

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.

Volume 24

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Number 4

Take Heed

Apostle Paul looked into time unborn,
And wrote such words that prove and warn
Of the justice of God, and His power today,
To deliver us from evil, when we learn to obey.

J. E. Y.

In the last days
Perilous times shall come;
For men shall be
Lovers of their own selves,
Covetous, Boasters, Proud,
Blasphemers,
Disobedient to parents,
Unthankful, Unholy,
Without natural affection,
Trucebreakers, False Accusers;
Incontinent, Fierce,
Despisers of those that are good,
Traitors, Heady, Highminded,
Lovers of Pleasure,
More than lovers of God;
Having a form of Godliness,
But denying the power thereof;
From such turn away.—2 Tim. 3:1-5.

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ZION'S ADVOCATE

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"Editorial Policy of the Advocate"

"We recommend that the present policy be to emphasize the fulfillment of prophecy, the closing scenes of the Gentile period, all other gospel topics that harmonize with the story of the Restoration, and matters dealing specifically with our relation to other religious organizations."—Conference Minutes, 1939, page 85, May **Advocate**.

"BRING YE ALL THE TITHES!"

The caption of this article is the language of the Prophet Malachi in admonishing a nation whom he charged with having robbed God in tithes and offerings. The complete paragraph is as follows:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3:10.

Continuing the reading, we discover that the blessings to be poured out were two-fold:

Temporal:

"I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground."

"Neither shall your vine cast her fruit before the time in the field."

"Ye shall be a delightful land."

Spiritual:

"They that feared the Lord spake often one to another."

"A book of remembrance was written before him."

"They shall be mine; . . . when I make up my jewels."

"Ye shall go forth and grow up as calves of the stall."

The Nephite colony left Jerusalem to come to the land of America about two hundred years before Malachi entered upon his prophetic ministry, and so did not have the prophecy of Malachi with them.

When Christ, after his resurrection, visited the Nephites in America, the Father had commanded him to give them the words of Malachi, which up to that time they had not received.

We should have a correct picture of the nation at the time he visited them. They had, a short time before, come through a great cataclysm, when by storm, tempest, flood, fire, and earthquake, the whole face of nature was changed on this continent, at the time of His crucifixion, and this destruction had been followed by three days and nights of total darkness. The "more wicked" part of the people had been destroyed; and only "the more righteous" part remained upon the face of the land.

During his three days' visit here, Christ called for the scriptures which they had with them, and "expounded all the scriptures in one, which they had written," and commanded them that they should teach the things which he had expounded unto them." (See 3 Nephi 11:1.)

Then He gave them the words of Malachi as found in the 3rd and 4th chapters of Malachi's prophecy, and commanded them to write them. After he had given them the words of Malachi "he expounded them to the multitude, and he did expound all things to them both great and small."

"All things both great and small" would include the 10th verse quoted above. To expound would mean to explain clearly to their understanding the meaning and the application of the language in this 10th verse, that there could be no doubt as to its meaning, its application, and the results to follow.

Then he tells them why these words had been given them: "These scriptures which ye had not with you, the Father commanded that I should give them unto you, for it was wisdom in him that they should be given unto future generations."—3 Nephi 11:29.

What were the results of understanding and applying these words of Malachi by the Nephite church?

The next chapter tells us. We must either take that which is in chapter 12 as a demonstration of the application of Malachi's teaching on tithing as Christ explained it to them; or we must conclude that the people ignored his expounding and departed immediately from his teaching.

But we are told in this chapter that "the Lord did truly teach the people, for the space of three days; and after that, he did shew himself unto them oft." "And it came to pass that they did do all things, even as Jesus had commanded them."

So they did not turn aside from his teachings. No, it was while he was with them, and appearing to them oft, having given them a full and complete explanation and understanding of the application of Malachi, and when they were doing all things even as Jesus had commanded them, that they carried into effect Malachi's teaching.

And the result?

It is stated briefly in the 11th verse:

"And they had all things common among them, every man dealing justly, one with another."

Squirm as we may, dodge and hedge as many have done, and doubtless will continue to do, rage and criticize and denounce as is the wont of some, the fact remains that in the same year, 34 A. D., in which Christ explained Malachi to them, they put it into operation, and that was the result.

It was no barrier to making converts, as some seem to fear it would be today; for two years later, in 36 A. D.,

they had converted the whole population "upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift."—4 Nephi 3, 4.

Sixty-four years later, in 100 A. D., it was still true that there was "no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God." And ten years later, 110 A. D., "there was no contention in all the land."

Men of the ministry of the Church of Christ, are you offering to the world and to the church an application of the words of Malachi that will bring about a condition like that? If not why not? and why are you in the ministry?

Men of the bishopric of the Church of Christ, do you know how to teach and apply the words of Malachi, so that such a condition will obtain as was realized when Jesus Christ taught the Nephites the words of Malachi? If not, why not, and why are you in the Bishopric?

There are two ways to teach Malachi. One is God's way which says:

"Bring ye all the tithes into the storehouse."

The other, man's way, says:

Bring ye all the "tenths" into the storehouse.

The first, taught and applied, will produce equality, all things common, and freedom from strife, contention, envyings, lying, etc., as it did with the Nephites.

The second, taught and applied, as it has been, will produce ever greater inequality, and perpetuate strife, contention, envyings, lying and division, and is a means of revenue only, and not a means of salvation.

This is the open door, the ONE thing, in which the Church of Christ may lead all other divisions of the Restoration. If the door closes, it is because we close it ourselves. This open door is barred to all other divisions of the Restoration, because of their own **changed** revelations.

Entering the open door, we live. Closing it, we die. We refer again to Christ's statement: "These scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given to future generations."

What future generations? The Nephites, that they might not in future generations depart from the explanation and application he had given them, and under which they prospered so long? Yes, it was to them, that they might be left without excuse, when they did depart.

What future generations? To us, in our day, who already have the words of Malachi in the Bible? Yes, that we, too, might be left without excuse, if we fail to teach and apply and continue to practice the law as they did.

For He knew the popular application that would be wide-spread in our day. An application that would

destroy Malachi's very intent. And to us the Book of Mormon comes with a "fullness of the gospel," with an explanation, an application, and a demonstration of the principles of truth, in this and many other features of the gospel, that removes all doubt, and all ground for misunderstanding.

Christ said of the Jews who hated him: "If I had not come and spoke unto them, they had not had sin: but now they have no cloak for their sin."

And so with the "future generations" of our day, to whom the words of those who have slumbered in the dust have come. If he had not spoken to us through them in the demonstration of Malachi's teaching, we would have had no sin in the general interpretation and application so widely accepted, to bring our "tenths" into the storehouse; but now we have no cloak for our sin. And our sin remains to this present day, because we are found "walking in darkness at noonday."

How long will our sin remain? The Lord has plainly told us.

"And your minds in time past have been darkened because of unbelief,—

"And because you have treated lightly the things you have received,

"Which vanity and unbelief hath brought the whole church under condemnation.

"And this condemnation resteth upon the children of Zion, even all.

"And they shall remain under this condemnation until they repent and remember the new covenant even the Book of Mormon—

"And the former commandments which I have given them,—

"Not only to say, but to do according to that which I have written."

"Walking in darkness at noonday," our sin remains UNTIL—"until they repent and remember the new covenant, even the Book of Mormon," which brings to us the marvelous application and demonstration of Malachi's "Bring ye all the tithes into the storehouse." Not all the "tenths" merely. That is not enough. The Pharisees brought all the "tenths," the tenth of rue and the tenth of mint and the tenth of anise and cummin, but neglected the weightier matters of the law, judgment, mercy and faith."

Our sin remains UNTIL—until we repent and remember "the former commandments which I have given them,"—the commandments which tell how to make judgment and mercy and faith become living forces in the "brotherhood of man"—yes the commandments that tell us how to bring "All the tithes into the storehouse," First the consecration tithe, the consecration of self and all that we have to the brotherhood of man. After that, for those who have thus been tithed, a "tenth of our interest annually," (the rue, the mint, the anise and the cummin); and after that the surplus tithe, the tithe that makes possible the perpetuation of equality and all things common.

UNTIL we remember these things, our sin remains—because we have not entered the open door, and done the ONE thing that would have brought joy and peace to hundreds of longing hearts the Restoration over.

Faith! Mercy! Judgment! Where are you? that we have neglected our glorious opportunity so long?

LEON A. GOULD.

INDEPENDENCE NEWS

Spring has been very late in coming to Independence this year and it has been cold and rainy. Flowers which usually are in bloom in March are just coming into full bloom. Farm crops and gardens are being planted much later than in other years.

Because the space has been needed for other things it has been some time since we have sent any news of the people of our Independence Local to the Advocate. During that time nearly the only news was sickness, for we have had a great deal of sickness amongst us, nearly every one has had an attack of the flu or at least some one in the home has been sick. Your reporter was ill or taking care of others who were ill in the home and was absent from church for over a month, and so it was in nearly every home. We are pleased to report that nearly all are up again and about their daily tasks.

Brother Robert Maley and wife are the proud parents of a baby daughter, who they have named, Katherine Leigh.

The beautiful ordinance of the blessing of little children was observed during the Sunday morning prayer meeting at the close of Conference, when the twin daughters, Karma and Konie, of Brother Richard Wheaton and wife were blessed.

Brother Leslie Case and wife went to Columbia, Mo., to visit his brother Robert Case and family. Robert is attending college there.

The March birthday party was postponed because of so much illness among the members.

Curtis Yates and wife are the parents of a baby son, born at the Independence Hospital during Conference time.

Brother Marvin Case spent a week end visiting his brother Robert and family at Columbia, Mo.

Sister Edith Bell spent Easter with her folks at Ava, Mo.

Brother Bert Cooper and Brother Ernie Premoe of Detroit, Mich., spent a week before and one after Conference working and visiting friends before returning to their home.

Brother and Sister James E. Yates of Phoenix, Ariz., are visiting relatives here since the General Conference.

Brother LeRoy Wheaton and wife entertained her father and mother, two brothers and a sister-in-law from Idaho, during the Conference.

Brother William Sheldon and wife had as their guests during Conference her parents, Brother and Sister Clyde Babcock and family of Black River Falls, Wis.

We were pleased to have a fine couple, Brother and Sister Glenn McNaughton, from Flint, Mich., in our home during Conference. It is nice to meet and become acquainted with our fine church members, who come from points far removed from the center place. The only trouble is our time is so limited at that time, to visit as we would like to do.

Sister D. Ray Bryant of Cowgill, Mo., wife of one of our Bishops, came to Conference and during the week entered the hospital for an operation, she was so far recovered that they were able to take her home on Sunday after the close of Conference. We hope she still continues to improve, and will soon be well again.

Word came during Conference, of the sudden death of Brother Ernie Yates of Shawnee, Okla. He was a brother of Brother J. E. Yates of Phoenix, Ariz., and the late A. A. Yates of Independence, Mo.

We were pleased to greet all the old friends who have been coming year after year to Conference, also to meet the new friends who came for the first time this year. We hope they enjoyed their stay so well they will want to come again another year. We were very happy to see Brother J. E. Bozarth, who has been ill for so long, we hope he continues to improve and will be able to attend all meetings next year.

We had some very fine sermons and prayer meetings and I hope that the spirit that prevailed during the Conference will continue throughout the church during the coming year.

ORA B. DERRY.

Dear Advocate:

As reporter it is my duty to let you know what we have been doing in the Christian Ensign. We have been active and elected new officers. They are as follows:

Brother A. M. Smith, chairman; Brother Harvey Bell, assistant chairman; Sister Ella Bell, secretary and treasurer; Sister A. M. Smith, secretary of entertainment; Brother Archie Bell, jr., as the librarian.

At the business meeting it was voted that we have song practice every second Sunday in each month, the leaders to be chosen by the chairman.

We have twenty-five active members in our organization. We meet every Sunday evening with one of the young people for the leader.

As some of the activities, we have had Thanksgiving dinner, weiner roasts; a Halloween party for which everyone dressed. Pie, hot chocolate and coffee, sandwiches and pickles were served to everyone. We had our Christmas program. We had a grab bag. Everyone brought a gift and placed it in a covered box. After the program each member drew a gift from the box. Candy and oranges were served.

As yet we have no plans for any special activities in the near future.

BARBARA SMITH,

Correspondent of the Ava Local.
Ava, Missouri, February 17, 1947.

MINNEAPOLIS, MINNESOTA

We are having rather snowy wintry weather at present, but we know that spring is just around the corner, and Easter not far away. Every spring reminds me of the resurrection, with everything coming to life after a cold winter. We see new life around us everywhere.

The people in Minneapolis are fine. We enjoyed a short visit from Sister Annis Spargo and children, who came down with Brother and Sister Nast on Friday and returned to Bemidji on Sunday afternoon. They were looking well, and it was good to see them. They like it at Bemidji, and are happy in the work they are doing there.

Sister Maley and myself spent a day with Brother and Sister Frank Hook. Brother Hook looks much better after his months in the hospital. Sister Hook is not feel-

ing so well, but is able to be around and wait on herself. We hope to see them again in the near future.

Brother and Sister Green spent an evening at our home recently, coming in from White Bear. We enjoyed the visit very much. There is nothing quite as refreshing as a visit with those of like faith, talking over the gospel, and what it means to us and to others. It gives us added zest, and a desire to carry it to others; and we are hoping for growth in our group in the very near future, praying that God will bless our efforts.
March 15, 1947. ALICE DARBY.

AN EXHORTATION

Advocate Readers, Greetings:

I have never been to any of our conferences, but hope to some day soon. This letter is in regard to the conference coming this spring.

Just what is happening in our church? I do not know. But this I know. All those who are fighting against Zion shall be destroyed, for it is written, Those who are not for me are against me.

He will not suffer that the wicked destroy the righteous. He will preserve the righteous by his power. Therefore the righteous need not fear, for they are those who shall not be confounded, if they will keep themselves humble before Him, and believe when He says, Ask and ye shall receive, knock and it shall be opened unto you. Because of the righteousness of this people, Satan has no power over them and they shall withstand it. Surely, Satan is stirring up confusion among us. But is it not written, Because of their exceeding faith and their patience in their tribulations, I will come unto you? And if there be any among you who have a spark of the true faith, as they did of old, I will stir up insurrection among you, even until those who have desires to usurp power and authority shall become extinct. (See Alma 27:46.)

Do you think the Lord is going to suffer the church to be trampled on and the holy priesthood to be set as a thing of nought. Don't you men know that out of the earth these things came forth by the hand of the Lord, and none can stay it? If we think within ourselves that we can frustrate the works of our Lord, we are fools and not meet to be numbered with the Church. For the work of such is not to the Lord, but for themselves, and they are seeking glory at His expense.

We know what the Lord expects from his children. We also know the desires of our carnal heart sometimes get the best of us, and He will suffer this for a time. But for a time only. For the eternal purpose of the Lord shall roll on until all his promises shall be fulfilled. For is he not the same, yesterday, today, and forever? and in him is no variableness, neither shadow of turning? Who can stand against the work of the Lord? Who can deny his sayings? Who will rise up against the almighty power of the Lord? Who will despise the work of the Lord?

All who are the despisers of the work of the Lord, shall wonder and perish. Despise not, wonder not, but hearken unto the words of the Lord, and ask the Father in the name of Jesus what things you stand in need of. Doubt not, but be believing, and this thing which is dividing the flock will be done away with. Let your light shine before men once again. I speak to you Elders of the Church who are representing, or should be rep-

resenting Christ in these latter days. Let there be no divisions among you, neither judge rashly one another, for is it not written? Man shall not smite, neither shall he judge, for judgment is mine, saith the Lord, and vengeance is mine, also?

Let your work be in one accord. If one be more fitting for a certain work, why not let him do this thing?

When out in your fields of labor, and near some of the saints of the Church of Christ, why not drop in and spread the good word. We do not see near enough of you. Are you not all working for the same purpose? You have your missionary fields, but if any of you are going by a certain city, and there are saints living there, would you pass them by because it happened to be in another's field? Of course you wouldn't. For we are all his sheep, and all are numbered unto him, and you are the shepherds. It is up to you to keep these sheep together. Don't divide the flock, for a divided flock scatters more quickly.

Why trifle with our Lord? Did not the Lord say, If men will come unto me, I will show unto them their weakness? I give unto men weakness that they may be humble, and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them, I will show unto the Gentiles their weakness and I will show them that faith, hope and charity bringeth unto Me, the fountain of all righteousness. If we haven't these three, faith, hope and charity, we are as nothing, for one can not live without the other.

We know this is a chosen land, a chosen land of the Lord. That the New Jerusalem which shall come down from heaven will be in this land. Either saw the days of Christ, and spake concerning the New Jerusalem. Now, we, knowing these things, can not stand apart, but must come together, fighting among ourselves no more, swearing out affidavits one against the other. I ask you to look within yourselves. Do you not see your weakness, and do you not know that if you come to the Lord and confess your weakness, you shall be made strong, even like them of old? How are you to go forth with your work, when this cross is on your souls? Do you suppose that you can get rid of the justice of an offended God who has been trampled under the feet of men? Let us come together so when conference begins, we can again be united as one, and we can say, "Unity at last." I close with this prayer:

Dear Father, strengthen us in these latter days, that Satan may not have hold or power over our hearts, that this great and marvelous work shall be brought out of darkness and into light. May you touch our hearts that we might be ever faithful, humble and prayerful, for it is by faith these things are brought to pass. Let us not look backward but ever forward, for that which is gone can not be brought back. Let us humble ourselves before thee, that we may be numbered with those who have gone on before us. Being kind to one another, endow us with power that we may judge the good from the evil, so we may not judge that which is evil to be good, and that which is good to be evil. I pray for the Church, not for myself; for I am one, and they are many. In your Holy name, I ask this. Amen.

MRS. VERNA JONES,
823 W. Howard St.,
Pontiac, Michigan.

Original Articles

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

"THE CLOSING SCENES OF THE GENTILE AGE"

By Apostle B. C. Flint

We have already contributed copiously to the columns of the Advocate on the above entitled subject. The demand persists from all over the church that we continue our writing.

Perhaps the most outstanding article we have written on this phase of our philosophy, is the one in the December, 1945, number of the Advocate, entitled, "Americanism vs. Imperialism," wherein we based our article on the prophecies in the Book of Mormon concerning Joseph's land and God's designs concerning it as a "Choice Land," ABOVE ALL OTHER LANDS. A land separate and apart from all other lands not only geographically, but with the intent that it might become the beacon light of intelligent development along every line, to the entire civilized world; and, first of all, a land where spiritual freedom might make it possible for the great God of heaven to again illumine the world with spiritual light in sending an angel with a restoration of the gospel of his dear Son.

Evidently this was understood by the founding fathers of our great country, which vindicates our position as a church that God raised up the men who framed our country and wrote its constitution, and that there was inspiration in the work they did, that this nation should be held separate and aloof from all other nations in order that in times of stress anywhere in the world this country, because of the abundance of its resources and governmental intelligence, might be in a position to succor any other nation, and to set such an example before them that we might continue as the "choice land" seen by God.

We pointed out that for, at least the first hundred years of our national existence, and because we had adhered to the policies of our founding fathers and the will of God, we DID so stand in our relationship to the rest of the world. We were respected and honored, yes and admired by the entire world, and in times of need we were of service to any nation needing our help. The "four freedoms," now serving as a political "catch phrase," were ALL enjoyed to the full.

Now the whole picture is changed. We have become a world political power. We have launched out into a wild international scramble for power and more power. We are regarded in all lands as the greatest imperialistic nation on the globe. Our international policy links us politically with every nation under heaven. And now a war to establish the "FOUR FREEDOMS?" As if any such cruel war could ever operate in that direction.

Want! Fear! Religious intolerance! stalks the nations of the world as never before in the history of the world. Added to the above, this nation is now to be made the home of the most undemocratic tribunal ever

to undertake to rule mankind. The United Nations Council is made up of a group of "picked" men. Men picked by the political leaders of the various nations represented, and **not one** is here as the ELECTED representative of any of those nations, and that includes our own delegates at that council. And that undemocratic council is to find a permanent home here in America the supposed cradle of human democracy of which we boast.

Clearly we are in the closing scenes of the "Gentile Age." Certainly we, as the great land seen of God through the Book of Mormon prophets, have long since departed from the role designed of God. The Book of Mormon clearly warns as to results of disobedience here. This great council of nations is called a "Peace Council." We may be willing to give credence to the good intentions; yea, might even pray for any success that may be attained along the path to peace; but the picture of the closing scenes of the Gentile age do not read that way in the prophecies of the scriptures. No! "When they cry peace and safety, then sudden destruction cometh upon them," is the language of scripture.

Wierd stories come fitfully to us from behind the scenes of those council sessions. Stories of body guards being necessary at all times to protect the lives of the delegates, and sometimes to protect one delegate from another delegate hailing from the same country. How much truth there may be in these stories we have no way of learning; but we DO know that while peace, so called, may be the implied purpose of the council, hate more bitter and intense is ever on the increase in every walk of life, and that too as one of the direct results of this beneficent (?) global war to assure the "four freedoms," and the "American Way of Life." And at the United Nations Council there is ONLY ONE conceivable delegate that might sit in there and REALLY bring the desired result, and that would be the Prince of Peace himself. But if that delegate should perchance appear, is there a single one of the present delegates that would DARE to remain and sit in with him?

There is still one of the "four freedoms" that we haven't referred to, and that is the freedom of speech and the press. Does anyone feel to dare to call attention to what we have said in this article, and cry the warning voice against the manifest evils, without realizing that by so doing he must face the spirit of hate and intolerance? The history of the world shows that nations have usually martyred their best friends. It is still true.

Still again we read in the daily press where in one of our large cities, where the shortage of material is compelling returned GI's and their families to bunch up in sheds, out buildings of every kind, cradling their babes in dresser drawers, several families herded together in one room, etc., and in the same city they can

find material to build a million dollar gambling place. Do these things spell freedom from want, fear, or of any other kind.

What is going to be the attitude of the returned hero, toward the country for which he fought, and which held before his mind such glowing glories to be attained from battle scars obtained on foreign battlefields? More than one veteran is already asking the question, What was it all about? and, Why are my buddies rotting over there in foxholes in heathen lands? Does this look wholesome for our National future?

O, this subject becomes limitless as we view the horizon, but we have obtained the consent of **Progressive Magazine**, to reproduce an article by Rev. F. K. Stamm, entitled "I ALSO REPENT," and appearing in the December, 1946, issue of the **Progressive Magazine**. Rev. Stamm handles the matter so nicely that we feel that the reader of the Advocate will be benefited by its reading. Should it be said that our sectarian brethren of the ministry were taking an advanced stand on these matters? Especially in the face of the wealth of latter day revelation, and scriptural prophecy that we possess over them?

The **Progressive Magazine** is one of the most widely read liberal magazines in the country. You will find it on the desk of nearly every legislator in both houses of our National Congress.

I Also Repent

By the Rev. F. K. Stamm

The only reason I am writing this article is because I can't help it.

Somewhere in a sermon or a radio address about the time we were entering the war I said that if we could see the horror and the bloodshed, visualize what it means for people to be bombed out of houses and caused to wander aimlessly about, seeking food and shelter, and finding none; in short, how devastating war is to the physical, mental, and spiritual life of the common people, we would have found another way out. The other day I read the following little prayer in a Chicago newspaper which describes what I mean better than I have said it:

Dear Lord:

Be kind to Little People everywhere,
They are so lost, so herded here and there;
They stumble blindly along war-torn roads,
Bewildered, docile, sometimes carrying loads
Of household goods, more often a small child
Who has forgotten he once played and smiled;
They stand on piles of rubble, once their homes,
And burrow in dark caverns like old gnomes;
They never have expected much of life,
Some bread, a hut, freedom from fear and strife;
Not theirs the blame of war, and yet they pay
With everything they have, day after day:
O, God, the Little People are so thinly worn,
Their shoulders sag, for too long they have borne
The yoke of war. Speak to the hearts of men
That Little People may not pay again.

I have read "The Relation of the Church to the War in the Light of the Christian Faith," by 26 of America's outstanding scholars. I have no disposition to take it apart. No doubt it is about as good a statement as

could be gotten. I didn't have too much difficulty following the close and intricate reasoning. However, as I read it two wonders grew in my little mind. I wondered, first, why it should take such a lengthy theological document in order to set forth the relation of the church to war. It took Jesus a much shorter time to declare the purpose of his being in the world.

In the second place, I wondered what all this had to do with the "Little People" of the warring world. Ministers will read it, and some laymen too, and get a good deal of intellectual training thereby, but the "Little People" will not find in it any comfort or hope, and certainly no assurance of a clear word said as to what the church will do if another war looms on the horizon in the future.

One day, during the war, I went to a home where word had come to a young wife with a 20-months old baby that her young husband had been killed in the South Pacific. The foster mother of the young man was there also. She had taken him out of the arms of his dead mother when he was three weeks old and reared him as her own. They were not bitter, but they were sad, and the mother said, "What is it all about?" And a little later she said, "I heard a woman say, 'If the war, lasts for five years my husband and I will be on Easy Street.'"

The wife and mother belong to the "Little People." They probably don't know the meaning of the word "theology." But they belong to our churches. They represent the rank and file of the church. They furnish the sinews of war. And I thought as I sat there saying a stuttering word of comfort, "Suppose I put this document of 'The Relation of the Church to the War' into your hands. It is the voice of the church. Read it and be comforted. It tells you all you need to know as to why he was killed."

I came away, not in a critical mood, but repentant. I belong to the church. I want, with my brethren, to speak a sure word of hope to the "Little People." I've been a bit timid at times in speaking out my full heart. I've compassed but a little bit of the Gospel. I hesitated to be forthright in my utterances because I was fearful of setting myself up as "holier-than thou."

I've read of the sufferings of my unknown brethren in other countries. I'm not worthy to stoop down and loose their shoe latches. True, I did what I thought was enough to keep us out of the war. I've never believed that the United States had any right to be in the last war.

Still, I repent. I'm glad that I have never been read out of the fellowship of the Christian Church because of my position. I'm glad that I can still eat with those who have felt that this was a holy war. I'm sorry, however, that in church councils I did not lift up a clarion voice against war. I'm sorry that I can't say to the "Little People" such as I have described, that my Church did not remain true to its mission—the redemptive love of God.

I'm sorry for the simple reason that what the leaders of the Church and education said would happen if we went into the war, has not happened, and is not going to happen.

Let me list a few things that were said.

First of all, it was said that we couldn't feed the hungry and clothe the naked children of Europe because the food and clothing would fall into the hands of

the Nazis and the war effort would be impeded. I shall never forget the meeting that was held in the Roosevelt Hotel in New York on this matter. I was there and listened and didn't open my mouth. Maybe I was too stunned at what I heard.

I suspect, however, that I was too cowardly, too afraid of being called a sentimentalist, or a pro-Nazi, or something equally vile. The only comfort I can get out of it is that while I was there I said nothing against feeding. My heart and mind rebelled, but I just sat and kept quiet and wondered. But ever since I've thought of what Jesus might have said had he been sitting in my chair.

About the only ones who said anything were those at the head table, and they all seemed to be against the feeding. Since that time some of those at the head table have said that they were never against the feeding, but that England would not consent to the plan. The British Government determined the ethics of the Church in America.

I shall never forget the word that was spoken by one churchman: "Let this little Quaker group do what little feeding it can, but we as a church can have nothing to do with it." Yes, I sat still and said nothing. I was a bit pricked in my conscience when I left that dining room where we were well fed, and found myself saying, "Is it possible that we have come to the place where we cannot obey the simple injunction of Jesus to feed the hungry and clothe the naked, all because a war must go on?"

Another thing we said was that while war is evil, the thing that is happening in Germany is worse, so we'll use a little evil to cure the big evil. We didn't even wait till after Pearl Harbor to say this. We said it long before.

Now look! We are appalled at the signs of all the evils that are on the horizon. When nations in war are on the defensive, when it looks as though there is a possibility of defeat, they fight hard and fight together. The peace is far away and the immediate thing is to drive the enemy back. But with the war's end, the victors grow jealous of each other, the old imperialism crops up, desire for first place rules each nation, and what the church leaders thought they could drive away by war comes back in fuller force, because devils are an inseparable part of war itself. One wonders why we didn't see this, or what it was that led us to think that good angels would come in to take the place of the devils.

One doesn't need to be a pacifist in order to stick by the fact that Satan is not cast out by Satan. The tragedy of World War II is that those who thought of it as a holy crusade, while granting the right of the pacifist to have a conscience, nevertheless looked upon pacifists as a bit silly, selfish, other-worldly, as if setting themselves apart from the common problems of humanity.

We've been pretty careless as to the manner in which we have slung around the words "isolationism" and "pacifism." I wish we could take both words out of our vocabulary. They are good words gone wrong. The only two kinds of people they serve well are the politicians and the folk who want to hold the opinion they want to hold, and who indulge in rationalization—frequently called theology—to bolster up the position they want to take.

It is not a question of isolationism or pacifism. I like the words sometimes and sometimes I hate them. I hate isolationism when it means that we shall not use the good offices of the nation to help peaceably to resolve the troubles of other nations: when because of expediency we dodge issues that harry peoples everywhere, and when a political party sets itself in stubborn opposition to anything the other party wishes to do for the good of the world.

I like isolationism when it means that I must not stick my nose into my neighbor's quarrels in order to love him and do him good, and that a nation has the God-given right to stand by its ideals, to work along the lines of its own genius, and refuses to adopt all the trickery and power politics of Europe. It was this that the old prophets spoke about and against which they warned Israel again and again. It was this that Jesus must have meant when he said, "If thou hadst known the things that belong unto peace."

I hate pacifism when it means I must be wishy-washy, namby-pamby sort of individual, with no realism in my make-up, when I think there must be no restraining influence, and when I am naive enough to believe that there are no wicked men in the world.

But I like pacifism when it means that it is running along the lines of the laws of God which cannot be broken with impunity. I like it when it means that there is an everlasting right which Jesus found and to which he dedicated his life. I don't like any theology which puts Jesus in a straightjacket of pacifism or interventionism, I like a theology which goes straight to the point and refuses to make the Gospel of Jesus say one thing at one time and another thing at another time.

The Gospel is all of one piece and says the same thing when there is danger as it does when there is no danger.

Yes, I repent because the church has believed that "Jesus is right" in peace times, but that it has followed its own "little theology" in war time.

Look at another thing we said: "We'll fight the war, we'll get rid of the menace, and then we'll make a just and lasting peace."

To the shame of those who said that, they didn't actually believe it. If there is one thing I dislike to do it is to say, "I told you so." But I could see no real peace as a result of a global war. And all one needs to do now is to listen, and he will hear the direst fears expressed by those who said, "This war is different. This time we shall build a just and Christian and lasting peace." My soul, how I wish that would be true. It would be a comparatively easy way to make over the world even though it cost lives. I'd give my life any time for that. I think my wife and my three children would throw their arms about me, and send me off to war with rejoicing such as they never expressed before, if peace could be had that way. I'd stand in my pulpit every Sunday morning and tell my people, "At last we have found the way to peace and world fellowship. Go out, all of you, and give your lives. Kill as many as you can of the enemy, drive this tyranny from the earth. It's a cheap but sure way to bring in the Kingdom of God. At last, at last, we've found the way!"

But before I could do that, I'd have to throw out the Communion Table, and the Cross, and the Gospels, and the great hymns. For all these speak another language, they declare another way, they tell me that you don't

overthrow tyranny in that fashion. They tell me that you don't purchase a civilization of human brotherhood by means of war. Jesus didn't wait till the Roman yoke was off the neck of the Jews before he came to earth. It was the upthrust of something within him that made the crooked places straight and the rough places plain. Whatever was tyrannous was set aside, if at all, not by taking up arms against it and by opposing it end it, but by the display of a spirit that had truth as its sword and righteousness as its breastplate.

I heard a minister deploring the fact that there is so much hatred against Germany, and that at an open meeting a speaker was roundly applauded when he said that Germany should be dismembered and destroyed. But that same minister was one of those who believed that you can fight a war without hate. Perhaps he could, and I might be able to do it. But with an army of radio commentators spitting out their propaganda, what other than hate and revenge are the result? Wars are fought on the basis of lies, and back of the lies is the ideology which is furnished by the clergy. Paul stated the principle long ago when he said, "Whatever a man soweth that shall he also reap." If the church isn't going to stand by its Gospel, what other than a harvest of hate and revenge shall we reap?

I'm not so pessimistic as to believe that a peace cannot be made. It can. But only on one condition, that we stop justifying our position and repent. Oscar Wilde said the finest thing a man ever does is when he kneels in the dust, beats upon his breast, and tells God all he knows. It is this that dignifies a man in God's sight, and it is that that would dignify the church and give it an impetus it does not now enjoy.

The church won't die. Any institution has a way of living on. But repentance can give it a new lift and set it at the center of the world's life. If the church would, in these bitter times, refuse for just once to take its lead from those who make war, and say unequivocally, "We know now what starts wars, and we are going back, back, and take our starting point from Calvary. Furnish your own ideology from this point on, we'll stick to the realism of Jesus of Nazareth," if we would do that, not after a war, but when war looms, we'd make diplomats and power politicians tremble in their boots.

I'm sorry, too, and repentant over the fact that so often the so-called irreligious reach higher up toward God and his way of peace than do the leaders of the church. They seem to be quite smug and dwell too closely in ivory towers. Right now it seems to be the fashion to look upon anyone who does not fall head-over-heels into the arms of the United Nations and Big Four formula for peace as a criminal. They seem to think that we can start anywhere and get peace by any method, even though loopholes are left whereby war can again steal in on us.

I've been amazed at the feverishness with which we have rushed about making peace plans. It is the same kind of feverishness that sent up the cry in our ecclesiastical and educational circles, "Stop Hitler!" It is little short-of tragic to be compelled to say that the following bit of writing by a newspaper man comes nearer to the Christ method of securing peace than all the plans put together by the church:

"We do not need more peace plans. We need humbleness, penitence, re-examination of our true

motives, and the courage to rehabilitate the conquered as well as to restrain the conquered. We need, in brief, a dedication to spiritual values and a commitment not just to the words or rituals but to the actual practice of a Christian philosophy. For the key to character is to be found in confession of error and re-appraisal of our inner purposes and not in denunciation or hypocritical phrases."

Last winter I read for the first time the six volumes on Abraham Lincoln by Carl Sandburg. Once again I was forced to the conclusion that most of the theological professors could sit at the feet of Lincoln and learn of him. Not once or twice did Lincoln seek to bring the Civil War to a close. So ardent was he in his direction that members of Congress accused him of being a traitor to his country.

One day he sat down and wrote out the details of all his efforts in that direction and sent it to Congress to be read. When Horace Greeley, Lincoln's life-long enemy, heard the reading, he rose and exclaimed, "Here is an honest man!"

Lincoln was not a churchman, but as late as January, 1865, he drew up a plan for stopping the war, and believed it would finally succeed. If it could get the sanction of the Cabinet, he would send it to Congress. So one day he read it to the members of the Cabinet. He proposed that Congress should appropriate the sum of \$300,000,000, pay for the damage to the South, and set about the task of rehabilitation. For he thought if the war should last three months longer it would cost more than that amount, to say nothing of the loss of many more young lives and the devastation of property. He was in high glee over the proposal, but not a single favorable vote did he get. Sandburg makes this sad commentary, "The eight members of the Cabinet were all churchmen."

Isn't it time for the church to say unequivocally, "We know now how wars begin," to scrap our little theologies, and to think in terms of those whom war affects, the "Little People?"

A man, seeing John Drinkwater's Abraham Lincoln, made this observation: "As scene succeeded scene, and the soul of Lincoln was more completely revealed. . . . I found myself at last looking upon the stage with the eyes of a worshipper, and I said to myself, 'This, this is God . . . the spirit of Lincoln must triumph . . .'"

If I am a bit critical it is because I feel so strongly that the church needs to stop its rationalizing about war and get down to the business of seeing it for what it is—a bloated abortion with dollar marks on its flanks, dragging its gross belly across the face of the land, rending and spoiling all it does not devour. The spirit of Christ must triumph if once the church leaders will give it a chance to triumph.

The "Little People" are ready to strike at the causes of war and build a just and lasting peace. What about the "Big People?" Have they the courage and the vision? Time is running against them. They must act.

Other articles that we have contributed to the Advocate along these lines that indicate so clearly the closing scenes of the Gentile Age, are two Editorials. One entitled, "America the Beautiful," and the other, "And the Wisdom of Their Wise Men Shall Perish."

B. C. FLINT.

AN OPEN LETTER TO RICHARD IRWIN

James I Howe

It is amazing and interesting, sometimes amusing, how many guises error assumes. In small matters where the considerations involved have no profound bearing upon human relations, error is more often amusing, or serves to spice up an otherwise uninteresting situation. There are circumstances at other times, however, that must be understood and accurately dealt with to avert grave, often disastrous, consequences.

It takes very casual observation plus a negligible amount of research to arrive at one practically obvious conclusion, i. e., The Church, as a body, is just as good, no better, than the average citizen. Add the corollary that the average citizen is neither vicious nor wholly selfish; but obviously not too much concerned about the welfare of his fellowman except as it affects his own well-being.

I am re-reading article under your name, Richard Irwin, captioned "A Veteran's Protest—The Famine—Some Observations" (Zion's Advocate for December, 1946). One inference is unavoidable it seems: Apparently you take it for granted that America could furnish food for the world, or at least to fill in for every deficiency. You may be right. Frankly, I doubt it. Mine is not a facility with words, and time seems at present too limited to take up your letter paragraph by paragraph. Neither, methinks, would that be appropriate.

Let me merely mention enough of what irked me to, if possible, justify this letter to you. Please believe me it is my firm opinion that your letter was not written from any motive other than that of a Christian deeply concerned for the fellowman's sake. With every respect, therefore, I greet you and love you for your motive.

You quote the "Saturday Review of Literature" anent the UNRRA receiving "grains of flour when sacks were needed." The gist of the paragraph which follows is the allegation that the American public ignored appeals for help for the famine areas. I do not believe that, because it has not been apparent that the common American has had any surplus of food for several years. There probably has been a considerable surplus in the total product of American food producers; but the common people have been systematically denied access to any abundance by the simple devices of high prices and rationing. Furthermore, if there has indeed been such an enormous surplus as to justify the claim that America could have relieved or saved the millions of undernourished and starving the world over, some one or some people other than the majority of common people must have withheld, and must now be withholding that miraculous surplus.

With further reference to paragraph 3 of your letter, let me quote one sentence, also the (combining) alternate clause of the last sentence: "He" (the American citizen) "even failed to substitute money . . . the easy way out for Americans." Since when is money good to eat? On second thought, I quote the last sentence complete: "Thus, we, the people rejected the voluntary sharing program" (answered above) "and neglected to pressure our legislators for limitation of food consumption by law." The Germans—Nazis—limited food consumption by law. Need I say more?

Paragraph 4 affirms what may be true; but, true or not, accents no moral deficiency. It is a proven falacy, or proven to be a falacy—whichever you like—that the average person eats too much. Anyway, one might quote scripture here: "He that provideth not for his own, and especially for those of his own household, has denied the faith." etc.

Political and religious ideals are scoffed at by mean men, and by "respectable" skeptics, in very similar terms. It would grieve many older folk to find our successors defeating those very realistic ideals, by the very sincerity of an erroneously critical attitude. We live in a world of reality, no matter who or what is to blame for want and strife. The common man does not control the product of industry or agriculture unless we discount the power of money. He should control it, but he does not. Maybe the common people are more at fault because there are more of them; but the fact remains.

Facts as to world conditions, economically, have been generally published. It is true that most people are **aware**. One is also **aware** that there is ice on the streets here at present, and that people are being killed because of it. The common people were **aware** in the 30's that food was plentiful, but the average man could not do much about securing food for his family unless government made food available—a deplorable condition, but who was to blame? Honestly, it does not to me seem fair to blame any one class, or any individual, or group of individuals. The fault lies deeper than individual or mass selfishness—we were then threatened with starvation in the midst of plenty. Not so now.

Frankly, I doubt that America is an "oasis of wasteful plenty" (9th paragraph) "in a desert of deprivation." It seems more probable that we, **like the rest of the world**, have wasted years of opportunity to produce plenty, and have so confused our sense of values by falsely considering money as wealth, that we are now ripe for some clever demagogue to humiliate us and rob us of a large portion of our self respect. Albeit we can to some extent be on guard against communist rotters and facists. One is not so sure how to guard against the friend and Christian who criticizes us unjustly, or with undue severity.

One would not dream of suggesting that Britains are less Christian than Americans, but certainly not more so. Let us respect each other: but **definitely**, let us be allowed to respect each other nationally and socially without necessity for flattery or undue commendation.

Oh, well, for an uninvited and very possibly an unwelcome communication, this is over long already. Just the same, I hope it is not worthy to be completely ignored. And please do not ever again compare the people of the U. S. in general with Marie Antoinette, or any of scores of contemptible historical figures of France, England, the U. S. A., and every nation that has a place in history.

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The 1947 "Church of Christ" (Temple Lot) Conference is now past history and it will stand out very vividly and promising regarding the Spiritual and temporal welfare of the "Church." I could not adequately describe the wonderful Spirit that prevailed throughout the entire "Conference." As many said, "It was the finest Conference we have ever attended." Prayer meeting was held every morning and the Spirit of divine revelation was present and expressed through some of our humble ministers of God.

Saints from afar were present and it was very inspiring to associate with them and to feel that divine love of friendship existing in all the meetings. Oh, how we all sang, "Blest be the tie that binds our hearts in Christian Love"—truly it was a foretaste of Glory Divine. We were all so strongly united that the powers of the evil one were not able to penetrate to any large extent.

Of course every matter was not taken care of, owing to lack of time, but the writer was terribly disappointed to note that two "Spiritual" documents directed to the "Church" were not read or given a chance for the Ministers and lay members to assimilate and pass on to the "Advocate." It seems that such important "Revelations" coming from divine source should have been taken care of first so that the "Church" as a whole could benefit from them as intended by the Holy Originator. Future "Revelations" can hardly be expected by the "Church" if ignored in such a manner can they?

Possibly the fear, of some of those in charge, that a "Creed" was in the making by a committee submitting certain Biblical and Book of Mormon references as requested by a previous Conference, caused loss of valuable time which could have been used more advantageously. In reality the document submitted was nothing more than Spiritual references from the above mentioned Books and in complete harmony with the teachings of the Church. Wherever the word "Constitution" appeared it was stricken out and the word handbook inserted. To the writer's idea, such a book is badly needed, especially when we meet the average business man of today and time often is a deciding factor in presenting the Gospel.

This idea is not in harmony with some, but it's encouraging to note the growing interest that are prevailing in the progress of the "Church."

Wednesday evening was given over to the musical talent of the "Church" and a very fine "Musical" was held with the Spirit of God present. Thursday evening the young people held their picnic.

All sermons delivered during the Conference were very powerful and uplifting. Meals were served in the lower Auditorium and were of a home-like nature, very tasty and enjoyable.

All in all, it was a grand "Conference" and we hope its effect will be felt throughout the "Church" and once more we will all be working in unity and love, teaching the "Gospel" in its fullness, omitting our little pet theories which might tend to divide us as a whole.

BERT COOPER.

CRITICISM

There can be no doubt of the great value of proper criticism, rightly directed. It is the misdirection of criticism that so often causes trouble. The pointing out of our weaknesses often causes us to wince while they are being shown, yet if we are willing to listen to the friend who attempts to lay bare our faults in a sincere kindly way, it may serve us well in the end.

The sort of criticism that rarely results in good is the criticism directed towards us by persons who give voice to their objections while our backs are turned. People who tell our faults while they are not in our presence are inclined to make one doubt the sincerity of their good fellowship toward us. He that would benefit his erring brother will not tell his imperfections upon the housetops, but will go to his friend and tell him privately of his faults and help him rectify them. If a man knows that his shortcomings have been sown broadcast among his acquaintances, it is very disheartening for him to ponder the thought that he does not enjoy the high standing in the estimation of his friends that every self-respecting person desires. He is more likely to try to profit by his past mistakes if he feels that a majority of his friends still have trust and confidence in him; thereby being encouraged by the existing good opinion of his friends. If he has any good left in him, he will be anxious to retain the favorable opinion of his friends.

Matthew 18th Chapter, 15th Verse says: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

Galatians 6:1 to 5 says: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ: For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone and not in another."

Many people like to give advice, but few like to receive it. It has been truly said that he who is not willing to receive advice is not worthy or capable of giving it.

Now the devil has sown the seed of jealousy in our midst; the presence of an abundant supply of the undesirable type of criticism shows it. Let us therefore pray earnestly to our Heavenly Father that He will help us to destroy that seed of jealousy in our hearts in order that we may become strong in the love of God and in the love of one another.

Remember the song, "Let us pray for one another, for the day is fading fast." (Yes, too fast for some, and not fast enough for some others.) Are we going to be wise, or foolish virgins?

The oil in our lamps represents the love of God and the love of our fellow men. Jealousy robs and spills our precious oil. Misdirected criticism is the trade label of jealousy. Let us then strive to keep our criticism constructive and rightly directed.

CHARLES DERRY.

THE CHILDREN'S CORNER

STEPHEN A Man "Full of Faith"

In the days shortly after Jesus ascended into heaven, the few people who believed in him lived close together and met often in prayer. They were waiting and looking, even then, for the day when Jesus would come again to be with them, and were striving to live as he had taught them. They shared their goods with each other, and cared for the poor and the needy among them. But as the number of believers grew, the Apostles found it increasingly difficult to see that all who were in need received their fair share.

Soon the Greeks who belonged to the congregation complained that their widows were being neglected, so the Apostles called all the people together to decide what was to be done.

The Apostles explained that since the number of the believers had grown so rapidly, that they no longer had time to both preach and care for the needy; and they asked the people to choose "seven men of honest report, full of the Holy Ghost," to take charge of caring for the poor.

The people readily agreed to this, and chose Stephen who, we are told, was full of faith, and six others, to serve them. The people brought these men before the Apostles, who prayed and laid their hands upon their heads.

After this incident, we are told a great number were added to the faith in Jerusalem, and even a large number of priests were obedient to the faith.

Stephen, because of his great faith and power, performed many miracles and wonderful works among the people. Then certain of the Jews, who were called Libertines, disputed with Stephen; but they were unable to answer the words of Stephen because he spoke with the power of God's Spirit.

Seeing they could not trap him in an argument, they bribed men to say they had heard Stephen say evil things against the law of Moses and the temple. They succeeded in arousing the anger of the people against Stephen, and he was brought before the high council of the rulers. The rulers heard the charges against him and then the high priest said to Stephen, "Are these things so?"

As Stephen rose to answer them, his face became as glorious as the face of an angel. He spoke to the rulers of the many times in the past when God had been kind to his people, Israel; how he had given them great leaders like Moses and David, and how the Israelites had also been rebellious and ungrateful for their many blessings.

Stephen said, "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it."

When the Jews heard these words they were angry with Stephen and they rushed at him; but Stephen, filled with the Holy Ghost, looked upward and said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

Then the mob carried Stephen outside the city gates and stoned him. Then those who had witnessed

against him before the council laid their clothes at the feet of a young man named Saul, who later became a man of great importance in the church.

As they stoned Stephen, he called upon God, saying, "Lord Jesus, receive my spirit." He kneeled down and said, "Lord, lay not this sin to their charge." When he had said these words he died—the first member of the early church to give his life for Jesus.

HELEN JENSEN.

PAUL, A SERVANT OF GOD

In our story about Stephen last month, we learned that the witnesses who stoned Stephen laid their coats at the feet of a young man named Saul, who was consenting to Stephen's death.

At this time there was a terrible persecution against those of the Church who were at Jerusalem, many of whom were forced to scatter throughout Judea and Samaria; only the apostles being left in Jerusalem.

Saul bitterly opposed the early church, causing great fear and destruction wherever he appeared. He entered every home and caused those who believed in Jesus to be thrown into prison.

The believers scattered far to escape the wrath of Saul, and wherever they went they preached the gospel of Christ.

Saul, who probably saw that his efforts to destroy the Church in Jerusalem seemed only to spread the gospel, secured letters from the high priest empowering him to bring any Christian he found in the synagogue in Damascus to Jerusalem for trial.

As he was traveling to Damascus a bright light appeared in the heavens and shone around him. Saul fell to the earth, and he heard a voice saying, "Saul, Saul, why persecutest thou me?"

Saul asked, "Who art thou, Lord;" and the voice answered, "I am Jesus whom thou persecutest." Jesus also told him it was hard for him to struggle against Him as he had been doing.

Saul, who was trembling with fear and astonishment, asked Jesus what He wanted him to do. Jesus told him to go on to Damascus where he would be told what else to do. Those who were with Saul saw the light, "and were afraid; but they heard not the voice of him who spake to him." (Inspired Translation).

When Saul arose from the ground and opened his eyes, he found he could not see; and those who were with him took him by the hand and led him to Damascus, where he lay in darkness for three days, neither eating nor drinking.

In Damascus there lived a man named Ananias, who was a disciple of Jesus. The Lord appeared to this man, calling him by name, and said, "Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus; for, behold, he prayeth and hath seen in a vision a man named Ananias coming in, and putting his hands on him, that he might receive his sight."

Ananias was astonished at the Lord's words and said: "Lord, I have heard much of this man, how much evil he hath done to thy saints in Jerusalem; and here he hath authority from the chief priests to bind all that call on thy name."

Jesus told Ananias that He had chosen Saul to bear His name before both the Gentiles and the Israe-

lites; and that he would show Saul the things he must suffer in his mission.

Ananias obeyed the Lord's command, and when he entered the house of Judas, he laid his hands on Saul's head and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost."

Even as Ananias spoke, Saul's sight was restored; and he was then baptized in the name of Jesus.

Saul spent several days with the disciples in Damascus, and preached the gospel of Jesus in all the synagogues there. Those who heard Saul could not understand the change in him, because they knew he had come to Damascus to imprison the believers in Christ; and now he, too, professed to be a believer.

Saul's speech was so convincing that the Jews were unable to argue against him; and, being angry because of this, they plotted to kill him.

Saul and his friends heard that the Jews were waiting at the gate of the city to kill him as he tried to leave, so when night came the disciples hid Saul in a large basket and let him down safely over the city walls.

After this narrow escape from Damascus, Saul journeyed to Jerusalem, where he tried to join the disciples, and met with another cold welcome, because the people were all afraid of him, and did not believe that he was truly a disciple of Jesus.

One of the congregation named Barnabas took Saul to the apostles and told them how Jesus had spoke to him on the road to Damascus, and how Saul had preached with great boldness in the Synagogues at Damascus; so Saul was received by the disciples, and preached about Jesus in Jerusalem as he had done in Damascus.

This time certain Greeks who heard Saul were angered by his words, and once again he fled for his life, journeying to his home in Tarsus.

With Saul, the persecutor, transformed into "Paul" the disciple, the followers of Jesus had a season of peace, and were able to study and walk in God's ways, and many more were added to their number.

HELEN JENSEN.

TRACING THE SABBATH CHAPTER SEVEN The Ninth Day.

Memory Verse: And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.—Genesis 6:5.

1. In our consideration of the eighth 1,000-year day we learned that some of the high points were the creation, in physical form on the earth, of man, after the Lord had caused it to rain on the earth; and of the beasts of the field, etc.

2. We learned of the transgression of our first parents, their banishment from Eden, the wickedness of their sons and daughters down to and including Cain.

3. We learned of the preaching of the gospel; of the line of righteous men through the line of Seth, in contradistinction to the line of unrighteous men through the line of Cain.

4. Also we learned that Enoch, the seventh righteous man in line from Adam, built a city, and perfected a people to the state where the whole city was taken up into heaven, the translation occurring in the years 1052, or when 52 years of the ninth 1,000-year day had passed.

5. When the city was translated, Methuselah, who was born in 687, and was thus 365 years old, remained, with his son Lamech who was born in 874.

6. Lamech had a son, Noah, who was born in 1056, four years after the city was taken. Noah was ordained by his father when 10 years old.

7. It should be borne in mind that while the gospel was being preached by these righteous men from Adam down, and eventually the city of Zion established, great numbers of the people in regions round about were not obedient to the gospel, being in a state of rebellion against God.

8. Another thing—it took nearly a thousand years of gospel preaching to develop a people to the state of perfection attained by Enoch and his city.

9. When the city was taken up, the world was left in a sad state, with scarcely a righteous person in it except Methuselah, Lamech, and later Noah, and their companions.

10. When Noah was four hundred and fifty years old, Japeth was born. Forty-two years later Shem was born, and eight years after Shem's birth, Ham was born. These three sons of Noah were obedient, and with Noah and their wives, were allowed to enter the ark.

11. The flood came upon the earth in 1656, and abated in 1657. Noah was 600 years old when the flood came, Japeth 150, Shem 108, and Ham 100.

A Two-Fold Covenant.

12. After flood had subsided, and Noah and his children were again upon the land, God spoke unto Noah and made a precious promise. In the King James translation of the Bible a part of that covenant is given, which is as follows:

13. "And I, behold, I establish my covenant with you, and with your seed after you; . . . And I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."—Genesis 9:9, 11.

14. This in itself was a precious promise; but by reading the Inspired Translation, we find the covenant had another part which is even more precious—especially to the children of Zion in these last days. Let us read it, as follows:

15. "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself."—Genesis 9:21, I. T.

16. So when we look upon the rainbow in the cloud, after a rain, let us remember that it has a two-fold significance to the people of the Restoration who may become the children of Zion.

17. Responsive Reading: Genesis, Chapter 9.
Bible Reading: Genesis 8, in King James, and compare this chapter, beginning with the 15th verse to and including chapter 9, with chapter 9 of the Inspired Translation.

18. Topic for discussion: All you can say of the rainbow as a token, and the scope of the two-fold covenant.

There is a discrepancy in the accounts concerning Shem's age. According to one he was 108 when the flood began, and the other indicates that he was 100 two years after the flood. The first is probably correct, since Ham was born when Noah was 500, and so was 100 when they entered the ark; and he is spoken of as "the younger son."

TRACING THE SABBATH

CHAPTER 9

The Ninth Day—Continued.

Memory Verse: While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.—Genesis 8:22.

1. In this period of revolution and change; it is comforting to know that some things are stable and steadfast, that the works which God has ordained, as well as his promises, can be depended on.

2. Men may be traitors, and change over night; but God's promises are sure.

3. In the year that Noah and his family spent in the ark, there had been no seed time and harvest upon the earth. The promise, however, is that such a thing will never happen again; but that the regular daily, monthly, and annual phenomena with which we are acquainted would continue as long as the earth remained.

4. Noah lived to be 950 years old, dying in the year 2006, so that he lived to see the end of the second 1,000-year day of the physical creation, and the beginning of another such day.

5. And if you have calculated the number of our weeks in the "eight day" period, you found the number to be 52,000 weeks. So, in the "ninth Day" period, another 52,000 weeks passed, a total of 104,000 weeks—that many Saturdays, and that many Sundays, and not a word do we find recorded commanding, requiring, directing, or instructing men to observe a sabbath day of any kind.

6. And yet, in that time, great and holy men lived who preached the gospel of salvation, being authorized ministers of God; a righteous city was founded, perfected, and taken up into heaven; Noah became, we are told, "a preacher of righteousness" (see 2 Peter 2:5), and Paul tells us that "righteousness" is revealed in the gospel of Christ (see Romans 1:16, 17). It is easy to understand, therefore, that Noah was a preacher of the gospel, that he preached the gospel to the world ere the flood came upon them to their utter destruction.

7. Had the world been entirely heathen, and without the light of the gospel from the beginning, we would not be surprised at no mention of the Sabbath for man; but when men, in that period, reached the greatest state of perfection under the preaching of the gospel that has been known to the world, it should cause serious reflection, especially to those who have made the observance of the Sabbath one of the principal planks in their philosophy of salvation. Bear this in mind when we reach the period where the Sabbath was introduced, and the purpose of it explained.

8. While we are still considering the events of the ninth 1,000-year day, it will be well to compare some statements as they appear in the King James and the Inspired Translations:

King James

9. And it repented the Lord that he had made man on the earth, and it grieved him at the heart—Genesis 6:6.

10. A window shalt thou make in the ark.—Genesis 6:16.

11. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; and at the hand of every man's brother will I require the life of man.—Genesis 9:5.

Inspired

And it repented Noah, and his heart was pained, that the Lord made man on the earth, and it grieved him at the heart.—Genesis 8:13.

And windows shalt thou make to the ark.—Genesis 8:21.

And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands. And whoso sheddeth man's blood, by man shall his blood be shed; for man shall not shed the blood of man. For a commandment I give that every man's brother shall preserve the life of man, for in mine own image have I made man.—Genesis 9:11-13.

12. Responsive reading: Seventh chapter of Genesis.

13. Scripture study: The 6th chapter of Genesis in the King James version, as compared with the 8th chapter as found in the Inspired Translation.

14. Topics for discussion. The difference between the two translations, especially the first paragraph of the 6th in the King James, and the first paragraph of the 8th in the Inspired. 2. What is said about the limiting of man's years. 3. In the comparisons between the two translations made above, which do you prefer, and why?

OBITUARY

(The items concerning the passing of our brother, Elder Levi Hemenway, were sent in for publication at the time, but in some manner never reached the editor. On behalf of the family and friends, we express our regrets. J. E. Y.)

Elder Levi Hemenway was born February 10, 1866, in Coffee County, Kansas, and was baptized when a young man, by Elder Joseph Burton, in California, in about 1885.

He was ordained an elder by Apostle T. W. Williams. Our brother lived faithful to the gospel covenant to the end, ministering in the Church of Christ in California since 1925. His good wife passed on five years before his death.

He leaves a sister, our sister in the faith, Sister Merritina Salter of Wilmar, Calif., and another sister, Lelia A. Traud, of Los Angeles; a son, Mr. Archie Hemenway, of El Monte, Calif.; grandchildren, Mrs. Viola Greene and Mr. LeRoy Jones, of Wilmar, Calif., and some eight great-grandchildren.

Funeral services were conducted at the Schanel Mortuary in El Monte, Calif., on March 18, 1946, by Apostle James E. Yates. Interment in the El Monte cemetery.

Before his death our dear brother wrote the following beautiful poem and "Good by," which was read at the funeral:

Until the Resurrection Morn, this Brief "Good By."
ELDER LEVI HEMENWAY.

You have met at this shroud today in love,
In accord with our Lord's demands;
Seeking his blessing from courts above—
Oh, strengthen for this night, our weary
hands.

When united in His labors of love,
His strength flows out to every soul;
Our sins are canceled from above—
He heals our hearts to make them whole.

Your faces here, of those held dear,
Who have journeyed, some from far away,
May beam with joy in this picture clear—
Inspired of God by heavenly ray.

Love's years, alas, speed swift along,
Soon comes the day when we must part;
No more we hear Love's sweet song—
How soon this void fills every heart.

But know ye all, we are in God's hands;
In His heaven we shall meet.
Close by our side he ever stands;
He watches where we place our feet.

He remembers surely the soul that prays,
He is a loving guide through sorrow's trip;
Though paths be filled with danger-ways,
By his guiding hand, we need not slip.

Each day of life let us fill with good,
Thus we build soul-mansions high—
'Tis thus we build of GOLD, not wood—
And with this word, my brief "Good By."



Richard M. Maloney

Our Dear Brother Richard M. Maloney.

He loved life and all it held.
Happy with its joy and its sorrow.
Thanked his God for all that He gave to him,
And looked with joy for tomorrow.

He held his head high—faced the world,
With keen discernment at his command.
The happiness he got out of each simple thing,
Was more than one could understand.

He loved his friends—That Grand Old Man,
And loved so much to be with them.
Loyal and true to each one he knew,
And counted each one as a gem.

Words fail us in our tribute—
Our thoughts are hard to impart;
And our tear-drops start all over again,
For the one we held dear to our heart.

METTA L. ANDERSON,
Independence, Missouri.

OBITUARY

Richard Michael Maloney was born in Ogden, Utah, November 9, 1861.

At the age of seven years he moved with his parents to Cherokee Territory where they lived for a time, later moving to Kansas, thence to Missouri.

During the year of 1896, he married Effie Jeakins, and to this union were born eight children: Richard Montague, Clara Edda, Alta Marie, Vida Ellen, Basel Elmer, who passed away in childhood, Stephen Edward, Ardyce Effie, and Morris Madison. All were present at the funeral.

Brother Maloney was baptized at the age of ten years, uniting with the Reorganized Church of Jesus Christ of Latter Day Saints, was ordained to the ministry at the age of twenty-two, serving as a missionary for a number of years. He learned the trade of bricklaying, and often used his experiences as a builder to illustrate his sermons. In 1925 he transferred his membership to the Church of Christ, with headquarters on Temple Lot, serving as a missionary with that church, and later was ordained an apostle, in which capacity he served until the conference of 1946 at which time he tendered his resignation, owing to his advanced years, and failing sight and hearing. Brother Maloney loved to tell the story of the gospel, and lost no opportunity to do so. He hoped for the day when there would be a united church through which the Lord could work for the accomplishment of his great purpose.

He passed from this life on the afternoon of Sunday, March the second, as the result of a sudden heart attack, at the age of 85 years, three months and twenty-three days, at his home in Oklahoma City, and was buried from the Watt Funeral Home on March fifth. The floral offerings were many, and evidenced the respect in which our brother was held by those who knew him.

He leaves to mourn his passing his loved wife Effie, of the home, four daughters, Mrs. G. E. McDivitt, Mrs. H. J. Dansdill, Mrs. Bert D. Sivey, all of Oklahoma City. Mrs. E. A. Thatcher of Yuma, Arizona. Three sons, Richard Montague of Oklahoma City; Stephen Edward of Hyattsville, Maryland, and Morris Madison, of Oklahoma City, one brother, Wm. S. Maloney, of Independence, Missouri; also nine grandchildren, and a host of other relatives and friends who will miss his genial smile and salute. He loved his children, and cherished his friends and always found joy in meeting with them.

The funeral service was in charge of Apostle Wm. F. Anderson.

A good man has gone to his reward, and we extend to Sister Maloney, and the family, our deepest sympathy in their bereavement.

ORVILLE ALFRED FLINT

Orville Alfred Flint was born August 18, 1901, near Barneveld, Wisconsin. The only son of Apostle B. C. Flint.

He spent the early years of his life in Evansville, Wisconsin, where, however, at the age of nine he suffered the loss of his mother, Mrs. Edna McNurlen Flint, who died July 5, 1911. His father later married Miss Freda Grasshoff and the home in Evansville was continued, and Orville attended the Evansville High School and grew to manhood. He became a barber and for eight years operated a barber shop in partnership with Mr. Bernie Christenson, at Evansville, Wisconsin. After selling his interest in that shop he worked as a beauty operator in various beauty shops in Madison, Wisconsin.

His health began to fail and he spent considerable time traveling. He was for a time with his sister, Verna, in New York. Later when Verna moved to San Francisco, California, he visited her there. He also spent some time with his parents, who now reside in Independence, Missouri.

Just before Christmas 1946 he became very ill while working in Evansville, with his old partner Bernie Christenson, and was taken to a hospital in Madison, Wisconsin, where he underwent an operation for a strangulated hernia, which had developed gangrene. His case seemed to baffle the doctors, and while everything was done for him that was possible, he passed peacefully away Tuesday, February 11, 1947, at the age of forty-five years, five months and twenty-four days.

He leaves to mourn his untimely passing, his devoted parents, Apostle B. C. Flint of the Church of Christ, and his step-mother, Mrs. Freda Flint, of Independence, Missouri; three sisters, Mrs. Virgie Culp, of Madison, Wisconsin; Mrs. Verna Haenkle, of San Francisco, California, and Mrs. Edna Smith, of Independence, Missouri; three nieces, one nephew, a number of uncles, aunts and cousins and a host of friends.

Orville made friends easily and was generally liked. Early in life he was baptized and became a member of the Latter Day Restoration movement, which remained his religious faith through life.

Funeral from the Allen Funeral Home in Evansville, Wisconsin, on Friday, February 14, 1947 at 2:00 p. m.; Elders Rollo Addie of Lima Center, Wisconsin, and Carl Wirth of Madison officiating. Interment in Maple Hill Cemetery where he rests beside his mother. Pall bearers were his old boyhood pals: Albert Grasshoff, Bernie Christenson, Clyde Funk, Forest Graves, Walter Graham, and Ira Larson.

Jesus, while our hearts are bleeding
O'er the spoils that death has won,
We would at this solemn meeting,
Calmly say,—"Thy will be done."

Though cast down, we're not forsaken;
Tho afflicted, not alone;
Thou did'st give, and thou hast taken;
Blessed Lord,—"Thy will be done."

Though today we're filled with mourning,
Mercy still is on the throne;
With thy smiles of love returning,
We can say,—"Thy will be done."

By thy hand the boon was given,
Thou has taken but thine own
Lord of earth, and God of heaven,
Evermore,—"Thy will be done."

The above loving tribute to my dear boy, whose death leaves me desolate, but whom I hope to meet again in that glorious coming day.

"DAD."

A PSALM OF LIFE

Henry W. Longfellow

Tell me not, in mournful numbers,
"Life is but an empty dream!"
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
"Dust thou art, to dust returnest,"
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Find us farther than today.

Art is long, and Time is fleeting,
And our hearts though stout and brave,
Still, like muffled drums, are beating,
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant,
Let the dead Past bury its dead!
Act—act in the living Present!
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.