

Letter to Ivy and Randy Hill

Fred C. Collier

1991

Written December 27-29, 1991, this personal letter to Ivy and Randy Hill addresses a strained friendship and the spiritual and family difficulties surrounding their association with Fred C. Collier and the Church of the Firstborn. Recalling their visits, conversion, and shared commitment, Fred explains the principle of Total Commitment, Priesthood responsibility, and devotion to God beyond an interest in plural marriage. The letter also describes his family life and the practical work of publishing Restoration teachings.

Published by Collier's Publishing Co.

thechurchofthefirstborn.com

December 27th, 28th & 29th, 1991

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Dear Ivy:

To say the least, I was glad to receive your letter — it was as good a birthday present as I could hope for. Apparently, you wrote the letter on the Prophet Joseph Smith's birthday, and it arrived on the 27th, which is my birthday.

You do not know the sorrow and depression I felt when I called you on the phone and you refused to answer or speak to me, and finally hung up without even saying a word. What possibly could you be thinking?

What both encouraged and saddened me the most about you and Randy was that, unlike others, you were converted by the spirit and for the most part over the Principle and doctrine of Total Commitment, rather than the common interest of plural marriage. And the more you learned, the more touched by the spirit and converted you became. This made me to marvel and rejoice over you — truly you were both exceptional — I thought I finally had good company — but my hopes only provided fuel for depression and remorse when you finally chose to disassociate yourselves from me. The higher your hopes sore, the farther you have to fall, and so it was with me in my feelings, when you for some unknown reason decided to sever all communication and association. I was depressed and cast down for more than two months and even after that it continued to knaw at me in the back of my mind. I came to believe that in the end the doctrine of Total Commitment had frightened you away, which made me all the more sorry.

My feeling is that you do not force people, and when someone wants to be left alone, you leave them alone — so when you finally disconnected your phone in order to avoid speaking to me, I finally got the message, and stopped trying to contact you. I did however call the operator in Washington to find out if something was wrong with your phone, but no, nothing was wrong, and she told me that you knew all about it. I would not normally go to all this bother, but I

felt that we knew each other and were friends, and I wanted to talk to you and help you through whatever it was that was bothering you.

I was quite surprised when Rod Williams mistakenly called here about a month ago, wanting to talk to Randy. Carefully, I asked him if there was a reason that he would expect Randy to be here, whereupon he told me that he was in town and had said that he was going to see me. Then he asked where I lived, and when I told him Hanna, he said that he was mistaken — that Randy had said he was going to Manti. This made me wonder how it was that he could say that he was coming to see me and going to Manti all at the same time. I knew that Randy had a friend in Manti, whom he had intended to see when he was here, but that he did not get to see him and had planned to come back — then I wondered if he might go to see Wayne Reeves, so I called him, and sure enough, Randy had been over.

One of the arguments that Wayne had used in defense of his own indecision was that he thought there was no fruit — even Randy had disassociated himself from the work, and Wayne wanted to contact him, but I told him to leave you alone, that when you wanted to talk you would break the ice yourself. Of course I never told him about you shutting off your phone. Wayne told me that Randy had said that he still believed, that he intended to fulfill the mission to which he had been called, ordained and set apart, and that Randy had said that he was going to come up and see me.

My son-in-law Bill Harwell has said that he felt that I had gone to fast in ordaining Randy an Elder when he came up. But notwithstanding what you have done, I argued in return that you were both special and exceptional, that you had embraced the Gospel understandingly, and had been converted by the spirit on the Principle of Total Commitment, and not on Plural marriage.

I was happy to see the gift for the family which you sent in the mail — not just for a present, but because it clearly stated that notwithstanding whatever it was that was bothering you, still you considered yourselves our friends. By the way, the Nintendo game has been the preoccupation of all the kids in the house ever since it was opened on Christmas day. It is beginning to be obvious that it will be necessary to put a limit on its use. The day before Christmas Bill and I were in Salt Lake City, and Bill was moaning because we did not have money to buy some computer games for the children and Nintendo came up but financially speaking, it was out of the question.

About two weeks ago we spent \$1400. for postage and paper, \$600. of which was on charge for paper, in order to send out 4000

catalogues, together with a copy of the Alma 13 paper. As of yet only about \$300. has come back in the mail.

Now to answering your letter: We are all doing fine. You may or may not know it, but since we have seen you we have published 9 new issues of Doctrine of the Priesthood, including the one we did for you "Brigham Young Speaks" — too bad we did not have it done in time for you to use as intended, though we did have it out within about two weeks after you left. There are about 5 different pamphlets which I consider of importance to get out, but unfortunately, about a month ago, it became necessary for me to drop these and work on Unpublished Revelations Vol 2 and 3, so that it can be printed in January or February.

About a week ago, I received a revelation about a new Volume of Scripture, which when finished, will be composed of all the revelations in the Doctrine and Covenants, the Pearl of Great Price, significant parts of the Joseph Smith Translation, and UPR 1, 2 & 3 together with important parts of the History of the Church, and some other things. Its name will be something like "The New Testament of the Dispensation of the Fulness of times". When I will find time to do this I do not know, but when done as I received it by revelation, for all those who will receive it, it will set their heart on fire with the Spirit of God.

In the middle of January, I will be commencing a long fast in hopes of obtaining a closer relationship with the Lord. Hopefully I will be able to finish two or three pamphlets before this.

From your letter it sounds like your trial and excommunication etc. was at least a growing experience for you. It is good that you showed integrity and honesty in all things — that you went out like a flame instead of a whimpering whipped puppies. I hope it does not cause grief for your children! The Church does not follow the rules set down in D&C 102 when it can't win does it!

Regarding the general Church attitude and teaching of the current leadership about leaving the mysteries alone — are you familiar with the statement made by the Prophet Joseph Smith:

"I advise all to go on to perfection, and search deeper and deeper into the mysteries of Godliness. A man can do nothing for himself unless God direct him in the right way; and the Priesthood is for that purpose." (TPJS 364)

About 20 years ago I wrote a pamphlet on this subject — one of these days I will polish it up, when it will be published as Doctrine

of the Priesthood, Vol 1 No. 1. It will be called "The Road to Eternal Life".

Ivy, I appreciate your honesty and candor with me, and I want to quote some of your letter in mine so that we can have perfect clarity and talk about the things which you have written. In your letter you state:

"Let me say for myself in my limited study of the gospel I do feel you speak with a prophetic voice. All that you have written I know was written with the inspiration of heaven. Our conversations by phone tended to give me even more assurance that you were a man to be trusted.

"Yet when we came down to see you — it was not what I expected. It seemed to me that you felt a great deal of distrust towards me. Not only towards me but towards "all" women in general. Why is this so?

"Your comments to me basically indicated that you did not have any confidence or trust in me. Please do not deny it as my feelings are never wrong."

I will say for myself, when I read what you wrote above, I was stunned! It was like total new revelation to me, as I never thought such things, much less suspected you of thinking them.

Socially speaking I am not very adequate — outside the gospel context, I often feel like a social clutz, especially around the female gender. This is the result of my social experience and lack of it. I am naturally an open person, and am too honest to be anything but forthright, but when it comes to the female gender, inside I am naturally timid — and then there is the fear of being misunderstood. It is as though for me no middle ground exists. I am either hot or cold — either I open the windows or shut the door. Of course it is easy to talk to anyone, even a woman about the weather, or the gospel, or the problems of life in principle, and when there is no danger of misunderstanding, it is natural for me to be open, and it is easy for me to talk on the phone, but maybe not in person. And you can only talk so long about the weather — and once you reach agreement on the Gospel, all there is left is life and living. In view of my backward nature, without a conscious decision to do otherwise, the natural thing for me to do is just talk to the men.

On top of this, there is another problem. You must realize, that in view of my beliefs on Total Commitment that it becomes necessary for me to be circumspect, lest my intentions be misunderstood. If I am not, the next thing you know, men who do not know me well, will

be accusing me of trying to steal their wives. This is why in the past, I have made a point to tell both you and Randy as plainly as I could, that rather than being anxious to place impossible tests on you, that my whole desire was to build up the Kingdom of God. I hoped for your respect and friendship and you shall have mine. In other words I do not wish to frighten you with the doctrine of Total Commitment and my motives and intentions are pure and without guile. I do not want to be accused, and it is not yet time for me to be sacrificed over the Doctrine — nevertheless, it is necessary to teach it, that those in possession of the Spirit might see the light and find the Priesthood.

I can honestly say that through our conversations on the phone, and the brief acquaintance which I had with you and Randy when you came to our home, that I both like and respect you, nevertheless, my experience in the past has taught me to be careful and I do not want to frighten you away.

There is a great deal of my history which I could relate to help you to understand, but it is a long story, so I will forego it. However, I will say that one way or another, we are all a product of our childhood, and that none of us can ever altogether separate ourselves from the affects of the experiences of our youth.

In your letter you state: "It seemed to me that you felt a great deal of distrust towards me. Not only towards me but towards "all" women in general. Why is this so?"

I will have to say that my perception of myself and feelings is not in accordance with yours. My own natural inclination and attitude towards women is clearly set forth in my writings — yet this does not deny that personally, I am naturally somewhat timid when it comes to women — at least this is so until I know them well.

As I have said, I naturally liked you from our first conversation on the phone — everything you said tended to give me respect for you — but then, distance makes phone conversations comparatively easy, safe and comfortable — they make for a meeting of the mind between two individuals who have something in common to talk about. But personal meetings are different, and often involve more than two. Quite frankly, I do not have much poise, and other than being plain and simple — open and friendly, I don't really know how to act. And what if the situation is not right or safe to be open? Then what do you do? It is then that I feel the most awkward. I say this as a general rule, not so much relating to anything I felt when I met you.

In your letter you state: "Your comments to me basically indicated that you did not have any confidence or trust in me. Please do not deny it as my feelings are never wrong."

Perhaps it is social grace and confidence in myself that I lack. In any case, inasmuch as you have asked me not to, I won't deny it. I will only say that I was completely unaware of any such feelings. And before God, Angels and Witnesses, I affirm that this is so — not only then, but also at this time. I only regret that I was such a clutz — that I did not make you feel comfortable and appreciated in my Home. I had hoped that you would take up at least some with Ann and Opel.

My social experience is not very great — when in elementary school my father used to tease me about a certain girlfriend I had from the 2nd grade on. As I found out, she was a Catholic, but then I had already made up my mind to like her, and so even though I was too backward to ask her out, I carried a torch for her until I married Nancy. My father's teasing tended to start me on the backward path. When in the fourth or fifth grade, I made a plastic heart with a file, buffed it up and put it on a necklase, walked up to this girls doorstep (when no one was watching) and dropped it in her mail box and then left. It just had to be that Cheryl had a younger sister who was in the same class as my younger brother Scott. It did not take him long to get the news, and after that my brothers, and Father all had a lot of fun teasing me.

In the 8th grade my parents moved me away from my friends. We lived in the Rockclift housing development, in Ogden — however my parents wanted to buy a new home. Even though there were new homes being built in our vicinity, my parents found a builder named Harvey Hill who would build them the home they wanted in Roy, and that too for a thousand dollars less, so they decided to move away from our Friends. As I felt about it then, they had traded all my friends which I had been making since I was 3 years old, together with those of my brothers and sisters, as well as their own, and all this for a measley thousand dollars — I was not happy about it!

My parents insisted that I would make new friends, and consequently, they made little of it. But out of stubborness to my parents and loyalty to my friends, I refused to cooperate with their plan. I did all I could to foster my old feelings, both for my boy friend Bill Price, and my girlfriend Cheryl Fisher, whom I never dated even once. Though I finally learned to call her occasionally on the phone, I never did bring myself to ask her out.

Ultimately this stubborn attitude, which I had taken upon myself, secluded me from others my own age in the school where we moved. Rather than developing new friendships — at the young age of 14, I chose to replace friends with the Gospel. In consequence of this, I became so serious minded that I did not fit in with other kids my own age.

In my old home, especially during the last year I lived there, had someone come up and asked me for a fight, they would have got knuckles for an answer. But in my new home, I tried to emulate the teachings of Christ and turn my cheek. However I soon discovered that either I would fight for my dignity and self-respect, or I would be thought of as a coward, and treated accordingly and be bullied by everyone.

My nature was to be friendly to everyone, and so I was, but I refused to allow myself to have any close friends and the things my peers talked about, such as cars and dragging the bulavard in Ogden were disgusting to me. "A car was simply a vehicle to get around in, and spinning tires was foolish, wasteful and stupid". One of the things which I abhorred the most, was the way teenage girls and boys would act when attending a Concert with the Beatles, which I witnessed on TV., and then their desire to identify with them by copying their fads and hair styles.

In any case, inasmuch as I rejected the foolishness of my peers, and did not make the effort to make close friends, they in like manner rejected me.

From the time of the first grade, I was the dumbest reader in the dumbest reading group. In consequence of this, had I not been strong, I would have had a miserable childhood. In the Second grade all the desks were lined up in rows, and whenever all the kids in one row got a 100% in the spelling tests, they got a red star on the board, which list continued to grow as the year pasted. I suppose Mrs Fleming did this to encourage us all to study for our tests, but it never worked with me. Every week when the spelling test came, the row I was in was the one who never got a star on the board. My mother was too preoccupied with housework to bother with my home work, and quite honestly, I had other interests all together, but I always hated to be the cause of everyone else's failure. In the 5th grade I could not understand what a fraction was, and I remember my teacher Mr. Chadburn telling me that I could read, but did not know math — while on the other hand, my brother who was a grade ahead of me, knew math, but could't read. I marveled at this remark, considering that I was the worst reader in the class. How bad can bad get!

My mind did not really turn on until the eighth grade. I remember the great difference in feeling, between being the smartest in the class (in Math) instead of the dumbest. All of a sudden others wanted to cheat off of my papers during tests. I always got a hundred percent even though I never studied or did homework. Nevertheless, in some respects the die of my personality was already cast. Between my lack of accomplishment in grade school, and a well founded feeling of not being accepted during my junior high and high school years, it made me so that I did not have a lot of confidence, socially speaking. I knew that I could be accepted, if only I would participate with my peers in the things they were interested in — but this I refused to do. And even though it was by choice, still I was not immune to the feelings of rejection. The one place I felt comfortable was in Church with Adults, but as providence would have it, I would not enjoy this long either, for when in 1970 I learned about the modern day apostasy, I disassociated myself from the Church, and for the most part have been socially alone ever since. Anyway, enough of this. In your letter you state:

“Randy also told me some things which disturbed me even further, namely your feeling that if a woman cannot produce children she is of little worth? Do you really feel this way. It is my opinion that a man of God — a prophet would have a kinder view.”

I have to laugh when I read this, and the reason is because I do not feel the least bit offended, for I am not guilty. If only you could walk a mile in my moccasins, you would have complete understanding on this matter. I have already suffered martyrdom enough on this count and I have gone more than the extra mile. Ivy — whatever Randy may or may not have said — before God, Angels and Witnesses, I swear that I never did say to Randy or anyone else that a woman who cannot have children is of little worth!

I am naturally a sucker for love and a hard luck story. And just as strong is my natural inclination to stick up for the under dog or unfortunate. After all, was it Nancys fault that she had a nervous breakdown after our first child was born and never got over it and was ever thereafter almost impossible to live with — or was it Bonnies fault that she could not have kids and hated it so bad every time Nancy got pregnant, that she refused to have me bring any of my children when I came to her home — was it Cindy's fault that she had Chronic Glomerular Nephritis and couldn't have kids — or Lynn's fault that she had cancer of the Uterus and had to have it removed and could not therefore have kids. And how about Kirsty, who by the time

we married was past childbearing etc. Well — what about what Fred wants! Almost always I am willing to forgo that, nevertheless — I want more kids!!! Those I already have are good Kids, and on a very unusually high average, they turn out to be good people! I want more children! Now all these complaints might sound exaggerated, but I tell you that if all were spoken that has happened, far more than this would be said!

Children and the Living Gospel are the richest and most wonderful heritage that the Lord has thus far given me. I would include a Celestial marriage in this, but it has not yet happened. I guess, admitting this ought to dam me to Hell.

The past has proven, that it is altogether too easy for me to fall in love. And I have decided that it is just as easy for me to fall in love with a woman who can have kids as with one who cannot. Nevertheless I can honestly say that I could easily fall in love with a woman who has shown by her actions and not words only that she is in love with the gospel to the degree of Total Commitment.

A successful marriage — especially a Celestial marriage, requires a tremendous personal commitment on the part of both parties. It requires a great deal more than simply a woman who is looking for a husband — any husband!!! who will only take care of her.

I have discovered that there are a lot of men whose only motive for believing in plural marriage is constituted in a glandular problem which drives them to want another woman; and so they find a way to do it without offending their conscience — and yet aside from this, they manifest no real evidence that they really love and care about **the whole Gospel.**

About a month ago a man who has been calling me on the phone off and on for several years, called me up and wanted to know how long it would take for him to get a wife, if he should consecrate his \$10,000. tractor to me. I told him that I really didn't know — that wives did not grow on fruit trees and that getting a wife was a little more difficult than picking a peach off a tree. I guess he supposed that I would barter off one of my daughters, but in this he was sadly mistaken — even if he had had one million dollars, it would not have changed things. In any case he immediately hang up the phone, and I have not heard from him since. Yet I would not even now deny him either my association or my friendship — but I would never, worlds without end, ever give him one of my daughters unless he first proved himself, and not even then until after he had won her heart.

In like manner I have also found out by experience, that there are a lot of older women who claim that they believe in plural marriage

for the same reason — namely that they want a husband — any husband, who will support and take care of them. There are a lot of demanding hard nosed old woman, who are set in their ways like hardened cement — who have all the minuses and no plusses, except perhaps that they say that they believe in plural marriage, and that you as an Elder in Israel are thereby obligated according to the law of the Gospel of Jesus Christ to marry, and then to support and take care of them.

It was really quite a coincidence that at the same time you came to visit at my home, a certain woman started to come around who wanted to marry me. I first met her several years before when she came to my office in the old Dixon building in Salt Lake on 3rd south. She got a copy of the Brigham Young book, and at the same time I gave her a copy of the two Nauvoo Doctrine papers. She was a member of the Allred group, and shortly afterwards she felt compelled to come to my office and bring the two pamphlets back, letting me know at the same time that they were strange doctrine and that she did not want them in her home. So she gave them back to me and left. She was married plurally to a man named Snow in the Allread group. I did not see her again for about two or three years, in which time she decided to leave her husband, and called up Ogden Kraut to ask who had authority to do marriage sealings. Ogden gave her my name. She had already declared an end to her previous marriage and wanted me to do an Eternal Priesthood Marriage sealing for her and another man. They had already consummated their marriage a week or so before, but now she wanted to have it sealed by the Priesthood. The man she wanted to be sealed to was mentally retarded because of a railroad accident, to that extent that she did not believe that he could understand the Fulness of the Gospel. Not only so, but he was already married to a monogamist believing woman. I refused to do the sealing because neither he nor she had demonstrated any comprehension of the principle of Total Commitment, which as you know is at the hearts core of the Eternal Marriage Covenant. Nor had either she nor he shown any commitment to the Priesthood to which they were now appealing for a marriage ceremony. Still she persisted, and prevailed upon me to do a Bishops marriage for time. They stayed the night and then left the next day. After she took her new husband home to his first wife, the first wife soon found out about the marriage, and that was the last time Mrs Snow saw her new husband for the most of a year. The next thing you know she comes up and wants to be married to me. She professed great belief in the gospel and Priesthood, but as I

have said, talk is cheap. In one minute she was confessing her total belief, and in the next she was pressing hard for a marriage to me.

This woman has told me that she did not like things the way they were in the Alread group, and that she had preferred that her daughters marry gentiles than to put up with what she had in plural marriage. True to her word, all her daughters were living with gentiles and that to without a marriage covenant, and this included her fifteen year old daughter who was presently living and sleeping with a gentile boy right in her home. This boy was the son of the same man who had hired Mrs Snow's other daughter (who was about two years older) as a baby sitter, and was living with her while his wife was in prison. This older daughter has since had a child by this man. All three or four of her daughters are in this same situation. I will tell you that I am sure that this woman is basically a good woman — nevertheless, such things do not evince or demonstrate great faith in God or the Gospel. Unless they repent, except for three of her young sons, her children are destroyed, and even her oldest 13 year old boy wants to be gone and is already a gentile through and through. This woman is about fifty, she cannot have any more children, and she wants to be married to me and I guess I am a mean man for not doing it, but I am not in love with her. Now what should I do with her Ivy? I have advised her to bring her sons and attend our Sabbath meetings with us, but once she realized there would be no marriage, she stopped attending. If I am wrong — God forgive me, and instruct me in the path that I should go — I know that should I marry her there would be no fruit from our union, yet notwithstanding her unsolicited contention to the contrary, I know that she would be hard and demanding, and if I married her and did not fulfill all, I would be a bastard for sure — all this was fresh on my mind when you came to my house, as she was on the door step the same day. And so I advised Randy that unless there was something special wherein the Lord led him other wise, that if he should take a plural wife, that he should marry one that could give him children. Now if that is bad advise, may God forgive me. By the way, I am still deeply in love with Lynn who is 9 years older than me — and if she or any of my other wives who have left because of my impossible economic situation were to show up on my door step, I would have them back in a minute — I was and still am in love with them all, but as for the future, I would prefer to marry a woman where there can be children.

Twenty two years ago I was taught by a certain individual that any man of God was morally obligated to marry any moral woman who believed in plural marriage and wanted to marry him. For a long time I believed this doctrine — but I must honestly admit that I do not

believe it now and have not for years. When you marry a woman, you open a window or threshold into the center of your soul — it goes right into your bosom. What ever she is, your souls intermingle when the door is opened during sex — if what is in her heart is not good, it will affect you adversely, to say nothing about the affect which she might have on your other children, wives and family. And what about foreordained commitments? For these reasons and others, it is my belief, that it is best not to marry without feelings of genuine love, together with a mutual communion with the spirit. And notwithstanding their professions, women ought to prove themselves by commitment just the same as the men. I have found that in all cases, talk, without works has no substance.

All this may sound terribly negative. Well like I said, I am not really very good — God once showed me what good is — but unfortunately I still have a long way to go. I guess we will have to wait and see what I am willing to become and just exactly what God our Father will make out of me. Nevertheless, I can honestly say that notwithstanding my faults, my intentions are good, and with all my heart, I want to do you and all the world of mankind good. They say that the road to Hell is paved with Good intentions — but I say that so also is the road to Heaven. And while the road to Hell might be paved with many different things — without question, the road to Heaven is paved only with Good Intentions. Still, as I have said — fools rush in!

I will tell you how I see it Ivy — If a man or woman comes to me and professes a belief in the gospel, let them prove it by their actions and not propose marriage, or for me to find them a wife only five minutes after their confession of great faith. I have learned by experience that talk is cheap and that easy come — easy go — and that most people like this are gone just as soon as they don't get what they want. Furthermore, I don't wish to marry just any woman, just because she believes in plural marriage — In this I am kind of old fashioned — I want to fall in love first! Unfortunately however, as I have said, I am a sucker for love — I fall in love altogether too easy — I naturally overlook faults and suppose that two people who profess to love the Lord can also love each other — but there should be more to marriage than this — there should be the gospel and total commitment — for better or worse — and they should love each other. I have been hurt and hurt and hurt again and my guts have been splattered all over the wall many times because I am not a good provider, and this too for the fact that I won't go out and be a whore for the dime, and because of my commitment first to God — then to family. Now if you will excuse me, I will be extremely careful and

picky the next time I go around the block — and I pray: Oh Lord God, do not let me be deceived, but lead me into all righteousness — help me to put away my own will and except and live by Thy will and Thine alone! And Oh Lord my God — please help me to do right in all things — and if all others should leave me — please do not Thou forsake me, but be with me in all things, even unto the end!

I know that I am not good, but still I want to be! And this is my prayer, even all the day long, that I might have the spirit of the Lord God Almighty to be with me — that I might be led by Him in all things, and that my efforts will be a blessing and uplifting to our Father's children.

Now, lest there be any misunderstanding, what have I said: That all else being equal, and let's face it, they never are — but all else being equal, it is far better for an Elder in Israel to marry a woman who can have children, than it is for him to marry one who cannot. Still, notwithstanding this — old or young, male or female, it is right and proper that all the children of God should seek to be honorably married, and that too, eternally married too, but it is the personal responsibility of every individual to live and conduct their lives so as to be worthy of this greatest of all blessings. The truth is, the sweetest union I ever had was with a woman named Lynn who was nine years older than me — still she could not handle her jealousy over other women in plural marriage, nor the difficult economic situation in which my life was intrenched at that time.

In your letter you make the following statement:

"I have the deepest respect for your work and yet it has been hard for me to reconcile your work with the man you presented before me. It seems to me that your house is not altogether "in order" for whatever reasons I do not know and until such time that it is how can your work prosper? Please believe me when I say to you I speak to you as a friend and one who is anxious for your welfare and you are in our prayers daily. Its quite possible I see some things with a cloudy vision and if I am wrong I will be the first to admit my failures.

"My intension in writing this letter to you was to tell you my concerns, not to attack you. It is my wish to have absolute confidence that when I put my trust in you it can be with no reservations.

Sincerely
Ivy Hill

Its kind of like this Ivy — the Spirit of God comes upon us and touches our hearts and bears witness to us of the truthfulness of the Gospel, and makes us to want to be Christlike and to be perfect like God is perfect. After this we go and get baptized as a covenant that we will keep the commandments and be perfect. But that covenant, and all the righteous desires which are supposed to attend the making of such covenants, do not in and of themselves make us perfect. We must learn perfection by experience and the things which we suffer, just as Jesus did. At Baptism we make the covenant, and a true Saint will continue to struggle until finally he triumphantly climbs to the summit of the mountain. I have taken upon myself the yoke of Christ and have strove to put all other things out of my life, that I might be in a position to serve only one master. All of this has greatly blessed my life in many ways, while at the same time, in other ways, it has made things extremely difficult. Sometimes the burdon gets a little cooked on my back, and I do not always carry it straight, but I carry it nevertheless, and continue to carry it the best I can. And I daily hope and pray for God to be with me that I might improve and do better.

It is obvious to me Ivy, that throughout my life I have shouldered many responsibilities which you do not altogether comprehend. Whatever problems which you may have had thus far in life, they are relatively simple. My life is and has been much more complex than your own, and the more complex, the heavier the burden and the more difficult it is to shoulder and maintain in perfect order.

It helps too, to have a help meet or companion who will pull together in the harness with you, so that two together might work as a team. Through the power of their union, two individuals when married in harmony have double the strength or that of four. In like manner when divided in marriage, they cancel each other out, leaving themselves with the strength of less than half. And so now perhaps you may understand what I have had to contend with.

I suppose from your visit, that you think that I will not allow Nancy to sit at the table when we have dinner or sleep in my bed — but this is not the case. Quite to the contrary, these things are her own choice — they represent her efforts to boycott my efforts, plans and designs. Nancy wants me to send Bill, Ann, Opel and their children house hunting. She wants me and her to live together by ourselves. She does not have a good opinion of herself and she is easily intimidated by others, even when no cause for offense has been given. Doctors call it "Paranoya". And if you should attempt to deny the offensive thought, then you are a liar, as she knows more about what you think than you do. Before it is over, if you were't

mad in the first place, through her accusations ultimately you get mad, and this is an affliction which she puts on Bill, Ann and Opel as well as on me. If I talk to others besides her, she feels left out and offended, no matter what the occasion. And even though she is invited to participate in conversations, she does not know how to do it. My options are to divorce her, and thus clean up my house, and deny her the right to see her children and her children the right to see her, or patiently except her free agency and continue to do the best I can, in the hopes that some day things will be better. It is an absolute serious thing when you talk of divorce — especially when it is with a woman through whom you have brought 13 children into the world.

My presumption is that you refer to my marriage with Nancy when you say that my house is not in order:

"It seems to me that your house is not altogether "in order" for whatever reasons I do not know and until such time that it is how can your work prosper?"

I will say this, thanks to Bill, Ann and Opel, my house is in far better order now than it has been when I was left alone to battle it out with Nancy. Because of my involvements in the work, I was gone a great deal, and I would no sooner walk out the door, but what she would methodically cancel out every effort which I had made for the improvement of our home while there — and this too, even if it meant to cut off her own nose to spite her own face — which it usually did. And why did she do it — to prove that she ran the home and not me. The truth is, I wish she did run the home, but instead she lets it run her, and everything soon goes to hell. Well now, isn't all this a lot of sick dirty laundry. How can a man with so many problems and such a crazy situation produce so much beauty as I have in my publications! I will tell you how — it is by the power of God and His Spirit — I do not spend all my day long hours thinking about my household problems — but instead, I focus my mind upon God and His work. It is through this sacrifice or neglect, if you wish to call it such, that the Lord God has been enabled to use me for His work and purposes! If it was not for this, you would not have received the endowment of Knowledge and the Spirit which has come directly to you and your household, as a consequence of my sacrifice. Isn't it strange how the Lord does things — that He should take the foolish, down trodden, despised and unaccomplished things of the world to confound the wisdom of the wise.

You ask how can the work prosper when my house is out of order? In answering this, I will ask you — how could the work prosper in the days of Joseph Smith when he was married to Emma. Even Jesus' wives quarreled among themselves, and have you taken a gander at the problems which Abraham had with Sarah, when in a fit of jealousy, she drove Hagar out of their home into the howling wilderness — to say nothing of the jealousy of Jacob's four wives. But this is not the worst of it — ten of Jacob's, and men to who later became numbered among the twelve Patriarchs over Israel, indeed, these very men united against Joseph's who was their younger brother and decided to kill him. It was left for Judah to come up with a better solution, when he finally figured out a way to make a profit out of the venture, by selling their brother into Egyptian slavery.

As I have said, it is one thing to believe in being perfect, but quite another to be perfect — we should not allow our ideology of ultimate perfection to "cloud our vision" of reality and what we all are. I am not sterilized — my home is not sterilized and neither are my children. If I were to sterilize my home, I would be under the necessity of kicking all of my children out of doors, and none of us would be able to live in it any more. We would have to put a bag around it and then seal it all up and suck all the air out of it with a vacume hose. As for myself, in order to be sterilized, I would have to be pickled in a Jar. But in this situation, I would not be worth much or of any great service to others.

It is easy for us to garnish the seplucres of dead prophets, because we did not know them personally during the trial of their mortality. We know about the mountain peaks of their lives, but most of the valleys were never recorded and have thus gone into the oblivion of forgetfulness. Since we did not know them personally in mortality, and since to us they only live in our memories, it is both easy and natural that we should sterilize our memory of them. People find it difficult to imagin that Jesus ever had sex or ever had need to go to the outhouse. It is far easier to sterilize our memories than it is to sterilize real life. You can be sure that Jesus did not walk around town with a Hallo around his head. If he had the Jews would have recognized him right off.

At least I don't let my wife lead me around by the nose — she has not succeeded to get me to deny my marriage vows with other women, as Emma did with Joseph. In truth, she has never tried. Have you read about the problems which Joseph had with Emma. If not, perhaps you ought to — but if you should, please do not let it destroy your faith in Joseph and the restored Gospel as it has done with so

many others. After climbing so far up on the ladder of intelligence, it would be sad indeed to see both you and Randy drop like a rock into the darkness of apostasy. Indeed, your Light would be turned into darkness, and how great that darkness, ye know not!

Jacob had four jealous fighting wives — Joseph had Emma and I have Nancy. Come now Ivy — have you not heard what Jesus said — that a Prophet is not without honor save in his own home! And why would this be? Perhaps because they know him too well — they know that he goes to the outhouse like everybody else, and that he puts his pants on one leg at a time. In other words, they see all the outward things, but they are too blind to see the Light within.

You might presume from all this that I do not love Nancy and that she does not love me — such is not the case — but Oh Lord God when will we rise above it. It is a good challenge and school don't you think which the Lord has devised for the making of Gods! Won't it be wonderful when one day God touches her mind by the power of His spirit, and suddenly all this passes like a bad night mare and all is peace and happiness — but proably such a thing will never happen until we have learned the lesson in full. For what ever purpose, God knoweth — but this I do know, and that is that all things work together for the Glory of God to them that believe and patiently wait upon the Lord.

Well now Ivy — You have said that I do not trust you — but I can honestly say that I have never before climbed so far out on a limb as to write such a letter as this — not to anyone — I have unbosomed my soul to you and have told you of my personal life and problems — you now have the knife! But notwithstanding what you have said, I trust that you will not betray me, but that you will keep these personal things which are nobody elses business to yourselves — meaning you and Randy.

What ever you chose to do — I bear you this witness — that notwithstanding my faults, failings and weaknesses, the work in which I am engaged is of God — and to you, Randy and family is offered the opportunity of receiving the Fulness of our Father's Priesthood and Gospel, and of entering into all the ordinances, covenants and laws thereof, through the viable authority of the Priesthood — the field is ripe and ready to harvest and you are both invited to participate.

I remain Your Friend and Brother
in the Fulness of Our Father's Gospel

Fred C. Collier

P.S. Some months ago, I purchased a book which I was going to send you and Randy. Then because of lack of communication I changed my mind, thinking you might misunderstand. The book I refer to is called "Mormon Polygamy A History" by Wagoner. This man is a member of the Church, but he does not believe that Joseph Smith was a Prophet of God, and this shows up clearly in his book. His book has a lot of information in it, but it is written with a from a negative perspective. It is obvious that he believes that Joseph was a licentious and immoral man, who justified his appetites by getting up revelations. This man has no concept of Total Commitment, but there are materials in his book which directly touch on the subject — since the author has no comprehension, he uses his materials without understanding and thus portrays the Prophet in a bad light.

When finishing the adoption paper, my mind was one day enveloped in the Spirit for several hours, and I was thus prevailed upon to write something in the Paper which would clear up the problem — the result of this experience was footnote 30 in the Adoption paper, which is 17 pages long. Actually this same spiritual experience came over me about two years before, after I first moved up to Hanna. It was at the time when I was first working on the Adoption paper, but I was afraid and so I excised what I had written out of the paper, and so it remained, until nearly two years later when the Spirit again prevailed upon me to go ahead and more fully expound the doctrine of Total Commitment specifically as it related to some of the Prophet's activities in Nauvoo. I do hope that you will understand and not choke on it.

I had been wanting to send you copies of all our new publications, but had not got around to it, so I asked Opel to do it for me, but she misunderstood me. She knew about the book I had gotten for you and sent it, but did not send the pamphlets. I do hope the book does not stress you out!