

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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TWELVE APOSTLES

Qualification, Duty, Privilege

By Samuel Wood

"And when it was day, he called unto him his disciples, and of them he chose twelve, whom he named apostles."—Luke 6:13.

In a letter from one of our elders who seems to feel that there has been undue interference in local churches and missions by members of the twelve, and who seems to feel that there is no other remedy, he takes the position that the church is wrong in ordaining apostles in our day; presenting the belief that qualification for the apostleship requires that the individual should have seen Christ, and had personal contact with him as did the original apostles during Christ's personal ministry at Jerusalem. Holding that in this way only can the individual qualify as a special witness for Christ.

It is also urged by this good brother, to the effect that centralization of power caused the apostasy of the ancient church, and with twelve men at the head presiding over the general church, centralization of power would again be established, and would inevitably result in apostasy today just as it has always done in both ancient and modern times.

In the following I wish to answer these and kindred objections to the government of the church, stripping the question of all personalities, and setting forth the scriptural plan, remembering that it is the divine intent and purpose which must be the intent and purpose of the Church of Christ, and not that of individuals whether ministry or laity.

The above opinion relative to qualification for the office of apostle is not new by any means, nor is it confined to the laity or local elders. It has at least been hinted at by men higher up, and from the outside it has been urged against the Restoration movement from the beginning.

The belief that men can not qualify in our day is set forth as the reason why the church should not presume to ordain apostles. And therefore the question of whether men may qualify is the main point to be considered in this connection. Qualification to act in the apostolic office necessarily depends upon the duties of the office. And the duties of the twelve apostles were plainly stated by Christ, as recorded in the New Testament Scriptures.

The work of an apostle is largely if not wholly spiritual, and the main duty of an apostle is missionary—to extend the missionary work of the church in all the world. "Go ye into all the world, and preach the gospel to every creature," was the command. And that is the pure and essential duty of the apostles. That is why the office was established—that the gospel and blessings attendant, might be carried to all nations and people, as declared by Christ when the office was created and the commission given.

Listen:

"And that repentance and remission of sins might be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry in the city of Jerusalem until ye be endowed with power from on high."—Luke 24:47-49.

In the above scripture we have not only the commission which laid first emphasis upon world-wide preaching of the gospel, but the fact that the apostles were to be "witnesses," together with instructions to wait for the qualifying power of the Holy Ghost.

These men had been with Christ from the beginning—they had *seen Christ*. They had been intimately associated with him; witnessing the miracles that he performed, and rejoicing in the beauty of his faultless philosophy. Yet they were not qualified to act in the apostolic calling, but rather they were commanded to tarry at Jerusalem for the qualifying power which had previously been promised.

The evident purpose of the command to tarry at Jerusalem, together with the qualifying power manifested through the Holy Ghost that was given, has given rise to another objection to present-day apostles which is based upon the presumption that a Pentecostal endowment is a necessary qualification. And true it is, that there was a spectacular demonstration, such as never took place before in the history of the world, and never since. Yet public demonstration accompanied by "rushing mighty wind," and "cloven tongues like as of fire," is not essential to the reception of the Holy Ghost. Else we are forced to assume the untenable position that the Holy Ghost was never given after the day of Pentecost.

The Holy Ghost is the same, and its power none the less effective, whether given in public or in private. And when we understand that it was the reception of the Holy Ghost by the individual apostles that qualified them, and not the public demonstration, this theory of the necessity for a Pentecostal endowment fades away.

As proof that it was the indwelling of the Spirit that was intended by the Master to qualify his chosen apostles, rather than personal contact with him in the flesh, or visible demonstration whatsoever, I offer his statement as found in the narrative containing the promise of the Holy Ghost for which they were commanded to tarry at Jerusalem:

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."
—John 14:14-26.

Again:

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."
John 16:13.

It was the Comforter, the Spirit of Truth, that qualified the apostles, and not their earthly association or vision of Christ. The knowledge that came to them by the Spirit of Truth was from heaven; it was the "inspiration of the Almighty," giving them understanding that they might know the Christ and understand the principles of life and salvation intrusted to their care. And this knowledge was not gained by earthly contact or by spectacular demonstration. The case of Judas shows that earthly association did not qualify them to witness for Jesus. There were thousands who listened to his wonderful gospel and beheld his mighty miracles who never accepted him as a divine leader. And many among his followers turned away, and he said to his apostles: "Will ye also leave me?" Peter swore that he would never leave him, but he afterwards "swore," and denied him!

The following scripture, which is familiar to all, shows that the "witness" of Jesus comes by the spirit of prophecy, and not by the seeing of the eye or the hearing of the ear:

"And I fell at his feet to worship him. And he said unto me, see thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus; Worship God: for the testimony of Jesus is the Spirit of prophecy."
—Rev. 19:10.

The above dialogue took place between two apostles; one the good and spiritual John, and the other,

one of those who had sealed his testimony with his blood.

The testimony of Jesus is not and never has been a personal testimony, based upon personal contact in earthly association. If to see Christ—to *know Christ*—is a necessary qualification for the apostleship, even that can only come by the power of the Holy Ghost; nor was it given to the ancient church, nor to the original twelve in any other way. Note the following observation by Christ himself:

"Have I been so long time with you, and yet thou hast not known me, Philip?"—John 14:9.

But the promise of knowledge, not only to Philip, but also unto us, comes ringing down the ages from the lips of the Savior:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me."
—John 15:26.

It would be most impossible for the English language, into which the statements of Jesus were translated, to convey a thought more plainly than the above, and other scripture quoted in this article, to show that it was the Spirit of Truth upon which the disciples must rely for a knowledge of the divine character of Jesus Christ.

The promise of the Spirit of Truth, which is the Comforter, as made to the disciples by the Savior, was fulfilled on the day of Pentecost. And at that time the Apostle Peter, under the power of that endowment, quoted the prophet Joel in extending the promise of the Holy Ghost down to the *last days*, in the following language:

"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 will I pour out in those days of my Spirit; and they shall prophesy."
—Acts 2:17, 18.

As Peter proceeds under the power of the Holy Ghost he extends the "promise" to every obedient child of God until the end of time:

"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."
—Acts 2:38, 39.

It was the Spirit that qualified the original apostles, without which they had no testimony. And every obedient child of God is entitled to the same Spirit and to a like testimony.

The apostles have no monopoly of the testimony of Jesus. Neither do the Scriptures say that the apostles are to be "special" witnesses. But rather, "ye are witnesses of these things." We have added the word "special." The witness of the apostles may not be any greater than that of other members of the church,

yet they have a *special work to perform*. And in this sense only, are they "special witnesses."

The special work of the apostles is that of pioneering the missionary activities of the church. And taking into consideration the fact that the work of the seventies is also missionary, the twelve apostles, by authority of the commission, have the responsibility of directing this work, "the missionary supervision." Local churches can not do this, and if the world is to be evangelized, somebody must do it. It therefore remains for the twelve apostles to perform this work in harmony with the divine commission, and with their calling and appointment.

The divine plan, as inaugurated by Christ, lays upon the apostles as their first duty that of carrying the gospel into the world. And this does not admit even of an exaggerated "watchcare" over local churches; neither does the teaching and practice—example—of the original apostles show that they exercised authority over local churches, except to advise, encourage, and instruct; as in the epistles of the Apostle Paul. The commission is not and never has been to "Go ye into all the churches and assume 'general supervision.'" But rather, "Go ye into all the world, and preach the gospel to every creature." "Go ye therefore and teach all nations" is the command; "baptizing them in the name of the Father and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Matt. 28:19, 20.

The charge given the apostles by the Savior not only placed upon them the duty of supervising the world missionary activities of the church, but it makes plain the fact that this arrangement is to continue until the "end of the world." Which, we must concede, could not be if we refused to recognize the office of apostles in the church. The promise that the Savior will be with the apostles unto the end is conditional, as a matter of fact; depending upon the "observance" of all things in connection with the calling and commission as stated by the one, only, to whom we can turn for authority to act in the apostolic office. And qualification to act in the office of apostle not only depends upon a divine call and ordination by constituted authority (authority from God), but upon the indwelling of the Spirit of Truth which qualifies them to administer and officiate as servants and "witnesses" for Jesus Christ, the Son of God.

As to the danger of the exercise of undue authority, resulting in the concentration of power in the apostolic office, there may be such a danger; but certainly not if the twelve keep within the bounds of the plain duties of the office. History lends no warrant to the belief that the original twelve, or their successors in office, had anything to do with the apostasy of the New Testament church; unless, perhaps, in yielding to the power of the bishops they aided in the establishment of one as supreme, and thus brought about their own elimination.

Certain writers (historical commentators) tell us

that bishops, who were at first ordained in local churches, were finally ordained to succeed the apostles. But this did not take place until the bishops had not only assumed undue authority in local churches, but over groups of local churches, such as was never exercised by the apostles. The authority of one bishop over the whole church finally grew out of this deviation from the order established by Christ.

Be that as it may, the principle that has proven the destruction of the church of Christ in the past remains the same, and whether undue authority is exercised by a bishop, prophet, presidency, apostles, or pope, the attendant evil inevitably results in apostasy. It has been said that no law is better than the man who administers it. And it can truthfully be said that no office is better than the man who occupies it. The twelve apostles of the Church of Christ, themselves, therefore have the duty of guarding jealously their own official acts. And as to the exercise of authority in local churches, or undue official interference of any kind, it is the opinion of the writer that the sin of omission, if indeed it is a sin, is a thousand times preferable, and ten thousand times less dangerous than the sin of commission.

The church at large has a duty in this respect which it can not ignore without inviting disaster upon the work we love. The churches scattered abroad should assist their pioneering missionaries, by an understanding, and by a universal sentiment acted upon in their local churches in taking care of their own difficulties, and in refraining from calling upon their world missionaries to stain their hands in petty local trouble, which is no part of their divine commission, and which at best detracts from their dignity and from their spiritual efficiency, and in the end cheapens their advice and counsel which, otherwise, might be given to the advancement and glorification of God's work. And if the membership will take this into consideration and act upon it, they can assist mightily in maintaining the integrity and dignity of the apostolic office. Or they can, by persistent slothfulness, drag the apostolic office down and add their bit to the delinquency of the men whom God has designed should stand at the head of his glorious church.

Taking into consideration the lawful duty and service of the apostles, as stated in the commission and revealed in the example of the original twelve, there can be no valid objection to the office of apostles in the church today. Nay, their clean, legitimate, spiritually directed service is necessary if the church rises to the moral and spiritual height intended by the One who established the church and placed apostles in it.

As further proof of the fact that the office of apostle is a permanent office in the church, and that its service is necessary today, the reader's attention is called, without further quotation of scripture, to the language of the Apostle Paul as found in 1 Corinthians 12:27, 28; and to that of Ephesians 4:11-17, wherein apostles are mentioned in connection with the other officers of the church, and the necessity for their service is beautifully and logically set forth.

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Flint Among the Indians

Detroit, Michigan, August 11, 1932.

To the Editor: Inquiries keep pouring in on us relative to the Lamanite work in my field. I had meant to get this story in for the last issue of the *Advocate*, but the work itself kept me so unusually busy that with my normal correspondence I have been unable to get to it any sooner.

Leaving the home of the Editor as mentioned in the May *Advocate*, accompanied by Sister Flint and Edna, who travel with me continually, we came up through Illinois, stopping at the homes of the Daers at Rockford and the Lushas at DeKalb. We then put in six weeks at Detroit, caring for the work there. We preached at Flint, Grand Rapids, Midland, and visited the Saints in Coleman and Port Huron. We were at Flint for some little time, helping to adjust and regulate some difficulties that had arisen there. We left there about the 7th of July. Stopping a day or so at Port Huron, we crossed into Canada and at St. Thomas we abode for about a week at the very hospitable home of our Sister Jane Brokenshire. We preached a number of sermons there to the few members and friends from the Reorganization who came out to hear us. On the 15th, accompanied by Sister Brokenshire, we went to the Six Nations Reserve near Caledonia, Ontario. This is the home of Brother O. Joseph, who was baptized at Independence this spring, right after the conference.

The next day, Saturday, we all attended a mammoth Indian conference at Niagara Falls, New York. There were several thousand people there. The occasion was the celebration of the three hundredth anniversary of a treaty between the whites and the red men concerning the free passage between the two nations by the Indians. Many notables were there and took part, among them being a representative of Governor Roosevelt of New York. The master of ceremonies was Mr. Clinton Rickard, (Chief Loud Voice of the Tuscaroras) of Sanborn, New York. Our main purpose, since we had come into the Indian country to work among the Indians, in attending this conference was to see the Indian in action. To discern, if possible, from whence was to come the leadership in the work of God as indicated in the Book of Mormon, when the Gentiles should reject the fullness of the gospel, and it was to go back to the seed of Joseph on this land, as spoken of in 3 Nephi, chapters 7, 9, and 10, Christ being the speaker.

Our quest was certainly not in vain. We witnessed the display of talent, along the lines of music, oratory, and genius that is excelled by none. We listened to speeches that showed a breadth of understanding of world activities, that were as good as we ever heard any place. These men have traveled and were able to discuss social problems, and world politics in a way that put every white man, that spoke, way back in the shade. The same was true in music and other accomplishments. Of course there was the usual display

of feathers, dancing, and other Indian activities, such as a la crosse game in the afternoon. However, we were able to discern that these things were not altogether intended for entertainment. The Indian is loyal to his traditions, and he does not hesitate to serve notice on his white brother that he is an Indian and is proud of the fact. Edna sang two solos in the evening, on the request of Mr. Rickard. We also have a very cordial invitation to return for next year. I was asked to speak this year, but the program was already over long. I felt that the thing to do this year was to establish a connection, and then after having had some experience among them I would know better what would be of real value to tell them. Due to our Brother O. Joseph being with us, we had a very good place in the parade, he being dressed in full Indian regalia. Also the Tuscaroras were largely in charge of the celebration, the Reserve at Lewiston, New York, being largely Tuscarora. Right here let me say, that nothing that has been told me by Brethren Yates and Wheaton, who have labored among the Indians of the west and southwest, will apply to these eastern Indians. In this we were pleasantly surprised. On page 60 of "Parson's Text Book" there is a statement by Dr. Crane, which says: "The Iroquois six tribes were unsurpassed mentally by any people, the brain capacity being 88 inches." We found this to be true in our intercourse and association with them. The brother of our host, while on the Reserve, had spent thirty-seven years as an official of the Canadian Government at Ottawa, and is now pensioned off. He has traveled much in foreign countries and has a command of language to describe his knowledge of world events, together with a wealth of that knowledge, that is equal to any I have ever conversed with. His name is Fred Loft. At present he is engaged in a gigantic scheme to bring about an amalgamation of every tribe in Canada into a single confederacy. What does all of this indicate to a Book of Mormon student?

Now for a little account of our experience on the Reserve. To begin with, we found Brother Joseph to be the same kindly, spiritual minded man that we recognized him to be while in Independence. We were not disappointed in him at all. As to his claims, time, and his activities, will care for them. We baptized his wife and blessed his children while there. Sister Joseph is as sweet and innocent a little woman as it has been our pleasure to meet anywhere. She is a Mohawk, as are most of the Indians on the Reserve. Brother Joseph, though, is very poor; about the poorest on the Reserve. It seems that the Tuscaroras do not rank very high on that particular Reserve. They, I understood, had originally held property there, but in the closely drawn lines of the white man to mark the boundary line, they had been virtually crowded out, and most of them are now in New York. Among the Six Nations the Mohawk seems to rank first, and, by the way, the Indian meaning of the word Mohawk, is "Flint," so I guess I was among my brethren.

Our host, Mr. Harry Loft, is a Mohawk, and a
(Continued on page 118.)

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EDITORIAL

Three Reasons Why the Disciples of Christ Must Be United

1st. Because Jesus, our Redeemer, prayed for it, and commanded it.

2d. Because it is a truth as old as the Universe, that "In union there is strength." In division there is strife, weakness, and disintegration.

3d. Because unity is necessary for the promulgation and extension of the truth, and for the accomplishment of the great work of building the Temple.

The missionary effort of a divided people can not well succeed. If we wish the world to believe that God sent Christ into the world to redeem them, then we who testify to this fact, must not be divided, but united.

Furthermore, *a divided people can never build the Temple of the Lord.*

Editorial Items

The Editor especially commends the short article by Sister Evalena Yates Owens, entitled, "What is Living One's Religion?" It is short—an example of brevity—no waste of words, and is to the point. It contains five helpful suggestions. It is *multum in parvo*. I am sure it will appeal to all who read it.

Why can not other contributors copy this splendid example of saying much in a few words, when our space is so limited?

We also call attention to Brother William Bell's *Article on the Temple*, which also is a short article. But yet in emphasizing the words of the Prophet Haggai, expressing the need of faith in God, rather than the accumulating of gold and silver. The gold and silver belongs to God, and we should be more concerned in developing an abiding faith in Him, and in being united, than in the securing of wealth with which to build the Temple while we are lacking in faith and not fully united. We thank Brother Bell for his terse and forcible suggestion.

Encouraging news comes from Bishop J. T. Ford,

and Brother and Sister D. Ray Bryant, telling of the efforts at Cowgill, Missouri, and the promising influence left in that place. These are the kind of letters we love to receive and delight in publishing.

Then there is the interesting letter from Apostle Flint, telling of his visit and work among the Lamanites of the East. We hope it will be published in this issue, and we are sure you will all enjoy reading it.

Dear Brothers and Sisters: Shall we not make a great effort to put the *Advocate* on its feet financially? Too bad we have to reduce it in size as to the number of pages. We hope it can soon be restored to its original size. If you are in arrears, please renew at once. And at any rate get all the new subscribers possible.

Let us hold fast our faith, unwavering, keeping our face Zionward, and our faith in God, and seek to be one as Jesus prayed we should be. Do not worry over conditions—that would betray a lack of faith.

Palisade, Colorado.

H. E. Moler, Holden, Missouri.

Dear Editor: It has been said the *Advocate* is the greatest missionary the church has, because it reaches so many that would not be reached without it. This being true, I feel that each member should do his part and send in a donation to help pay the debt now against our paper. Not being able to give much, yet wishing to do all we can, my husband and I are enclosing a dollar to be applied on the debt.

During this time of depression when money is so scarce we should all put forth an extra effort to keep the Lord's work going. It is not right for some of us to shirk our duty and expect others who are no more able than ourselves to do their part and ours too.

If each of us would send in a donation of thirty cents this debt would be paid. There are some that could not send even this amount, but there are others who could give much more. Surely we can pay this debt, even though we must make an extra sacrifice to do so. After all, how small are the sacrifices we are required to make in comparison to the great sacrifice our Savior made for us.

When we feel our sacrifices are many, we should turn to our Bible and read Matthew 26. Can we not realize how great was the sacrifice our Master was about to make when he said, "My soul is exceeding sorrowful, even unto death."

Oh, how deep must have been the agony of his heart when he fell on his face in the Garden of Gethsemane and cried, "Oh my Father, if it be possible let this cup pass from me; nevertheless, not as I wilt, but as thou wilt." Surely if we had the Spirit of our Lord, the gospel message could go swiftly forward. Sometimes I am made to wonder if some of us are so asleep that we can not be awakened, or if our faith is so weak we are afraid to trust in the promises of God. His promises are sure. If we will but do our part, he will surely do his.

Mrs. T. R. Ely.

FLINT AMONG THE INDIANS

(Continued from page 116.)

kinder or more hospitable home we never had anywhere. He is unmarried, and his cousin, Mr. Irvin Brant, another Mohawk, acted as cook, and he is a good one. With these two good men we spent a very enjoyable time, and I believe it was profitable to both sides, because while we were growing rich in the understanding of Indian tradition, they were being taught the gospel, and very teachable we found them. They had the Book of Mormon, a copy left by traveling Utah elders, and after we had gotten them interested in it (I preached it and from it at every service), Mr. Brant went to reading it, and by the time we left he had it about half read through. He had previously been a school teacher, so was qualified to get the good of it. And we soon learned that, because he did not get far till he began to call our attention to statements therein and explain them in the light of their traditions. And we certainly learned some very valuable things about those traditions, that we expect to make use of in our study and teaching of the Book of Mormon. Shall I mention that Freda asked questions?

There are on the Reserve, as the Iroquois Six Nations; the Mohawks, Oneidas, Senacas, Cayugas, Onandagas, and the Tuscaroras. There are also a few Delawares. As Mr. Loft said, they came there many years ago and asked the privilege of stopping over night, but he says: "Evidently morning has not come yet, as they are still there." All of these tribes, except the Cayugas and Onandagas, are members of some of the Protestant churches, principally the Church of England. The reason for this is, that what is known as the "New England Company" (an Episcopal Institution), undertook the christianizing of these people a couple of centuries ago. We visited the Mohawk Institute at Brantford. It is a school and agricultural and industrial institution for the advancement of the Indian. That is, it is ostensibly for that purpose, but like so many other like institutions, where the Indian is concerned, it has done more to exploit than to advance, and the Indian knows it and resents it. On their tract of six hundred acres stands the old Mohawk church built in 1785, the oldest church in Canada. We visited it and saw the old Bible and communion service presented to that mission (before the church was built) by Queen Anne in 1712.

I said that most all except the Cayugas and Onandagas were Christians of some sort. These two tribes are still what are called "pagan," or as they call themselves, the "long house people." They are as enlightened and intelligent as the rest, and, as the old saying is, "There is method in their madness." One of their best speakers, Chief Red Cloud, spoke at the Niagara Falls celebration, and he said the reason that they saw nothing in the white man's book nor the white man's religion was because of its divided and confused claims. They say to their Christian brethren on the

reserve: "You have accepted the white man's philosophy, and there are many of you, which one of you is right? Does not the white man know? If not, why change? We have one religion and one God, so we feel that we are better than you are." Besides, underlying all of this is the old hatred, due to the exploitation of the red man by the whites. Chief Red Cloud said, in his speech, that the white man came to convert them with the Bible in one hand and a gun and a whisky bottle in the other. A sad but true indictment of our race.

A study of this "long house religion" was one of the most interesting experiences we had on the Reserve. In it we were able to see much that pointed to its origin, and that linked it up unmistakably with the Mosaic law. Its rites were plainly traceable thereto, and some even to Christ. They have a perverted "Feast of Tabernacles," the Paschal Lamb, with them a pure white dog, which must be white and without blemish, and sacrificed without shedding blood, and burned after having carried the sins of the people to heaven). The "long house" is itself a perverted idea of the temple. Then they have a tradition of a "Mediator." They call him "Handsome Lake." They have a tradition of "three good men, who live always and minister." They asked me if that was mentioned in the "book" I was bringing to them, and I read them the story of the Three Nephites. We were informed that we were the first whites who had come to them, as ministers that could in any way interest the "pagans." Can it be wondered at, with such a wonderful book as the Book of Mormon and its story to bring to them? I wonder what the ministers of the sectarian churches can really tell the Indians that will interest them. The Indian hates the white man's book and the white man's God because of the treatment they feel those things are responsible for among them. Religious fanaticism has been the bane of all nations and all ages.

Now just a brief account of the services on the Reserve. After the celebration at Niagara Falls, we all remained at the Falls over Sunday and enjoyed a very profitable time. Three were baptized in the afternoon. Monday morning Sister Brokenshire still with us, we returned to the Reserve, and began meetings in the afternoon, in a small grove. This, however, did not prove to be very practical as the grove was too far from the highway, and difficult of access, so we transferred it that very evening to the home of Mr. Harry Loft. There was a large veranda on the front of his home and the beautiful lawn which we seated the old-fashioned way with planks, and made a very acceptable meeting place, and so it proved. Notwithstanding the very busy season, the attendance increased nightly as the news spread. Many came, first out of curiosity, but continued to come, as their interest was aroused. Sister Brokenshire remained till Wednesday morning and then went home to St. Thomas on the bus.

We announced from the beginning that our interest in them was not because they were Indians, heathens,

pagans, a strange unknown race, but because we knew them to be the children of Israel, heirs to the promise made to Abraham, and that as such they were our brethren. We introduced the Book of Mormon at once and told its story. The appeal went home and we enjoyed every minute of the time spent in their midst. They seemed to sense this, and with almost the innocence of children they opened their hearts and their homes to us without stint. They even thanked us when we came to their homes and partook of their hospitality. This seemed rather an indictment of the other ministers who had labored among them and seemed to regard them as a race of savages that needed civilizing. A choir of male singers sang Indian hymns for us at every service, and some evenings would remain after service and sing for us till nearly midnight.

The first week's services closed on Friday evening, because we had previously made arrangements with the Niagara Falls Saints to attend an all-day meeting at the hill Cumorah on Sunday. We did this, and took with us Brother O. Joseph and our host, Mr. Loft. Of the services on the hill I will say but little, as this story is already overlong, notwithstanding I am only touching it a little here and there. There was at the meeting, besides our own, and the Niagara Falls group, an auto load from Syracuse. Brother William Anderson was still at the Falls, so he was included in the party. The day at Cumorah and the Smith farm was an epochal event in our lives, never to be forgotten. I will leave that story for another time. We held one service on top of the hill but were not privileged to hold one in the grove as we had intended because the Utah people, who own the premises as well as the hill, were holding an all-day service in the grove. Edna took a number of snaps of the various points of interest, sacred to the heart of every Latter Day Saint. One thing that made the whole vitally interesting was the reaction of the two Lamanites we had with us, especially Mr. Loft. He saw to everything, and remarked that he felt that he stood on holy ground. He studied the hill and the surrounding country with intensity, and observed and remarked on things that escaped the rest of us.

We returned again Monday to the Reserve and resumed our services, closing on the following Sunday evening. This was a very unusual service. At the close of the sermon, Mr. Clause, the leader of the Indian choir, arose and made a short statement to the audience, in the Indian tongue. Brother Joseph told us that Sister Flint, Edna, and myself were to stand down in front of the stand, which we did. The whole crowd then arose, and as the choir sang a hymn, which they told us was farewell and God-speed, they all marched around in single file and bade us good-bye, and all asked for our speedy return. It certainly touched us, especially as we noticed many a moist eye as they took our hand. We responded by singing, "God be with you till we meet again." Mr. Fred Loft made a very nice talk, thanking us for our

efforts in their behalf and extending a very cordial invitation to return.

We did not learn all of their names, but a few outstanding ones may be mentioned. Besides Brother Joseph and his family, and the Messrs. Loft and Brant, there were the Clauses, Beavers, Williamses, Charles Johnson, a priest in the Utah church, and a very fine man, who seemed to accept us as being nearer the ideals of the Restoration than themselves) Staats, Millers, Lickers, and many others whose names we heard but are unable to remember. Messrs. Frank Miller, Archie Lickers, and Andrew Staats are members of the Indian Council at Ohsweken. Mr. Miller is the chief councilman.

This makes necessary a word relative to their form of government on the Reserve. They formerly were governed by the old chieftian system, fifty chiefs forming the council. Under the influence of the Canadian Government this system has been changed, and twelve councilmen, elected by the people, form a sort of legislature. This is presided over by a chief elected by the council. Mr. Miller, one of our best friends on the Reserve, is this chief.

We believe a good beginning has been made among the Lamanites of this section, and we have asked Brother Alexander Warner of Niagara Falls to keep the contact unbroken until we can look after some other urgent work in other parts of our field and return to them. Brother Warner has just written me that he will be with them on the Reserve every two weeks during the rest of the season. Mr. Miller and some of the others seem very anxious that nothing shall happen to turn aside the interest that has been aroused. To this end they ask that literature be provided them so they can continue their study. Many of them have the Book of Mormon. Some had it and did not know they had it. Utah elders had been in there during the years, but because of some of their peculiar views were not welcomed on the Reserve. There are just a few members there, such as the Brother Johnson already mentioned, but they have been unable to accomplish much. You should have seen the reaction to our work when I read from the Book of Mormon on the question of polygamy. They certainly were not friendly to the idea that *their* scriptures was an exponent of such doctrines, and how relieved they were when they found out how pure and beautiful it really is.

To our dear old Brother O. Joseph must the credit be given for, at least, making possible that which seems to promise being a real opening among the ancient seed of Joseph. May God bless and prosper their work is our prayer. B. C. Flint, Freda, and Edna.

CORRECTION

"In the last issue of the Advocate, in our report of activities, I note an omission, when speaking of the active ministers at Flint, Michigan. The names of Elders L. G. Sager and S. W. Rudd certainly should have been included, since their ministry is vitally important, and the omission was not intentional.

B. C. Flint.

The Temple

By William D. Bell

The second chapter, seventh verse of the prophet Haggai states: "And be ye strong, all the people of the land, saith the Lord; and work; for I am with you, saith the Lord of Hosts; according to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you. Fear ye not, for thus saith the Lord of Hosts; yet once, in a little while, and I will shake the heavens and the earth, and the sea, and the dry land, and I will shake all nations; and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts."

The Lord commands his people to be strong. What does "strong" mean? Strength of purpose; strong in faith and good works, keeping God's commandments. The Lord does not seem to be so much concerned about the silver and gold, as about their faith to be strong, for he saith, "The silver is mine and the gold is mine." He has commanded them to be strong.

We believe the prophet saw away down past the time of building of the Jewish temple, for he says, "The desire of all nations shall come." We believe he refers to the latter days or fullness of times.

What Is Living One's Religion

Living one's religion is seeing a shaft of light, when all about him is darkness.

It is finding and keeping the right path, when many other attractive ways lead in various directions.

It is hearing the still, small voice, above the mad roar of the pleasure loving world.

It is speaking a kind or fearless word when a harsh or cowardly word would seem more desirable for the moment.

It is continuing to stand, by the aid of Divine strength, when we feel our own strength ebbing away.

God help us to see that mellow light, to find and keep that right path, to hear that still voice, to speak that kind, brave word, and to stand firm, relying on that wonderful strength, to which all who ask it are entitled!

Evalena Yates Owens.

NOTICE

In the last issue of the *Advocate*, in our report of The October number will be a full size paper. We are doing this in order to clear our files of good material that is already in type but has been crowded out for lack of room, and to permit us to publish other matter which our present size paper will not allow. We also have the promise of some very interesting short articles to appear in the *Advocate* in the near future, such as Prophets and Prophecy; Latter-Day Revelation and its Relation to the Restoration, The Book of Mormon, and several others of interest to our people. Are you interested? Will you help us get this information before the people? We are depending on you.—A. M. S.

Cowgill, Mo., July 25, 1932.

Dear Fellow Servants:—Our six-day meeting closed Friday evening, July 22. Brother J. T. Ford, of Hamilton, Missouri, who was our speaker, obtained the Methodist church, about a mile distant from our home, for our use. Our services were well attended, considering the fact that our community was in the midst of threshing and haying.

We are so happy that the Lord has made it possible for our neighbors and friends to hear his gospel in its fullness. There have been no baptisms as yet, since the work is entirely new in this vicinity, and seven sermons are hardly sufficient for the convincing of strangers to the Restoration.

On Sunday, the day our meeting began, Brother and Sister Ford, Brother and Sister Sween, all of Hamilton, and our family, took our baskets to the home of an aged couple, near neighbors of ours, but who were unable to attend our eleven o'clock worship, because of the old gentleman's ill health. He has been in a critical condition since last winter, due to heart disease, and other complications. After dinner, at the suggestion of our hostess, who is a firm believer in the present-day gifts and powers of God, and a staunch supporter of his cause, we held prayer and testimony meeting. Before we departed from their home, Brother Ford and Brother Sween administered to the old gentleman, who was hardly able to sit up. It is evident he received a wonderful blessing, since he attended every service except Sunday, and the last nights he came without his cane. His wife, who received a blessing more than a year ago, through her faith and the prayers of the Saints, is rejoicing in the love of Christ, and his great work. We feel that they will be with us soon.

Since our meeting, several things are noticeable. Among some we find the spirit of friendliness, a willingness to work with us. For this we thank God. Among others a spirit of tolerance. And among the radical few, a spirit of unrestrained persecution.

Dear Saints, pray for us, that we may have hearts like that of Stephen, and of our Lord Jesus Christ, that we may love our persecutors, pray for them unceasingly, and work with them humbly, wisely, and faithfully until every effort is exhausted to bring them to a knowledge of the truth.

Mr. and Mrs. D. Ray Bryant.

In a letter from Sister Brokenshire, expressing her appreciation of the *Advocate*, she says, "It is so good I want others to read it, and so I have decided to take another copy to let out for others to read." Besides this she sends in another subscription besides her own, and this time it is an Indian. Sister Brokenshire truly believes in spreading the good news. She has sent the *Advocate* to several of her friends this year. This is a wonderful way to help; it spreads the gospel and often helps to introduce the Church of Christ into homes that otherwise would never hear of it. And it also helps the *Advocate*; it's a wonderful way to assist the church and can be done at such a small cost to each of us.

A. M. S.