



"Blessed are the peacemakers"

July 25, 1938

"No man can serve two masters"

Spiritual Vitamins for the Christian Life

Have you ever given much thought to the following verse? "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God." Phil. 4:6. We will be surprised, sometimes, at how much a verse actually contains when we get right down to studying and analyze it. In school we study sentence structure in detail. We study the human body in physiology, and we study plants so minutely as to note the tiny cells they are made up of. Then in science and chemistry the study of matter and elements takes us far beyond the magnifying glass to the molecule, atom and electron. Much time is spent in such study, but how much do we give to the Bible, the Only Living portion of literature man has the privilege to possess?

"Be careful for nothing"

Have you ever thought just what that expression means? Maybe you already know. It doesn't mean to be careless. The thought is that we should not be full of care, or worry about this or that. It may be hard to keep from worrying at times, but it is then that we need to exercise more faith. When our faith, or trust in God is weak, it is then that worry can cloud our thoughts. When a parent takes its child by the hand the child doesn't worry or fear. It has confidence in its parent. Some children are afraid of thunder and lightning, but when their father or mother hold them during a storm their fear is gone and sometimes they even become bold. God wants us to become as children when it comes to trusting Him.

Jesus taught us not to worry in these words: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the raiment?" Matt. 6:25. The Lord knows we need these things and we should not worry about getting them. He tells us to seek FIRST the

Kingdom of God and His righteousness, and if we do that He will add unto us the necessary temporal things. We must exercise genuine faith and seek Him with our whole heart.

Continuing on with the thought of verse 25 Jesus sums it up with these words at the end of the chapter: "Sufficient unto the day is the evil thereof." What is the evil? "Sufficiency." This does not teach that we are not to work and lay by food for the winter. We can take a lesson from the ant. God promises His followers the necessities of life. He gives them from year to year, but He doesn't give enough in one year to last a life time. If we had sufficient now to keep us the rest of our life, that sufficiency would keep us from trusting God to provide it.

Prayer and Thanksgiving

Continuing with some thoughts on the rest of the verse under consideration we quote: "But in everything by prayer and supplication with thanksgiving let your requests be made known to God." We should live the kind of life we can come in prayer to God in everything. We should do nothing that we would not like to talk to God about.

Paul wrote to Timothy that in the last days one of the signs would be unthankfulness. We find this very condition on every hand—even among many who profess to be Christians. How many actually thank God for what He has given them? How many do you suppose even return thanks at the table? It seems people don't consider thoughtfully that this world and all therein belongs to God. Actually we own nothing. We came into this world with nothing and we leave it likewise, though we have the opportunity for eternal life if we choose it. Even our very life is a loan from God. It is sad how few use it to His glory.

How few people there are who pray to God from their very heart. How few pour out their soul to Him. Even

many who half way want to follow the Lord only pray from a sense of habit and duty more than from the heart. How is it with us? Do we call upon the Lord because we feel we need to and because we enjoy talking with our Maker?

Supplication is the most earnest kind of prayer. A very good example of such is found in Dan. 9. Daniel said, "And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes." He was in profound earnest. He prayed and made confession of the sins of Israel, for he was deeply concerned about Jerusalem and God's people. Do people now get as earnest as was Daniel? Possibly some do, but more could to a greater blessing and experience in the Lord.

Let us young people root it into our minds to take all things to the Lord in prayer. While we are young and concerned about making a success in life, let us vow to trust God, continuing in prayer, that He will lead us in His way.

Things may not turn out just as we always want them, but God knows best. Think of Joseph, the son of Jacob, a moment. Imagine yourself in his place. Recall the time he was sold and carried into Egypt. As the Ishmaelites counted out the purchase money do you suppose Joseph thought God had left him? Think of how hard it must have been for him to leave his father and go to Egypt. Very likely more than one night he spent in tears far from home. Things had not turned out at all like he might have planned. But still he trusted in God. You remember the story and how, after all, it turned out with a happy ending. If we could only see our life ahead and know just why God allows or leads this way or that, but we can't and that's why we need that precious virtue which is fading out of the world today—Faith.

"Commit thy ways unto the Lord: trust also in him; and he shall bring it to pass." Ps. 37:5. Yes, let us commit our ways unto God and let Him lead. Let us make Him our Guide and allow Him to play our ways. Then after committing our ways into His hands, just trust in be-

lieving faith that He will lead in His good way. Let us "rest in the Lord, and wait patiently for him."

L. C.

MORE INVESTIGATION

This is a continuation of our exposition of a certain species of false doctrine which appeared in the last issue of this paper.

From the tract under consideration we learn according to it that while Joseph Smith and a co-worker were once engaged in prayer a messenger was said to have appeared to them who said Peter, James and John would appear to them. Continuing with this thought we quote from page 11:

"Subsequently, in fulfillment of this promise, Peter, James and John came to them and conferred upon them the higher order of priesthood—the Melchizedek. This gave them the keys of all the spiritual blessings of the church of Christ, and the power and authority to organize the Church and Kingdom of God upon the earth."

Note carefully this bold claim. Few churches make such drastic assumptions of authority. To be sure we do not believe any of the apostles who are asleep in Jesus ever appeared to anyone. Even if they had they would not have done as above claimed.

In our former article we referred to the book of Hebrews regarding the priesthood. We will shortly deal more directly with some of its statements. Let us consider the second claim of the above quotation. Does the Bible teach that the Melchizedek priesthood was ever to be conferred upon Joseph Smith or any other man on earth? Indeed not.

In Heb. 7 we learn considerable about the priesthood. First it tells about Melchizedek and Abraham paying tithes to him. In this act it was said that Levi paid tithes in Abraham, inasmuch as he was a descendant of Abraham. (This shows how much greater the Melchizedek priesthood was compared to the Levitical. Then it goes on to tell about the Levitical priesthood, and that it did not bring perfection. It could not actually take away sin and therefore it was needful that we have a high priest who could take away sin. Then a prophecy concerning Christ (not J. Smith) which David gave is quoted, saying, "Thou (Christ) art a priest for ever after the order of Melchisedec." Vs. 17. And since Jesus was from the tribe of Judah, there was therefore a disannulling of the law which allowed only Levites to become priests that Jesus might be our High Priest. And because Jesus lives for ever He has, as verse 24 says, "an unchangeable priesthood." He is now in heaven making intercession for us.

Christ is a High Priest "who is holy, harmless, undefiled, separate from sinners," who offered up Himself once for our sins. Verse 28 informs us that by the oath of God, His Son is consecrated for evermore, as a priest.

There is not the slightest hint in all the Bible that anyone from heaven would come and confer upon mortal man the Melchizedek priesthood. There will be kings and priests during the thousand years but not before. Is it not near robbery for anyone to claim to be of the Melchizedek priesthood? Our true High Priest is "holy, undefiled," and "separate from sinners," not some mortal man of modern times. Christ's priesthood is an "unchangeable" one and untransferable. During the gospel age in the church there are pastors, teachers, evangelists, deacons, elders and preachers, and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. But we do not find where men are even to be called a priest.

Let us now consider another statement we quoted from the "Latter Day Saints" tract under consideration. This tract claims that Joseph Smith and his co-worker have the keys of all spiritual blessings to the Church of Christ. If by this they mean that thru these two men only, come all spiritual blessings, this is too absurd a thought to give much time to.

At one time Elijah thought he was the only true servant of God, but the Lord had seven thousand true followers. God's blessings are for all who will follow Him in spirit and in truth. His blessings come from God, not through some mortal man or men on earth.

Note also the claim to have power and authority to organize the church upon earth. Does the Roman church make any less a claim? Back in the apostles' time Acts tells us that "the Lord added to the church daily such as should be saved." The church was in existence then and was not left for some man or men to organize many hundred years later.

It is strange that in this age when people should be enlightened there are so many who want to follow this or that man or group of men.

Notice too the claim of authority and power to organize the Kingdom of God upon the earth. We see no proof of such claim. The Bible plainly teaches that the God of heaven will set up a kingdom that shall never be destroyed, and this is to begin when Jesus comes again. God has not shifted this power and authority to some man or any church.

Another Absurd Claim

Quoting from page 11 from "Second Coming of the Messiah" (Mormon tract): "In 1836, in the Kirkland

Temple, Ohio, Elijah the Prophet came in fulfillment of Malachi's prophecy (Mal. 4:5, 6), and made known these principles... viz., the doctrine of salvation for the dead." This is extremely out of harmony with the Bible. In Matthew 17 Jesus spoke of the coming of Elijah saying, "Elias truly shall come first, and restore all things." Then He followed directly with these words, "But I say unto you, That Elias is come already, and they knew Him not—" How did the disciples understand these words? Did they know who Jesus meant? "Then the disciples understood that he spake unto them of John the Baptist." Matthew doesn't say the disciples *misunderstood*, but they understood Jesus spoke of John the Baptist.

In the next issue of this paper we plan to consider the doctrine of salvation from the dead and other claims made by the Mormons. *Editor.*

THE TWO WAYS

One way leads to destruction. One may think it is lovely and pleasant, but the end is death. Yet many there are who follow this way.

Some think, I must go with the crowd, and if I don't I won't have a good time. They are called, pleasure seekers. "This path leads downward, the showery it seems, its joy is a phantom, its love is a dream." So reads the lines of the song. Yes, this path is only a dream.

The other path leads upward to life eternal. It is not full of sin and vileness. It is a pleasant path. If we get in trouble, we can look unto Jesus the author and finisher of our faith. This is a hill pathway, of battles and praise. Tho the road be rough and dreary and everything does not flow along like a song, yet we must run with patience the race that is set before us.

Yes, there are two ways for travelers. But which one will we choose? is the question.

—By Genevieve Moore

PROVERBS OF BEN. FRANKLIN

A quarrelsome man has no good neighbors.

Industry need not wish.

Then plough deep while sluggards sleep and you shall have corn to sell and to keep.

He that by the plough would thrive himself must hold or drive.

Beware of small excuses; a small leak will sink a great ship.

Diligence is the mother of good luck.

One day is worth two tomorrow.

Never put off until tomorrow that which can be done today.

—Sent in by Lred Lewis.

The History of Rome

ITS EFFECT UPON CHRISTIANITY

CHAPTER XII

The Catholic Church was never more arrogant or more dissolute than in the 14th and 15th centuries. With an overwhelming confidence in its grip on the European masses the Church's absolutism was reflected in such reckless deeds as to nauseate some of its most ardent supporters. A large percentage of the Catholic clergy, secure in the knowledge that they were immune to censure, proceeded on a course of disgraceful licentiousness and cupidity. The ignorant lay-members looked on passively, but beneath their apparent docility rankled a helpless anger at the outrages of their shepherds.

From amidst this smouldering dissatisfaction arose many fearless men of God to cry out to high heaven against a corrupt Church. The latter treated them as petulant and wayward children in need of stern instruction. Great indeed was its amazement upon discovering that these men would not be bribed or intimidated into submission. That these puny heretics would brazenly defy the mighty Church of Rome was unthinkable—and just a little humiliating.

Probably the most severe blow ever received by the Catholic Church, when analyzed perspective, occurred in England in the 14th Century. Wickliffe, born in 1324 and educated in the Catholic faith, blackened the shroud of infallibility worn by the Church with his denunciation of certain Church practices. Indignantly beholding the duped men about him, Wickliffe clearly perceived the cause and the remedy. The Church, as stated once before, had made a determined effort to limit access to the Scriptures to the clergy only, and strengthened this action by keeping the Holy Word in a language unintelligible to the laity—the Latin. Wickliffe reasoned that the solution to religious abominations being forced on the unsuspecting public lay in a translation of the Bible in the tongue of the people. The distribution of this Bible among the people would serve to dispel the cloud of deception cunningly devised by the Church as could no other means.

Wickliffe's subsequent translation of the Bible from the Latin to the English language was published despite the fervid anathemas of the Church. The frantic efforts to halt its dissemination failed. The common people were hungry for the Word of God; in warmly welcoming the Bible they gave mute evidence to the ur-

gency of the impending Reformation.

Bohemia, a German province, was among the first to feel a spiritual awakening as the result of Wickliffe's works. One individual who accepted the latter's doctrines was an earnest young priest named John Hus.

As a student at a theological college, young Hus had given his last cent to buy a pardon for his sins. His spotless character, zeal and eloquence won him wide approval and a prominent ministerial berth. Then, studying Wickliffe's writings, he made the decision which was to be a momentous one for the whole world. Rome had found a worthy opponent.

There was consternation in John Hus' congregation when the powerful young preacher began scoring the ungodly doctrines of the Church. Absolution was utterly un-Christian, Hus declared, and the sale of indulgences a blasphemous practice. Repentance was a gift resulting from sincere penitence and desire to overcome one's sins, and the payment of money to obtain remission of sins was heathenish. Nor could any mortal forgive sins, Hus announced. That was God's and only God's prerogative. Furthermore, Hus cried out against the worship of so-called Saints as being contrary to the first commandment. The doctrine of purgatory he decried as a myth invented to frighten the people into obedience and the payment of moneys to the Church. Again the audacious Hus denied the right of Catholic priests to sin with impunity because of their office. On the contrary, sins on the part of Church leaders was all the more inexcusable. The Catholic custom of furnishing lay-members partaking of the sacrament with only bread instead of the Scriptural bread and wine he also denounced.

Hus had flung down the gauntlet; the Church was not slow to accept the challenge. In 1409 a papal bull of excommunication was issued against the heretical Hus. The bull (a formal pronouncement on a scroll affixed with the Papal seal) was publicly burned in the streets of Prague. Here again Hus had proclaimed two novel beliefs, to wit: any papal bulls which were contrary to the Bible should be ignored; and, when one's personal conscience was at odds with any religious decree of the Church, one should follow his conscience.

These contentions, striking out at the very roots of Catholicism, were indeed gall and wormwood to the Church. Such irresponsible impu-

dence must not be tolerated if the Church were to maintain its status quo of "obedience from the bottom up; authority from the top down."

Shortly after Hus' bold defiance of the Church the Pope offered indulgence to all those who took up arms against his moral foe, the king of Naples. Hus protested vigorously. The Church should draw the sword against none, he declared, but should pray for its enemies and do good to those who curse it.

The popular response to Hus' appeal was so great that the Pope was infuriated, demanding that Hus be seized and burned. Hus, however, escaped to the castle of a friend, from whence he continued to write and preach. An article of the papal DECREES commanding that all church proceedings were to cease when Hus was present was disregarded, so great was his popularity.

Two new popes sprang up now to squabble with the original Pope over the right to wear the papal vestments. At the Council of Constance, called in 1414 to straighten out the existing confusion, a new Pope was named and the three other claimants officially deposed. John Hus was invited to appear before this august gathering of the Church hierarchy. Although he was suspicious of the sincerity of the king Sigismund's solemn pledge that he would not be harmed, Hus agreed to make the fateful journey. "If my death," Hus answered a friend who sought to dissuade him from making the trip, "ought to contribute to the Master's glory, pray that it may come quickly and that He may enable me to support all my calamities with constancy." Noble utterance!

Arriving at Constance, Hus was promptly thrown into a dungeon. Then brought before the Council to confess his heresy, Hus reminded Emperor Sigismund of his promise. The Emperor's manifest shame was such as to be at least partial retribution for his perfidy.

Without granting Hus even the privilege of defending his beliefs the Council demanded that he repent. Hus replied that he would gladly do so if he were proven wrong by the Scriptures. Would they only explain to him his error? "Would any be wiser than the Council," was the scornful answer. Hus claimed that the Church needed no earthly head, but that Christ was to be ruler of His Church. He then asserted that the outward form of being priest, monk, cardinal or pope did not place that person among God's elect.

The decision that followed these statements was shameful. Hus was hooted down when he tried to defend himself further. Ordered to repent or be burned at the stake Hus resented not an instant's delay. Despite all the indignities which were

thrust upon him, he met his death calmly and without malice.

The scholar Erasmus has said of him, "John Hus, burned, not convicted." The final act of his life, as proved by future events, was epitomized by the words "To inflict defeat by meeting defeat was his lot."

(To be continued)

* * * *

HOW MANY CAN YOU ANSWER?

- 1—Where was Moses and what was his occupation at the time he saw the burning bush?
- 2—What was one of the first things Noah did upon leaving the Ark, and what did it cause God to say or promise?
- 3—What had Abraham done that because of it God said He would make his seed as the stars of heaven?
- 4—How many of God's prophets did Obadiah hide in how many caves in king Ahab's time?
- 5—Under what circumstances did who say these words: "Let not him that girdeth on his harness boast himself as he that putteth it off."
- 6—Do you remember who it was that made an earnest prayer to God and the priest thought she was drunk with wine?
- 7—Who was king of Israel at the time when there were only two swords in all Israel?
- 8—Who said, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams"?
- 9—What was David's answer when Saul said to him, "Thou are not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war"?
- 10—What was done with Saul's body when the Philistines found him dead the day after the battle?
- 11—In Queen Esther's time what was it that her uncle Mordecai had done whereby he later received great honor?

ANSWERS to the above questions are mixed up as follows: (3) Gen. 26: 5; (1) Ex. 3; (4) Kings 18:13; (2) Gen. 8:20-22; (5) Kings 20:1-11; (6) 1 Sam. 1:13, 14; (8) 1 Sam. 15:22; (7) 1 Sam. 13:22; (11) Esther 2:21, 6:1-3; (10) 2 Sam. 13:9; (9) 1 Sam. 17:32-37.

What a lovely place this world would be if all sin were taken out. We need not try to picture the beauties of heaven. Only think of it as the dwelling-place of our God, where none of the evils of life ever come.

Kindness given and received aright and knitted two hearts into one is a thing of heaven as rare in this world as a perfect love; both are the overflow of only rare and beautiful souls.

—Selected by Wilma Butler.

A P L E A

God grant me these, the strength to do
Some needed service here;
The wisdom to be brave and true
The gift of vision clear.
That in each task that comes to me
Some purpose I may plainly see.

God teach me to believe, for I
Am stationed at the post,
Altho the humblest 'neath the sky,
Where I am needed most.
And that, at last, if I do well
My humble service will tell.

God grant me faith to stand on guard
Alert, unpraised, alone,
And see behind such duty hard
My service to the throne.
Whate'er my task, be this my creed,
I am on earth to fill a need.

—Set by a reader.

Song Variations.

I was straying when Christ found me,
Sick and helpless and ready to die,
Sinking in anguish where you've never
been,
Upon a wild and stormy sea.

I wandered far away from God,
I cannot tell why,
From sinking sands he lifted me,
Glory to Jesus forever.

He who was dead is alive again,
He who died on Calvary,
Five bleeding wounds he bears,
On His hands, His head, His feet,

How can I help but love Him?
He was nailed to the cross for me.
Jesus liver of my soul,
Let me hide myself in thee.

O perfect life of love,
Sweeter as the years go by,
Oh! what precious enjoyment,
In the blessed old time way.

Lo! He comes with clouds descending,
To gather His loved ones home.
Nearer, still nearer,
Never to leave me alone.

On that bright and cloudless morning,
To the regions beyond, I must go,
In that land there'll be no sorrow,
In that beautiful city of gold.

By Melba Ling

APPOINTED UNTO ALL

We should all be prepared to meet death, for it comes to one and all. When it raps at our door we can't tell it to go away, to any avail. We can't say to death, take my pocket-book, bank book, gold watch, my land, my home and everything I got, but go away and leave me. This terrible enemy does not come for those things. It comes to take life. So we should be prepared to meet it. We can have eternal life through Jesus Christ our Lord, if we accept and follow Him.

—By Hazel Pfister.

LIFE'S GARDEN

Every man's life is a garden spot
Of fertile or barren soil.
He sows and he reaps from his little plot.
The fruits of his earthly toil.

In springtime a gardener plants the seeds,
Which he tends 'neath summer sun.
In autumn he gathers the crop for needs
Of winter—when work is done.

In the garden of life, we reap what we sow;
Golden grain of our worthwhile deeds
Or beautiful flowers, which from kindness grow;
Or nothing but worthless weeds.

Flowers—or grain—or weeds—for the Lord!

Life's garden holds only these three;
So—when the great Reaper brings in your reward—
Friend—what will your harvest be?
—R. Maxwell, Sel. by A. M. H.

OUR CONTEST

It is hoped that our readers have not decided that the composing of a few conundrums is too hard a mental task and therefore are leaving it to only a few. To the contrary we hope you have several to send in now, and that you are working on more. Be sure to mail them to the office the first part of the first week in August. In the next issue is to appear the prize winner's name and some of the conundrums. It is planned to use all of the good conundrums that are sent in. If you haven't made up any yet, there is still a few days for you to do so. Read the rules for this contest in the previous issue of this paper and get some one to help you. The prize will be a gift from the Y. P. F. Editor. Who can tell—maybe you will be the winner if you send in some good Bible conundrums. Send them now. You can try at least. Don't give up.

Bible Conundrums

Who passed the night in fasting
Without a wink of sleep?
Why was he sorely troubled
And what did the enemies reap?

He listened not to music,
And altered not the plot;
What tried he to do
And sadly found he could not?

—2—

Under a tree he sat,
Discouraged and very blue;
Who did appear?
What did he hear?
And then what did he do?

—L. C.