the Order and the white dress signifies to the world that they are not eligible for remarriage.1 "Widows in deed are over 62 and may not remarry, but under 62 they are permitted to remarry."2

The girls of all ages, up to the time of marriage, wear a school uniform consisting of a blue jumper and white blouse. However, on occasions other than school they may wear solid blue. Girls 8-11 years wear a cap with the uniform, at twelve a visor is added to the cap, and after age 13 the word "Levi" is embroidered on the visor. After an Order marriage they are eligible to wear the solid blue dress. Some wear jumpers and white blouses for everyday activities and the solid blue uniform on the Sabbath.

Order clothing for the men and boys is not standard except when officiating. On such occasions a long-sleeved, white shirt is worn, with the inscription "Levi" on the left pocket. Men sometimes wear overalls, or blue jeans and a blue shirt with the word "Levi" embroidered on the left pocket. Young boys wear blue jeans and regular shirts to school or to work. Best dress for men and boys is slacks, white shirt and tie; suit coats are worn in the winter.

Another subsidiary organization within the Order is the Department of Education. The functions are handed down by the Supreme Council and are ratified by the Chief High Priest and the First High Priest.

1 Beeston, Now My Servant, p. 138.
The Department of Education shall carry on, or cause to be carried on, instructions in religious subjects, music, and other subjects necessary for the training and education of both youth and adults, whether members or non-members of the organization. To implement this program of education unlimited, the Department of Education may organize and operate elementary schools, high schools, university-level schools and special-purpose schools, as may be desired.

The general plan of organization is said to have been given to the Order by Maurice Lerrie Glendenning very early in an organizational diagram known as the Aaronic Wheel. In January, 1958, a schematic drawing was designed by Helen R. Glendenning and ratified by the Chief High Priest, which shows in brief form the "Aaronic Wheel." The chart, together with Mrs. Glendenning's explanation, can be found on the following pages.

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1Beeston, *Purified As Gold and Silver*, p. 72.
SCHEMATIC CHART
of the
ORDER of AARON
and
THE TRUE CHURCH OF GOD
THE CHURCH OF CHRIST
THE CHURCH OF THE FIRSTBORN

Designed January 1968

Approved by
Dr. Helen H. Bledsoe
First High Priest of the Order of Aaron
EXPLANATION OF THE CHART
of
THE ORDER OF AARON and THE TRUE CHURCH OF GOD

Within the heart of this glorious Church is the 'Order of Aaron.' Perhaps we would not be wrong if we called it the HEART of the Church. So within the very center of THE TRUE CHURCH OF GOD is the ORDER OF AARON, the officiating body, which is the Priesthood of Aaron—that PERPETUAL PRIESTHOOD—that EVERLASTING PRIESTHOOD—which God gave to His Church when He established it in the wilderness, placing this Priesthood upon Aaron and his sons throughout all their generations.

Within Circle one (1) of our chart is the OFFICE OF CHIEF HIGH PRIEST.

Within Circle two (2) is the OFFICE OF FIRST HIGH PRIEST and his TWELVE COUNCILORS.

Within Circle three (3) are the DIVISIONAL SUPREME COUNCILS.

Did I hear someone say: 'I thought there was but ONE SUPREME COUNCIL and when fully organized it would have 72 members?' This is true; and when the membership is complete, the number will be 72 in the OFFICE OF THE SUPREME COUNCIL; but when those 72 members meet together, it will be under the supervision of the CHIEF HIGH PRIEST at the GENERAL ASSEMBLY of the ORDER OF AARON.

The SUPREME COUNCIL there at the GENERAL ASSEMBLY will be officiating as one body; but at other times will be divided into several groups known as DIVISIONAL SUPREME COUNCILS, functioning in the various districts under the OFFICE OF FIRST HIGH PRIEST. The First High Priest in turn may appoint a Chairman, who is a member of that Divisional Supreme Council, to officiate in his stead.

Circles 1, 2, and 3 are the ORDER of AARON--THE OFFICIATING PRIESTHOOD--THE LEGISLATIVE, ADMINISTRATIVE, AND EXECUTIVE BODY OF THE CHURCH AND KINGDOM OF GOD.

Within Circle four (4) are DIVISIONAL INTERCEDING COUNCILS.

Do I hear some one say: 'Are not the Interceding Councils also a part of the Legislative Body of the Church?' No. Definitely NOT. It
is just as the name implies—an INTERCESSARY and EXECUTIVE BODY. The Divisional Interceding Councils MEDIATE for and between the Church and the Order of Aaron; they intercede for the Congregations of the Order of Aaron. Over every Divisional Interceding Council presides a Chairman. He is always a member of a Divisional Supreme Council. Now the Chairman must be of Aaron; and the Priests who are in charge of branches and always attend the Interceding Council; as we all know, are of Aaron. But, others who sit in the Interceding Council as Council members may be of any tribe or even Gentiles. They have been chosen and called, or approved, by the Order of Aaron from the membership of the Church to act as members of the Interceding Council.

Within Circle five (5) are found the BRANCHES OF THE CHURCH.

The Branches of the Church are presided over by a Priest of Aaron, who is a member of that governing body, The Order of Aaron.

Thus we see the perfect order of the Church and Kingdom of God. As the heart of the physical body sends out LIFE (purified blood) to all parts of the body, just so does the Spiritual Life Stream flow through the heart of the Church (The Order of Aaron) and out to every portion of the Church (the body of Christ). Colossians 1:18. 'And he is the head of the body, the church: who is the beginning. . . '

The Priests of the various branches bring the problems, desires, misunderstandings, and questions from their congregations into their Divisional Interceding Council; and if these things can be solved within the Interceding Council, the answers and solutions are returned by the Priest to his respective Branch. But if those problems, questions, etc., cannot be solved within the Interceding Council, then the Council fulfills its name and Intercedes to the proper Divisional Supreme Council for help and information.

If the information cannot be supplied or the problem solved within the Divisional Supreme Council, it in turn sends a letter to the Office of First High Priest concerning the matter; and if it is decided in the Office of First High Priest that the matter is one which affects the entire organization, either directly or indirectly, it is then transferred to the Office of Chief High Priest to be brought before the General Assembly.

Two of the circulatory systems in the body are called the Arterial and the Venus. The Arterial refers to the arteries which carry the blood from the heart; the Venus system refers to the veins which carry the blood back to the heart. The Arterial is the pure blood sent from the heart to feed and nourish the body. This we mentioned in a previous paragraph and paralleled it with the Spiritual Life Stream flowing through the Order of Aaron and on out to the Church and Kingdom.
In corresponding activities the Branches of the Church bring their problems, questions, and misunderstandings to their respective Priests; and each Priest in turn takes them into the Interceding Council; and the Interceding Council, when necessary, sends them on to the Supreme Council, and from there on to the General Assembly.

This activity, when functioning properly, is a close parallel to the Venus circulatory system—the veins bringing back the used and impure blood toward the heart where it goes through its proper channels, prepared again to go through the heart and sent out as pure food and nourishment for the body.

Just so, the questions, problems, and misunderstandings of the people of the congregations typify this life's flow of the Church, going back to the heart center wherein those matters can be clarified—purified so to speak—and sent back through the proper channels to the Branches of the Church, wherein the Body of Christ (the Church, Colossians 1:18) is nourished and strengthened in faith and spiritual attainments.

**DISCIPLESHIP ORGANIZATION**

The Discipleship Organization is an organization within the Church and Kingdom of God which carries much responsibility, known mostly to the organization itself and not always generally known by the membership of the Church. Usually there is but one Disciple organization to each Branch.

**CHRISTIAN AID SERVICE OF AMERICA**

Let us take another look at the chart. Here you will see C.A.S.A. (Christian Aid Service of America) written within each Branch; therefore, the C.A.S.A. is an activity of the Church under the supervision of the Supreme Council. Each Branch of the Church has its own activity of the Christian Aid Service of America.

Thus we close our explanation of the chart, trusting that the chart and the explanation thereof will assist us to a better understanding of the relationship of the Order of Aaron and The True Church of God.

The writer does not take credit for this piece of work, but does rejoice exceedingly for having had the opportunity of rendering this service and for the help and counsel so patiently given by our First (Chief) High Priest.

The chart drawn and explanation written by

Dr. Helen R. Glendenning

Approved by the Office of First (Chief) High Priest
Dr. M. L. Glendenning
First (Chief) High Priest of
The Order of Aaron
CHAPTER V

QUALIFICATION FOR AND TYPES OF MEMBERSHIP

Every organization—whether church, civic, political, or a private club, has a contingency upon its membership. The Aaronic Order likewise has regulations which govern membership within their church. There are three kinds of members, namely: Tithing Members, Consecrated Members, and United Order Members.

Any person regardless of his race, color, or creed, and his social or political views, may be considered for membership in the True Church of God and the Kingdom of God. An individual who is accepted for membership will first be baptized and confirmed. His name will then be placed on the records of the church as a probationary citizen in the Kingdom of God. The average length of this period is one year with the increase or the decrease of length of time being at the discretion of the Divisional Supreme Council, and in accordance with the individual's attitude, conduct, and knowledge of the scriptures.

During the first probationary period, the person is known as a Tithing Member, paying ten per cent of his income into the Order as well as ten per cent of his time. (The latter is known as Time Tithing).  


3Ibid.
Receipts are issued to the individual for both the tithing of income and the tithing of time. The person then participates in all the activities for which he is qualified except United Order life. If at any time during the first year a person is not satisfied, he may withdraw and discontinue his affiliation with the Order.¹

If the probationary period as a Tithing Member is not extended and the person is completely satisfied and desires to continue in the Order, he may then become a Consecrated Member. At this time, all of his possessions are consecrated to the Order together with the deeds for which a receipt is issued. The consecrations then become the property of the Order and accrue to the benefit of all the Order. Consecration refers to the whole person—his time, talents, and life, if necessary, and not just material possessions. This second period of probation is also for one year and can be terminated or lengthened by action of the Divisional Supreme Council or the member. If a person wishes to leave the Order during this period, he has the right to return at his option; but if he leaves, he cannot take anything from the Order except that which may be granted him by vote of the members of the Divisional Supreme Council in which he resides. His consecrations remain the property of the Order.²

During the year as a Consecrated Member, the person is given a "stewardship," if he so desires, from which he is to maintain himself and family, with all surplus being given to the Order for the building up of

¹Maurice Lerrie Glendenning, interview, June 22, 1968.
²Ibid.
the organization. If the individual does not desire a "stewardship" from his consecrations, he is given employment in some other project. This is a tentative consecration and stewardship and is only final and binding upon completion of the second year of probation and acceptance by the Order.¹

At the beginning of the third year, if a person desires to continue as a member of the Order, the applicant is granted a final receipt for his consecrations; and they then legally become the property of the Order. The person then becomes known as a United Order Member—which is the Order of Aaron—and may be called to a position of responsibility at any time by those who are in authority. If he accepts such a call and lives satisfactorily through this period of probation for one more year as a United Order Member, he may then become a full United Order Member; to which, if he should ever leave, he cannot return. The individual's name is sent to all divisions of the Order, and he cannot rejoin any of them as a United Order Member. (Hebrews 6:1-5) A person with this status of membership is eligible to live at Eskdale and participate in the communal form of living as practiced at this settlement. If a person leaves the Order after attaining this high membership, he can return only upon forgiveness of and permission from the Lord. Even then he can only return as a Tithing or Consecrated Member and work under a stewardship in the Aaronic Order.² If a member of the Supreme Council fails to remain fully

¹Maurice Lerrie Glendenning, interview, June 22, 1968.

²Ibid., March 15, 1969.
consecrated, he is released from the Order and cannot return. If an individual of the Tithing or Consecrated Membership should happen to willfully transgress, he can repent and return. Should there happen to be members who do not live according to the rules and regulations of the Order, they may be expelled by action of their own conduct. Once removed the person is considered again for membership in the Order by proper repentance.

With each of the above-mentioned memberships there is a special certificate issued and an ordination that is performed to impress upon the person the importance of each membership.

The Aaronic Order claims to have membership in all 50 states of the United States, Canada and many other parts of the world. Membership totals are not given because "Levites are not to be numbered among the children of Israel; as the Lord commanded Moses."1 The Aaronic Order claims there are many Levites and Aaronites who have not yet been called out of the world who nevertheless hold the right to the priesthood because they are descendants of Aaron and should therefore be included if a true count were to be taken.2

Mrs. Aileen Conrad, wife of the First High Priest, Robert J. Conrad, gave the philosophy of the Order when she said, "We never think of numbers." She further stated that her conversion from the Mormon Church came through reading the Book of Elias and praying about it.3

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1Numbers 2:33.
2Maurice Lerrie Glendenning, interview, June 22, 1968.
3Mrs. Aileen Conrad, interview, August 8, 1967.
With the claim that no actual missionary or proselyting work is practiced within the Order, because Christ did not, one might ask the question, "How does the Aarmonic Order increase in number?"

In answer to this question, Dr. Glendenning stated, "The true sons and daughters of Aaron will be called into the church because of the way we live." Some missionary work is carried on through their monthly publication *Aaron's Star*, published in Salt Lake City, Utah, and reportedly sent throughout the world. This raised the question in the mind of the author as to how one proves he is a descendant of Aaron. Mr. Bliss Childs, a Second High Priest, answered this when he said, "We have no right to reject anyone who cannot prove he is a descendant of Aaron. We must accept him by adoption, but he cannot hold the keys of the priesthood until proven to be a descendant of Aaron by his genealogy." It is also their belief that lineage can be identified by the Chief High Priest.

The above views seem to be in line with a revelation that Dr. Glendenning claims to have received May 14, 1948, a copy of which is quoted herewith:

**HEIRS BY ADOPTION**

I do declare unto you, my servant, that those who are ordained unto the Priesthood of Aaron by man are by this ordination sons of Aaron by adoption. And if by adoption it is because they are not legal heirs.

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1Maurice Lerrie Glendenning, interview, March 8, 1969.
2Maurice Lerrie Glendenning, interview, June 22, 1968.
3Bliss Childs, interview, June 25, 1968.
If you become a son of Aaron, then it is because you were not, before the adoption, a legal heir. And if you are a legal heir, then you do not become sons by adoption, for a man does not adopt his own son.

And if you become a son by adoption, then you must be ordained unto the Priesthood of Aaron.

But if you are a legal heir, God hath ordained you in the spirit, for you are of the seed of Aaron.

And this adoption remaineth upon the earth until the establishment of the House of Aaron, in which time hath come legal heirs unto whom rightfully belong the Priesthood of Aaron.

God ordained Aaron and all of his seed throughout all their generations, forever legal heirs to the priesthood, not ordained of man but God. Not heirs by adoption but legal heirs according to the word of God. Not officiating under another but under the word and will of the Father.

Having been ordained by God in the spirit, thou art a chosen generation, bringing into the flesh a Royal Priesthood. Being in Christ a holy nation in the Kingdom of God here upon this earth. Showing forth all good works, glorifying the Father in all things. Showing righteousness unto the world by the lives you have to offer unto them. Bringing forth all good things, not to be hewn down, but to be built upon through precious works of our Lord and Jesus Christ.

Peace be with you unto the end.

Amen.²

¹A "Royal Priesthood" was defined by Dr. Glendenning as "A priesthood passing from father to son." (Doctrine and Covenants 86:8)

²Maurice Lerrie Glendenning, New Revelations, (Salt Lake City, Utah: Corporation of the President of the Aaronic Order, 1948), chapter 7.
CHAPTER VI

THEOLOGY

It is misleading to say that the Aaronic Order has developed a theology of its own since many of their beliefs arise from the same scriptural passages as do those of the Church of Jesus Christ of Latter-day Saints. Upon these points they merely urge a better understanding and a re-dedication. The leadership of the Order pleads for an uncompromising adherence to the gospel on the part of their members, stating that the Church of Jesus Christ of Latter-day Saints has fallen away from an original purity concerning high idealism.¹

On the other hand, the Aaronic Order teaches some beliefs peculiar to itself alone. This is due, in part, to their new writings which are accepted as scripture, namely the Book of Elias and the Book of New Revelations, as well as their interpretations of some scriptures that may be found in the standard works of the Church of Jesus Christ of Latter-day Saints.

There are those within the Order who were converted from the LDS Church who view the LDS Church as having been raised up to close the gentile dispensation and organized as a preparatory work, identified with Ephraim and the gentiles, specifically serving to gather the lost sheep of the House of Israel; to aid in the establishment of the True Church of

¹Bliss Childs, personal interview with Ralph D. Erickson, June 25, 1968.
God under the direction of the Order of Aaron, but serving as did the following of John the Baptist as a church of preparation from which the faithful would move into the True Church as occurred with the coming of Christ.¹

It is not the intent of this work to explain the doctrines of the Aaronic Order that are basically the same as those of the LDS Church; hence most of the following points of theology are unique to the Order, that is when compared with the Church of Jesus Christ of Latter-day Saints, or any other Christian churches. No attempt will be made herein to treat all of their theological topics, only some of the major ones. Since very little has been written on the subject of Aaronic Order theology, much of the information in this chapter was obtained from interviewing the Chief High Priest Maurice Lerrie Glendenning, First High Priest Robert Conrad, and Second High Priest Bliss Childs. Other members of the Order were also interviewed.

**Authority.** Members of the Aaronic Order believe that they were given authority, Aaronic Priesthood, in the spirit world (pre-mortal existence), and need not be ordained with the same here upon the earth. The only thing that is necessary is to be given the keys to use this authority. The keys are given at an age to be determined by the Supreme Council, if the person is a legal rightful heir. They claim that the age when Levi was given the authority was twenty-one. The one who anoints,

¹Bliss Childs, personal interview with Ralph D. Erickson, March 22, 1969.
or gives the keys, is the most recent one anointed and given the keys.

The point of succession in authority is that if the Chief High Priest passes away the First High Priest would become the new Chief High Priest, but the Second High Priest would remain in the same capacity. It would then be the responsibility of the Supreme Council to select someone to take the position as First High Priest.¹ A more detailed explanation of authority within the church is given in Chapter IV.

Baptism. Every person is baptized within one year after he applies for a membership. This ordinance is generally administered once each year during a special service held on New Years Eve. Weather and travel conditions permitting, this service is held in a beautiful mountain valley called Eden, located 18 miles north of the central Order community of Eskdale, Utah. There is a baptismal font provided at the Order center in Salt Lake City in the event the candidate cannot travel to Eden. However, under special conditions and special requests by the individual, members are baptized at other times during the year. To quote Dr. Glendenning, "We have no right to refuse baptism to a man if he so requests it."²

In this special service all new members are baptized by immersion and confirmed prior to midnight so they can partake of the sacrament as members of the True Church of God as the new year begins. The reason for the baptismal and sacrament service being held at this time is so that all members will be thinking about and worshipping the Lord Jesus Christ

¹Maurice Lerrie Glendenning, personal interview with Ralph D. Erickson, March 15, 1969.

²Ibid.
instead of celebrating as the world does on New Year’s Eve.¹

Baptismal work for those who have died consists of baptism into the kingdom of those who have died before reaching the age of accountability (eight years of age) but not for those who died without accepting the truth after this age. It is their belief that those who die after the age of eight years are sealed up unto the one they serve here on the earth. A purported revelation received by Dr. Glendenning, July 6, 1948, supports the above idea and is as follows:

**BAPTISM**

I now declare unto you my servant that all men who are now, have known to be baptized that they might be in obedience to the commandments of our Lord and Savior, Jesus the Christ.

And if they have not been baptized it is because that they will not be. Therefore your baptisms shall not be for them. Though they be asleep in their sins and rest unto the judgment, let judgment be for them according to their works in the flesh.

But may it be known thus unto the House of Aaron, and Levi, and Benjamin, and Ephraim, and all the tribes of Israel, that their baptism be only as a symbol of our Lord and Savior as He entered into the tomb and came up a victor over death, and sanctified unto the Father.

So shall you, as a dying of the carnal man and quickening of the spirit, enter into the waters of baptism that you might come up renewed and sanctified unto the Father, a spiritual being, born anew of the water, and an offering unto the Lord of ourselves, fully quickened in the spirit, numbered with the ransomed of our Lord and Jesus Christ by the remission of our sins.

And your baptisms for the dead shall be for those who have received their atonement through our Lord and Savior that through you their salvation may be made complete.

But their age shall not be beyond their youth in their eighth year.

¹Ibid.
And there shall be no baptism for them, save wherein the one entering into the waters for them shall be above the law in grace, and obedient unto the commandments of God. Then shall their offering unto the Father be acceptable unto grace.

But if the dead in the spirit bury the dead in the spirit, let them rise again together unto the day of judgment, that they may be judged according to their works in the flesh. And, if they enter not again into the waters of baptism, then shall they be consumed in the second death, to be known no more among the righteousness, for we shall not wait for them.

I pray thee, my servant, may those of us who are not yet entered into that ordinance, not rest until our sanctification is complete in our Lord and Jesus.

May the grace and love of God be with thee forever.

Amen.

If a father dies, the mother stands as proxy for any of her daughters who have died before they reached their eighth birthday. However, if the woman has sons who have died before this age, a worthy priesthood member stands as proxy for the boys.

Communism. Because of their communal form of living some have assumed that members of the Aaronic Order belong to a communistic organization. In defense of this, Dr. Glendenning wrote a letter dated February 1950, which explains some of their views:

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1Maurice Lerrie Glendenning, New Revelations, (Salt Lake City, Utah: Corporation of the President of the Aaronic Order, 1948), chapter 20.

Dear Sir:

In answer to your inquiry, we wish to state that we appreciate the interest you have taken in our organization. Some seem to think our organization is communistic. We, therefore, in defense of this accusation wish to submit the following that you might better understand the nature of this organization:

The Order of Aaron is strictly non-political.  
Communism is strictly political.

The Order of Aaron is strictly democratic.  
Communism is strictly dictatorial.

The Order of Aaron is strictly Christian.  
Communism is strictly non-Christian.

The Order of Aaron does not seek national or international power.  
Communism seeks both.

The Order of Aaron believes in a government of the people, by the will of the people. 
Communism believes in the government of the people by force.

The Order of Aaron is highly agricultural and industrial. 
Its economy is based upon production by the Order for consumption by its members.

The Order of Aaron is a Corporation Sole governed through its by-laws, which are strictly democratic in application and effect. 
Its officers can at any time be replaced by vote of its members.

We therefore state that the Aaronic Order is not communistic and sincerely hope that no one will mistake our cooperative effort in our endeavor to live the principles of Christianity as any form of communism.¹

Confirmation of Children. According to the doctrines of the Aaronic Order every infant shall be blessed and given a name by a Priest of the Order and confirmed a member of the family to which he belongs.

¹Maurice Lerrie Glendenning, letter written to "Dear Sir," Salt Lake City, Utah, February, 1950. It appears from the above-quoted letter that Dr. Glendenning is here defining communism as it is practiced in Russia.
On the last of the year in which he is eight years of age, the child is baptized, confirmed a citizen in the Kingdom of God on probation, and partakes of the sacrament on the first day of the new year. Some time thereafter a patriarch of the House of Aaron shall declare his lineage.  

Now my servant, I declare unto you that those who are born unto the House of Aaron shall be blessed by the Priest of the House of Aaron or by a High Priest of the House of Aaron, and then shall they be confirmed a member of the family from which they came, save it be wherein they are taken by another family, then shall they be confirmed a member of the family to which they go, but not without record of the family from which they came, save wherein they are not known.

And this shall be part of the records of the House of Aaron, that no child shall be born in the House of Aaron without record and that no child shall be brought into the House of Aaron without record.

And I declare unto you that when any child has grown into his eighth year, in that year and in the last day of that year shall he be baptized and confirmed a member of the House of Aaron, and on the first day of the following year shall he partake of the sacrament of the House of Levi, and then shall the Patriarch of the House of Aaron declare unto that one his lineage.

And if, at the end of his days as a Patriarch in the House of Aaron, there be not another of the Patriarchs, then shall one receive his lineage under the hands of the First High Priest of the House of Aaron, for God shall reveal unto that one the lineage of all those who are of the Order of Aaron; and the patriarchs (Supreme Council) shall not have knowledge beyond that of the Chief High Priest of the House of Aaron.

May the grace of our Lord be with you unto the coming of those of the House of Jacob.

Amen

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1 The patriarch here refers to the Chief High Priest, or it could be the First High Priest, as indicated in the following revelation.

Consecration and Economic Life. It is the intent of the Order that eventually all members will live in communities similar to the one found at EskDale, Utah. At the present time only a few families live at this location. The population in this community consists mainly of school children, many of whom come for the school year and then return to their parents in the summer.

The economic life of the Order at EskDale is nearly completely self-contained. The members have consecrated all their material possessions into a central economic "pot" and share all goods, labor, and whatever else they have in common. Members do not depend directly upon outside industry for the necessities of life, but rather upon agriculture and industry within the Order. They manufacture, as much as possible, all of the necessities and comforts of life within the Order. Food, clothing, furniture, building materials, machinery, and all other necessities are fabricated either all or in part by the Order; they raise grains, livestock, poultry, etc., freeing themselves as nearly as possible from outside commercialism and the economy of the outside world.

In the system of economy such as is adopted by the Order of Aaron there are no unjust margins of profit between the producer and the consumer. They do not believe there is a law against grinding their own flour, nor making their own clothing, nor growing their own food stuffs, nor manufacturing their own furniture, nor building their own homes, nor growing their own wool, nor making their own shoes, nor sawing their own lumber, etc. They do not believe there is a law against taking care of their old folks, nor providing the necessities of life for those of their
number who are so afflicted so that they cannot provide for themselves. They believe that as American citizens they are entirely within their rights.

The members of the Order do not believe in a credit system and are not supposed to encumber themselves nor obligate the Order nor its members by going into debt in the slightest degree.

We do not believe in imposing our system or religion upon others who are not interested nor do we believe that our system will ever entirely replace the present commercial and economic system, but we do know that when properly divided, each taking its place in the world and each division respecting the others' rights and position, we can make this world a grand and glorious place in which to live. Not entirely without difficulty, not entirely without problems to be solved, but we do know that the present day distress and economic pressures and commercial injustices which place our people in constant bondage can be relieved, by separating ourselves from the old worn out systems and affiliating ourselves completely with a new system of brotherly love and economic equality wherein we consume at the point of production and produce at a point of consumption plus a proper system of short distribution.

We have during the last year built over thirty new homes, one new school house; we own our own saw mills, coal mines, other mining properties and farms, etc., and at the same time no man actually owns a greater interest in any of these things than the other.¹

Full consecration is seen not as the church's main doctrine but as the essence of true Christianity. People must be willing to consecrate themselves fully to the Lord. It is their belief that the Aaronites must have no inheritance of earthly goods, hence everything is given to and for the good of the Order (Numbers 18:20). They maintain that there is no place in the scriptures where this law has been

¹Maurice Lerrie Glendenning, letter written to "Dear Sir," Salt Lake City, Utah, February, 1950, p. 4.
revoked and it must therefore be lived for a fulness of salvation. They also claim there is no equality out of the law of consecration.

**Divorce.** It appears that there is no revelation permitting divorce within the Order; only in special cases brought before and approved by the Supreme Council is a divorce granted. In these cases if one member of the marriage is found guilty of adultery or some other serious crime, the divorce is then granted and the guilty person is dismissed from the Order never being able to return. The faithful member is then permitted to remarry within the Order and remain in full standing. This type of divorce pertains to those involved in the Order Marriage and Sealing Order Marriage. Marriages of civil standing within the Order can be separated by the laws of the land, but this is not generally practiced since the Aaronic Order does not advocate divorce.

**Drugs, Medicine and Medical Practices.** It is the belief of the Aaronic Order that drugs are not to be used for medical purposes and credit for healings is given to the Lord. As for other medicines and medical practices they believe that faith can heal more than all the medicine known to man. The nearest doctor or medical help is 90 miles away at Delta, Utah, hence it is said by their members that they practice faith healing with a great deal of success at EskDale, Utah. However, in the case of an operation or a serious injury the person

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1. According to Dr. Glendenning, "a man being married to a woman whose divorced husband is still alive, or a woman being married to a man whose divorced wife is still alive, as well as any sexual relations outside of proper marriage," constitutes adultery. Interview March 15, 1969.

is taken to a hospital where they welcome all modern medicine and
doctors' skills. Dr. Glendenning is said to be a living example of
the fact that faith, coupled with modern medicines and techniques,
can restore a man to health.

In the case of child-birth the woman is taken to a hospital,
generally in Salt Lake City, Utah, but in case of emergency she may be
taken to the West Millard Hospital in Delta, Utah. Dental, optical
and other technical work is taken care of by specialists in Delta,
Utah, or in Salt Lake City, Utah.¹

Education. A person needs only to visit the Order community at
Eskdale, Utah, to see the philosophy of education that is held by mem­
bers of the Aaronic Order. It is reported that members are taught
all subjects that are taught in any public school in Utah, with the
exception of athletics. Some of the subjects such as chemistry and
other sciences do not have the modern facilities to equip an adequate
lab with which to carry out many experiments, but the students are
taught all the textbook knowledge that is possible.

The education of each member begins, according to their belief,
in the prenatal state of existence. It is believed that music is taught
to the unborn child by the mother through her feelings and rhythmic move­
ments. Music is a very important part of the education of each child,
and as soon as they are able to hold an instrument they are taught the
feeling and importance of music in their life.² The teachers are cer­
tified by the State of Utah. It is believed that the Levites

¹See footnote 1, p. 42.
²Ibid., June 22, 1968.
and Aaronites have been the musicians of the House of Israel ever since the time of King David.¹

The elementary school is operated in a similar manner to that of other elementary schools in the Millard County School District. Two fully certified teachers are paid by the district and the supervision of curriculum, purchase and use of state approved textbooks is also handled by the school district of Millard County.² Desks, film and overhead projectors, record players, other equipment, books, supplies, and other instructional material is purchased by the school district on a budget plan as in any other school. The school district is reimbursed by the State of Utah on the Average Daily Attendance of the students at EskDale in the same manner as per other schools within the district.

The school lunch program is in operation at EskDale with the high school students included. A cook and a custodian have been hired, some equipment has been provided by the district; students are required to pay for their lunches and collectively the money is sent to the school district office at Delta, Utah.

The school buildings are owned by the Aaronic Order and as a result the Millard County School District helps to maintain them as per a rental arrangement. Coal is provided, paint is furnished and other materials as needed to keep the buildings in good condition.³

¹Maurice Lerrie Glendenning, personal interview, March 15, 1969.
³Ibid.
All new programs, innovations, teaching aids and techniques are made available to the Order. The school nurse makes regular visits and whenever special help is needed such as eye examinations, speech therapists, or specialists of any kind, they are provided at regular clinics along with other schools in the county. The superintendent and other supervisory personnel also make regular visits to this Order community. Superintendent Taylor stated that he and all members of his staff liked to do as much as possible for the people at Eskdale to help make their schools equal to others and provide a good education for all concerned.\footnote{Ibid.}

Mr. Don Hughes, school district counselor, has given a variety of aptitude, skills, and measurement tests. Superintendent Taylor stated that as a result of these tests the students at Eskdale appear to be equal to or above average students in the county, and also in the State of Utah. He said, "Some students may be slightly down in some forms of social subjects because of their way of life, but they make up for this with their excellence in music."\footnote{Ibid.}

Neither the Millard County School District nor the State of Utah have supervision over the high school. The administration, maintenance, supplies, equipment, and all other expenses are taken care of by the Order. The curriculum is not supervised by the state, however it is reported to be of comparable quality to any other high school of its size. The teachers are there because it is their consecration
to the good of the Order, and they are fully certified according to
the state requirements for all secondary school teachers.\textsuperscript{1} Dr.
Glendenning states that some teachers have an education beyond cer-
tification, such as doctors, lawyers, and other professional train-
ing.\textsuperscript{2}

The high school has recently joined the Utah State School
Activities Association in order that they may participate in such
activities as speech, drama, music and related events.\textsuperscript{3} It is be-
lieved that as the size of the school increases so will their parti-
cipation in some forms of recreational sports. Superintendent Taylor
stated that some equipment such as basketballs, have been requested
by the Order and approved for purchase.\textsuperscript{4} First High Priest Robert J.
Conrad stated that they did have some athletic equipment at EskDale
but that it was to be used only in building the physical body and was
not intended to be used in any form of competition with other schools.\textsuperscript{5}

There is one other educational program in operation at EskDale
schools and that is known as the "Montessori System." This is op-
erated entirely by the Order for children between the ages of two
and six years. Neither the State of Utah nor the Millard County
School District participates in this program. Mrs. LaRue Young, a

\begin{itemize}
\item \textsuperscript{1}Ibid.
\item \textsuperscript{2}Maurice Lerrie Glendenning, interview, March 15, 1969.
\item \textsuperscript{3}Talmage Taylor, interview, March 4, 1969.
\item \textsuperscript{4}Ibid.
\item \textsuperscript{5}Robert J. Conrad, First High Priest of the Order of Aaron,
\end{itemize}
consecrated widow, teaches these children as her consecration, and it is reported that she prepares them very well for elementary school.¹

Many children who attend school at EskDale come from families who do not live there. They come from families living throughout the Western States and stay in the Order dormitory, their expenses being paid largely through the tithing and consecrations of parents. The school district is in no way involved with the living expenses of these students.

Members of the Order believe in the education of the whole man which starts in the prenatal state and continues to death. It is their belief that formal athletics, dancing, movies, and other recreational activities are unnecessary, and in fact are a waste of time. Such events are replaced with music, reading, and studying the Bible or Book of Elias. The administration of the Order requests that parents do not send gifts to their children attending their schools. They believe that dolls in the arms of young girls stir the sexual desires too young, and that guns in the arms of young boys stir the desire to kill, which is also wrong.²

Formal schooling begins when the child is two years old and continues through grade 13 at the EskDale School. The children are sent to the University of Utah for their college training because in Salt Lake City the Order owns homes which house the students. This lightens the Order's financial burden. A Bible college located at Colorado Springs, Colorado, was used for most of their advanced

¹Talmage Taylor, interview, March 4, 1969.

²Maurice Lerrie Glendenning, interview, March 8, 1969.
studies until 1960, but expenses made it necessary to discontinue this practice. Each morning, Sunday through Thursday, they arise at 5:00 a.m. and from then until "lights out" at 9:00 p.m. a student finds himself busily engaged in the pursuits of education.

**Fall of Adam.** The Order belief is that Adam was created by God, as stated in the Bible, and was the first fallen man in the flesh on this earth, even fallen before he was placed in the Garden of Eden, therefore needing the Redeemer who was to come. It is also believed that Adam was not a God, but had to be obedient to the commandments of God and work out his salvation the same as any other man upon this earth.  

**Family and Home.** Unity of the family is an essential part of their religion and this is proven by the fact that all activities, music, study, etc., are engaged in by the whole family as a group whenever the children are not in school. Again there is no "wreck-reation" such as fishing, hunting, golfing, and other so-called outdoor sports. They believe that their purpose on this earth can best be served by spending time as a family in less worldly activities such as those mentioned above.

**Foreordination and Predestination.** It is the belief of members

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1Ibid., June 22, 1968.

2Bliss Childs, *We Believe*, (Salt Lake City, Utah: The Order of Aaron and The True Church of God, n.d.), p. 7.

of the Aaronic Order that all Biblical leaders were predestined to come to the earth and fulfill the responsibilities for which they are noted. Likewise the sons of Levi and Aaron today were predestined to bring forth their work, especially Dr. Maurice Lerrie Glendenning. All members of the Order were assigned a responsibility in the Order here on earth when they were in the pre-mortal existence.1

ORDER OF THE FIRST BORN
FRIDAY, OCTOBER 6, 1944

Write these things, my servant, that those who are of us and of the Priesthood unto which we were ordained in the spirit, and those who are of the tribes of Israel, may know that that unto which we were ordained and that which you may yet be ordained, is in order and according to that which has been written of the House of Aaron and Levi, which is the order of the First Born in the spirit, manifesting in the flesh.

And that in Himself in the spirit was the spiritual seed after His own kind, which were born unto him in the spirit, through whom they became the literal descendants of Christ in the spirit, and legal heirs to the priesthood, both in the flesh through which they were sent in the earth, as well as in the spirit wherein they were ordained by the Father unto the end of the world.

And I do now declare unto you that through Aaron, the first born of our Lord in the spirit, in which he, Aaron, became the first begotten, legal heir in the spirit, as well as in the flesh, to the priesthood unto which he was ordained by the Father, came the manifestation of that authority given unto the descendants of our Lord and Jesus by the Father throughout all their generations in the flesh, as well as in the spirit.

And that they of Aaron might also deliver all the law of that priesthood through the first born of the House of Aaron, the rightful heirs of the priesthood by way of our Father, our Lord and Jesus Christ, in Whom we trust for our redemption.

1Ibid., June 25, 1968.
May the grace and love and peace of our Lord and Jesus be with you unto the coming of that glorious day.

Amen.¹

**Free Agency.** It is believed by the Order that man has his own free agency to choose for himself by his own free will whether he be righteous, which leads to eternal life; or he may choose to be unrighteous in this life, and after death he will be unrighteous still, which leads to eternal death. It is also believed that all are fallen sons of God when they come into this life, but by their choice of obedience they can become lifted up unto eternal life, to their first state, from which they have fallen. However, if they continue to be fallen sons, rebelling against the Lord and against the keeping of His commandments, they will enter into eternal death.²

**Godhead.** The Order's teachings on God, or the Godhead, as other teachings also, should be approached carefully due to the extreme lack of correlation in vocabulary which leads to misinterpretation. Christ is seen as having a Father, a Heavenly Father, but also is to be thought of as the Father (John 14:8-10). It is claimed that men as individuals, can see God or Christ, but to have seen and bear witness that He lives is not to know nor comprehend him totally. An understanding of God is beyond man at this present state of development and explaining Him or defining Him would

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²Bliss Childs, *We Believe*, p. 6.
exceed the limits of human language. He is then knowable in that He lives, but undefinable as far as man's understanding is concerned.¹

We believe in God, the Eternal Father, the Great I AM, Who is without beginning of days or end of life, the same yesterday, today, and forever . . . .

Omnipotent, omnipresent, omniscient, God is in all and through all, by Whom all things are, move and have a being. He is the Almighty God--the great Holy Spirit of all things.

We believe in Jesus Christ, the Only Begotten Son of God, Who is Emmanuel, meaning "God with us."

We believe He is the Son of God because the Holy Spirit of God took upon Himself the flesh of this earth and is the Godhead bodily--the Father, the Son, and the Holy Ghost.

We believe that everyone who wills not to believe on Him is condemned already.

We believe Jesus Christ is the WORD of God. The same was in the beginning with God.

We believe Jesus Christ is the only name under heaven whereby man might be saved.

We believe man can become a son of God only by believing in the Jesus, the Christ.

We believe that Jesus Christ is the Savior and Redeemer of this world and is the Author of our salvation.

We believe that He was sent into this world by the Father to be sacrificed as the Lamb of God for the sins of all mankind who willed to believe on Him that they might have eternal life.

We believe all who will do these things, God will resurrect them unto eternal life and will

give them an incorruptible body and an immortal spirit; and they shall rise at the first resurrection, a soul immortal.

We believe all mankind is in a fallen state of being; therefore, we need a Redeemer to bring us back unto that first estate from which we have fallen.¹

It is the belief of the Aaronic Order that the Holy Ghost is the spirit of God or Jesus Christ returned after His resurrection. A ghost is a spirit, hence the spirit of Christ dwelling in a man, the life and light that dwells in man is the Holy Ghost. The Holy Ghost is the Holy Spirit or the Holy Ghost is the Comforter.² (John 14:8-31, Acts 2:32-36, Book of Elias, section 156). See Appendix III for further explanation. It is not the Order's belief that God the Father, Jesus Christ, and the Holy Ghost are three separate beings as declared in Doctrine and Covenants 130:22.

Joseph Smith and the Last Days. It is believed by some members of the Aaronic Order that it was the mission and purpose of Joseph Smith to establish the gospel upon the earth for one generation, 120 years, and then turn the church over to its rightful heirs, the sons of Aaron. Dr. Glendenning stated, "Joseph Smith and his mission is none of my business."³ Some Order members believe that Joseph Smith gave the world the dispensation of Abraham so that people might come into the church by adoption, but those not having a knowledge of the Mormon belief come into the Order minus this opinion. "They (the

¹Bliss Childs, We Believe, pp. 1-5.
²Maurice Lerrie Glendenning and Bliss Childs, interview, March 22, 1969.
³Maurice Lerrie Glendenning, interview, June 22, 1968.
Mormons) have a lot of truth but have departed from many since their organization. The people are not living the teachings as set forth in the Doctrine and Covenants.  

Marriage. Within the True Church of God, Aaronic Order, there are three types of marriage. Each type of marriage has a definite meaning and purpose, defined as follows:

Civil Marriage. This is the kind of marriage that anyone with the authority could perform, that is any priest, bishop, judge, etc., and it is binding only until death of one member of the union. The Chief, First or Second High Priest has the authority to perform this type of marriage as well as the other types that follow.

Order Marriage. In order for a marriage of this type to take place both persons must be members of the Aaronic Order, True Church of God, and in good standing. A person who is delegated by the Supreme Council and ratified by the Chief High Priest, may perform this ceremony. It is generally performed by those mentioned in the previous type of marriage. Order marriage is only until death separates the couple.

Sealing Ordinance of Order Marriage. After a probationary period of Order Marriage for at least one year the couple can be sealed together for time and eternity by a person with the same authority as in Order Marriage. According to the Order belief there will be no sex or children in the heavens.  

According to Dr. Glendenning, marriage pertains only to the flesh, and there will be no males or females in heaven. (Colossians 3:11, Luke 20:34-35). It is the belief of the Order that "In the spirit we will all be brothers and sisters, even our children will be our brothers and sisters in Christ."  

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1Bliss Childs, interview, June 25, 1968.
2Ibid.
Plural Marriage. Some people who have little or no knowledge of the Aaronic Order have accused them of practicing polygamy. As far as this writer has been able to determine there is no evidence to support this accusation. Their leaders certainly preach against the practice. A summary of their teachings on the subject is taken from a letter by Dr. Glendenning addressed "To Whom It May Concern," part of which follows:

Now, there can be no mistake in regard to our viewpoint on this subject of polygamy. The Order of Aaron 2,000 years ago was definitely opposed to its practice and considered it to be a trap of the devil to ensnare Israel.

If you will note also the devil is to make polygamy appear to be a principle of righteousness for the sole purpose of ensnaring Israel and this is exactly what has been done through those who promulgate such practices in these days.

Now if you will drop down to the days of Jacob in the Book of Mormon in the first chapter and verse 15, we find, "And now it came to pass that the people of Nephi under the reign of the second king began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old desiring many wives and concubines, and also Solomon his son."

Now if you will notice here, Jacob called the practice of plurality of wives wickedness and God has told us many times that the wicked shall have their portion in hell. If you will notice also in this verse it is clearly stated that David's and Solomon's practices in this respect were wickedness. Now if you will turn with me to Chapter II of the Book of Mormon, Book of Jacob, 2, verses 22 to 29:

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord .........

Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none;

For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts."

According to these words of the Lord, you cannot justify the acts of polygamy through the abominable sins and transgressions
of David and Solomon. Now, if this act of polygamy was a trap of the devil two thousand years ago and more, and in the days of the Book of Mormon it was abominable before the Lord, the definition of which is detestable, horrible, crime, sin, cursed, evil iniquity, shame, wickedness and abhorrence and anything and all things that belong to the devil, then pray tell me how can the acts of polygamy be justified today or any other day by David and Solomon or from any other viewpoint.

Now we cannot in this article consider every verse in the Book of Mormon that condemns polygamy. But my advice to you would be, if you believe in the Book of Mormon, read it carefully for yourself. Do not take my word but get your information direct from the written word and you will then know for yourself what the Lord has to say in regard to this subject.

Now as we get just a little closer to our day it might be well to examine the Book of Commandments, printed during the year 1833 for the government of the Church of Christ, organized according to the law on the 6th day of April, 1830. On page 72 of this book will be found the following statement, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." This certainly does not include more than one wife. It therefore does not include polygamy. On page 93 we find another statement as follows: "Wherefore it is lawful that he shall have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made." These two quotations were taken from the first Covenants and Commandments printed by the Church and certainly we cannot misconstrue the wording of these two verses to include in any sense the practice of polygamy.

I also have before me a Doctrine and Covenants of the Church of the Latter-Day Saints printed in the year 1835 and I assure you there is nothing in this book that can in any way be considered as referring favorably toward polygamy.

Now we wish to state that it is not our intention, nor is it our desire, to debate this subject with anyone. This is not the intent nor the purpose of this treatise. But we have been accused many times of being polygamists, when in reality we are not. And then again we have been asked why we are not polygamists and why we do not believe in it.

So, in these few lines we have endeavored to portray to you the answer to both questions. We do not practice it because it is contrary to the word of the Lord and is abominable unto Him. It has always been contrary to the teachings of the True Church of God and the Order of Aaron, and all this we think we have clearly presented in this article.
If you wish to believe and practice polygamy, that is your business. And if you in this act should some day find yourself to be wrong, you, and not us, will have to pay the bill. We are not going to condemn you for God alone holds this authority, and God has not appointed us to be your judge.

But this one thing we do know and that is that no person or persons can practice polygamy and remain a member of the Order of Aaron, nor can he remain a member of the True Church of God; nor can those persons remain in any of our communities if we know of their acts in this regard.

Sincerely yours in the faith,
/s/ Dr. M. L. Glendenning

Negro. If a Negro, or any other person, wants to join the Order he may do so but authority to act in the callings of the Priesthood is deferred until he can prove that he is a descendant of Aaron. When Dr. Glendenning was asked if the Negro was a descendant of Cain he replied, "That's God's business and not mine." It is the belief of the Order that the Negro, as well as everyone else, should have equal opportunities in life.

To quote Bliss Childs, "Everyone is entitled to salvation and if a Negro can prove to be a descendant of Aaron he does hold the Priesthood and is entitled to receive keys of authority to act in this Priesthood, if he is called by the Lord." As far as this writer has been able to determine there are no Negro members of the Aaronic Order at the present time.

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1Maurice Lerrie Glendenning, letter written "To Whom It May Concern," Salt Lake City, Utah, April 28, 1960.

2Maurice Lerrie Glendenning, interview, June 22, 1968.

For a detailed explanation of their views on the meaning of the Priesthood and its relationship to the Negro see Appendix IV.

Ordinances and Ceremonies. There are many ordinances and ceremonies practiced within the Order, but as they are sacred and not secret, most of them will not be printed herein. Baptism, confirmation, blessings, sacrament, marriage, receiving the keys of the priesthood, and all other callings or ordinations within the Order have attached to each a meaningful ceremony, prayer, and a challenge to the individual so receiving, a challenge to become consecrated unto Christ.

Salvation. After the resurrection of body and spirit it is believed that a reward is in store for the faithful and a lesser reward for the less faithful. This is all according to their labors on earth while in mortality. When asked about the degrees of glory, Dr. Glendenning stated, "I do not have the assurance, but I believe Christ taught that there would be degrees of glory. It states this in I Corinthians 15:35-43."¹

Pre-mortal Existence. It is the belief of the Aaronic Order that mankind existed as spirits before coming to this earth; furthermore that they could have lived forever in the presence of God had they not fallen and come to this earth. According to Dr. Glendenning and Bliss Childs, "We were sent to this earth to pay for something we did in the pre-mortal existence, and when we have that debt paid then we will be

¹ Maurice Lerrie Glendenning, interview, March 15, 1969.
redeemed and return." The scripture they use for this belief is found in Revelation 12:7-10.

Priesthood. All members of the Order believe that Aaron was endowed with the priesthood and that all descendants forever have been given the same priesthood by virtue of their lineage. Consequently, no ordination is necessary in order for a man to receive the priesthood, only to have the keys given to act in or use this authority. Most young men of the Order are given these keys to act at the age of 20 to 21, because it is their belief that this was the age of Levi when he was given the priesthood. Hence they do not have young boys officiate at the sacrament or in any other priesthood callings within the church.

It is their belief that the Aaronic Priesthood is all the authority that is necessary upon this earth, and when the Lord sees the necessity of giving more authority to man He will do so, namely the Melchizedek Priesthood. To hold the priesthood is to prepare for Godhood, and for a man to hold the Melchizedek Priesthood he must become a god.

Dr. Glendenning states that he is a descendant of Aaron and was given the "keys" to act in the authority of the Aaronic Priesthood under the hands of Elias on March 21, 1938, at Mt. Aaron. This mountain is

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1 Maurice Lerrie Glendenning and Bliss Childs, interview, March 22, 1969.

2 This view is given in New Revelations, chapter 7, which has been quoted in Chapter IV, p. 5. See also Appendix VII.


4 Bliss Childs, interview, June 25, 1968.
located 11 miles west of Crystal Springs, Nevada. Dr. Glendenning stated that after the ordination he felt oil on his head as he passed his fingers through his hair. A more detailed account of this experience is given in Chapter II. Each June a pilgrimage is taken to this sacred place. Those qualified are given the keys of the priesthood, or keys to act in the authority upon the earth. Mt. Zion, near Heber City, Utah; Eden, near EskDale, Utah; and a mountain near Colorado Springs, Colorado, are places so designated for other qualified members to receive the keys. In June of 1968, approximately 140 members of the Order made the journey to Mt. Aaron.

Some of their basic scriptures explaining their stand on the priesthood are as follows:

**Doctrine and Covenants 86:7-11**

Therefore let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, 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--

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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101

Doctrine and Covenants 113:1-6

Who is the Stem of Jesse spoken of in the 1st, 2nd, 3rd, 4th, and 5th verses of the 11th chapter of Isaiah?

Verily thus saith the Lord: It is Christ.

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

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.

What is the root of Jesse spoken of in the 10th verse of the 11th chapter?

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.

New Revelations, chapters 5, 6, and 7.
See Appendices V, VI, and VII for the contents of these chapters.

Book of Elias, section 217.
See Appendix VIII for the contents of this section.

Recreation. Members of the Aaronic Order believe in "re-creation" and not in "wreck-ration." One finds no evidence of sports or athletics within their way of life. Dancing or other social events such as games, parties, etc., are strictly forbidden. They have no entertainment films, but they do use a great number of educational films. Television is not allowed, very few radios, and telephones are not to be found at EskDale; however, a few members outside of EskDale have phones. There are very few magazines and newspapers found in the homes or in the schools. Those found are "just to keep us up on the times."¹ The time generally spent in recreational activities is spent in study, practice of their musical instruments, or work in some phase of the Order Community or other projects.

Their belief involves rejection of the world's "wreck-reations" of non-Christian attitudes and behaviors. It consists of a total dedication to Christ's rather than Satan's world. The philosophy of the Order concerning television is expressed in the following:

CORPORATION OF THE PRESIDENT OF THE AARONIC ORDER

July 28, 1968

NOTICE

To Whom It May Concern:

Any person, or persons, guilty of bringing into Shiloah (EskDale) a television in any form, or for any purpose, without the proper consent of the Office of First or Chief High Priest of the Order of Aaron shall be guilty of a misdemeanor, and said television shall be subject to seizure and sale to the benefit of the school, and the violator shall be subject to excommunication from Shiloah (EskDale).

/s/ Dr. M. L. Glendenning
Office of Chief High Priest

/s/ Robert J. Conrad
Office of First High Priest

Restoration of The Gospel. It is the belief of the Aaronic Order that God first established His Church and Kingdom at the time of Levi, 1736 B.C., and that it has continued to this day through the Levites, Moses and Aaron, and their descendants. The Church and Kingdom was established by Christ before He came into the flesh and the Order of Aaron was, and still is, the Priesthood governing body of that Church and Kingdom of the House of Israel, Church in the Wilderness.\textsuperscript{3}

\textsuperscript{1}"Notice," _Aaron's Star_, September 1968, p. 11.

\textsuperscript{2}Bliss Childs, _We Believe_, p. 9.

\textsuperscript{3}Maurice Lerrie Glendenning, interview, March 22, 1969.
The Order belief is that part of Israel went astray, "But the priests of the Levites that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me." The other groups were said to be the ones who had drifted from the gospel and were referred to as the "lost sheep of the House of Israel," by Christ. This group was the people who did not know and accept Jesus Christ as the Redeemer, and it was to them that Christ offered to restore the Kingdom.

We believe the righteous branch of Israel, through Aaron, was hidden up from the world with Christ in God, preserved until the time of the "restitution of all things" during the last period of time or "time of the end."

We believe at the time Christ Jesus came to His own and His own rejected Him and had Him crucified, that after the crucifixion the door of salvation opened by adoption into the True Church of God, for and in behalf of all peoples who were not literal descendants of Israel. This was the beginning of "the times of the Gentiles."

We believe that the "times of the Gentiles" extended over a period of some 1900 years, and then the Lord was to open the "TIME OF THE END" for the RESTORATION OF ALL THINGS spoken by the mouth of all the holy prophets since the world began; and in the last days, after the closing of the "time of the Gentiles," God would restore the house of Israel through the righteous branch of Israel, who had been hidden up from the world with Christ in God.

We believe the "time of the end" started when this angel, Elias, began preaching with a loud voice unto the servant in the flesh and as recorded in the Book of Elias.

We believe every one who wills not to receive that voice when they have the opportunity to receive it shall be found wanting and will in due time sever themselves from the voice of God.

We believe this angel to be none other than the Elias who is the voice of one crying in the wilderness

1Ezekiel, 44:15.
of this world today, crying unto all who will receive it to
go out to meet Christ before His second coming.

We believe to go out to meet Christ is to study His word
and apply it in one's own life while in the flesh on this
earth, that we'll not be found wanting when Christ comes in
His glory.

We believe this servant in the spirit, Angel Elias,
to be none other than the one mentioned in Malachi 3:1.

We believe this was to be just prior to the Lord's
second coming, not His first coming, because Israel does
not yet dwell safely; nor was it to be at the time follow­ing
Christ's coming in the flesh, for at that time Israel
was overcome.¹

Some members of the Order view the Church of Jesus Christ of
Latter-day Saints as having been raised to close the gentile dispen­sation and organized as a preparatory work, especially serving to
gather the lost sheep of the House of Israel in their scattered
state being numbered with the Gentiles (Doctrine and Covenants 113:
7-10), and to aid in the establishment of the True Church of God under
the directing power of the Order of Aaron.²

Revelation. It is said that revelation is what guides the
Order today. They believe their revelation comes from a Heavenly
Angel Elias, and has been experienced by Maurice Lerrie Glendenning
since his early youth. These "revelations" have been recorded in
the Book of Elias, Book of New Revelations, and various unpublished
Levitical writings. None of these revelations is said to come from
God or Jesus Christ directly, but all are through Elias.³

¹Bliss Childs, We Believe, pp. 16-21.
²Bliss Childs, interview, March 22, 1969.
³Ibid.
Dr. Glendenning claims to be the only one who receives these revelations for the church, and as stated in the following quote, the revelations will cease when he departs from this life in the flesh.

NO OTHER TO RECEIVE MY VOICE
February 8, 1940

That there may be an understanding within you, my servant, I declare unto you that there shall be no other to receive my voice after you are called, until the coming of our Lord and Jesus.

And as John was sent and received without another, so also have you been sent without another.

And they who shall follow after you in the office of First High Priest (Chief High Priest) shall not hear my voice, nor shall they see me, nor shall another speak of them of me, nor for me in my stead, nor shall any one in the flesh hear of me by another, nor know of me, where I am, save by the work which I will have done through my servant in the flesh, who is appointed unto me from the spirit.

And he shall be called and that one shall not speak unto another in the flesh after he has been called. Nor shall another speak for that one.

And if any man shall come after my servant, declaring that he has heard the voice of my servant, or that he has heard my voice, I declare unto you that that one is deceived or attempts to deceive another, and shall not officiate at all in the house of Aaron.

Those who shall follow after my servant in the office of First High Priest (Chief High Priest) shall be guided by the hand of God, through the spirit of inspiration, until the coming of our Lord and Jesus Christ, which shall not be delayed.

Those who shall follow after you shall have my word through you, and the gospel of our Lord Jesus, which leads unto life eternal in the flesh, according to the resurrection of that Holy One, Who went down that He might come up unto life beyond the grave; in Whom we have established our faith unto the bringing of our salvation through the sword of the spirit, and Who hath given unto us the whole armour of God.

Peace be with thee in the House of Aaron and Levi.

Amen. ¹

Sabbath Day. EskDale, Utah, has the distinction of being the place where the first Sabbath, seventh day, was kept in the True Church of God. As Dr. Glendenning arrived there for a 10 o'clock service, September 27, 1958, the voice of Elias spoke to him giving special instructions concerning this holy day. After this message from the angel instructions were issued from the Chief High Priest admonishing the various branches to conform their worship to the seventh day or the Sabbath. Some areas were worshipping on Sunday, or "The Lord's Day" as termed by some of the Christian faiths. They state that this revelation made it clear that the Sabbath was to be observed on the seventh day by all members of the True Church of God, and all Israel.

A typical Sabbath Day at an Order branch might include the following: The religious worship services begin at 9:30 a.m. with a "Sabbath School." This meeting is opened with a greeting from the presiding priest, an opening song, prayer, another song, a short Bible reading by the priest, then they separate into study groups. All adults generally go to the same class, but the children divide into three or more classes depending on the number present. At 10:40 a.m. they reassemble for a closing song and prayer. It is interesting to note that they always sing all verses of a song.

At 11:00 a.m. they reassemble for their "Church Service." The

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1 Blanche W. Beeston, Purified As Gold and Silver, p. 239.
2 Ibid., p. 242.
same priest conducts and begins with a song. All people stand and remain so through the opening prayer. The next order of procedure is another song with everyone sitting. One or more speakers participate; then a musical number, another speaker (it may be the same person that spoke earlier), a second musical number, a final speaker, closing song with people standing, and soft music is played while the closing prayer is given.

The concluding service for the day begins at 5:00 p.m. The time may vary from branch to branch, and consists of a special "Lamp Lighting Service," the sacrament, and congregational singing. The special service of "Lamp Lighting" has recently been added because of a revelation received by Dr. Glendenning. After this service the sacrament is administered to and passed. A more detailed description of this follows in the next sub-heading. Congregational singing follows for about a half hour, followed by the closing prayer.

The number of speakers may vary depending on the circumstances and the occasion. The above description was obtained after the writer visited some of their services at Springville, Utah, and EskDale, Utah.

Sacrament. The doctrine of this Order with regard to the Sacrament is unique to the Order. It is held that the Sacrament of Levi is different than that for the Gentiles of the house of Israel. The Sacrament given to Joseph Smith was for those identified with Gentiles. (Doctrine and Covenants 109:60). According to the beliefs of the Order all things come under the Law of Consecration and United Order, and the Sacrament is a purification covenant looking forward to the second coming of the Savior. Levi's sacrifice has always been looking forward to the
coming of Christ while the other sacraments are said to be looking back to His crucifixion.¹

Given below is the text of the prayers that the Order has been commanded by Elias to use in administering to their type of sacrament of the Lord’s Supper. Some differences are noted between the LDS and the Aaronic Order Sacrament services.

1. The Aaronic Order prohibits the breaking of the sacramental bread.

2. The Aaronic Order regard the bread as the actual flesh of the Christ, and in this respect they agree with sectarian groups who teach transubstantiation.

3. The Aaronic Order regard the wine as the actual blood of the Christ, also in line with the doctrine of transubstantiation.

4. The Aaronic Order reject the prayers as given in the Doctrine and Covenants and the Book of Mormon, and substitute new ones of their own.

Verily I say unto those of the house of Levi, it has been written concerning the Sacrament: Ye shall do these things until I come again, which things ye shall do among those of Ephraim and others;

But among those of the house of Levi ye make an offering unto the Lord in righteousness, and it shall be wholly acceptable unto the Lord;

For ye are not commanded to do this thing in remembrance of your long waiting, and that ye may keep in your remembrance that when your Lord Jesus appears, it shall be in the fulness of His body and He shall be whole.

Therefore, your bread shall not be broken, nor your wine new.

And when ye shall bless the bread, ye shall say these things: "O God, our Eternal Father, we of the house of Levi so beseech thee, this hour, in the name of our Lord and Jesus Christ, to purify our souls and keep

us wholly acceptable unto thee. Bless and sanctify this, the flesh of Thy Begotten; that we may never again break His body nor cause His blood to be spilled for us; but that we may receive Him in His fullness unto that which we may be ordained. Amen."

And when ye shall bless the wine, ye shall say: "O God, our Eternal Father, we of the house of Levi do beseech thee, this day, in the name of our Lord and Jesus Christ, to purify our souls and keep us wholly acceptable unto thee. Bless and sanctify this, the blood of Thy Begotten, that we may partake of it to the sanctification of our souls; that we may keep in remembrance the coming of Thine Only Begotten, that we may never again break His body, nor cause His blood to be spilled for us; but that we may receive Him in His fullness unto that which we may be ordained. Amen."  

After the sacrament is administered by two men holding the keys of the Aaronic Priesthood, they may be assisted by as many true disciples as needed.  It is taken to the back of the room, partaken of by these men and then passed forward. Each member of the Order, or True Church of God, partakes of the sacrament with his left hand and passes the tray to the next individual. Because of the revelation previously quoted, they use small whole wafers instead of broken bread, and wine instead of water. During the entire time of the sacrament there is no recognition of authority such as passing to the Chief High Priest first. Their basis for this is found in Luke 14:10-11.  

The sacrament is not seen as looking back to the crucifixion of

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1 Book of Elias, section 205.


3 This information concerning the sacrament was obtained by two personal visits to their sacrament services, one at Springville, Utah, August 13, 1966, and one at EskDale, Utah, on June 22, 1968.
Christ and His broken body but forward to His second coming when his body will be whole. Transubstantiation is seen as a fact just as the scripture states, "that this is my blood," etc., and this is viewed as easily understandable in the light of Christ having changed water into wine at the wedding in Cana and having fed the 5,000. In light of these passages it is felt that there is ample evidence of God's power in similar situations, and it is viewed as curious that individuals would accept the latter two miracles and reject the former.

Salvation for the Dead. There is no work performed within the Order for those who have died, except for those who have died before reaching their eighth birthday and have not been baptized. It is stated that if a person dies before he has been baptized he is sealed up unto the one he has served while in the flesh upon the earth.

Spirit World. When Dr. Glendenning was asked what the Order belief concerning the spirit world was he replied, "The spirit world is a state of existence after death." He further stated that he was caught up in the spirit and saw a great many things, the account of which can be read in Appendices IX and X.

Standard Works. The Order believes that God has revealed truth

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1 Bliss Childs, interview, March 22, 1969.
to various people at different times, and a variety of scriptures have been given according to the needs of the people throughout the ages of time. Accepted as their "scriptures" are the following:

1. Holy Bible, Old and New Testament
2. Book of Elias
3. Book of New Revelations
4. Book of Mormon, some parts as a secondary source
5. Doctrine and Covenants, certain sections
6. Dead Sea Scriptures, found by Qumran in 1947 near the Dead Sea, written on scrolls in Hebrew and Greek.

They claim to accept truth wherever it is found and teach from the book in which it is contained. When Dr. Glendenning was asked why they accepted some of the scriptures of the LDS Church as part of their "scriptures" he replied: "God has never pointed me to judge and I don't have the right to dispute what God has given another." He further stated that members of the LDS Church were not living the teachings as set forth in their own standard works.

It is also claimed that whenever Dr. Glendenning receives a revelation, his followers are bound by same and held just as responsible as if it were contained in the Book of Elias.

We believe the Bible when it says, "Heaven and earth shall pass away, but MY WORDS SHALL NOT PASS AWAY," and not one jot nor a tittle shall pass until all be fulfilled and obeyed.

We believe if anyone says, "We believe the Bible as far as it is translated correctly," he is anti-Christian.

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1 Maurice Lerrie Glendenning, interview, June 22, 1968.
which brings about a disregard or even a complete unbelief in the Bible, making it out to not be the word of God, but the word of man.¹

The Order of Aaron is ready for further revelations and direction from the Lord at any time, but only through the servant Dr. Maurice Lerrie Glendenning and the Angel Elias.

Temples. It is stated by members of this Order that temples, a physical building known by members of the LDS Church, are not necessary for the salvation of the individual. According to their doctrine, the true Temple of God is the physical body that He created for the spirit of man to inhabit.

We believe man must do his temple work, not in buildings made with hands of stone and wood, but in this tabernacle God made for us, this tabernacle of clay (this earthly body), and that it can be done in this life only.

We believe we can make this tabernacle in which we dwell a fit temple wherein God’s Spirit will come and make His abode with us and that God will lift us up at the last day if we will keep His commandments as has been previously stated.²

They further base their belief on the scripture found in I Corinthians 3:16-17, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." It is also their belief that Acts 7:48-51 states that temples should not be made with hands.

¹Bliss Childs, We Believe, pp. 6-7.

²Ibid., p. 5.
Some people have said that the Aaronic Order will build a temple at Eskdale, Utah, but Dr. Glendenning said, "I know of no revelation telling me to build a temple, and until one is received we will not build one."  

Tithing. Tithing as known by members of the Church of Jesus Christ of Latter-day Saints is not practiced by members of the Order. They do, however, have tithing within the first order of membership, Tithing Members, as has been explained in Chapter V. Just what is expected of those who are required to pay tithing is stated in the following letter:

Corporation of the President of the Order of Aaron  
Office of First High Priest  
January 26, 1960 18-M

To the Members of the True Church of God,  
The Order of Aaron and Its Councils—

FOR THE EDIFICATION AND CLARIFICATION OF THE SUBJECT OF TITHING IN AND TO THE TRUE CHURCH OF GOD

First, I wish to state that we are supposed to pay tithing on all that we receive. The Lord has given to us 90 per cent of all that we receive and is of the opinion that He can get along with only ten per cent of what we receive. He, therefore, reserves ten per cent to Himself, and it does not belong to us and never did.

Now, if all that we receive had belonged to us and we are only, through our kindness toward Him and through our sense of charity toward Him, making to God a present of that ten per cent, then and in that event we would have the right to set the amount of our tithing and it would be just and proper; but that is not the case.

1Maurice Lerrie Glendenning, interview, June 22, 1968.
All that we are or have or shall receive in the future belongs to God; and if we are living as we should be living, then we too are a part of God's possessions and He too will take up His abode in us.

Now since it all belongs to God, and He has given to us ninety per cent of all that we possess, then the balance or remaining ten per cent still belongs to God; therefore, He was well able to say in Malachi 3, "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/has robbed me/.

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."

Now it has been said (by those who do not know) that we are supposed to pay a tithe only on the net of that which we have received. In reply to this erroneous idea I wish to state the following:

A certain man builded a house and filled it with fine furniture and with interest he paid $100.00 per month. And he added up all of the money he had spent during the month and he added it to the $100.00, and the remaining portion of his money which he had earned during the month was $25.00, and of this he gave to the Lord $2.50.

And these things he did until his house and furniture were all his own, as he thought. And when the Lord came to reckon with this man, He said unto him, "Where is the tithing for the money with which you builded your house and your furniture?" And this man could not show Him when nor where it had been tithed. And the Lord said unto him, "Ye are cursed with a curse: for ye have robbed me.

And another man rented a house and furniture, and he was living very well and gloried in his ability to live so well. And he gave his landlord his dollars and used the rest of his money so that he had none left. And the Lord came unto him for reckoning, and he said unto the Lord, "I have no net money; it has taken all to live."

And sure enough, he had nothing with which to pay the tithes. And I declare unto you that the Lord will say to that man, "Ye have robbed me, and ye have not only
robbed me, but ye have given my tithes (tenth) unto another who will also rob me." And then will the Lord say unto that one, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and they shall have their part with the robbers and the thieves and the sorcerers and the idolaters; and they shall have no right to the tree of life in the world to come."

Do you realize that that day is just ahead of us? Those that are unjust, let them be unjust still, and that the Lord of hosts will not strive longer with that man. Do you realize that his day for repentance is gone and that the Lord will have given him over to Satan? Do you know that the penalty for withholding the Lord's money is equal with that of the robber?

I am here and now asking every member of the True Church of God, every member of the House of Levi and Aaron, to study carefully the last two chapters of Malachi. Read them over until you can quote every verse and measure your own standing with the Lord and the Kingdom of God.

"And verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment /of the Lord/ to take tithes of the people according to the law /of God/, that is, of their brethren, though they come out of the loins of Abraham. . . ." (be they Gentile or Israel), Hebrews 7:5.

Sincerely your brother in the faith,

/s/ Dr. M. L. Glendenning
First High Priest of the
Order of Aaron

Word of Wisdom. Members of the Order are strong advocates of the Word of Wisdom as found in the Doctrine and Covenants, Section 89, and practiced by the members of the Church of Jesus Christ of Latter-day Saints. It is their moral code of ethics that this should be practiced because of their belief that the body is a holy temple. However,
some of the members interpret this in different ways. To quote Mrs. Agda Christopherson, “Anyone who doesn't live the Word of Wisdom can't belong to the Order.” However, she further stated, “I have my coffee and that's not against the Word of Wisdom because it only says hot drinks and doesn't say anything about coffee and tea.”¹

They are very strict in the practice of eating clean food and avoiding those foods that are unclean. Leviticus II, Deuteronomy 14, and Ezekiel 44, form their basic Old Testament scriptures of the Word of Wisdom. New Levitical writings have been given to help clarify what is meant by clean and unclean. Two of these writings are quoted as follows:

**LEVITICAL WRITING**

Now my servant, write these things unto those who would pretend while they declare themselves to be righteous. Lead them not into the waters of baptism for their veins are full of the broth of unclean flesh. They are unclean, unclean, unclean. And their bones creak with the filth of swine's flesh while they walk miserably toward their final resting.

From the filth of their flesh and the broth of their veins they do polute the dust of the earth from whence they came. Receive them not into the ordinances of the Kingdom of God for they are filthy from their skins to their bones.

Swine's flesh do they eat while they unjustly and unrighteously justify their filthy unclean deeds through their ungodly faulty reasoning.

They obey not the commandments of God and in their pretense they do declare that they are of the righteousness of our Lord and Jesus Christ.

Beware of them my servant for they are unclean and most unclean and their resurrection shall be at the end of their rest unto eternal death, for filthy they were, filthy they are, and filthy they shall ever be, unholy, unrighteous polluters of the soul.

Disturb them not from their rest, for a thousand years shall they sleep unto their resurrection. Wash thy hands of them and touch them not.

May peace, love and joy be unto thee My Servant.

Bicknell, Indiana
September 9, 1945

EXCERPT

Levitical Writing

Verily, verily I say unto you; Most cursed shall he be who shall attempt to mingle swine's flesh and swine's blood with the flesh and blood of Jesus Christ our Lord and our Redeemer.

Hath he not cast devils from the souls of men into the sea through the swine: Hath he not declared them to be unclean: Hath he not commanded that we should not eat of their filthy flesh? And that their filthy carcass we should not even touch?

Oh filthy evil man why hast thou, like the heathen thought to partake of the flesh of the swine and declare to be within the presence of the Holy Ghost?

I declare unto you Oh man that God hath no dwelling within the swine; nor hath the flesh and blood of the swine a dwelling place within the Holy Ghost.

I declare unto you that the swine hath become the dwelling place of a legion of evils.

Touch it not for thou art an Holy people unto me and thou shalt eat no unclean thing, that thy flesh may be clean before the Lord and that peace and joy and happiness and that the Holy Ghost may dwell with thee and within thee.

Amen unto thee.¹

¹Information given the writer by Dr. Maurice Lerrie Glendenning, March 22, 1969.
CHAPTER VII

SUMMARY

The purpose of this study was to present an accurate account or the origin, organization, and establishment of the Order of Aaron, as well as an understanding of their doctrines and practices. Since this is a small minority group of recent origin, it was determined to write from a historical point of view. The writer endeavored to be as objective as possible in conducting his research, so that the reader might obtain the correct views concerning beliefs and practices of the Order of Aaron or the Aaronic Order.

What is an Aaronite? What do they believe? What makes them distinctively different? The best place to go when seeking information about a people is to the people themselves. The writer interviewed the laymen and their leaders, as well as visiting with them in their homes, church, and communities. Since very little has been published regarding the Aaronites, most of the information contained herein was gathered from these personal interviews.

Dr. Maurice Lerrie Glendenning stated that early in his life he was given the knowledge by his father that he was a descendant of Aaron, as was his father, his grandfather, his great-grandfather, and other ancestors. By virtue of his lineage he said he was entitled to be given the "keys" to act in the Aaronic Priesthood. The establishment of the Order of Aaron, which is the governing body of what they choose to call the True Church of God, is said to have come
about through direction from an angel named Elias, who purportedly has given guidance to Dr. Glendenning throughout his life. The early formation of this church presents an unusual story among the annals of religious reformation, as the Aaronites attempt to live in a communal order and practice their Christian beliefs at EskDale, Utah. There are also branches of the church at Springville, Utah, and Salt Lake City, Utah.

The organization within the Order of Aaron is unique and is as follows: Chief High Priest, First High Priest, Second High Priest, Supreme Council, Divisional Supreme Council, District Interceding Council, Christian Aid Service of America, Disciple Organization, and Branches of the Church. A priest presides over each branch, and the branch members look to him for spiritual and temporal guidance. The followers of Dr. Glendenning revere him as an inspired medium through which revelation is received from the angel known as Elias. In his position as head of the Aaronic Order, the members at large accept him as qualified to counsel them relative to their spiritual and temporal welfare.

The devotion to and love of the church is signified by three basic types of membership: (1) Tithing Members, (2) Consecrated Members, and (3) United Order Members. The latter is the highest membership, signifying a person has given all his time, talents, and material possessions to the Lord Jesus Christ through the True Church of God.

Because their doctrines and practices differ from other
Christian faiths, one must endeavor to understand how they interpret certain scriptures in the Bible, Book of Mormon, and the Doctrine and Covenants, as well as their own writings, many of which they claim as "new revelations." Since theology is the core of any religious organization, the writer expended considerable time in a study of the major doctrinal teachings of the Aaronic Order. Chapter VI contains a brief explanation of each of 32 theological precepts which are unique to this religious group.
APPENDIX I

BOOK OF ELIAS - SECTION 137

This thing truly does grieve me much, for long have I been a guide unto you and a friend, and truly you have been given unto me to cherish in the days of your flesh.

These things have I been commanded to say unto you from the spirit of our Fathers:

Because of your disobedience and because that you have offended me and grieved me, by giving no heed unto my sayings unto you, and that you have not written the things which have been given unto you to write, you have brought upon your head a curse and you shall not prosper, nor your household.

You shall become poor and hungry and your house shall suffer and for seven years shall poverty reign over you and your house.

You shall think to make gain of earthly goods, but they shall flee from your hands.

You shall be known upon the records of man and they shall talk of you among themselves and you shall not know their words but they shall be powerful against you and you shall not be able to buy; and because of this curse, they shall say evil things against you.

You shall scratch your fuel from the earth, and your heart shall be troubled exceedingly.

Your raiments shall become rags and there shall be no more for you at your hand.

You shall be a roamer on the earth, but there shall be found no place for you until I shall plant you in a place by a water to finish your work.

Your face shall be to the ground, and you shall owe your neighbor and they shall fear you because of your weakness.

You shall overcome, but it shall return as a symbol unto the world, and a man shall be a witness unto these things.

Now, in this land shall you overcome and I shall speak pleasant things unto you.
And this witness shall be a friend unto you, and he shall know his mission and shall become one of us, and shall walk with a heart of fear and carefulness, and shall not know you until he will have learned of you through me, by your hand, notwithstanding he will have been with you so long.

Some shall think to hurt you because of my works which shall be heavily upon them, but my hand shall be with you.

Then shall you know yourself as of old, and you shall know my servant appointed unto you.

In these days shall you begin to prosper.

Your neighbor shall learn of you and you shall owe no man in the land.

Then shall your heart be glad, and my people shall seek to know you, and joy shall reign in your house, and darkness shall be no more in your house, and all shall be well for you and him who shall be before you.
APPENDIX II

AMENDED BY-LAWS OF THE CORPORATION OF THE PRESIDENT
OF THE AARONIC ORDER

I, M. L. Glendenning, President of the Aaronic Order, a corporation sole, acting pursuant to the powers granted me by the Articles of Incorporation of the Corporation of the President of the Aaronic Order, hereby promulgate the following By-laws for governing the procedure and internal business of said Corporation.

I

The legal name of this corporation shall be the CORPORATION OF THE PRESIDENT OF THE AARONIC ORDER. For convenience of the members thereof, the following names may also be used within the Organization: Order of Aaron, Aaronic Order, House of Aaron, House of Levi, True Church of God, Church of the First-Born, Kingdom of God, The Church of Christ and the Church in the Wilderness.

II

The objects of this corporation shall be to acquire, hold, and dispose of such real and personal properties as may be conveyed to or acquired by said corporation for the benefit of religion, for works of charity, for public worship, for missionary purposes, and for the conducting of schools and unlimited educational activities. The term "religion" as here applied, includes but does not refer solely to, the promotion, organization and operation of Christian communal groups. Such real and personal properties may be situated, either within the State of Utah, or elsewhere, and this corporation shall have power, without any authority or authorization from the members of said church or religious society, to grant, sell, convey, rent, mortgage, exchange, or otherwise dispose of any part or all of such properties.

III

This corporation is not formed for profit and is a corporation which does not contemplate pecuniary gain, profit or dividends to the officers or members thereof. No part of the net earnings of this corporation shall inure to the benefit of any member thereof or of any individual. No part of the activities of this corporation shall be devoted to carrying on political propaganda or otherwise attempting to influence legislation.
IV

The title of the person at the head of the Corporation of the President of the Aaronic Order shall be "The President of the Aaronic Order", and his successors in office shall be deemed and are hereby created a body politic and corporation sole with perpetual succession, having all the powers and rights and authority in the articles specified or provided for by law.

In the event of the death or resignation from office of the President of the Aaronic Order, or in the event of a vacancy in that office from any cause, the presiding member of the Supreme Council or one of the members of the said Supreme Council thereunto designated by the said Supreme Council, shall, pending the installation of a successor President of the Aaronic Order, be the corporation sole under these articles and the laws pursuant to which they are made; and he shall be and is authorized in his official capacity to execute in the name of the corporation all documents or other writings necessary to the carrying on of its purposes, business and objects, and to do all the things in the name of the corporation which the original signer of the articles of incorporation should do according to the By-laws; it being the purpose of the articles that there shall be no failure in succession in the office of such corporation sole.

V

The Corporation Sole shall adopt By-laws by which its internal business and organization shall be governed, and especially with respect to succession of the president of the corporation sole, and the membership and powers of the Supreme Council.

VI

There are hereby recognized the Offices of Chief High Priest, First High Priest and Second High Priest. The duties of these offices are defined in the Holy Scriptures, canons of belief, rules and regulations and discipline of the organization.

VII

The Supreme Council, also known as the Seventy, is a church-wide or international body which shall be composed of those members of the Aaronic Order who have been designated as being of the lineage of Aaron.

A. All members of the Supreme Council must be fully consecrated and be members in good standing in the True Church of God and Aaronic Order. If any member of the Supreme Council or his wife holds title to or control of any real or personal property, except same be by stewardship issued by the Supreme Council, that member shall be immediately dismissed from the Supreme Council and the Aaronic Order.
B. The total number of the Supreme Council shall not exceed seventy-two members, including the Chief and First High Priests, and shall be built up and maintained at that number by vote of the existing members of the Supreme Council, subject to the ratification of the Offices of Chief and First High Priest.

C. The Supreme Council is empowered to create divisional Supreme Councils as it deems necessary to administer and conduct various geographical divisions of the True Church of God and Kingdom of God. It may designate up to seven Divisional Supreme Councils of ten members each, including the Chairman. The Utah Divisional Supreme Council is one such Divisional Supreme Council. All members of the Divisional Supreme Councils must also be members of the Supreme Council, or the Seventy; therefore, the combined membership of the Divisional Supreme Councils will also be the membership of the Supreme Council, or the Seventy.

D. Each geographical division of the Church and Kingdom may legally incorporate with its Divisional Supreme Council acting as the governing body of the corporation. Such divisional corporations are to be incorporated as subsidiaries of the Corporation of the President of the Aaronic Order. The divisional corporations and Divisional Supreme Councils are subject to the control and regulation of the Supreme Council, or the Seventy, at all times and in all affairs, both temporal and spiritual.

VIII

The President of the Corporation of the President of the Aaronic Order shall be chosen by vote of the Supreme Council and from among the members of the Supreme Council, Offices of Chief High Priest, First High Priest or Second High Priest.

IX

The Chairman of the Supreme Council may be appointed by vote of the Supreme Council and from among its seventy-two members, subject to ratification of the Offices of Chief and First High Priest.

Similarly, the Chairman of any Divisional Supreme Council may be appointed by vote of that Divisional Supreme Council and from among its members, subject to the ratification of the Supreme Council and the Offices of Chief and First High Priest.

The canons and regulations of the Aaronic Order also provide that the Offices of Chief and First High Priest may appoint a Chairman of the Supreme Council or of any Divisional Supreme Council subject to the ratifying vote of the subject Council.
X

In all matters, both temporal and spiritual, the Supreme Council shall receive its authority through the Offices of Chief and First High Priest. The Office of Chief High Priest or the Office of First High Priest has the right to officiate in any and all Offices or Councils of the Aaronic Order, The True Church of God, or the Kingdom of God.

XI

Decisions of the Supreme Council, or of any Divisional Supreme Council, shall be made by not less than a majority vote of the enrolled voting membership of the subject Council.

XII

Every member of the Supreme Council, or of any Divisional Supreme Council, must be present at all meetings, unless excused by vote of those present after cause for being absent is shown to be justified, said cause for absence to be presented in writing.

XIII

The Supreme Council may set up rules and regulations, canons of belief and discipline which shall govern the moral conduct and status of members of the organization. Such canons of belief and rules and regulations when adopted need not be filed publicly, but shall at all times be available for inspection by the members of the organization at the Office of the Secretary of the Corporation.

XIV

Offices other than those herein designated as part of the Aaronic Order, The True Church of God or the Kingdom of God, may be created or abolished by the Supreme Council and the duties and authority of each office defined by the same body, subject to ratification by the Offices of Chief and First High Priest.

XV

The Supreme Council, or a Divisional Supreme Council, may authorize any officers they choose to sign letters, checks, receipts, agreements, deeds, releases, mortgages and to sign trust and consecration agreements, stewardships, and any other papers necessary to carry on the business of the organization, provided that each specific action has been authorized and approved by the appropriate Council. A certificate confirming such authorization must be filed in the Office of the Secretary of State of any state where such filing is required by state law.
XVI

Each Divisional Supreme Council may by vote create bodies to be known as Interceding Councils, each consisting of nine members and a Chairman. All members of an Interceding Council shall be elected to office and removed from office at the will of the Divisional Supreme Council. The Chairman of an Interceding Council shall be a member of and be appointed by the Divisional Supreme Council.

XVII

Pleadings from the members of the True Church of God and Kingdom of God to the Divisional Supreme Councils, and communications from the Divisional Supreme Councils to the members of the Church and Kingdom shall be passed through the applicable Interceding Council.

XVIII

Each Divisional Supreme Council may create as many Interceding Councils as it deems necessary to meet the needs of the membership. Where more than one Interceding Council is created within a Division, they should all have the same Chairman, insofar as possible and practical.

XIX

The Supreme Council (that is the Seventy) and the Divisional Supreme Councils shall exercise all the legislative powers of the Aaronic Order. They shall make By-laws, rules and regulations and disciplines affecting the entire Aaronic Order, True Church of God and Kingdom of God, or applicable portion thereof as may pertain to the jurisdiction of a particular Divisional Supreme Council, as well as ratify, reject or correct all rules and regulations recommended by the Interceding Councils in local matters.

XX

The decisions of any Interceding Council, either in personal matters, rules, regulations, disciplines or judgments, shall be passed by its Chairman to the Divisional Supreme Council for ratification, correction or rejection.

XXI

The Interceding Councils may be made up of the tribe of Ephraim, Benjamin, Reuben, or any other of the Twelve Tribes of Israel, or of any qualified members so long as they are members in good standing in the True Church of God and Kingdom of God.

XXII

There is hereby recognized within the corporation a department or function designated as the Christian Aid Service of America (also known
as the C.A.S.A.). The duties and organization of the C.A.S.A. will be specified and supervised by the Supreme Council, through the Divisional Supreme Councils, Interceding Councils, and Priests of Branches wherein the C.A.S.A. shall operate.

The duties of the C.A.S.A. shall be, generally speaking, to manufacture, accumulate, process, or otherwise prepare, transport and distribute materials and articles of use such as food, clothing and other necessities for the mutual assistance of needy members and other needy individuals, and for worthy Christian and religious organizations.

XXIII

A Department of Education is hereby recognized within the Corporation, this department to be administered by a Supervisor of Education according to the policies and decisions of the Supreme Council as ratified by the Offices of Chief and First High Priest.

The Department of Education shall carry on, or cause to be carried on, instruction in religious subjects, music, and other subjects necessary for the training and education of both youth and adults, whether members or non-members of the organization. To implement this program of education unlimited, the Department of Education may organize and operate elementary schools, high schools, university-level schools and special-purpose schools, as may be desired.

XXIV

Any person, regardless of race or nationality, trade or profession, social position or political views, may be considered for membership in the True Church of God and the Kingdom of God.

XXV

It shall be understood by each applicant that if he is accepted for membership he will be baptized and confirmed and his name entered on the records of the organization as a Probationary Citizen in the Kingdom of God. After a period of approximately one year, subject to increase or decrease at the discretion of the Divisional Supreme Council, the individual may be accepted as a Member on Probation in the True Church of God. This period of probation is also designated as approximately one year, and may be shortened or lengthened by vote of the Divisional Supreme Council, after which the candidate becomes a full member in the True Church of God.

During the period of Probationary Citizenship in the Kingdom and Probationary Membership in the Church, the Councils may decline at any time to accept the applicant as a full member and may return any consecrated property of the applicant which the organization may be holding on probation. During this same period of probationary citizenship in the Kingdom and probationary membership in the Church, and prior to any formal action to the contrary by the Divisional Supreme Council, the
applicant may demand the return of his consecrated property by giving thirty days written notice to the President of the Corporation, or to the Divisional Supreme Council, and the Corporation shall return the property to the applicant.

XXVI

It shall be understood that consecrations offered by Probationary Citizens of the Kingdom of God and Probationary Members of the True Church of God will be considered by the organization as probationary consecrations until such time as the applicant is accepted by the Divisional Supreme Council as a full Member of the True Church of God. Consecrations of probationary Citizens of the Kingdom and probationary Members of the Church may be returned if the applicant is not accepted as a Full Member of the Church. Any tithings, offerings, donations or other gifts, if once received by the organization and a formal receipt given, shall at no time be returned to the applicant.

XXVII

When an applicant has been accepted by the Divisional Supreme Council as a Probationary Citizen in the Kingdom of God, this decision of the Divisional Supreme Council may be presented before the assembled membership of the applicant's Branch or Congregation to be sustained or rejected by vote of the Congregation.

XXVIII

Probationary citizens of the Kingdom of God shall not be entitled to vote with the Congregation. Members and probationary Members of the True Church of God shall be entitled to one vote each at special or regular meetings of the Church or Kingdom. No member shall vote by mail or by proxy; in order to exercise the right to vote, members must be present at the meeting.

XXIX

Girls under the legal age of eighteen years of age and boys under the legal age of twenty-one years of age may become junior members of the Church without going through the probationary period, when parents of the same are members in good standing. They cannot vote, however, until they reach their legal age and are voted by the Councils as worthy of adult membership.

XXX

Any citizen of the Kingdom or Member of the Church who is determined to be in violation of the rules, regulations, By-laws, canons of belief, or discipline of the organization, and who persists in such practice, will thereby take himself away from citizenship and membership in the Kingdom of God and True Church of God. By formal action of the Divisional Supreme Council, such a violator may be
expelled from the organization and thereby forfeits all his rights and interest in the organization, including the enjoyment of corporation property.

A Member or probationary Member of the Church expelled for such violations shall have no valid claim for the return of any real or personal property conveyed, granted, consecrated, or otherwise given to the Corporation by him, if such property has been fully accepted as a consecration or gift by formal action of the applicable Divisional Supreme Council.

XXXI

If any member of the Councils is expelled for violation of the rules, regulations, By-laws, canons of belief, or discipline of the organization, or if Church membership is severed at his own request, said individual shall not be considered again for membership on the Councils, as he will have lost his right to officiate.

XXXII

This Corporation may accept tithings, consecrations, gifts, donations, bequests and legacies in the form of money, real property, chattel, or other forms of offerings, insofar as any or all of these are made as free-will offerings. In the case of consecrations, however, these will be fully accepted only from full Members of the True Church of God. Consecrations offered by Citizens on probation or Members on probation will be received as consecrations on probation until such time as the donors become full Members of the True Church of God.

Any tithings, donations, gifts or offerings (other than consecrations) may be received from any person, whether probationary Citizen, probationary Member, full Member, or non-Member of the organization.

As soon as a formal receipt is issued by the organization, regardless of the type of offering or the membership status of the donor, the subject offering becomes the absolute property of the Corporation and the donor shall have no valid claim for the return of said tithings, gifts, donations or other form of offerings.

XXXIII

The Aaronic Order shall cause to be issued an acknowledgment or receipt for all monies or properties received. In the case of consecrations offered by probationary citizens and probationary members, an agreement shall be entered into between the organization and the individuals which will act as a temporary receipt. At the time such individuals are accepted as full members of the True Church of God, a formal receipt will be issued in recognition of full acceptance of the consecration.
XXXIV

When a probationary member becomes a full member of the True Church of God, all consecrations shall be finalized and formalized by a legal assignment, deed, bill of sale, or other appropriate instrument of conveyance covering the consecrations of the member.

XXXV

All consecrations made by children under the legal age shall be accepted through their parents. In such cases the consecration assignment shall bear the signature of the child and his parents.

XXXVI

A full Member of the True Church of God who has made consecrations of property may apply for stewardship, trusteeship, or bailment over these consecrated properties. The applicable Divisional Supreme Council may grant such stewardship, trusteeship, or bailment to the Full Member, subject to the ratification or rejection of the Offices of Chief and First High Priest.

XXXVII

The terms "stewardship", "Trusteeship" or "Bailment" as used in these By-laws, or elsewhere in the corporation rules and regulations, shall mean that the Corporation may retain title to consecrated property while granting use and possession thereof to the steward, trustee, or bailee. Stewardship agreements are under the supervision of the Divisional Supreme Councils subject to the approval of the Offices of Chief and First High Priest.

XXXVIII

The steward will be held responsible at all times for the proper care, management and protection of properties entrusted to him as a stewardship, trusteeship, or bailment. Properties of considerable value such as realty, or valuable chattel such as automobiles, may not be leased, hired out, rented, sold, exchanged, or given by gift, without written consent from the applicable Divisional Supreme Council. A steward is expected to maintain or increase the value of his stewardship and should be guided by this principle in all dealings affecting consecrated properties.

XXXIX

The Supreme Councils also have the right to determine annually the cost of taxes, repairs, improvements, maintenance and other expenditures of the Corporation pertaining to any stewardship, and to require reimbursement for these expenses from the steward, trustee, or bailee of the property at the discretion of the applicable Divisional Supreme Council.
XL

The Supreme Councils shall appoint officers and assign their duties and the membership may sustain (if they will) the appointments of the Supreme Councils. An officer appointed in a district, branch or division may be sustained only by the membership of the applicable district, branch or division, but officers whose duties concern the entire organization may be sustained by the entire membership.

XLI

Baptisms, ordinations, marriages and other ordinances may be performed in this organization and in the name of the organization by priests, or under the officiation of priests, who have been duly authorized by the Offices of Chief and First High Priest. Persons authorized to perform marriages for this organization shall comply with the applicable laws of the land pertaining to the performance of marriages.

XLII

Any and all literature published and distributed in the name of this organization shall be approved by the Supreme Council and the Offices of Chief and First High Priest.

XLIII

The corporate fiscal year shall begin on June 6 and on June 5 of each year.

XLIV

The principal place of business of the Corporation shall be Salt Lake City, Salt Lake County, Utah. Its operations and activities may be conducted in any of the states, territories, or possessions of the United States, and in any of the countries of the world. The Corporation may establish branch offices and organize subsidiary corporate divisions in any of these areas as the Supreme Council deems necessary for the effective and orderly administration of the business and activities of the organization, and as may be required to comply with the laws of the lands or political states in which it may operate.

XLV

Probationary citizens and members, and full members of the Kingdom of God, the True Church of God, or the Aaronic Order shall not be individually or personally liable for the debts or obligations of any part of the organization in any amount whatsoever.
XLVI

The disbursement of tithing monies shall be controlled by the Supreme Councils, subject to the approval of the Office of Chief and First High Priest, and may be applied to church and other organizational needs either directly by the Supreme Councils or via the Interceding Councils. The portion of the tithing money allocated to an Interceding Council may be disbursed by and at the discretion of the Interceding Council for purposes approved by the applicable Divisional Supreme Council.

XLVII

The investment of consecrations shall be under the supervision of the Offices of Chief and First High Priest. The granting of and administration of stewardships shall be controlled by the Supreme Councils, subject to ratification of the Offices of Chief and First High Priest.

XLVIII

Any and all other donations, gifts, or offerings not specified in articles 46 and 47 of these By-laws, shall be under the supervision and control of the Supreme Councils, subject to ratification of the Offices of Chief and First High Priest.

XLIX

The Heave Offering, which is ten per cent (10%) of all consecrations, tithings, gifts and other donations, is and shall be for the general expense and welfare of the general officers of the Aaronic Order and their families, as set forth in the Holy Scripture. The Supreme Councils are responsible for the computation and determination of the Heave Offering amounts and for assuring that the Heave Offering is made available to the Office of Chief High Priest. The disbursement and usage of the Heave Offering monies will be wholly within the prerogative and discretion of the Office of Chief High Priest.

L

The Supreme Councils may employ such clerical, technical or other help as they may deem necessary for the best interests of the organization, subject to ratification, correction or rejection of the Offices of Chief and First High Priest.

LI

An accurate accounting shall be kept of all monies and properties of the corporation and an annual audit made by a certified public accountant to be selected and engaged by the applicable Supreme Council. The Supreme Council, or a Divisional Supreme Council may also require or conduct an internal audit by corporate personnel of the records and books
of account of any branch, project, stewardship, or other unit under the control and supervision of the applicable Supreme Council.

Any member, probationary member or probationary citizen in good standing, who has made consecrations or donations to the organization may be granted the right to inspect his own personal account in the corporate records. The time of inspection must be agreed upon in advance by the agent or officer of the corporation and the individual making the request. At no time will unauthorized individuals be granted the right to inspect the accounts of other members of the organization.

LII

The Supreme Councils may call meetings of any kind, at any time, whether it be with members, probationary members, officers or committees.

LIII

The Supreme Council may amend, alter, change or repeal any provision contained in the By-Laws, or may formulate and adopt other By-laws, subject to approval of the Offices of Chief and First High Priest.

Dated at Salt Lake City, Utah, this 26th day of September, 1964.

/s/ Dr. M. L. Glendenning.
M. L. Glendenning, President of the Aaronic Order.

RATIFICATION

This is to certify that the above Amended By-laws have been examined and ratified by the following members of the Utah Divisional Supreme Council, and they comprise a majority of the ten members thereof, including the Chairman.

Robert J. Conrad, Chairman /s/ Roger K. Weight /s/
Kimball B. Anderson /s/ Keith W. Fink /s/
Ernest G. Weight /s/ Vernon L. Weight /s/
Melvin C. Petersen /s/ Leslie O. Gagon /s/
R. Mark Hansen /s/ Bliss G. Childs /s/

SUBSCRIBED AND SWORN TO BEFORE ME THIS 26th DAY OF SEPTEMBER, 1964.

/s/ Ilene G. Faber
Notary Public, residing in Salt Lake City, Utah

My Commission Expires: March 5, 1965
APPENDIX III

THE STORY OF THE CROSS AND THE TOMB

Address given by Bishop M. L. Glendenning
June 24, 1966, in the Salt Lake Branch
of the True Church of God,
6268 South 13th West
Salt Lake City, Utah

You would be surprised who are watching the actions of the members of the Order of Aaron (The True Church of God). And if man is watching us so completely, how much more do you think the angels in heaven are watching over you—in your behalf and in my behalf. I want you to know the Lord has answered your prayers. I appreciate the prayers that have gone forth in my behalf, and I have received much joy in knowing that your prayers have gone out for me. Those prayers have been offered by real saints—not just by name—and how can God not answer them? Truly, those angels which are watching over you are watching over me, too. I want to thank you for those prayers.

Human beings are still human. I believe it is true that women like to talk about women. People like to talk about people. Men like to talk about—I was going to say men, but I guess I'll say women. In other words, we like to talk. I like to talk about my brother. He went away in the year 1904, and I have never seen nor heard from him since. But we were very close, and I like to talk about him. I like to talk about those I like.

I have another Brother whom I like more than all the others. This Brother, too, left us, but in our consciousness and love for Him, He is ever near to us. He is One who is looking over us and cares for us. Is anyone acquainted with Him? His name is Jesus.

Before the world was, He was prepared to come and make a sacrifice in our behalf. Did He shrink or hesitate or balk? Well, I think I can hear Him say: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." This is the attitude that we, too, must carry. Not my will, but Thine be done. Then it seems as if I can hear Him say, after He was condemned and nailed upon the Cross, "Father, forgive them, for they know not what they do." This, too, is an attitude we must have. Let us carry with us this attitude in our hearts.

Can we realize what the sacrifice He made really was? Can you realize the pain and suffering He went through? No, we cannot really know it. This was a final sacrifice.
I think sometimes I can see that Cross. It was large and heavy. Christ couldn't come down from the Cross, for He had to make a sacrifice and He did, and He died on that Cross. It seems, as I looked again I saw Him hanging there on that heavy cross. It seems I can almost feel the pain and agony as He tried to teach us the way of the Cross. Is this going to be required of us? Yes, for flesh and blood cannot enter into the Kingdom of God; and it was appointed once unto man to die, and Christ, therefore, had to die also. If this is true, do you think for a moment that He could enter in and take that flesh and blood with Him? No, no more than you can. And if He had to give up the flesh and blood, is it not reasonable to believe that we, too, must shed this flesh and blood?

And as He made that sacrifice for us, don't you think we must suffer, too? Yes, and don't think we will get out of it. This soul must put off corruption and put on incorruption, and this soul must put off mortality and put on immortality (Mortality means death).

Then, I can almost hear Him say, "It is finished." What was finished? It was the sacrifice. As He hung there, I saw a duplicate body fall from the body of Christ to the ground. The evidence of the corruption of this body was such that I had to stand back. This corruptible body just seemed to melt away into and be absorbed by the ground. This was the body of corruption, and it was absorbed into the ground until there was nothing left. "... for dust thou art, and unto dust shalt thou return." That corruption had left Him, and He laid it aside, and I saw it fall beneath that Cross leaving an incorruptible body behind. I hope someday we can all put off that corruption even as He did that day.

What more was He to do? I want you to get the picture. As He was yet struggling on the Cross, I saw another body fall from His cross to the ground. I went over to the second body that had fallen. Here on the ground was mortality, for beneath the Cross of Jesus was death or mortality. Corruption and mortality had passed away from Him, and it touched Him no longer. And yet there was the visible Christ hanging on the Cross—not the Jesus as Philip saw Him—but the true Christ. And therefore Jesus was able to say to Philip, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9) Philip, in his mortal being, apparently was not able to see the true, immortal Christ (the Father) to which Jesus was referring.

What more had yet to be done in your behalf and in my behalf? Jesus was carried away, and He was put in a tomb. Joseph of Arimathea and Nicodemus came and took Him down from the Cross and bound Him in burial clothes and laid Him in a tomb. There He lay in a state between mortality and corruption and immortality and incorruption. Paradise is that intermediate state at which the Christ preached to the spirits in prison who had been disobedient at the time of Noah (I Peter 3:19) and fulfilled His promise to the thief wherein He said, "Verily I say unto
Soon I saw a dim light in the tomb. Then I saw two lights. Then I saw the Christ lying the tomb. Again I saw Him struggling. Now what was He about? As I watched Him, I could see Him put on another body. Now remember, on the Cross He put off this body of corruption, but now He was putting on a body of incorruption. Again I saw Him struggling. Again the angel took His finger and moved the stone a little more, so I could see better. The scene reminded me of the struggle I had trying to re-enter my body of flesh in the experience of July 30, 1951. Christ was putting on the body of incorruption.

As I looked again, He was in the final act of putting on that immortal body of perfection in the presence of two assisting angels—or the final phase of His resurrection.

I want you to know we will have to do this same thing. We, too, will have to put off corruption and mortality and put on incorruption and immortality—for flesh and blood cannot inherit the Kingdom of God in heaven. Are you willing to do it? Every day you are closer to that period of perfection. We are one day nearer the tomb. Are you willing to endure this transformation? Are you willing to lay down your life freely and forsake all of the things of this mortal (dying) world?

Christ had put on incorruption and immortality. He had fully qualified and prepared for eternal life. It was at this time that He was fully qualified for His visible resurrection from the tomb. It was here and at this time that He was fully qualified for making the statement: "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55) It was at this time that the angel who was at the entrance of the tomb with the one finger rolled the stone away, and Jesus came forth in complete resurrection as had been so often prophesied in the Scripture. And possibly it will surprise you to learn that the first soul to follow Him in this act of resurrection was the thief who hung on the Cross and died, to whom Jesus spoke these words: "Verily I say unto thee, To day shalt thou be with me in paradise."

Are we prepared for such a resurrection? Were Christ and the thief who hung on the Cross at His side the only ones to come forth from the tomb? Not at all. Multitudes followed Jesus out of that tomb. Who were they? They were Israel.

I fear that we are falling short of many things we should be doing if we expect to qualify for such a resurrection. After the multitudes of Israel followed Christ out of that tomb, there was a shadow which fell upon the earth. Again I looked and discovered this dark shadow cast upon the earth as the result of the great number of souls to whom Christ had been preaching, who had been bound in prison from the days of Noah. Where they were going, I am not able to say, except that they apparently spread out over the surface of the earth and disappeared from my sight.
I want you to go home and pray until you get a deep and lasting impression of this story of the Cross and the bomb. It is your cross and your tomb. If Jesus did not escape, we will not either. As long as you hang on to this flesh and blood and corruption and mortality, you will not receive immortality, for flesh and blood shall not enter the kingdom of God in the heavens. Read Paul's writings on this subject; then you may understand a little more about eternal life and immortality.

II Corinthians 5:1-11: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore, we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest in your consciences."

Also I Corinthians 15:34-57: "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. But some will come say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: But there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthly: the second man is the Lord from heaven. As in the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image
of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

This is what Jesus was singing as He came out of the tomb: "O death, where is thy sting? O grave, where is thy victory?"—And thus, so were the thief, and so was Israel.

The gates are closing. Those who are righteous shall be righteous still; but those who are filthy shall be filthy still. Let's be sure we are not among the filthy. Let's be sure we qualify and receive the blessings the Lord has for us. May we all be prepared and ready to meet the Lord, I pray.

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* * * *
To: Brother Roy Woodward  
From: Dr. M. L. Glendonwyn, Chief High Priest, Order of Aaron  
InRe: Negroes and the Priesthood  

Dear Brother Roy:—

Your letter of July 25, 1963, in which you ask the questions concerning Negroes and the priesthood, is at this time under consideration.

First let us consider priesthood and leave all else out, negro and white.

The word priesthood is a collective noun and includes many. It is in its true sense plural and cannot be singular; the only singular form of this word is priest and always refers to person or persons in exactly the same sense as neighborhood and you cannot confer a neighborhood upon any person.

A priesthood is a group of priests; Now please tell me how can you confer a group of priests upon an individual any more than you can confer a neighborhood upon another person. Can you hold a neighborhood? If not, then can you hold the priesthood?

Brotherhood, childhood, motherhood, man-hood: hood is a noun forming suffix and does in its true sense denote rank, state of being, condition or qualification.

If one can qualify as a man, you are in the state of manhood but you must first be a man. If you are a mother by qualification you have reached the state of motherhood, but you first must be a mother.

There can be no childhood without a child and there can be no priesthood without first there being a priest.

Please set this down firmly in your mind; I said a priest and he must be a qualified person. A man, educated and well learned in the Scriptures, know the Word of the Lord and honorable in all things before he can become a priest.
Now please ask yourself this one question, "How can any person reach the qualifications by simply being appointed to a certain position in a church? Simple reason will answer your question for you.

Can you ordain a woman to motherhood? Certainly not. She must first be a mother and all the conferring and ordaining in the power of man cannot change those qualifications. She must be a mother.

Now these things are known to be true and reasonable; then before we can receive a man as a member of the priesthood, we must have a priest, one who is a true priest according to the qualifications as set forth in the Holy Scriptures and specified by the Lord Himself.

Another point to remember is that God established the requirements for membership in the priesthood, not man. And it was God All Mighty who established the priesthood and gave the rules and regulations for membership; which membership alone we confer after all qualifications and requirements have been met and the person has been declared by the proper authority to be a priest.

Can you now see that it is only membership that is granted, conferred or to which the priest is admitted in the priesthood.

In the case of Melchizedek (or Christ) the declaration was thus, "Thou art a priest for ever after the order of Melchizedek." God did not say; Upon you I confer a priesthood.

In the book of Hebrews 5:5,6 we find the following verification of the statement found in Psalm 110:4. "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my son, today have I begotten thee. 6 As he saith in another place, Thou art a priest for ever after the order of Melchizedek."

Thus He, Christ, became qualified for membership in the Priesthood after the Holiest Order of Gods (Elohim), fully qualified and declared by God his Father to be a priest.

It is not difficult to see in this declaration that God did not say, I confer upon you this or that, He, (God) did not say I ordain you a priest. But he did say, "Thou art a priest." Ps. 110:4. This was written more than one thousand years B.C. It is therefore by the word of God that the priesthood is conducted; It is by the word of God that this one or that one shall be declared to be a priest or become a member of the priesthood.

God did not nor does not by word exclude any person from membership in the priesthood; But when He, God, chose the Levites for His priesthood which was His perfect right and within His authority; and when He told the Levites that the priesthood should be their inheritance forever He just did not include any of the other tribes of Israel, nor did He include any of the Gentiles. Whether they be black, or white, green, brown, or yellow does not enter into the subject at all.
If God had chosen the negro, the chinese, or the tribe of Reuben or the tribe of Benjamin or the tribe of Aser and had told them and all of Israel that the priesthood was to be theirs by inheritance for ever it would not be a matter of exclusion but a matter of God's choice. The negro is not excluded anymore than any of the other eleven tribes of Israel.

Now if any one is going to have a complaint against God because of His choice in the matter I think it might be the Levites, for in the book of Numbers 18:20 (and elsewhere in the Scriptures) we read, "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." This is definitely an exclusion as a result of which the Levites whom God has chosen for a certain purpose (the priesthood) is excluded from ownership of chattel or real estate of any kind in which we as Levites rejoice and submit ourselves to the choice and will of the Lord.

Exodus 28:1 states "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons."

Exodus 30:30 "And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office."

And in Exodus 29:9 we are told that the priest's office shall be theirs (Aaron and his sons) for a perpetual statute (continue without end).

In Exodus 40:13 to 16 we read the following "And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. 14 And thou shalt bring his sons, and clothe them with coats: 15 And thou shalt anoint them, as thou didst their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations."

It is here plain to be seen that the intent of the Lord is that Aaron and his sons (descendants) are to officiate in the priest's office for ever, including yesterday, today and tomorrow.

Jeremiah 33:19 to 22 "And the word of the Lord came unto Jeremiah, saying, 20 Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; 21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers."

We find that the Levites the priests and ministers of the Lord are definitely a covenanted people with the Lord and that covenant cannot be broken by any man.
Now for your convenience we continue with Jeremiah 33, and quote verses 22 through 26. "As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. 23 Moreover the word of the Lord came to Jeremiah saying, 24 Considerest thou not what this people have spoken, saying, The two families (Levi and Judah) which the Lord hath chosen, he hath cast them off? thus they have despised my people, that they should be no more a nation before them. 25 Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; 26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob . . . "

For a definite understanding it would be well to read all of this chapter 33 of Jeremiah: Also Ezekial 44, verses 15, 16, 23 and 24.

Now if you will turn to Malachi the 2nd chapter and read the 7th and 8th verses. Here you will see that the Lord definitely declares the Levites to be the messengers of the Lord of hosts and that the law or the word of God should be expected from their mouths for they are God's messengers.

Malachi 3:1 "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

Now we know that the messengers of the Lord are Levites for the Lord has declared it to be so. Therefore how can anyone of the other tribes or the Gentiles declare in truth that they are members of the priesthood called and chosen of God as a priest and declared by the word of God, if they are not of Zadok, Aaron and or Levi?

Now the questions in your letter are as follows:

1: How can a man know?

2: Will we admit as a brother, an equal, a negro to our congregation, to our priesthood?

3: Do we stand as the Mormons that he (the negro) was or is cursed?

4: Can he, the negro, repent and receive Jesus and become as white?

In answer to your first question, 'How can a man know?' I am obliged to state that no man can know anything aside from that which he is taught, either as a result of experience, environment or by his many senses. If a man could not smell he could never know the various odors by which he might be able to identify the presence of innumerable things.
So far as he is concerned they just would not exist. He would never know this concerning them.

Just so it is with the presence of God; If you do not know God, so far as you are concerned He may as well not exist. But we must acknowledge that this does not mean that He does not exist.

Again, if you had never seen God, could you recognize Him out of a million others on the street? Certainly not.

If you had never heard his voice, could you recognize Him by His voice in the choir? Certainly you could not.

If no one had ever taught you of Him or you had never heard of Him or had never heard of such, or if God had never given to you a personal experience could you know of Him?

Or if you are not able to, by reason, come into the knowledge of God, or by daily environment to establish within your being His presence; then would you be most miserable and lost.

There also enters into this question the subject of faith. We have faith in our friends, we believe most of the things of which we are told by them, we accept them as witnesses to many things but to have faith in God we hesitate, we doubt and often disbelieve.

If we do not have faith in Christ, and do not accept Him as our Redeemer we can never know His Father. I think it is quite safe to say that a man without God, or who has no knowledge of Christ can never know God.

Your second question: Will we admit as a brother, as an equal, a negro to our congregation?

In regards to his salvation, Yes, every soul is entitled to his salvation whether he be black or white. God is no respector of person in so far as salvation is concerned and we have no right to refuse him a seat in the congregation. As for his equal, is not for me to judge, God alone can know. But if his conduct is ungodly, we admonish him and if the correction is not made he would be set aside from the congregation of the True Church of God.

Now, as for the priesthood: If, a negro can prove that he is a son of Zadok, a son of Aaron, who is a son of Levi, we would according to the word of God, have no right to reject him providing he is otherwise qualified, if there is a need in the True Church of God, for his officiation.

But we must remember that we are not the ones nor do we have the authority to supplant another people and put them in the office and place of those whom God has chosen to be His messengers and ministers for ever.
I would not and could not reject him because he is a negro, but rather because he is not of the tribe of Levi.

Your question number 3: Do we stand as the Mormons, that the negro is cursed?

God alone can answer this question. If the negro is cursed God will in the last days lift that curse from all those who love and obey the commandments of God. I am not the judge.

Revelation 22:3,4 "And there shall be no more curse: but the throne of God and of the Lamb, shall be in it: and his servants shall serve him: 4 And they shall see his face and his name shall be in their foreheads."

Revelation 7:9 "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

And may the God of the heavens be their judge.

Question 4: Can the negro repent and receive Jesus and become as white?

Yes, anyone can repent and anyone can accept Jesus as his Redeemer and Savior. As for the negro becoming white, is not for me to say. I do not know that the negro wants to become white, and if he should want to remain black would it not become a curse to turn him to the white? Please study carefully Revelation chapter 7, verse 9.

Sincerely your brother in the faith,

Dr. M. L. Glendonwyn,
Office of Chief High Priest of the Order of Aaron

MLG:hrg
Now my servant, I declare unto you that these are the words spoken by another unto me, to be delivered unto you for those of the House of Aaron.

I declare unto you that all things which are of the earth and which are in the world were created by and of the Father and therefore belongeth unto the Father.

And for this cause shall no man swear by it nor shall he swear by a single mote thereof; for verily I declare unto you that it is not of man but man of it. And no man shall swear by this which is not of his own.

But the Father shall give unto you an oath and by all things shall He swear according to His will.

And you shall give unto the Father a declaration according to your will.

And these shall be the covenant of the Priesthood of Melchizedek and the testament of your consecrations unto the Lord and the putting off of your carnal self unto the renewal of the spirit unto our Lord and Jesus Christ.

And through your obedience shall it be unto your glorification, and through your disobedience shall it be unto your condemnation.

And thus shall your ordinations be as touching the things of the Priesthood of Melchizedek, for no man shall receive the Priesthood of Melchizedek except it be by an oath unto man and a declaration unto the Father.

And I declare unto you that the sealing of the oath shall be by an anointing, and the sealing of the declaration shall be by the laying on of the hands.

And again I declare unto you that our Lord and Jesus Christ received not this Priesthood of Melchizedek except by consecration in all things.
And if He received it not but by consecration in all things, and an oath, and a declaration, then I declare unto you that no man in the flesh shall receive it by less than He; for behold, is He not our Great High Priest and an ensample unto us?

And again I declare unto you that no man shall receive this Priesthood of Melchizedek except through an oath, and a declaration, and consecration unto the lesser Priesthood, which is called after the name of Aaron, re-established in John.

And now I declare unto you that if any man declares that he has received this Priesthood of Melchizedek by any other way, or by more, or by less, that that Priesthood which he receiveth is of Satan and has no part with that which is after the Holiest Order of God.

If our Lord and Jesus, being begotten of the Most High God, received not this Priesthood but by an oath and a declaration, and a covenant, and consecration, and obedience, how then can we, who are of the lesser, receive it by any other way?

And again I declare unto you that if any man receiveth so great a Priesthood and obey not his declaration and defileth his covenant with the Father, he shall in no wise be forgiven, but shall receive his portion among the unbelievers, for he is not of the Father and he cannot inherit the Kingdom of God.

I beseech thee, my brethren, that we may become Priests and Kings of an with Him, our Great High Priest forever.

Obey thy declarations and endure unto the end. For He, Jesus, abideth His declaration unto the Father; forever consecrated in all things, obedient, long suffering, gentile, and an example unto us.

It is in the grace of God, our Father, that I leave you, and may peace and love and joy be with you unto the end, through obedience in all things in righteousness.

AMEN
Now my servant, that there may be no confusion among those of the House of Aaron, I declare unto you that there are those who are of the Priesthood of Aaron, who are of Aaron. And there are those of the Priesthood of Levi, who are of Levi. And there are those of the Priesthood of the Patriarchs, who are of the Patriarchs.

But I declare unto you that there is not a man of the Priesthood of Melchizedek who is of Melchizedek; for behold, this is after the Holiest Order of God and cometh only by ordination and obedience, after consecration, which cometh after repentance and baptism.

I declare unto you, my servant, that many things are passed away because of disobedience. But as the Patriarchs held from Abraham to Jacob, and from Jacob to Aaron, and from Aaron to Zadok, and from Zadok to John, through an angel, and from John to Matthew, and from Matthew, so has it held even unto this day, for through the Patriarchs has not God chosen to speak unto the children of men to this day?

And thus has the Priesthood continued to this day, through those whom God has chosen from among those whom He has called.

And I declare unto you that that Patriarch, who is of God and of this Priesthood, endureth not to be stayed by the arm of flesh, but straightway he giveth unto another the word of God, according to the will of the Father. And he giveth not of those things which cometh not to pass.

But he that is chosen of men and speaketh according to the will of men, that it may be seen and heard of men, speaketh in long sayings of the mysteries of God which shall come to pass at the end of eternities—a covenant that leaketh like a sieve; or as a dead man’s oath, wherein there is no surety to follow.

And again I declare unto you that disobedience destroyeth all things of the Priesthood as a fire destroyeth all the ripened grain, that there be none left for the gleaners.

But, as one remaineth forever the Patriarch of his own son, so also has God preserved unto this day the Priesthood after the order of the Patriarchs, to deliver unto man the will of the Father, our great Patriarch.
And all these things I declare unto you that you may know that yet in a few there abideth this Priesthood, which abideth alone in them. And there remaineth hereafter in them the grace of our Father in Heaven.

AMEN
APPENDIX VII

New Revelations
Chapter 7

HEIRS BY ADOPTION
May 14, 1948

I now declare unto you, my servant, that those who are ordained unto the Priesthood of Aaron by man are by this ordination sons of Aaron by adoption. And if by adoption it is because they were not legal heirs.

If you become a son of Aaron, then it is because you were not, before the adoption, a legal heir. And if you are a legal heir, then you do not become sons by adoption, for a man does not adopt his own son.

And if you become a son by adoption, then you must be ordained unto the Priesthood of Aaron.

But if you are a legal heir, God hath ordained you in the spirit, for you are of the seed of Aaron.

And this adoption remaineth upon the earth until the establishment of the House of Aaron, in which time hath come the legal heirs unto whom rightfully belongs the Priesthood of Aaron.

God ordained Aaron and all of his seed throughout all their generations, forever legal heirs to the Priesthood, not ordained of man but God. Not heirs by adoption but legal heirs according to the word of God. Not officiating under another but under the word and will of the Father.

Having been ordained by God in the spirit, thou art a chosen generation, bringing into the flesh a Royal Priesthood. Being in Christ a holy nation in the Kingdom of God here upon this earth. Showing forth all good works, glorifying the Father in all things. Showing righteousness unto the world by the lives you have to offer unto them. Bringing forth all good things, not to be hewn down, but to be builded upon through the precious works of our Lord and Jesus Christ.

Peace be with you unto the end.

AMEN
APPENDIX VIII

SECTION 217

Writing given March 21, 1938. Authority, appointments and ordination.

Unto you my fellow servant, in the name of Elias, we come holding all of the keys and authority vested in the Priesthood of Aaron.

And you, being a son of Aaron, set apart and ordained in the spirit and having come into the flesh by the will of the Father, we now place our hands upon your head and restore unto you all of the keys and authority of the Priesthood unto which you were ordained in the spirit.

To act in this authority with all of the keys of the Priesthood of Aaron as the First Highpriest of the Order of Aaron.

To confer unto those of the house of Levi this same authority and keys, in part or in whole accordingly as may be appointed unto them by you.

And what so ever you may appoint in the flesh or confer to one of the house of Levi, shall be appointed or conferred in the spirit.

And what so ever God has put together in the spirit, let no man in the flesh sever, save it be that in the worthiness of that one he may be found wanting.

Now let thy appointments be unto and among those who have been set apart by the Patriarchs of the Priesthood of Melchisedek only; until those coming shall have been set apart by the Patriarchs of the Order of Aaron yet to be established, and then shall they come from both.

And so shall it be that our work may be in order, and that those of Ephraim may not deny our appointings, lest also they deny the Patriarchs of the Priesthood of Melchisedek.

Now, when you bestow the keys and authority unto those of the house of Levi and Aaron who have been ordained in the spirit shall be thus:

"Unto you my fellow servants, by the laying on of hands through the authority vested in me by the Priesthood of Aaron, do I now restore unto you all of the keys of the Priesthood of Aaron, that you may again function in the House of Levi accordingly as may be appointed unto you by the First Highpriest after the Order of Aaron.

And so may it be unto the glorification of the House of the Lord. Amen."

And you shall, as shall those who shall come after you, exalt those of the House of Levi for all this shall be from among those of the First Highpriest of the Order of Aaron.

And that one shall honor his exaltation that he may be found worthy unto the blessings of the House of Aaron lest he falls into the forgotten, and unto this there shall be no bottom, and
O forgotten, where art thy walls? This is the bottomless, the wallless /sic/, the endless where eternity covereth it not at all; for God Himself shall forget that one.

Levi awaken unto thy call for thy soul shall not span that forgotten. Eternity goeth on where the forgotten cometh not at all.

Beware Ephraim for where one goeth another may follow, but in thy faithfulness and exaltation thou shalt be glorified in the House of Aaron.

* * * *
I stood upon the earth and upon the waters of it, as before my face they vanished from me though I yet stood upon them. And as I stood, there came upon me a great and marvelous light as if it were from about me, and the glory of the Lord came upon me.

And as I stood again as if it were from the earth and above it, so that the glory of the Lord rested about me below me, and above me as if it were between me and my body which stood upon the earth for I had not borne it with me.

And I saw and bear record of the glory of the Father in that part which was about me, and which bore me up, and which was above me. And it is by the will of the Father, and of the Son, that I here bear record, that no man shall hear this record, nor shall he speak, nor shall he write those things which were shown unto me, save that he too, be borne up into the spirit as if he were from the earth.

And as I stood again in the glory of the heavens it was as if I were alone, and the great glory of the Father had gone from me, and the heavens above opened and a great sea came about me and there were no ends of it and from it came the light and there was no darkness, and from the sea came the light from eternity to eternity and I was alone.

And I stood upon the sea and there came unto me an angel of the Lord, and he brought with him the glory of the Father, which glory was with him in that part. And he spake unto me words which I dare not write nor speak unto those who are not caught up.

And as he spake these words unto me the dross fled from my soul and sank into the sea, and it became no more a part of me.

And again, I stood and the glory of the Lord shone out from me, and I moved upon the waters of the sea as though I walked not at all. And there stood upon the waters of the sea 10,000 souls times 10,000 and they praised God as if it were to be forever and forever. And the Lamb of God set his feet upon the waters of the sea, and great power was given unto all, each according to his grace. And the angel spake unto me from among the angels of the Lord, and he spoke aloud saying, "Aubrey, why hast thou come up hither?" And I spake unto him saying, "I know not, sir, save that my Lord hath called me, and I have obeyed." And he spake unto me again saying, "Who are these who stand upon the sea with thee?" And I spake unto him again saying, "I know not save that they are my brethren but I know not from whence they came, nor how."
And the angel again spake unto me saying, "These are they of thy brethren who shall be priests and kings of God and of the Lamb forever and shall dwell upon the earth and so shall they ever be with the Lord." And thus did God show unto me the resurrection of the living unto life eternal. And thus was I resurrected in the spirit that I might see and know the glory of the Lord which shall come upon those who are obedient unto the commandments of God.

And the angel of the Lord spake many things unto me which I cannot speak in the language of man, and there rested within me a joy and a glory which I could not bring with me, nor can know or utter unto another not lifted up.

Then it was that the sea had closed in upon me and the glory of the Lord was not at all, and darkness covered me, and I wept bitterly as my feet were again upon the earth. And it was as if my sorrows were to wrack my body with trembling and I fell to the earth praising God the Father and the Son for his mercies unto me, for I could not yet stand upon my feet.

And again the angel came unto me saying, "Arise and labor among thy brethren, for thou art a Priest forever after the Order of Aaron, and the Episcopate and the Presbyterate are upon thee forever, and thy judgment in thy office shall be righteous."

Now I know not all that hath been done unto me, for my soul quivereth within my bones, and I know not yet that my flesh shall not fall from me, I am not yet sure that I am not yet in the spirit, nor that I am not again in the flesh, nor that I shall be, save that my Lord hath commanded me to labor among my brethren in the flesh.

The lightning is flashing about me. And I yet tremble before the marvelous powers of the Lord. I shall wait upon God, to know whether this be the beginning in the spirit and the end in the flesh.

But may it be one or the other, I now KNOW that my REDEEMER LIVETH for I have SEEN HIM.

NOTE: Episcopate -- Office of Bishop
Presbyterate -- Office of Elder
APPENDIX X

New Revelations
Chapter 19

VISION

A revelation given unto me by the Spirit of Almighty God through His servant in the spirit, to be delivered unto those of the House of Aaron.

It was on the day of the Lord and in the fore part of that day that I was caught up in the spirit into the heavens, the abode of the angels of God who were gathered to descend with our Lord and Jesus, the first begotten of the Father, together with all the saints of the Most High.

O what a marvelous gathering of the righteous, redeemed of the earth, pure in heart, robed with the Priesthood of the Sanctified.

And while I was yet in the spirit I beheld, while a voice spoke unto me saying, "Look thou unto the earth," and I looked and beheld a great number of all the tribes of the earth, and they stood upon the earth praying for the mercies of the Father.

And they were mingled so that no man could tell from which tribe another had come, and confusion was upon all the waters of the earth.

And they of the people fell in great numbers so that no man could count them. They became poor and naked and there was much hunger in all the land so that many perished of the famine.

And there was a great time of trouble, so great that even the dead rejoiced in their relief.

And all this grieved me so that a great pain bore me down almost to the ground.

And again I heard the voice saying unto me, "Thou son of Jacob, in thee hast thou taken before thee of the sufferings of thy brethren in the earth. And because that thou hast suffered for them and that thou hast taken compassion upon thee for them, it is now given unto thee to build an house for them. And it shall be builded as the House of the Lord that He may dwell therein with those of the sons of Aaron and Levi, and Reuben, and Dan, and Joseph, Benjamin and all of the tribes of Israel."
And I spake unto the one saying, "But pray tell me, Sir, how can I do all this when I know not a soul, and I know not how to build such an house? And I declare unto thee, Sir, I have nothing with which to build such an house. I beseech thee, Sir, O Angel of God, I am willing but I know not my brethren and I am not able."

And he spake unto me again saying, "Of all those seeing these things thou alone hast suffered for them, and thou hast said the word and seven there are in the word, and thou shalt go unto thy brethren. Thou art ordained of the Father and He shall show all things unto thee for thy service and thou shalt know Reuben and Aaron and Levi and of all the tribes thou shalt know. And those who are not of the fold thou shalt know. And thou shalt call them by their names and they of the faith shall come and rejoice in the House of the Lord. And on the morrow thou shalt receive for the day that all may obey the commandments of God. Thou shalt not show the evils of thy brethren, but thou shalt show all things in righteousness which are of the Father. And all shall glorify the Father through the Lamb, our Lord and Jesus Christ, that there may be great rejoicing after their tribulation, and in the days of the redemption, a remnant unto our Lord."

And again he said unto me, "Look," and again I looked and there was a great calm upon the earth and its valleys were full of white bones so that no man could lay them all away.

And they who destroyed the flesh from them were among them and the earth was desolate so that no man could be heard to speak.

And no man durst touch the bones lest they too, should be numbered among them.

And then did he clothe the earth with a cloud and there were no more to be seen at all.

And I turned to speak and, behold I was left alone.

And I cried out with a loud voice saying, "O Lord, what meanest all these things?"

And the angel again spake unto me saying "Go thy way and give this word unto thy brethren for in it are seven days; and in this day shall God cease to strive with man, for in this day shall it be finished. And in all righteousness shall the glory of God be with those of thy brethren who are of the redemption.

Peace be with thee.
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ABSTRACT

The purpose of this study was to trace the historical development of the Order of Aaron, or Aaronic Order, the governing body of the True Church of God, and to determine its present status in the religions of the world. The study included a summary of the origin of the Order, historical development, present establishment, organization within the Order, including types of memberships, as well as a resume of the theological teachings and practices of this group.

Research involved a study of the publications of the Aaronic Order. Information from these sources was supplemented by correspondence and personal interviews with members of the Order of Aaron, namely the Chief High Priest, Dr. Maurice Lerrie Glendenning, and his wife, Dr. Helen R. Glendenning; Robert J. Conrad, First High Priest; and Bliss G. Childs, Second High Priest.

The result of this study indicates that all material presented herein is the belief of the leaders of the Aaronic Order and it is printed with their approval as being true and an accurate summary of their history and doctrinal development.