

# STEPHEN, FIRST MARTYR, SUBJECT SUNDAY LESSON

## Question as to Why Truth's Progress is Long Story of Martyrdom Remains Unanswered, Says Writer.

(The International Uniform Sunday School Lesson for April 25: Stephen, the First Martyr.)

By W. E. GILROY, D. D.

(Editor of The Congregationalist)  
THIS lesson is not quite rightly named. Stephen was not the first martyr, but the first Christian martyr. Many, as the 11th chapter of Hebrews reminds us, had died for the faith, and are linked in purpose and spirit, as Hebrews 11 and 12 plainly teaches, in the great unity of all those whose entrance is to be known and in God's will, and who do not value even life itself for the sake of faith and conscience.

Why is the history of the progress of truth and righteousness a long story of martyrdom? Why should a pure and saintly man like young Stephen be stoned to death? We cannot say. This is the mystery of life, and it is the mystery of Calvary.

We cannot understand the mystery, but we can understand some of the results and incidents of this martyrdom process. We can see that from the standpoint of the progress of the Christian church the death of Stephen was worth while, so much so that if Stephen could have seen that his death was going to accomplish he would undoubtedly have chosen to have made the sacrifice.

The most important fact in connection with this stoning of Stephen is in the 38th verse of the lesson. "The witnesses laid down their clothes at a young man's feet, whose name was Saul."

Why was that man Saul, afterwards called Paul, not an active participant in the stoning? Why was he content to watch the execution of those who did the killing? Did the soul of the man who afterwards wrote the most beautiful sermon on Love ever written (I Corinthians 13) revolt against this horror? We know not, but we do know that in that hour Paul was forced to decision.

At first he decided wrongly. But he was too smart a thinker not to realize that he was not responsible for the death of Stephen, as those who had done the actual stoning, and this is what Paul probably had in mind when, in later years, though he declared that he had lived in all good conscience, he called himself "the chief of sinners." He knew that bigotry had made him a murderer.

But at first he "bleated against the truth in a mean way," who is pursuing a wrong course usually only tend at first to drive him more intensely along this wrong line. He struggles against the new light, and when his faith in the thing that he has been doing begins to waver he hopes to strengthen himself by a sort of artificial intensity. So Paul became after this scene a terrible persecutor, bringing out threatnings and slaughter against those of the Christian way.

But did he ever shake from his vision and memory the scene of the death of Stephen? Could he drown from his ears the martyr's cry, as he called upon God, "Lay not this sin to their charge," and "Lord Jesus, receive my spirit?"

The conversion on the way to Damascus of Saul, the persecutor, was begun that day as he saw Stephen stoned to death. How often Paul must have recalled the scene in later years when he himself suffered! How the memory of Stephen's faith and fortitude must have helped to uphold him in perils, privations and sufferings on behalf of his Lord such as the human spirit could hardly bear!

What a strange contrast between the serenity of Stephen in the very hour of death, and the passion and fury of those who killed him! Strange is it not, that men should think that hateful and venomous passions should in any way be honoring to God? Yet to this very day in the name of religion men are still bitter and unrelenting against those whom they deem unorthodox. True, they can no longer kill, and burn at the stake, or imprison, or torture. But the bitter spirit still remains.

Let us be hesitant about assuming that we are right and that other men are wrong. If the misguided people who stoned Stephen had been as intense in fairness and love as they



Text: Acts 6:8-15; Acts 7:54-60

And Stephen, full of faith and power, did great wonders and miracles among the people.

Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

And they were not able to resist the wisdom and the spirit by which he spake.

Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council.

And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

And all that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel.

When they heard those things they were cut to the heart, and they gnashed on him with their teeth.

But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.

And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

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were in upholding what they thought to be the truth, they would not have done to death a saint and hero.

Those who stoned Stephen were the foes of new truth. They could not see that God is ever fulfilling truth, revealing it in new forms and in richer meanings. It is pathetic to see how even in America the ranks of those who call themselves Christians are torn with dissent and strife, and some men are bent upon

outing out of the church those who do not agree with them, or who are unable to express their religious faith in the language of yesterday, much as they claim sincere faith in Christ and loyalty to Him.

Perhaps the very form of Paul's conversion was determined by this incident. Did he not say when accused as Stephen was accused, "After the way that they call hereby so worship I the God of my fathers?"

orial Methodist church to attend worship in a body next Sunday evening at 7:30 p. m. E. L. Moore, delivering the annual message. At the morning service the church school convenes at 9:45 with Mrs. Ida Gantz, superintendent. The new class for young married women is growing and open with a welcome to others. They meet in the League room at the school four. The men's class extends a welcome to new men. They have selected the round table plan, passing the teacher leadership from one to another. The morning worship at 11 o'clock with the regular morning sermon. The Epworth League meets at 8:30 p. m. All at "The Church of the Coastal Welcome."

**Fairmount Christian**  
At 17th and Columbia Sts. Sunday services at 9:45 and 11:00 a. m. and at 8:00 p. m. Splendid work and interest are being shown in the Bible school. Sermon Sunday morning entitled "The Knowledge of Forgiveness." This is especially a text message concerning one's own heart.

There will be no regular deacons meeting this week as our young people are expected to attend the County C. E. Convention in Springfield during this hour. Regular church services in the evening, however. R. L. Dunn, Minister.

**Bible Standard Mission**  
707 Pearl street, Fred L. Honer, pastor. Mrs. Alberta Wood, assistant pastor. Miss Corita Wood, musical director. Sunday school at 10 a. m. Vivian Decker, superintendent. Classes for the whole family from the infant to Bible classes for grandmothers and grandpas. Preaching at 11 a. m., 2:30 and 7:30 p. m. The crusade meet as usual at 5:30 p. m. All young people are cordially invited to these crusade meetings. We have with us evangelist Sturtevant of Sacramento, California, who will preach at all the

**Grace Lutheran**  
Corner 11th Ave. E. and Ferry St. R. Truittmann, pastor. Sunday school at 9:45 a. m. Divine service 11 a. m. with sermon on the subject "Suffering With Christ." The V. P. S. will meet for a business and social meeting Friday evening at the Lutheran home, 1724 Alder St.

**First Church of Christ Scientist**  
Corner of Twelfth and Oak streets. Sunday morning services at 11 o'clock. Wednesday evening testimonial meeting at 8 o'clock. Sunday school at 9:30 a. m. The reading room at room 312 McMorran and Washburn buildings, corner of Eighth and Wilkinson streets, is open daily, except Sundays and legal holidays, at all hours. The librarian is in attendance from 12 until 4:30. The subject of the lesson sermon for Sunday is "Prostration after Death." All are cordially invited to attend the church services and visit the reading room.

**Springfield Methodist Episcopal**  
The Springfield Lodge No. 10, I. O. O. F., and the Ladies of the Rebecca Junonia Lodge No. 85 have accepted the invitation of the Elbert Mem-

meetings for two weeks at least. Rev. Sturtevant has a way of presenting Bible truths that is both convincing and interesting. He is an old fashioned full gospel preacher that is not afraid to tell the truth, the whole truth and nothing but the truth. The people of Eugene who love the Old Word and its rugged truths should not miss one of these meetings, for from the first sermon to the last his discourses will Everybody welcome.

**First Congregational**  
Fred J. Clark, Minister, 9:45 Sunday school, J. R. Getchell, Supt. 11 a. m. Sermon: The Four Winds of God. Music: Mrs. C. A. E. Whitton, director. Anthem, "O Lord, Thou Art My Strength," Gosard-Schnecker; solo, "All in the April Evening," Mrs. Whitton. 8 p. m. Book Sermon: "From Immigrant to Inventor," the autobiography of Michael Pupin, being one of the most inspiring stories of human achievement as well as one of the keenest descriptions of essential Americanism ever written. Music: Anthem "If Ye Love Me," Lansing. Anthem, "Evening Prayer," Schnecker.

**Eugene-Springfield Free Methodist**  
One block west of Glenwood service station, West Springfield, Lillian Gray, pastor. Sunday school at 9:45. Josephine Lee, superintendent. Classes for all. A growing school. Morning service 11 a. m., old fashioned testimony meeting following service. Song by Roy Pugh and others. Good services. You can take part. Young people's meeting at 7 p. m., led by Harford McVay. You will like it here. Preaching at 7:45. Solo by Roy Pugh. Bring the babies and feel at home. Good Tuesday afternoon services. Thursday service, mid-week meeting at the church, 7:30 p. m. You come, take part, sing, pray, speak and feel at home.

**Creswell Methodist**  
At the Creswell Methodist church morning service, Odd Fellows and Rebekahs Day will be observed, to which all members and the public are invited. Special music will be furnished. At the eight o'clock evening service the topic will be "Man's Nearest Approach to Omnipotence." Odd Fellows and Rebekahs are requested to meet in the Odd Fellows hall Sunday morning between the hours of ten and eleven to march in a body to the church, leaving the hall at 10:45.

**First Baptist**  
Corner of Eighth and Pearl streets. Charles E. Dunham, pastor. Arab Hoyt Rae, music director. Bible school meets at 9:45, W. R. Lord, superintendent. Morning worship at 11 o'clock. The pastor will preach the sermon. The subject will be "The Reality of the Presence of God." The quartet sings "My Soul Longeth" (Marston) and Curtis Marshall will sing the offertory solo "At the Saviour's Command" (Chipman). The young people's societies meet at 7 o'clock. The evening services at 8 o'clock. Rev. J. C. Vetterhahn, pastor of the Springfield Baptist church, will bring the evening message. His subject being: "The effort put forth to win a Soul." The choir will sing "Savior Again to Thy Dear Name" (Shelley) and Miss Alberta Carson will sing "O Loving Father" (Del Rio). Prayer and conference meeting on Thursday night at 7:30.

**First Christian**  
Oak and Eleventh streets. E. V. Stivers, pastor. In spite of the storm last Sunday there was a wonderful "come back" from the great Easter crowds. This Sunday promises to be another good day. In fact we are making a record this year of which we are justly proud. We urge the same loyalty which has been manifested in the past and we will have a great attendance. Sunday morning Dr. Stivers speaks on the subject "Jesus and a Ruler of the Jews." Sunday evening we are to have the I. O. O. F. lodge with all its branches as our guests. The members—both Odd Fellows and Rebekahs—will gather at the lodge room at 7 o'clock promptly and march in a body to the church. The Odd Fellow band will give a pre-service concert at 7:30 o'clock, continuing for thirty minutes. The sermon subject is "The Jericho Road." This is always a great occasion and we are expecting this to be the best anniversary service we have ever had. The church will again be filled to capacity. We will provide seats in every foot of available space in order to take care of the great audience. The public is invited.

**Fairmount Presbyterian**  
Villard and Fifteenth streets. E. L. Winterberger, minister. The Bible school meets at 9:45. Our classes include all ages, and every class is directed by the best talent we can secure. Excellent work is being done in

**Emmas Lutheran**  
Emmas Lutheran Church on 2nd Ave. West near Blair Blvd. Henry Iverson, pastor. Sunday school at ten o'clock. Miss Camilla Anderson, Superintendent. Morning worship and Confirmation service at eleven o'clock with Holy Communion service at eight p. m. All in the English language. Lunch will be served in the church basement at noon. At two o'clock in the afternoon Rev. Joshua Khamis, an Assyrian refugee of old Assyria, with his wife and his brother's two sons, orphans, will be with us. He will speak about the Christian sufferings etc. at 2:30 in the church. He will also speak about the eye witness, also a sufferer. He will tell about Assyria's oldest Protestant church. You are cordially invited to attend. Prayer meeting Thursday evening at the home of Rev. and Mrs. Iverson. The Ladies Aid Society will meet Thursday afternoon at the home of Mrs. L. P. Hanson, 361 19th Avenue West.

**Church of God**  
Third and Monroe. Mamie Bisconer, pastor. Bible school 10 a. m. E. A. Fegles, superintendent. A. C. Head, assistant. Classes for all ages. Preaching at 11 a. m. The pastor will speak on the need of spirituality on the church. Quartet, "He Shall Feed His Flock." Young people's meeting 7:15 p. m. All young people are welcome. Preaching 8 p. m. Rev. A. C. Head will preach. Song, "The Pearly Gates." Mid-week prayer meeting on Thursday 8 p. m. All are welcome.

**Trinity Lutheran**  
Corner Sixth and Pearl, Overt Skilbred, pastor. Sunday school every Sunday at 9:45 a. m. Ruth Gilbertson, superintendent. This is a graded school and all in American. On Sunday morning we must shorten the hour for the Sunday school as we have special services. Morning worship in American at 10:30. We have full orchestral and song by the choir. Rev. O. Hougren will have the altar service and Rev. Joshua Khamis, a native of Ninveh Assyria, will preach the sermon. He will also reveal to us the

persecutions by the Turk. Come early to get a seat. Afternoon services at Spencer creek at 2:30 in Scandinavian. Evening services at 7:30 in American. Three ministers will participate in the service and the special song will be a duet by Nihla Hines and Yetta Olson. On Monday, 7:30 p. m., the Sunday school faculty will meet for monthly business. Be sure to come all of you workers in our Sunday school. The Danabo Ladies' aid will meet in our church parlors on Wednesday, 2:30 p. m. Mrs. Edward Thorstenberg is the hostess. The choir practices on Wednesday at 7:30 p. m. The confirmations will not meet on Saturday, May 2, as Rev. Skilbred will be at Silverton to the state convention of the Lutheran Brotherhood of Oregon, May 2, 3 and 4. Rev. J. O. Hougren will preach the morning sermon and representative of the near east relief will preach in the evening.

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Dogmas to which the mind is asked to assent provoke little interest, believes Frank. Yet he thinks there is far more religion in America than has ever been captured in statistics of either church membership or attendance. Religious articles in his magazine, he says, are read with far greater show of interest than those on any other serious subject. The reason for the contradictory religious manifestations of these times, he thinks, is that the modern mind reaches its beliefs through its living rather than its living through its beliefs.

"The theological mind tends to make Christianity a set of doctrines to be believed rather than a way of life," says Frank.

"This, it seems to me, means the death of valid religion. There is no spiritual gain when the mind is bullied into the acceptance of a dogma by the threat of authority or the fear of damnation, even if the dogma is true.

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in this field. Morning worship at 11:00. Mrs. Donald Young, and a sermon by our minister on a very unpopular theme: "Is There a Hell?" Is there any grounds for the liberal consignment made to this place? It's worth thinking about. Y. P. S. C. E. at 6:30 for the young people. Come and be welcomed Wednesday evening. The installation of our minister as pastor. Revs. Saunders, Giffen, Large and Templeton will be in charge. Services at 7:30. Rev. Saunders will preach as sermon. Mr. Giffen will give the charge to the people. Mr. Templeton, the charge to the pastor, and Mr. Large will preside. All are invited.

**Seventh Day Adventist**  
Seventh and Charleston, T. M. Langberg, pastor. Phone 310-J. Sabbath school 9:45 a. m., church services 11 a. m., young people's meeting 8 p. m., prayer meeting Wednesday 8 p. m. No services Sunday evening. Public welcome to all meetings.

**First Unitarian**  
East Eleventh avenue at Ferry street. Morning service at 10:45 with sermon by the pastor, Frank Fay Eddy. "Unitarianism in Retrospect" will be the sermon topic being the first of two sermons on "Unitarianism and the Modern Mind." The subject at this service will be Robert McKnight. The church school meets at the close of the morning service. In the round table class conducted by Mr. Eddy the subject for discussion will be "Wimwood Reade's Interpretation of Mohammedanism."

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# MAKE FAITH ADVENTURE, ADVICE

## Defenders of Faith Have Never Been Stimulators of Faith, Says Glenn Frank, Editor



Glenn Frank

By GEORGE BRITT  
(NEA Service Writer)  
NEW YORK, April 25.—"Make faith a matter of adventure rather than a matter of assent."

This suggestion for churches comes from the detached viewpoint of an outsider looking in. No clergyman

persecutions by the Turk. Come early to get a seat. Afternoon services at Spencer creek at 2:30 in Scandinavian. Evening services at 7:30 in American. Three ministers will participate in the service and the special song will be a duet by Nihla Hines and Yetta Olson. On Monday, 7:30 p. m., the Sunday school faculty will meet for monthly business. Be sure to come all of you workers in our Sunday school. The Danabo Ladies' aid will meet in our church parlors on Wednesday, 2:30 p. m. Mrs. Edward Thorstenberg is the hostess. The choir practices on Wednesday at 7:30 p. m. The confirmations will not meet on Saturday, May 2, as Rev. Skilbred will be at Silverton to the state convention of the Lutheran Brotherhood of Oregon, May 2, 3 and 4. Rev. J. O. Hougren will preach the morning sermon and representative of the near east relief will preach in the evening.

is speaking. The critic is Glenn Frank, editor of the Century Magazine, a layman who is interested in churches and has studied them attentively.

Dogmas to which the mind is asked to assent provoke little interest, believes Frank. Yet he thinks there is far more religion in America than has ever been captured in statistics of either church membership or attendance. Religious articles in his magazine, he says, are read with far greater show of interest than those on any other serious subject. The reason for the contradictory religious manifestations of these times, he thinks, is that the modern mind reaches its beliefs through its living rather than its living through its beliefs.

"The theological mind tends to make Christianity a set of doctrines to be believed rather than a way of life," says Frank.

"This, it seems to me, means the death of valid religion. There is no spiritual gain when the mind is bullied into the acceptance of a dogma by the threat