

printing contemporary, historical, scriptural, and imaginative stories, often with pictures; recipes and crafts; games and pencil activities such as hidden pictures, scriptural matching, and connect-the-dots drawings; a calendar for the month; stories of Church leaders and other inspiring people; suggestions for reading; specials for the holidays; "Friend to Friend" discussions with Church leaders; and "Messages from the First Presidency" or from other GENERAL AUTHORITIES.

Keenly aware of the challenges facing children in the 1990s, the *Friend* tries to fill their needs and help parents as they raise their children in the very difficult modern world. The *Friend* attempts to meet President Spencer W. KIMBALL's challenge "to support the parents in teaching their children to pray and walk uprightly before the Lord" (Oman and Madsen, p. 39).

The editors of the *Friend* have been Lucile Reading (1971–1982) and Vivian Paulsen (1982–).

#### BIBLIOGRAPHY

- Anderson, Lavina Fielding. "The Church and Children." *Ensign* 8 (Apr. 1978):6–13.
- Hinckley, Gordon B. "A Friend for Every Child." *IE* 73 (Dec. 1970):97–98.
- Oman, Susan, and Carol Madsen. "100 Years of Primary." *Ensign* 8 (Apr. 1978):32–39.

ELIZABETH WAHLQUIST

---

## FULNESS OF THE GOSPEL

The phrase "fulness of the gospel" refers to the whole doctrine of redemption demonstrated and taught in the ministry and life of Jesus Christ. It "consists in those laws, doctrines, ordinances, powers, and authorities needed to enable men to gain the fulness of salvation" (*MD*, p. 333).

Fulness is a term sometimes used in the scriptures to describe Christ himself, regarding both his stature as the Son of God and what he offered mankind. John, in bearing witness of the Savior, said, "And of his fulness have all we received, and grace for grace" (John 1:16). To receive the fulness the Savior offered is to accept him as the one who made salvation possible for all through the Atonement and to follow his teachings. Thus, to experience a fulness of joy requires one to keep God's commandments (D&C 93:27).

Christ himself declared the fulness of his gospel: "For I came down from heaven, not to do

mine own will, but the will of him that sent me. And this is the Father's will . . . , that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day" (John 6:38–40).

Latter-day Saints believe that every PROPHET, from whatever DISPENSATION, prophesied of Christ. But the phrase fulness of the gospel implies that periods have occurred when the gospel was not on the earth in its fulness, either in doctrine or in ordinance. The Book of Mormon was described by a heavenly messenger to Joseph Smith in 1820 as "giving an account of the former inhabitants of this continent," and "the fulness of the everlasting Gospel was contained in it, as delivered by the Savior" (JS—H 1:34).

President Ezra Taft BENSON explains: "The Book of Mormon contains the fulness of the gospel of Jesus Christ (D&C 20:9). That does not mean it contains every teaching, every doctrine ever revealed. Rather, it means that in the Book of Mormon we will find the fulness of those doctrines required for our salvation. And they are taught plainly and simply so that even children can learn the ways of salvation and exaltation" (Benson, pp. 18–19).

NEPHI<sub>1</sub>, a Book of Mormon prophet living centuries before the coming of Christ, indicated that the fulness of the gospel would not always be on the earth. In a vision of the Lord's future ministry, he saw that parts of the gospel would be altered and tampered with. Nephi wrote, speaking of the Bible, "When it proceeded forth from the mouth of a Jew it contained the fulness of the gospel of the Lord, of whom the twelve apostles bear record." But men have taken away from the Bible "many parts which are plain and most precious; and also many covenants of the Lord have they taken away," which resulted in a loss of the gospel (cf. 1 Ne. 13:24–29).

Latter-day Saints believe that this apostasy and corruption of the scriptures necessitated a later restoration of the fulness of the gospel through prophets called of God. This restoration began with the FIRST VISION of 1820 to the Prophet Joseph Smith and continued with subsequent revelations, including modern SCRIPTURE and priesthood AUTHORITY, which remain today in The Church of Jesus Christ of Latter-day Saints.

[See also Restoration of All Things; Restoration of the Gospel of Jesus Christ.]

BIBLIOGRAPHY

Benson, Ezra Taft. *A Witness and a Warning*. Salt Lake City, 1988.

DEAN B. FARNSWORTH

---

“FUNDAMENTALISTS”

“Mormon Fundamentalism” denotes the beliefs and practices of contemporary SCHISMATIC GROUPS that claim to follow all the teachings of the Prophet Joseph SMITH. They often style themselves believers in the “fulness of the gospel,” which they assert must include PLURAL MARRIAGE and sometimes the UNITED ORDER.

The Fundamentalist movement began after the issuance of the MANIFESTO of 1890, which publicly declared an official end to plural marriage in The Church of Jesus Christ of Latter-day Saints. The period from 1890 to 1904 was one of confusion for some over the application and extent of the ban on new plural marriages in the Church. For example, since the Manifesto referred to “marriages violative of the law of the land,” some felt the prohibition did not apply outside the United States. In 1904 the Manifesto was therefore officially and publicly proclaimed to be worldwide in jurisdiction and overall scope.

Following this second pronouncement, unyielding Fundamentalists continued to hold that God requires all “true” believers to abide by the principle of polygamy, irrespective of Church mandate. This insistence has separated Fundamentalists from mainstream Mormonism. In the 1920s, Lorin C. Woolley of Centerville, Utah, claimed God had authorized him to perpetuate plural marriage, saying he received this commission while a young man in 1886 through the ministration of Jesus Christ, John TAYLOR, and Joseph Smith. His assertion further polarized the Fundamentalists and the Church.

Some Fundamentalists of the 1920s rejected Woolley’s claims to authority and went their separate ways. Charles Kingston settled in Bountiful, Utah, and set up a type of united order community that persists as a relatively closed society. Alma Dayer LeBaron moved to Mesa, Arizona, and eventually to Juarez, Mexico, laying the groundwork for the Church of the Firstborn of the Fullness of Times and offshoots such as the Church of the Lamb of God. Other Fundamentalists have

broken away through the years, making various religious claims.

Despite these defections, the majority of Fundamentalists remained an organized group, showing small but steady gains in adherents. In the mid-1930s, a united order colony was established in an isolated community near the Utah-Arizona border called Short Creek, now Colorado City, Arizona. Property was held in a trust called the United Effort. This colony has become a haven for many Fundamentalists, although a majority of their followers still reside in the Salt Lake City area.

In the mid-1940s, Utah and Arizona law officials raided the Short Creek community and broke up polygamous families, putting husbands in jail and children in foster homes. Fundamentalist leaders remained in state prison until September 24, 1945 (the fifty-fifth anniversary of the Woodruff Manifesto), when they issued a public statement indicating their intention to cease ignoring the law of the land. They returned to their families and refrained from violating the law for a time.

A few years later, a major schism in the Colorado City group occurred over the question of priesthood authority and the right to rule. Joseph Musser (the ostensible leader of the group), Rulon Allred, his brothers, and a few others broke away and started their own group, which has grown to about 2,000 members through conversion and births and is now known as the United Apostolic Brethren. In 1976, Rulon Allred, then leader of the group, was murdered, evidently by a plural wife of Ervil LeBaron, of the Church of the Lamb of God. Owen Allred replaced his brother as leader. The Colorado City group reorganized, with Leroy Johnson assuming leadership, and in 1990 was one of the largest fundamentalist groups, numbering in the thousands. Upon Johnson’s death (Nov. 25, 1986, at Hilldale, Utah) a power struggle ensued; schisms continue in the Colorado City group over authority and legal title to property.

Fundamentalists claim to believe in the four LDS STANDARD WORKS, the early history of the Church, and the prophets of the RESTORATION up to, and including, John Taylor. Fundamentalist doctrines of priesthood presidency are derived from a unique interpretation of Doctrine and Covenants section 84, which they claim refers to a priesthood council or hierarchy of seven men designated as “high priest” apostles. Various claims to succession have led to the current schisms in these