

ZION'S ADVOCATE

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

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PENTECOST—ITS CHARACTER AND IMPORT

Pentecost! What Is It?

The term *pentecost*, as applied in modern usage to the miraculous outpouring of the Holy Ghost on the disciples at Jerusalem nineteen hundred years ago, is a misnomer.

Pentecost was, and still is, a Jewish festival, occurring once a year and fifty days after the Passover. There is no particular relationship between this annual feast and the Holy Paraclete that descended on the disciples other than the fact that the great endowment was given on that day. But from that memorable event, tradition has associated the name of the day with the extraordinary thing that happened so that now it is customary to refer to any unusual spiritual manifestation as a *pentecost*.

We have no serious objection to the use of the term as a metaphor, but we prefer to think and speak of the great spiritual outpouring at Jerusalem as an *endowment*, for that was the term used by the Master with reference to that event. (Luke 24: 49.) A brief study of the record at Acts 2: 1-4 shows clearly that it was the *day* that was called pentecost, and not the *thing* that happened on that day. The record reads:

"And when the day of Pentecost was fully come, they were all with one accord in one place.

"And suddenly there came a sound from heaven as of a rushing wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This miraculous outpouring of the Holy Spirit, with its accompanying "power," was the thing they were commanded to wait for and received before they should go on their mission to the world. (Acts 1: 4, 5.) Quite naturally a multitude was attracted by the strange occurrence, and when some criticized and questioned the source of the phenomenon, Peter replied in part:

"But this is that which was spoken by the Prophet Joel;

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

"And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."—Acts 2: 16-18.

That bold speech and prophetic reference seems to have silenced the critics, for the record continues:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"—Ch. 2: 37.

Under the benign power of that Holy Spirit, Peter was quick to answer the momentous question, for unto this end he was called to be an apostle. And his answer applies with equal force to every man and woman today. Hear it:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Verses 38, 39.

Thus the promise was made good, so far as it applied to those disciples at that time, for that was not the only application of the promise. Peter, who was the spokesman on this Pentecost day occasion, was later sent of the Lord to the house of one Cornelius to preach the gospel, Cornelius having been instructed by an angel to send for Peter. While Peter was yet preaching, the record says, "the Holy Ghost fell on all them which heard the word." (Acts 10: 44.) On his return to Jerusalem, Peter was forced to make a defence of his action in going to the Gentiles, and he "rehearsed the matter from the beginning" (See Acts 12: 1-19), showing how he had been directed of the Lord to go, and that as he "began to speak, the Holy Ghost fell on them, as on us at the beginning," and the same "promise" of the gift of the Holy Ghost made to the disciples was verified to the Gentiles, showing beyond dispute that the *endowment* was not limited to a few favored ones on Pentecost day. This spiritual outpouring on the house of Cornelius occurred some ten years after the endowment was given at Jerusalem, and it did not happen on Pentecost day either.

Twelve years later, and many miles away at Ephesus, miraculous outpouring of the Holy Ghost occurred when the Apostle Paul preached the true gospel and baptized a number. They not only received the Spirit, but they "spake with tongues and prophesied" precisely as they did on Pentecost day at Jerusalem. (Acts 19: 1-7.) Thus we find three separate instances where and when the "promise" made by the prophet Joel was fulfilled to those who obeyed the gospel, and the manner of its fulfillment is given with considerable detail.

Let us now return to the Pentecost day account and study Peter's speech a little more closely.

Referring to the prophecy of Joel, Peter quotes it this way: "And it shall come to pass *in the last days*, saith God, I will pour out of my Spirit upon all flesh." Now let us read the prophecy as given by Joel and make comparison: "And it shall come to pass *afterward*, that I will pour out of my Spirit upon all flesh." (See Joel 2: 28.) It will be noted that Joel says, "*Afterward*," while Peter says, "*In the last days*."

Peter evidently based his interpretation on Joel's prophecy in its entirety which shows clearly that it had a latter-day application in particular. It was by no means fulfilled in its completeness on Pentecost day, nor in the first Christian century. Let us read the entire prophecy:

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters

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EDITORIAL

THE EDITOR ABROAD

Bidding family and friends adieu, we started on an extended trip through the Southwestern States Friday, April 25, stopping first at Oklahoma City, where we were met at the bus station by our genial Richard Michael Maloney, whose pleasant smile was broader than usual, perhaps because he had been summoned to sit as a juror, which he is now doing with becoming Irish dignity.

As I pen these lines, I am listening to the strains of a popular radio ballad which makes it difficult to concentrate on an appropriate production for the *Advocate*, for there is no affinity between the secular and spiritual forces by which we are controlled. The two forces lead in opposite directions with their extremes extending farther and farther apart. To follow one is to abandon the other. One is always upward with ever increasing effort as the heights are attained. The other is *downward* with energy at a discount. The one *invites* to achievement. The other *entices* to dissipation. In a word, at the end of the two extremes will be found life and death.

"For to be carnally minded is death; but to be spiritually minded is life and peace."—Romans 8: 6.

But listen! The program has changed, and now we hear a gentle male voice singing that never-ending lyric, "Silver Threads Among the Gold," which instantly revives pleasant memories of days ago when one and a sweet, innocent girl, with a winsome smile and unassuming manner, faced the altar of *sacrifice*, enthralled with the *present* enjoyment, unconscious of the *years* of lonely separation, painful heartaches, and distressing abnegation that must be borne until the silver threads *replaced* the gold. And still, a heavier burden of "distress and sorrow," which a relentless fate held in store, would be added, when one could not weep because the foundation of their tears was dried up.

At such a time one longed for and sought a place of seclusion in the mountains far from the haunts of men in a vain endeavor to escape the *fire* that was burning the heart to ashes.

But alas!

High up in the mountains, where nature spreads her wonders in magnificent array, and where human hands have not defaced the wonderful tracings of the great Architect, there, in the midst of Nature's stately tabernacle, where Divinity shows his handiwork, even there the pangs of sorrow could not be eluded—because *memory* would not die. And then, in the solitude of the Wonderland of Rocks, in the darkest of the night, a strange dream diverted attention, and its quick realization brought a degree of relief, when the still small Voice, which can be heard above the roar of the cataclysm, bid the wanderer to return to the scenes of conflict.

Moved by the mighty urge, and with reviving hopes of blessed relief, the return journey was begun. On the way,

and in the room where these lines are penned, the secret was disclosed. New fields of activity were opening for services of greater responsibility, with promised blessings in store—but where trials and temptations, with accompanying distresses and sorrow, would be multiplied!

Two years have passed with their recorded hopes and fears, joy and sorrows, good deeds and sad mistakes. Constantly reminded of the glory of achievement, and urged by the will to win; harassed by unrelenting attacks at vulnerable points and goaded by conscious failures, the strife from which there seems to be no escape, continues with unabated fury. What of the future?

After two years of feeble effort, with achievements and failures about even, we are at the point where we must advance or retreat. Retreat is unthinkable which leaves but one alternative—a straight-ahead course.

We left Independence in the rain and landed in Oklahoma City in a downpour, and the rain clouds still obscure the sky. We had two services Sunday 27, with small attendance. We will have a preaching service Wednesday night, if the rain does not hinder.

After a pleasant stay of ten days at Oklahoma City, we started by bus on the last lap of our journey westward, reaching Amarillo, Texas, seven hours late, due to mud and a "dead coil." But we made good connection with a Rock Island train at midnight, and fixing the chair back at a comfortable angle, we were soon oblivious to our surroundings.

At daylight we awoke to find ourselves on the Continental Divide in New Mexico, and more than a mile above sea level, where the surrounding mountains were white with snow.

Reaching Carrizozo on the edge of the desert, where we stop for ten minutes. The news boys rush the train, and we buy a paper which carried in big headlines, "Forty Killed, One Hundred Hurt in Quake," in Burma. (Later reports say One thousand killed.) Then we read of the destruction of two hundred and twenty-five to two hundred and fifty homes and \$2,500,000 in property damaged at Nashua, New Hampshire, by fire. At Madrid, Spain, in a battle between rioting college students and the police, a number were killed and more hurt. In a grand stand crash at Mexico City last Sunday where forty thousand attended the opening of a new air field. "Six killed, thirty-six hurt," read the headline.

The next front-page item of special interest was from El Paso where the *Literary Digest's* straw vote shows: "For enforcement, 810; for modification, 1,203; for repeal, 847," which appears to be about the average sentiment on prohibition throughout the Nation.

In addition to the foregoing news of first importance, this paper reports the usual number of daily murders, robberies, and other common-place happenings that are no longer startling in their nature, reminding us of the "perils" foretold by the prophets. The Messenger, too, was right when he said the Temple would be built in troublous times, and that destructive storms would come from the Southwest.

Last week's report of cyclones and tornadoes in Oklahoma, Kansas, Nebraska, Missouri, and Iowa attest that fact, but we will probably give little heed to the warning until the calamity overtakes us.

From the center of a page of "Social Affairs," and "Feminine Activities," I clipped this paragraph, which is a good index to the whole page:

Dances

Miss ——— presented ninty dancing pupils in recital Saturday evening in Scottish Rite cathedral, the evening's entertainment being enjoyed by a large audience.

Miss ——— is leaving soon for New York to spend the summer in dancing study. She will be accompanied by her
(Continued on page 89.)

THE VINEYARD

PROBATION AFTER DEATH

By R. M. Maloney

The world today is teeming with speculative ideas on religion. True and false doctrines have been vying with each other from the earliest history of the race. Superstition and ignorance have had a prominent part in the great drama. Two leading factors of the psychological mind have been the field attacked—*faith* and *fear*. During the early centuries of Christianity, *faith* led the way. But how soon the "gold became dim." As a result of discord, division, and strife among professed Christians, the "love of many waxed cold." The true faith diminished. "Men's hearts were failing them for fear." The strong sentiment to worship was still a propelling force, but men worshiped "they know not what." The crystal stream of Christianity had become tarnished and murky from the tributaries of the doctrines of men. Superstition, ignorance, and priestcraft assumed the leading role. Blind leaders were leading the blind. The sacred scriptures were laid aside (or hidden), and the clergy were given full credit as leaders in the church.

When the people hesitated to respond to the plea of *faith* as taught in the Bible, the effort was changed and *fear* and *fright* became the influence by which to gain members into the fold. Hell was pictured in all its hideous forms. Graphic descriptions were given of men and women lost in an endless hell—a burning furnace where "the worm dieth not," and the fire is not quenched"—because they would not come to the "Mourners' Bench" and join the church. Not only that, but it was declared that infants, "not a span long," were in hell, never to be released because they had died without being Christened or baptized.

I remember reading the sermons published weekly, from one of the leading ministers of the United States, in which he pictured infants in torment, "stamping their little feet on the burning floor of hell, and mingling their cries with the crackling flames of the furnace." Here is one word picture I remember: "Away down in the future, one lost soul will cry out to another lost soul, How long have you been here? The answer comes back, Oh, I have counted the time for ages and ages, but what is the use, when all these circling ages of time bring us no nearer the terminus?"

I contend that such doctrine and expressions as the above can not help but yield a bountiful harvest of infidels. Men who think can not possibly accept such teaching coming from a God of Justice. Such doctrine misrepresents God. Just before Christmas in 1891, R. G. Ingersol was invited to furnish a "Christmas sermon" for a leading paper in Chicago. Let us not forget that Mr. Ingersol was a student, and a thinker. He had studied Christianity from a standpoint of churchanity—and there is where he got his cue for his sermon. Here is part of his sermon:

"Christianity did not come to the world with the tidings of great joy, but with the message of eternal grief; it filled the future with fear and flame, made God the keeper of an eternal penitentiary destined to be the home of nearly all the sons of men. Not satisfied with that, it robbed God of the pardoning power."

Mr. Ingersol should not be condemned too severely for his criticism, when we consider the erroneous interpretations placed upon the teachings of the Bible by many of the clergy.

The angel at the birth of Jesus quieted the fears of the shepherds with the statement: "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people."

The mission of Jesus Christ was to "save the world." If we may credit reported statistics, we are told that since the day of Christ, there has been only one in twenty who have

accepted Jesus Christ as the Son of God. Then, if the Apostle Peter stated the truth, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) There must of necessity be some opportunity for advancement beyond this life. Jesus said: "If I be lifted up, I will draw all men unto me." That surely means more than one twentieth part. "As in Adam, all die, so also in Christ shall all be made alive."

"In my father's house are many mansions." Why *many* mansions, if there be only one place of reward? Yes, there are "*many* mansions," yet Jesus said to his followers, "I go to prepare a place for you." If this "place for you" was already prepared, then the language is misleading. Let us notice Matthew 25, commencing at verse 31. Our Lord here refers to the future when all nations shall be gathered. There will be at least three classes of people: Sheep and the goats, and the brethren. The sheep, referred to as the "Blessed of My father," were to inherit a "kingdom prepared from the foundation of the world." It will not do to conclude that this "kingdom prepared from the foundation of the world," was the same place that Jesus said, "I go to prepare." Furthermore, there is no intimation that those referred to as the "sheep" or "blessed of My Father" had at any time in their life accepted Jesus Christ as their Savior or obeyed his gospel. The reason is plainly stated why they were called "blessed of my father" and were to inherit a kingdom prepared from the foundation of the world. Because they had responded to the needs of humanity—they had complied with the *Second* Commandment. It was not so with the "goats." This harmonizes with Paul's writing in 1 Corinthians 15: 40, 41. The three glories, suited to the brethren, the sheep, and the goats. And I venture to say, there may be one or more classes beside these referred to.

Heaven is not only a place, but it is a condition. Paul refers to a "Third Heaven." It is hard to think of a third heaven without a first or a second. But now the question is: Will there be "probation after death"?—advancement from one condition to that of a higher and better? Or shall we say that Mr. Ingersol told the truth when he said that "Christianity robbed God of the pardoning power"?

The general understanding of nearly all Christian people is that the Spirit of man continues to live, or exist, after it leaves the body at death. The Bible so teaches. It is that soul or Spirit that is most important to be trained here. But if it fails to become fully trained and developed in the Christ Nature, shall we forever be debarred from future improvement.

I believe that God has made provision for that improvement, through the mission of his son Jesus Christ. We can not record Scriptural texts in full, but will give references to a number: Isaiah 61:1, 2 describes the mission of Christ; partly to people on earth and to those who are "captives in the prison." Isaiah 9:2, refers to those who are in the "land of the shadow of death," visited by "that light." Peter gives support to this idea as written in 1 Peter 3:18, 20. Christ having been "put to death in the flesh" went and "preached to the Spirits in prison." This refers to people who had lived in the days of Noah. They were "captives in the prison of God." Christ went and preached to them. What for? If no chance or possibility for advancement, then why this effort to preach.

We must either conclude that "death ends all,"—no future life whatever—or that the nineteen-twentieth part of humanity is confined in a never-ending hell, where the "worm dieth not and the fire is not quenched," or we may conclude that the justice and love of God will extend far beyond this vale of tears, even to the expiration of the term in the prison house of God, when the doors will swing open and erring humanity granted further opportunity for advancement. (Psalms 24:7, 10.)

The noted Senator of Kansas may have been a good poet, but "opportunity" will continue to "knock at our door." The justice and mercy of God will be extended until the prodigals come home.

OBITUARY

JEREMIAH FOX MILLER was born March 2, 1849, at Springfield, Pennsylvania. He married Elizabeth Dumbald November 24, 1868. To this union were born six children, three boys and three girls. George and Anna died in infancy, and John died at the age of 44. Belle Walters, Eliza Piles, and Delbert remain, all being present when the father died. He was baptized March 13, 1893, and became a member of the Reorganized Church, remaining with that organization until the latter part of the year 1925, when he transferred his membership to the Church of Christ, of which he was a faithful and active member until the last. He was ordained a priest November 6, 1893. Though often misunderstood, he was a man of tender sympathies who visited and assisted the sick in their afflictions, and who loved to help the distressed. In the latter part of the year 1929, he suffered a stroke of paralysis and passed away January 15, 1930. The funeral services were held in the home in charge of H. E. Moler, sermon by C. L. Wheaton, of Independence, Missouri. Interment in Fairview Cemetery.

THE FAILURE OF PROHIBITION

The *Literary Digest's* straw vote on prohibition furnishes an interesting study of the question of righteousness by legislation—a thing which has never been successful.

When the Eighteenth Amendment was ratified and prohibition had become a constitutional law, we said in sermon and in editorial, "John Barleycorn has been buried alive, but by and by he will kick out of his grave." And we gave the reasons for our conclusion; but we were laughed to scorn. In this particular instance there is poor consolation in the ability to point to the ugly facts and say, "I told you so," for we believe in the *right kind* of prohibition.

He is a poor observer of passing events who can not see, by a careful study of the figures collated by the *Digest's* survey, that Old Man Barleycorn has kicked his coffin lid to splinters, and through the broken sod above he shakes a menacing fist at his captors. The figures, reduced to the general average, using the round numbers for convenience, show:

Class	Dry	Moderate	Wet
Bankers	41	18	41
Clergy	58	8	34
Educators	61	14	25
Lawyers	29	15	56
Physicians	30	21	49
Subscribers	40	19	41
Average percentages	43	19	41

It will be seen at glance that the modificationists hold the balance of power, with a dangerous increase of wet sentiment. How long will the buffer be able to hold his position in the face of the growing power of the frontal attack, and a corresponding weakening of the defences behind? When this outer defence gives way, as it will do when the wet forces furnish a plausible control policy, the battle will soon be over, and prohibition, with its costly paraphernalia, will be relegated to the limbo of other fanatical reforms that have done more harm than good.

It goes without saying that the gospel of the Son of God is the greatest reform force of all time, and it is based on the solid foundation of *personal appeal*; built around the nucleus of *logical reasoning*, and fortified by the strength of the *witness within*. Let the friends of prohibition unite on this battle front and John Barleycorn will be defeated in every engagement.

E. E. L.

THE EDITOR ABROAD

(Continued from page 87.)

mother.

When the fathers and mothers indulge in ribald play, it should not be thought strange when the youngsters go on a "high lonesome" of their own liking. Like father, like son, is as old as the race, with a strong tendency to go the old folks "one better," and were it not for the restraint of rational religious influence, we would all be naked heathen, deriving our greatest enjoyment from some strange "snake dance," to the weird beating of the tom-toms. When will humanity learn the art of righteousness without the force of compulsion?

BLOOD, FIRE, AND VAPORS OF SMOKE

The following Associated Press tabulation of disastrous fires is grim emphasis of Joel's prophecy:

New York, May 5 (AP).—Hundreds were homeless today and scores of communities contend losses mounting into millions of dollars as the result of fires in eastern seaboard States.

New York was encircled by brush fires.

On Staten Island brush fires destroyed 82 summer bungalows, damaged 200 others, and threatened a colony of 3,500 cottages until 20 fire companies, ferried over from Manhattan, brought the flames under control.

An area 100 miles square on Long Island was dotted with brush and grass fires which spread a cloud of smoke over the island that blotted out the sunlight.

In southern New Jersey fires swept through thousands of acres of dry brush, scrub oak, and jack pine, and destroyed more than a score of homes and other structures.

At Forked River 19 homes and the Presbyterian church were destroyed.

Part of the village of Bassville was destroyed in a fire which burned a 12-mile path from Smithburg to Lakehurst. A pall of smoke hanging over the district made useless the fire patrol lookout station atop the naval air station hanger at Lakehurst, where the dirigible *Los Angeles* and a number of smaller airships are housed. The naval station was not damaged.

In the vicinity of Worcester, Mass., a score of forest and brush fires fed parched woodlands and fanned by a high wind defied the efforts of firemen, state troopers, and volunteers.

A force of 500 men extinguished a forest fire between Glen Falls and Saratoga Springs, New York, after it had damaged several farm buildings and burned over 3,500 acres. A hotel and summer camp of 100 cottages was threatened near Wingdale, New York.

Several houses and mills were destroyed in a forest fire which burned over an area of 1,500 acres within a few miles of Richmond, Virginia.

NOTICE

Since we have been placed in charge of the missionary work in Missouri, Nebraska, and Kansas, we take this means of getting in touch with you.

We have a number of good missionaries who are just waiting for the opportunity to call on you and do what they can for the cause we all love so much, but because of your scattered condition we may not find you unless you are willing to cooperate with us.

Do you want any missionary work done in your neighborhood? Are you interested? Let us hear from you. A series of meetings may open the work in your community, or maybe just a Sunday service. Perhaps you are interested yourself and would like to talk with some one authorized to represent the Church of Christ.

If so, drop us a line.

ARTHUR M. SMITH,

Independence, Missouri, Box 232.

MINORITY RIGHTS

or

In the Footsteps of the Fathers

By E. E. Long

"To whom ye yield yourselves servants to obey, his servants ye are."—Romans 6:16.

In the little tract, "An Open Letter to the Protesting Saints," page 10, put out by the First Presidency of the Reorganized Church, occurs the following positive declaration:

"This church was organized by divine commandment, directly from heaven. God has not since that day commanded any man to organize another church—or any group of men to organize separately."

On page four of this same little tract is a resolution adopted by the General Conference of 1929 which reads in part:

"That we reaffirm our unshaken belief in the doctrines, the organization, the authority, and the divine mission of the Reorganized Church of Jesus Christ of Latter Day Saints as the church in succession to that body organized by divine commandment April 6, 1830."

Concretely stated, then, the proposition is this:

The church was organized by divine commandment direct from heaven on April 6, 1830. God has not since that day, April 6, 1830, authorized any man, or group of men, to organize another church, or to organize separately.

Mark it well, the foregoing affirmation comes from the First Presidency of the Reorganized Church. It is authentic and representative. It needs no further "interpretation" to demonstrate its truth or falsity.

If it is true that God has not, since April 6, 1830, commanded any man to organize another church—or any group of men to organize separately, then, by this fatal admission the leaders and priesthood of the Reorganized Church stand "divested of all authority," precisely as affirmed by the dominant church in Utah. They have no right to represent God either by succession or reorganization, for every one who is at all acquainted with the history of the church knows well that the founders of the Reorganized Church did "organize separately." In their frenzied efforts to strike the protest movement a deadly blow, they have cast a weapon that, like the treacherous boomerang, descends on their own heads with fatal results. People who live in glass houses should not throw stones.

A Separate Organization

That God has not since April 6, 1830, commanded any man to "organize another church," we fully believe so we pass that part of the affirmation by and proceed at once to examine the declaration, properly stated, God has not, since April 6, 1830, commanded any group of men to organize separately.

If the leaders and members of the Reorganized Church sincerely believe their own affirmation they should immediately apply to the leaders of the Utah church for baptism. Nor is this said with any degree of sarcasm. It is a simple, logical deduction drawn from the clearly stated postulate set out by the First Presidency as the official spokesmen of the Reorganized Church. If they have stated the truth they stand convicted as usurpers and imposters by their self-imposed impeachment.

Facts are stubborn things, and once they are faithfully recorded they can not be changed. By them we must be judged, however humiliating our judgment may be. We may expunge the record here, but the minutes recorded above will stand unalterable. Great and grievous wrongs have been—and still are being—committed for which atonement must be made. No amount of camouflage will relieve the "distress and sorrow" that continues to trouble the minds and hearts of many saints. The protest movement was born of "distress and sorrow." When conditions became so un-

bearable that they could no longer be endured, and when there was "no remedy" from within, there remained but one thing for God-fearing, liberty-loving, self-respecting saints to do and that was to "withdraw" as the Scriptures direct (2 Thesalonians 3:6; Romans 16:17), the Reorganized Church having set the precedent.

Church the Same

Judge John F. Philips, in his decision in the Temple Lot Suit, said:

"Beyond all cavil, if human testimony is to place any matter forever at rest, this church was one in doctrine, government, and purpose from 1830 to June, 1844, when Joseph Smith, its founder, was killed. It had the same federal head, governing bodies, and faith. During this period there was no schism, no parting of the ways, in any matter fundamental, or affecting its oneness."

Let this vital fact be remembered: *The killing of Joseph Smith did not disorganize the church*, nor was the "body" dead because the "head" was removed. The same "body" continued to live and function, but there was a change of administration soon after the death of Joseph Smith. The Reorganized Church, in a similar manner, was deprived of its "head" in 1914, but the "body" continued to live and function, although there was a change of administration soon after. And let this fact be also remembered: The protest movement was *not directed at the body, the church, but at the maladministration, the mis-government of the body, and the introduction of offensive innovations*. Maladministration and offensive innovations are always justifiable grounds for protest and action. On this point Joseph Smith, the President of the Reorganized Church, under oath in the Temple Lot case said:

"So far as I can comprehend, the disruption and disorganization of the church occurred from the apparent usurpation of authority on the part of Brigham Young, and some of his compeers, and the practice of private teaching of the doctrine, if it can be called a doctrine, of the plurality of wives; to which practice and teaching a great many refused to accede, my mother and President Marks being among the number, and others that I remember. It was culminating or rather brewing for some time, but culminated as I understood it in the winter of 1846, when a great many members of the church refused to follow these teachings and withdraw."—Plaintiff's Abstract, page 41.

Right to Withdraw

Now, did they have a legal right to withdraw? Did they have a moral right to withdraw because the leaders were indulging in practices and teachings subversive of faith? And in withdrawing did they withdraw from the church? If not, from what did they withdraw? Did they do the right thing when they withdrew? Would it not have been better for them to have remained with the church or body and seek to purify it from within?

Be it remembered that a special general conference convened at Nauvoo on August 8, 1844, at which time the quorum of the twelve, as the second presidency of the church, was unanimously sustained as the proper ones to lead the church under the conditions prevailing. Sidney Rigdon for some reason being in disfavor with the people. Again on October 6, 1844, the twelve were sustained, and so far as we are able to learn were so sustained at each succeeding conference.

Since the church through the General Conference repeatedly spoke so "decisively" was not those who withdrew in rebellion against constituted authority? By what right, we repeat, did the seceders withdraw and "organize separately?" God had not since April 6, 1830, commanded any group of men to so act, according to the admission of the First Presidency of the Reorganized Church. Yet, many withdrew and organized "separately" under the leadership

of James J. Strang, of which more will be said later. Right now we are interested in knowing why they withdrew. And the reason is not far to seek. Again we turn to the President of the Reorganized Church who, in his testimony in the Temple Lot case, said:

Joseph Smith's Statement

"At the time of the death of Joseph and Hyrum Smith there was a *change of administration*, which a great many of the adherents of the church could not and did not accept, and these parties scattered through a great many counties in Iowa, Wisconsin, and Illinois, and having confidence and faith in the church to which they had belonged, and having been consistent members of it, they essayed an organization upon the principles existing prior to the death of Joseph and Hyrum Smith.

"They met by the authority that all individuals had to meet who were constitutional members of the church before its fall. No single individual member had the right to assemble the church, but he had a right to commence the movement however. A dozen individuals would have the right to assemble in a church of their own free will and accord, and there was no restriction in that, except of course they must have been members of the old original church. . . . *The church was not dissolved*, for they were members, and had the undoubted right to claim the privilege of exercising the rights of membership."—Abstract, pp. 69, 70.

Thus it is clearly stated by the president of the Reorganized Church that there was a *change of administration when the leaders introduced false teachings and usurped authority* that did not belong to them, although they claimed the unanimous action of general conference as the basis of procedure. As constitutional members of the church, those protesting against the innovations complained of had a *lawful right to withdraw and assemble* of their own free will and accord and *seek to perpetuate the faith and purpose of the original church*. On that foundation the Reorganized Church has stood and stands today. And in every sense of the term they organized separately.

Reform Impossible

It was useless to attempt reform within the body under the prevailing leadership for the very simple reason that the leaders would not allow it. Immediately the protesting ones made resistance; those in authority disfellowshipped them and silenced those who held the priesthood. Brigham Young and his fellow apostles were exercising "supreme directional control" and applying a rigorous "effective discipline" on all who would not "obey counsel." Rebellion against their authority was punishable by "decapitation," and there were apostles a-plenty who were ready to swing the axe. William Marks, Zenas, H. Gurley, Jason W. Briggs, Johe E. Page, and others too numerous to mention, were so disciplined for their "insubordination," and divested of all authority to represent the church," so say the records of the dominant church in Utah.

Now it was those same men who had been silenced and excommunicated by the apostolic authority of the officials in charge of the church at Nauvoo, who formed the nucleus of the Reorganized Church. Ignoring the apostolic authority by which they had been "disciplined," they met in conference capacity and proceeded to *organize separately*. On this point President W. W. Blair said:

"We did not get any of the apostles at the time Joseph Smith was killed in the Reorganization. We organized the new apostles out of new material. So long as the old apostles obeyed the rules and regulations, and paid obedience to the laws of the church, they were essential; but when they violated these rules, regulations, and laws, they forfeited their rights, by their unlawful actions. We decided that in council of the Reorganized Church; that was done in 1852."—Abstract, p. 138.

A Separate Organization

If the "new apostles" were organized out of "new material," then *it was a new organization* and organized separately." The grounds for such action was based on the fact that the old apostles "by their unlawful actions" had "forfeited their rights," and *this decision was made by a protesting minority* who had been *silenced and excommunicated*. So that the First Presidency, with all the priesthood under them, must trace their priestly pedigree, if they have any, back to that PROTEST CONFERENCE at Beloit, Wisconsin, June 12, 1852, at which time President Blair said the vitally important decision was made. It mattered not that the general conference of the church, with all the quorums properly in place, had spoken and unanimously sustained the leaders. Through that medium "the church spoke decisively, as much so as at any time in her history." Yet, the leaders of the Reorganized Church justify the action of the protesting minority in 1852, and deny the right of their protesting brethren today to do a similar thing. By the introduction of innovations and false teachings, and because a foreign and irregular power within the church had seized the reins of government and was exercising an unlawful "supreme directional control," her authority was invalidated, and her silencing orders were without effect. Such has been the position of the Reorganized Church from its beginning, and on that foundation her leaders must stand or fall.

What then becomes of that bald unsupported assertion that God has not since April 6, 1830, commanded any group of men to organize separately? The First Presidency knew when they wrote that sentence that the fathers of the Reorganization withdrew from the parent body in the winter of 1846, and on June 12, 1852, did organize separately, and that action was based on a purported command from God by divine revelation. And so does every one know it who has a casual acquaintance with the history of the church.

In Desperate Straits

But the First Presidency of the Reorganized Church of Jesus Christ of Latter Day Saints are in desperate straits. Face to face with an imposing protest movement in the church over which they preside based on some of the precise points at issue in 1846, and 1852, they are following the footsteps of their fathers in apostasy by seeking to minimize and discredit those who now call in question the unlawful actions that have brought "distress and sorrow" to so many minds and hearts of the saints. In precisely the same fashion that the apostles of error at Nauvoo "disciplined" those who resisted their authority so the leaders of the Reorganized Church sought to suppress the "insubordination" that threatened to send the present administration to exile.

Under the conditions existing at Nauvoo there was nothing else for the protestants to do but to withdraw. Reform from within was out of the question. For some time their only program was one of "protest and denial," until they decided to "organize separately" to perpetuate the church in faith and practice as it was at the first. It was near eight years after the death of Joseph Smith before this was done. In the meantime they had wandered about as sheep without a shepherd, under various leaders who were walking in crooked paths. Finally a few silenced and excommunicated "rebels" met in conference assembly and decided what to do. *The first thing they did was to disclaim all connection with all others and assert the validity of their own priesthood*. And today every man in the Reorganized Church, including the first presidency, is compelled to trace his authority back to that conference at Beloit, and from that date back to 1844 through a chaotic condition very difficult to describe.

Branches Organized

During those years of protest and denial when they were wandering about in uncertainty, they were preaching, baptizing, organizing branches, and ordaining men to the min-

istry. It was during this period that the Waukesha and Yellowstone branches were raised up by Jason W. Briggs and others, under the leadership of James J. Strang. Both of these branches afterwards played an important part in the Reorganization. These are vital historical facts, recorded for the most part in the third volume of the Reorganized Church history.

Notwithstanding the seeming insecurity of the position assumed by these men, we believe they were fully within their rights and acted authoritatively. They were not responsible for the introduction of innovations by men who had obtained control of the church machinery, and who had in turn silenced them for their opposition to a program of error. On this point the first presidency of the Reorganized Church will hardly dare take issue. Opposition would be suicidal. Admission would be fatal to their present position. Which accounts for the closing of their pulpits to representatives of the Church of Christ, and refusing to meet the issue openly. Silence is golden!

But the issue must be met. If men holding the priesthood in the old original church, but who had been silenced and excommunicated for their opposition to the constituted authorities and leadership, could in the winter of 1846 withdraw and later assemble and "organize separately," as did the fathers of the Reorganized Church, so many men act today if conditions justify such action. That present conditions in the Reorganized Church justify such a course we stand ready to show by proof positive in overwhelming abundance. In some important respects the leaders of the Reorganized Church are following in the footsteps of their erring predecessors. By unfair manipulation of church machinery, control has been gained over district, stake, and general conferences with a view to crushing opposition to their prearranged program of exploitation.

Speech Throttled

Openly, definitely, by arbitrary ruling and unlawful procedure, the voice of the people in free debate has been stilled when measures affecting the "policy" have been introduced. With a ruthless disregard for the rights of others who held adverse views, resolutions designed to relieve the "sore distress" were "ruled out of order." Men whose integrity has never been questioned, and who, it is admitted, have been guilty of no crime, were silenced and discredited for no other reason than that they would not obey counsel and keep still. Anyone who is at all familiar with the history of those stirring Nauvoo days under the dictatorship of Brigham Young, can readily see the deadly parallel between then and now.

We saw the insidious growth of this sinister evil within the church for more than ten years, and by personal contact know something of its spirit. We saw its manifestation on various occasions as exercised by different individuals, from the fall of the "wooden hammer" in Independence to the flourish of a fist at DeKalb. Whether it be in Nauvoo, Salt Lake City, St. Joseph, Lamoni, or Oklahoma City, it is always the same cold, heartless, cruel, vindictive thing—the policy of rule or ruin.

That the church under this foreign power has gradually drifted into a state of apostasy we will now proceed to show from the records of its own doings. At Nauvoo it was "brewing" for some time and culminated in the winter of 1846, so said President Joseph Smith of the Reorganized Church. According to David Whitmer's testimony, and which was sustained by events following, it began as early as 1838. In this examination we will go back to 1916 and have a look at some of the major innovations that have crept into the church beginning with that year.

Conference Resolution

On April 8, 1916, the following resolution was adopted, on the recommendation of the *First Presidency*:

"No. 757. That for the present the city of Independence be

organized into a separate stake, to be known until such time as it be organized as the center place of Zion as the Independence Stake, with the First Independence Branch as the nucleus of the Stake, the stake president to be president ex-officio of the First Branch, the other branches now organized in the city of Independence, or which may subsequently be organized therein, to be presided over by high priests elected by the branches *on nomination by the stake presidency*.

Here the law was invaded by giving stake presidents the prior right of nomination of branch presidents. It was a well directed stroke at the law of Common Consent which had governed the church since 1830. (Doctrine and Covenants 25:1; 27:4.) Unsuspecting, as the great majority of the saints usually are, they failed to see the hidden hand of power that some day would whip them with scorpions. A few so-called "radicals" sounded the alarm but to no avail. Since that time we have seen the sinister evil grow from the apparent harmless nomination of a branch president to the nomination of a whole delegation to general conference, all of whom were on one side of the question at issue. Such has been the growth of the strange wild plant that has well-nigh choked the once fruitful vine.

W. W. Blair Testifies

Right here the testimony of President W. W. Blair in the temple lot suit on this particular point is mighty interesting reading. He said:

"The manner of transacting business adopted by the Utah church in their conferences, in so far as I am acquainted with it, is a system of suggestion on the part of the leading men of the church and the people are asked to sustain those suggestions by vote—the nominations are always, so far as I have been able to discover, presented by the leading men and then the people are asked to sustain them by their vote. The Reorganized Church regards that practice as a sort of machine instruction with all the matters provided for beforehand." Plaintiff's Abstract, p. 112.

Little did president Blair think at the time that the church he helped to organize and build up would ever adopt the same error of priestcraft which he so aptly condemned as "machine instruction." But it is here in all of its Supreme Control power. By what system of logic can a sin in the Utah church be made a virtue in the Reorganization? Can the proponents of S. D. C. explain?

The next move towards S. D. C. was directed at the ministry, when the following resolution, *originating with the first presidency*, was presented to the general conference at Lamoni, Iowa, and adopted April 10, 1917:

"No. 772. The joint council, appreciating the difficulties arising from a misunderstanding or misinterpretation of conference resolution No. 604, recommend that it be rescinded, and the following substituted thereof:

"When any ordained officer or minister is believed to be guilty of immoral or unchristianlike conduct, the usual court procedure of the church adequately protects his interests. However, ministerial or official influence involves also such factors as reputation, ability, etc. Upon the authorities of the priesthood and the church officer, rests the duty of protecting the interests of the church when necessary by withdrawing representative or ministerial rights, these rights or interests of the individual concerned being safeguarded by appeal through the administrative line."

(To be continued.)

CORRECTION

In the *Advocate* for May 1, in the list of missionaries appointed to labor as circumstances permit Brother J. Fred Cleveland's name appears among the priests. This is an error, as Brother Cleveland is an elder, and his name should have appeared in the list of elders.

shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

"And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

"The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, and in the remnant whom the Lord shall call."—Joel 2: 28-32.

The latter part of the last verse attracts our attention first of all. Notice it: "for in Mount Zion and in Jerusalem shall be deliverance, and in the remnant whom the Lord shall call." Two places of deliverance are mentioned, properly associated by the conjunction *and*. Deliverance will also be had "in the remnant whom the Lord shall call." In Zion, and in Jerusalem, a Remnant will be instrumental in a great deliverance of the Lord's people, afterward. After some other notable event shall have transpired. What was it?

Israel, because of transgression, was under the iron heel of the oppressor, a "great army" was to invade their land and lay it waste. The Lord's heritage was to be scattered far and wide and in "far countries" they were to be "scattered and peeled" after which they were to return and build up the waste places and cause the land once more to blossom as the rose.

Two hundred years after Joel wrote his prophecy, the Jews were carried captive to Babylon, and remnants were scattered elsewhere, two such remnants coming to this continent. The great scattering of Israel was more completely accomplished after the Jews rejected the Son of God, when Jerusalem was destroyed by the Romans, A. D. 70, and their land became a desolation. But after, yes, after all that, they were to return and build the waste places, which at this time is being done.

Now note what Peter said to those Jews at Jerusalem just a few days after that great Pentecost day endowment. We read:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 19-21.

The "restitution of all things" covers long years of exile for those Jews who rejected the message of life, and the great apostasy of the church in the centuries to follow. All this was covered by Joel's prophecy, and others, with which Peter was familiar. He, therefore, could properly set the time of fulfillment of the "times of restitution of all things" away down in "the last days." When the Lord would again pour out his Spirit on his people and when they would again dream dreams, see visions, and prophesy, because of the endowment of the Holy Ghost that would accompany the restitution.

E. E. L.

CORRECTION

By an oversight the name of the late Daniel Macgregor's name was omitted from the article, "Solved at Last," appearing in the May 1 *Advocate*. The article in question was reprinted from the *Advocate* for May, 1927, with a view to putting it in tract form with some additional matter that we have in preparation.

"MINORITY RIGHTS" TO BE REPRINTED

We have been urged by a number of the ministry, as well as some of the sisters of the church, to publish *Minority Rights* in a revised form, and we have been working to this end. *Minority Rights* was written during the fever heat of the Protest movement, and was one of the best sellers, and so far as we know, no attempt was ever made to answer it. Revised and enlarged, *Minority Rights* will be found useful everywhere as a field tract for free distribution and as a seller. The first installment appears in this issue of the *Advocate*.

FORTUNES MADE OVER NIGHT

Oklahoma City holds the spotlight of big business these days. Two years ago a "wildcat" well was put down near the city which came in a gusher. Now the field, covering twelve square miles, is dotted with near three hundred derricks, and from one to four wells a day are being brought in, flowing from 6,000 to 10,000 barrels a day each, and the field is extending rapidly. These wells are "bottomed" at around 6,000 feet, at a cost of from \$80,000 to \$200,000 each, and it takes about six months to put one down.

Last Sunday, April 27, Page No. 1 well was spudded in on the sixty-three acre farm of our Sister Minnie Page. This well will probably be brought in some time next November. In the meantime, several other wells may be started on the same tract. Thus the quest for the riches of "the deep that coucheth beneath" goes madly on. Just how much the Lord's people will profit by these blessings of Joseph's land remains to be seen.

A WORD OF CHEER

Cheering word comes from the Plans Committee relative to the employment of an architect. After some profitable investigation, a reasonable contract is submitted by an architect who writes in part:

"My Dear Mr. Wheaton: The brief outline which we discussed Saturday in reference to the new temple for the Church of Christ, Temple Lot, appears more fascinating and interesting, the more I think of it. It is, in a way, an opportunity that would come to an architect only once in a lifetime. When I call to mind the brief statements that you made concerning the commands as made by revelations concerning the building of the temple and the more I think of what you have already told me, the more amazed I become.

"I am not amazed so much that those commands should be given you by means of revelations, as I am over the accuracy with which those revelations would build in the actual design of the architecture. By that I mean—the proportions of the Temple as you outlined them, are nothing less than the description of a great temple, nobly conceived, and possessing great beauty, built with such honesty and solidity as to stand for all ages.

"We should like to add that in our opinion, the building of your Temple would be such an unusual commission, that we feel confident, if properly handled, it would attract wide, national publicity, and in addition to the proposed sketches, we would like to assist without additional compensation, in any national campaign or publicity that you might undertake. By that we mean we would prepare a complete story of the Temple to be given to the Associated Press, and we have but little doubt it would be carried in the leading papers of the land."

Thus writes a man who sees at a glance the scientific harmony of this building, and the glory that must come to those who may have the honor of its erection. We hope to be able very soon to publish the perspective of the Temple that the saints may have a better idea of the beauty and grandure of this structure.