

ome twenty [acres] to the new sixty, we became
—with many birds. The meadowlarks, mourning
blackbirds going to the marshes near the She-
ng as we rode home from work; the meadowlarks
rnings as we went to work.

another thing I learned from Elder [Hugh W.]
Pennsylvania. I was telling Elder Pinnock about
in activating senior Aaronic Priesthood mem-
sking Jay Merrill,²⁶ who had been inactive for
rly, to be one of his counselors. When the stake
s he replied, "You can't have Brother Merrill
lom," to which my father replied, "He's quit."
he stake president. "The minute you ask him
hopric," replied my father. This was approved
th distinction as his counselor, then became a
cy, then a state legislator.

his story was similar to that of Elder David B.
a business—I think a grocery store—in Stan-
He had been away from the LDS community
d cigars with some regularity and took an oc-
lected mayor of Stanford [Palo Alto]. It was at
elder had activated him. He eventually became
nt, then an assistant to the Twelve, and now
uorum of the Twelve. I hadn't heard anything
e first opportunity will ask Karen Huntsman,
a, her husband, about it.²⁷

port that one of the immediately precipitating

go to Palo Alto in the early 1950s and became president
liately without having first served as a bishop, so if the
iven up the practice before his move. Another problem
tenure as stake president was about over when he was
concomitant appointment as mayor, in 1959. After a
ics and was called to be president of the LDS Scottish
98.

factors of the new revelation was the projected opening of the temple in Bra-
zil²⁸ and the many questions which were raised about it which were taken to
President [Spencer W.] Kimball and which he felt he had to take to the Lord.
There is a large number of members of the Church in Brazil which appear to
have some black African ancestors. In the process of shifting the responsibil-
ity for genealogical work to individual families—in the process of requiring
that people in each temple district be required to furnish names—the people
in Brazil were extremely hesitant. They were not anxious to do their genea-
logical work and provide names which would be used in temple work there.

According to this report President Kimball discussed these matters with
the Quorum of the Twelve and First Presidency and then decided to go to
the Lord, and he decided to keep praying until he received a definite answer
one way or the other.²⁹ The answer which he finally received was presented
to the Quorum of the Twelve and the First Presidency in their meeting of the
temple the morning of June 1. This was then presented to a general meeting
of all the General Authorities including First Presidency, Quorum of Twelve,
First Quorum of Seventy, the Presiding Bishopric, and Presiding Patriarch,
the morning of June 9.³⁰

June 18, 1978—Sunday

This morning in priesthood meeting, and again in our Sunday School
class, Gil Warner³¹ was invited to share an experience during the week. He
and [his wife] Nedra had ridden a bus to St. George to attend a meeting of

28. Dedication of the São Paulo temple took place October 30–November 2, 1978.

29. Crossed out at this point is the following sentence: "According to this report Presi-
dent Kimball remained in the upper room of the temple for three days and nights in a period
of constant prayer and fasting to receive an answer from the Lord." Next to this, in pencil, is
the handwritten notation: "not true."

30. Writing once more to his children, Arrington suggested that perhaps "the Lat-
ter-day Saints today are fully prepared to accept blacks as brethren and as leaders," while
conversely he thought it might be true that "black members themselves" were better pre-
pared to accept the priesthood and "serve as leaders" in the church. He identified three other
contributing factors: "the opening of the Brazil Temple" that "surely would have created
problems and anxieties"; the movement in Wisconsin and Hawaii to "refuse to exempt
Church property, including temples and chapels and stake houses, from taxation on the
grounds that the Church discriminates against blacks"; and the danger, if the exclusion had
continued, of church members becoming increasingly hardened in their prejudice. God was
reminding the church how "we are all the Lord's children and that he is ... displeased with
those who spread bigotry." Letter to children, June 15, 1978.

31. David G. Warner (1928–2013) was president and CEO of Associated Foods and
a board member of Zions First National Bank. He had a marketing degree from the Uni-
versity of Utah.

the hoard of some corporation. Along on the trip also, for the same purpose, were Boyd Packer and his wife. For a part of the trip, Gil was able to sit next to Brother Packer. Gil asked him if he could share some of the experiences which led up to the announcement of the revelation on the priesthood for blacks. Brother Packer said he could share part of the experience, part of it he could not share.

Brother Packer said President [Spencer W.] Kimball had felt it necessary to petition the Lord on this matter. And so, for the past two months he has gone daily to an upper room in the temple to pray specifically for that purpose. On the morning of Thursday, June 1, he decided to share some of his impressions with the Twelve [apostles]. He asked them, in advance, to fast for the purpose. He and they then spent some time discussing the problem in its various aspects. At a certain point in the discussion, President Kimball then asked if he might give a prayer on behalf of the group. So he went to the altar and prayed earnestly to the Lord. At a certain point in the prayer, Elder Packer stated, all present became aware of what the decision must be. He did not say what happened; this is no doubt the part which he was forbidden to tell. But there was some kind of manifestation, presumably which was plain to all those present. As Brother Packer referred to this he sobbed—something which he does not commonly do. Obviously, it was a tender experience.

President Kimball finished the prayer. Then Elder [Ezra Taft] Benson said: "We all are aware of what has happened. Now what should we do about it?" President [Marion G.] Romney spoke up and said, "Let's take a week to formulate a statement to announce it to the other general authorities and to the Church." So in the subsequent week the statement which appeared in the papers was drawn up. Presumably it was read to the Twelve in their June 8 meeting. It was then read to all the general authorities. The authorities were then asked to comment on it, one by one. When every single one of them indicated their approval, it was then announced to the media, and to the Church as a whole.³²

In the Priesthood meeting, when Brother Warner had finished telling this, Bill Pulsipher said that on the morning of June 9 he was meeting in a board of directors meeting with Elder Paul Dunn. Elder Dunn was late for

32. The announcement was later published in the LDS Doctrine & Covenants as "Official Declaration 2." It states that God "heard our prayers, and by revelation has confirmed that the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood, with power to exercise its divine authority, and enjoy with his loved ones every blessing that flows therefrom, including the blessings of the temple."

the meeting, and as he came in, it was 10:00. He then took a few moments to tell the group what he had learned. He emphasized that all at the meeting of the general conference was a revelation from the Lord.

In our Sunday School class, when I was sharing his experience, Sister Mamie Silver shared her own experience. As the new revelation was announced, she telephoned her to say that they were late for the announcement. Sister Silver said, "Let's ask him about it." So she and I more or less told the same thing that Elder Packer emphasized that all of the Twelve were in agreement with the Lord, and if the telephone party believed in the truth of the Church and of the prophet, they must accept the revelation as from God. I was convinced it was something very

June 24, 1978—Saturday

Yesterday morning a group of thirty people gathered on the slopes of Ensign Peak, north of Salt Lake City, beyond 60 (LJA), two in their fifties (Jill and I), the remainder in their thirties and forties. They were from the History Division of the Historical Department, Glen Leonard, who was ill. Reaching the top of the flag of the Kingdom, a copy of one of the flags of the time of the death of Brigham Young was placed (wife of Mike). A number of photos were taken after which it was attached to the flagpole. It was lovely. We gathered around the flagpole for an Invocation by Jill [Mulvay] Derr. Elaborate Ensign Peak in Church history by Ron Walker, who said the peak is located. He pointed out the temple that was performed there; and also Brigham Young's death on the Plains in 1847 and of the angel (Joseph Smith).

33. Mamie Richards Silver (1895–1992) was one of thirteen siblings, all children of apostle George F. Richards, LDS College in Salt Lake City. She was married to a man named Silver.

34. Here and later in the chapter, I have referred to

ing on the trip also, for the same purpose. As a part of the trip, Gil was able to sit next to me. If he could share some of the experiences of the revelation on the priesthood for himself, he could share part of the experience, part of it

Spencer W.] Kimball had felt it necessary to do so. And so, for the past two months he has been in the temple to pray specifically for that purpose. On June 1, he decided to share some of his experiences with them. He asked them, in advance, to fast for three days. He spent some time discussing the problem with them. At a certain point in the discussion, President Kimball spoke on behalf of the group. So he went to the Lord. At a certain point in the prayer, Elder Richards was aware of what the decision must be. He did not doubt the part which he was forbidden to testify. Manifestation, presumably which was plain to all. When he referred to this he sobbed—something obviously, it was a tender experience.

After prayer. Then Elder [Ezra Taft] Benson spoke up and said, "Let's take a week to go and tell it to the other general authorities and to let them make the statement which appeared in the paper. It was read to the Twelve in their June 8 meeting. It was read to the general authorities. The authorities were unanimous. By one. When every single one of them had announced to the media, and to the

When Brother Warner had finished telling them on the morning of June 9 he was meeting in a room with Elder Paul Dunn. Elder Dunn was late for the meeting. He had finished in the LDS Doctrine & Covenants as "Obedient to our prayers, and by revelation has confirmed that every faithful, worthy man in the Church may exercise its divine authority, and enjoy with his family the blessings of the temple."

the meeting, and as he came in, it was obvious that he had been crying. He then took a few moments to tell the group what had taken place. He emphasized that all at the meeting of the general authorities were certain that this was a revelation from the Lord.

In our Sunday School class, when Brother Warner had finished relating his experience, Sister Mamie Silver³³ raised her hand and stood to give her own experience. As the new revelation was announced, a certain person telephoned her to say that they were leaving the church on account of the announcement. Sister Silver said, "Let me phone my brother, (LeGrande Richards)³⁴ and ask him about it." So she telephoned Elder Richards, who more or less told the same thing that Elder Packer had told Gil Warner, and emphasized that all of the Twelve were certain it was a revelation from the Lord, and if the telephone party believed in the Lord, and had a testimony of the truth of the Church and of the prophethood of Spencer W. Kimball, they must accept the revelation as from God. Mamie said she herself believed it and was convinced it was something we must accept.

June 24, 1978—Saturday

Yesterday morning a group of thirteen research historians toiled up the slopes of Ensign Peak, north of Salt Lake City. The group included one beyond 60 (LJA), two in their fifties (Jim Allen and Davis Bitton), the remainder in their thirties and forties. They represented all of the persons in the History Division of the Historical Department except the secretaries and Glen Leonard, who was ill. Reaching the peak at 10 a.m., we unfurled the flag of the Kingdom, a copy of one which flew on Temple Square at the time of the death of Brigham Young which had been made by Jan Quinn (wife of Mike). A number of photos were taken of the group and the flag, after which it was attached to the flagpole. The scene of Salt Lake Valley was lovely. We gathered around the flagpole and had a service of about an hour. Invocation by Jill [Mulvay] Derr. Elaboration of the importance of Ensign Peak in Church history by Ron Walker, who is bishop of the ward in which the peak is located. He pointed out the times when endowment services were performed there; and also Brigham Young's vision of the peak as he crossed the Plains in 1847 and of the angel (Joseph Smith) pointing due south where

33. Mamie Richards Silver (1895–1992) was one of apostle LeGrand Richards's fourteen siblings, all children of apostle George F. Richards. Mamie Richards had a degree from LDS College in Salt Lake City. She was married to Clarence W. Silver, an electrician.

34. Here and later in the chapter, I have replaced Arrington's brackets with parentheses.