

Zion's Advocate

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

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Christ The Son

By Phillip Brooks



How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.

No ear may hear his coming,
But in this world of sin,
Where meek souls will receive him,
Still the dear Christ enters in.

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in,
Be born in us today.

We hear the Christmas angels
The great glad tidings tell;
Oh, come to us, abide with us,
Our Lord Immanuel!

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EDITOR: Oren A. Caviness, Route 1, Box 67, Preston, Missouri.

ASSOCIATE EDITORS: Edward J. McIndoo, Route 1, Box 67, Preston, Missouri. Esther M. Caviness, Route 1, Preston, Missouri.

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EDITORIAL

The story of Christmas is the story of a king. A king born in obscurity and raised in poverty without a palace or a treasury.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Matt. 2:1-2.

He was born in a manger, no servants, only three wise men and humble shepherds to herald his birth. We have but a meager record of him until he was about 30 years of age—and even then he was housed clothed and fed by the poor among whom he lived. As he described it, "The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head." Matt. 8:20.

The actual date of his birth is unknown and until sometime in the fourth century was variously celebrated as Jan. 6, Feb. 2, March 25, April 19, May 20, and Nov. 17. The Pagans celebrated Dec. 25 as the birthday of the son, and seeking to win them to Christianity, Pope Julius I of Rome set the date of Christ's birth on the same date and by the 5th century it was adopted as the right date.

This Pagan origin caused the celebration of Christmas to be banned by various churches and governments, but it lived on in the hearts of Christians until it is commonly accepted today throughout the Christian world.

The date of his birth matters nothing—the fact of his birth is all important, for unless Christ actually lived and died and was resurrected for the sins of mankind, our worship of him as a living King is merest mythology.

Since historically there seems little doubt that there was such a man, we may assume he was born; and therefore properly celebrate his birth as the event of God's greatest gift to man. "For God so loved the world that He gave His only begotten Son, that whoso-

ever believeth in Him should not perish, but have everlasting life, John 3:16 for "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:33.

At about the age of 30 "Jesus began to preach, and to say repent: for the Kingdom of heaven is at hand." Matt. 4:17. There was no pomp or ceremony attendant with this king and his mission. He went about among the common people, "a friend of Publicans and sinners—" he called himself. He said, "—for I am not come to call the righteous, but sinners to repentance." Matt. 9:13. He went to his death crowned in derision by his enemies, "Jesus, King of the Jews."

In the short space of two years or even less, he established his doctrine of love and service so deeply in the hearts of his disciples and so enthroned himself in the heart of his followers that they went to their own death, in Nero's arena, singing his praises.

Today, nearly 2000 years have passed and we still find him enthroned as King in the hearts of millions. And the message of Christmas is still the message of life, eternal life, which we obtain through love of God and faith in Christ and service to our fellowman. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

We still celebrate the birthday of this king. It is a celebration to which all are invited: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

Wise men still come—bearing the gifts that please him most, the gifts of love and service—with their hearts still asking the age old question, "Where is he that is born king . . . that we might worship him."

This month as we take our part in this great birthday celebration, let us ask ourselves these two questions:

Is the guest of honor present?
Are our gifts acceptable to the king?

O. A. C.

REAL YULE SPIRIT HAS NO TIME LIMIT

"What the world needs today is not Christmas one day of the year, but the spirit of Christmas every day all year long. The Christmas we need is not the celebration in which some indulge on December 25—not the glittering tinsel—nor the exchange of expensive gifts and useless presents.

In Christmas we find the fullest expression of man's love for his fellow being. It is compounded of sympathy, understanding, unselfishness and concern for the welfare for others. In it is the answer to all the world's problems.

It should be the prayer of everyone of us that, during the holiday season, the Christmas spirit will enter

the hearts of all the people in every land and make its influence felt throughout the world. It is this Christmas prayer that hate will yield to the instincts of human decency; that greed will give way to unselfishness, and that strife will be routed by understanding.

Christmas will have to be an act of the spirit if there is any Christmas in many homes this year. There will be no bountiful feasts, no heaps of presents, no holiday decorations. The only holiday guests will be despair, hunger, and possibly hope and faith.

As we celebrate Christmas in our land of freedom, we must not forget the poverty, hunger and fear in which it will be celebrated in other lands. Even though the people in those lands have been our enemies, they still are human beings and we must help and guide them out of their difficulties. Christmas should bring us an increased desire to serve the cause of peace and good will by helping those to whom it is still an empty dream.

Let us pray that the spirit of Christmas will stay with us all during the year ahead—and guide us in all our dealings with other people and nations. May we pray for wisdom, strength and courage that we all need to face the future, lest we forget and be consigned to the sea of last hope from whose bourne no traveler returns."

John H. Barry.

THE CHURCH—THE CROSS—THE SECOND COMING

By Elder Silvanus Mason

My text is taken from the Gospel according to St. Matthew, Chapter 16, 13th verse.

This is a Golden Text taken from a famous chapter. We note that according to this text Jesus had now come to the coast of Caesarea Philippi. It was here he asked this searching question to his disciples: "Whom do men say that I the Son of man am?" Divers answers were given to this question. Jesus took great pains to educate men concerning the mystery of his person, for in such revelation the foundation of the Church was to be laid. In His day all sorts of speculation prevailed as to the mystery of His person. Some thought He was John the Baptist, others Jeremiah or one of the prophets. Having obtained the world's estimation of himself, he brings the questions home to them: "But whom say ye that I am?" Peter answered: "Thou art the Christ, the Son of the living God." And Jesus answered: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:15-19.

Peter's confession had a tremendous issue, so Jesus takes advantage of it to reveal three secrets. First, the secret of the Church, second, the secret of the Cross, third, the secret of the second coming.

The secret of the Church—some people think that the Church is a high class social club, with a minister

as a paid entertainer. The Church is not a mere building, but a community of people working in the interest of the whole body. The Church owes its existence to the miracle of the resurrection of Jesus Christ. We believe there is to come a day of resurrection when the body and soul will be reunited, even as we are at this time.

God who is from eternity, came down and dwelt in a tabernacle of clay. We didn't have to go up to get Him down because there has been an incarnation, nor we didn't have to go down to get Him up, because there has been a resurrection.

Many are feeling sad today because they think the Church is unsuccessful, but it will be successful when everything else is unsuccessful. Much controversy has been going on as to the meaning of: "upon this rock I will build my Church." Let us not forget that it is more important to know the Rock of the ages than it is to know the age of the Rock. The Church of Rome maintains that it has reference to Peter. If that is so, we must conclude that the Church is built on a man, and a very fallible man too. Peter is only a stone in the mighty Rock, like every other member of the Church. The stone may give way and it did, but the Rock never. If it had been built on Peter it would have been destroyed long ago, and ceased to function in the world.

The secret of the Cross—from that time forth Jesus began to show that he must go to Jerusalem and die and be raised up again the third day. But Peter said this shall not come unto thee. They had yet to learn the way of Christ was to be the way of the Cross. This was not in their program, the crucifixion was very painful to the disciples until the consciousness of the resurrection. They thought his death was the end of everything and went back to the old life. The Jews when they put Him on the Cross said it is finished, Jesus said the same thing, but His was a shout of triumph, theirs was a sigh of relief, they thought it was the end of everything, but it was only the beginning. He is risen, He is risen, nothing has happened like it before and nothing has happened like it since. The central fact of all Christian experience is the appearances of Christ after his death. The tomb was empty, the linen clothes were folded neatly by themselves. This was the thing that welded the disciples together—nothing but such an experience could have given them such an unquestionable conviction. An extraordinary change came over the disciples within a few days after the crucifixion.

The greatest gift from the diety is our own free will—we live by the consequences of the choices we make and we must take judgment for our own actions. One great philosopher said that we are free to choose liberty and life or captivity and death. Christ does not compel or force men into obedience—instead he chooses the way of the Cross. No man is made happy by compulsion, that is why I can't stand Communism, I loathe it with every cell of my body.

Some say: "If God is a God of love, why does he allow war?" So respectful He is of man's human

freedom that He leaves him alone to decide his own course. The fears that confront human life today are the fear of want, the fear of unemployment, the fear of sickness, the fear of losing freedom of worship, the fear of death—we can have salvation from them all by obedience to the Gospel. Therefore let us value that priceless treasure that is within us, that choosing substance which is capable of choosing eternal happiness, choosing the right things of life and the right Church. There are many churches of men but only one Church of Christ. There is a religion to suit every taste and fancy. If all churches were right, why did God in the days of Christ, disapprove and reject all Churches and command Christ to build His Church, as found in Colossians 1:18.

What we need today, is as Juils Stephens said at one time, a united church, a church on fire. A band of young students once asked John Wesley what they should do to cause the multitude to hear the gospel. He replied: "Get on fire and they will come and see you burn." Do we have that burning desire for the truth? Many will say in that day, Lord Lord have I not prophesied in thy name, and have done many wonderful works. Then will he profess unto them that "I never knew you: depart from me, ye that work iniquity."

The secret of the Second Coming—For the Son of man shall come in the glory of his Father and will reward everyone according to his works. There are some that don't believe that Christ has come at all. The Jews still look forward to His first coming. There are some two thousand prophetic references in the Bible which refer to the coming of Christ, but prophecy in the case of Jesus is not only a telling of the future, but a divine message. The whole idea through the Old Testament is not so much to say what the Messiah would say or do as to wake the people to the fact that God had to carry out His purpose in the world even in the face of tremendous opposition. That God was going to establish a Kingdom, there was to be a leader, it was to be world wide, someone was to come, was the belief of every member of the Hebrew nation. At His first coming, he came as a lamb to the slaughter, but His second coming will be different—He is coming as the Lion of the tribe of Juda, a judge the next time.

Paul said: "This know also, that in the last days perilous times shall come." And according to the prophecies of the Bible we are living in the last days. "Men shall be lovers of their own selves, covetous, boast-ers, proud, blasphemers, disobedient to parents, un-thankful, unholy, . . . having a form of godliness, but denying the power thereof." Dr. Flood dealt with the wicked people in the time of Noah, and Dr. Time will deal with these scoffers eventually. It is appointed to man once to die, and after that the judgment. I am afraid there is going to be disappointments when we stand before the judgment seat of God. Let us think carefully so that we might not be weighed in the balance and found wanting.

During an Indian Mutiny in Lockno, our soldiers were in extremity, their enemy was thirsting for blood, their provisions and water were almost gone. A young nurse tried to comfort the soldiers, some of whom were too weak to stand. She would say, "they are coming, they are coming!" They thought the lassie had become demented and they asked her who was coming. She replied, "The Scotch Highlanders and the bag-pipes." And they were coming, thousands of miles away at the time but they eventually did come and raise the seige. Her instinct had become prophetic. The instinct of the Saints can hear Christ coming, Lord Jesus, come!

CHRIST IS COMING

By William A. Sheldon

(Resume of Sermon of October 14, 1962)

Collins, Missouri

I'm certainly glad to be here with you people this morning. I can't say however that I'm glad to be behind this desk, for I feel that I would profit much by listening to others present. Nevertheless, while we are prone in our humanity, to feel very insecure and uncertain as to our qualifications, to preach the word of God and to say the things that God would have us to say, yet there has come to each of us from time to time, on occasions when we have sought our Heavenly Father, much quiet assurance of the spirit, and testimony that God is, that he is good, that he is just, that he is approachable, and that he is love and light. I've known that spirit that comes, and I'm glad to feel it here today, with you.

A few years ago, Sr. Louise Sheldon, I think some of you older ones will remember her, made a statement in my hearing, a very simple statement, and I have thought about it a good many times. It was a thought that had been presented to her a few years prior, and she attributed it to be direct inspiration. The thought was this: "Did you know that Jesus was coming soon?" I've thought about that a lot and it has created within me a feeling and a desire to be living as though Jesus might come today or tomorrow, or in our own life's experience. I fully believe that His coming is near at hand. We believe the time that the saints and prophets have looked forward to for centuries, is very near when the Master shall come, as he went, in the clouds of heaven. He will come and set his feet upon this earth again to judge mankind.

The prophet Isaiah says, speaking of His coming, that He would not judge after the seeing of the eye or the hearing of the ear, but with righteousness will He reprove with equity for the meek of the earth. And how glad I am that he is coming in just that way. And that Christ will be our judge and not public opinion or even our own brothers and sisters in the church. And I'm glad too that God is the type of God that we find revealed in the Scripture whose power is so much greater than ours, and his way so much higher, that when all is said and done we can't begin to fully comprehend that being known as God. Nevertheless, though

our comprehension be limited by our finite mind, yet I believe that there is given to man to feel within his own soul, that which comes by the divine power of God which touches his heart.

I use as a text, a few verses from the 50th Psalm. "The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined." This thought comes to me: out of Zion the perfection of beauty that shall be God will shine. I believe in a literal Zionite condition that will come again upon the earth. But it will be among those who have qualified as saints of the most high God, those who have become like Christ. For as was brought out in the Sunday School class this morning, it is true, to a greater or lesser extent, that people make of God a kind of God they want him to be. If we want God to be a God of vengeance only, a God of destruction, who purposes to destroy his creation, if that is the kind of a God we want him to be, then that is what God is as far as we are concerned. But if we take into account all of the attributes of God as revealed in the Scriptures, God is not only a God of vengeance and judgment, and justice, but a God of love. For he so loved the world that he gave his only son that whosoever would believe on him might not perish but have everlasting life. If that is the kind of God we conceive of, then we may be filled with the fullness of joy that God gives into the hearts of his people when he makes known to them the attributes that he possesses and they are to become possessors of those same attributes. Yes indeed we do become that which we see in God.

"Our God shall come, and shall not keep silence: a fire shall devour before him and it shall be very tempestuous round about him." I believe that that is going to be literally fulfilled.

I am glad that I am living today and that we can lift up our heads and know that our redemption draweth nigh? Why? Because Christ is coming soon to the earth again. And I believe that our life should be a living testimony before the children of men for we have the assurance within us that Christ is coming and that He shall reward all men as they shall stand before Him. He shall divide the nations of men, those upon his left hand and those upon his right hand, and he says what should be their lot. This is not the final judgment, I am not speaking of that, but He is speaking of the condition where He shall separate his saints from the wicked men that inhabited the earth and those upon his left hand who are wicked must be destroyed, according to the word of God.

We read on: "He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." The time is going to come when the saints of God will be gathered together, those who have made a covenant with him through sacrifice—and that sacrifice is greater perhaps than any sacrifice any of us have been called upon to make in this life. The time may come when we

may have to lay down our life, in order to bear our testimony of God and of that which we know to be true. The time may come when we may have to give up our home to go wherever God may call us, in order that we may escape the things that are coming upon the earth.

I've always enjoyed the thought that we find recorded in I Kings and the 18th chapter, speaking of the time when Elijah thought that he was the only one left who believed in God. But as was mentioned in our Sunday school class, God had reserved unto himself, 7000 souls who had not bowed to Baal.

But there is another thought connected with this story that appeals to me greatly. Now there were 450 prophets of Baal who were trying to seduce the children of Israel away from the true God. Elijah must have been touched by the almighty power of God, which caused him to set up that test to make known the true God. He said to these prophets of Baal, now take a bullock and dress it and lay it upon an altar, then call upon your god to send down fire from heaven to consume it. This they did and they called upon their god from early till late, they cut themselves with their lances. The prophet Elijah mocked them saying perhaps your god has gone visiting, or is asleep—call louder, and they did. Still no answer. Then the prophet of God placed a bullock on the altar of twelve stones, built a trench around it and called for four barrels of water which he poured over it—then four more and even a third time. And when the trench was full of water he said this prayer to God: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." Restoration? Yes a restoration of a people back to God. Then the fire of the Lord consumed the sacrifice and the wood and stone and licked up the water that was in the trench and when all the people saw it they fell on their face and they said, "the Lord he is the God."

Brothers and Sisters we have witnessed in our day and time a similar outpouring of the power of God to turn men's hearts back to God again, for our lives have been touched by that holy power from God. We have seen it touch the lives of our brothers and sisters and we have seen them lifted up and given strength and faith that enabled them to do the things that God would have them do to qualify as saints of God.

And I'm persuaded that that time is short in which we will see all things transpire that were spoken of by the mouth of the prophets that would be done before the time of Christ. The Scripture says that the Lord would cut his work short in that day, for whose sake? Why for the righteous sake, that they might be spared even as he spared Lot and his family, so long ago. Yes the Lord will spare his saints, as we read in the Book of Mormon, even if he must destroy their enemies by fire.

And so I love this that has been recorded for our profit and learning concerning the work that God did among the people of Israel in ancient times. I love to read and to know from my own experiences and from the experiences of my brothers and sisters of what God has done for us today. For he has endeavored once again for the last time to bring a people back into his presence through a covenant relationship which he has made with them through obedience to the gospel plan. God has indeed set his hand again in these last days to accomplish his purpose in the gathering of the children of men and especially the children of Israel or those who have become the children of Israel by accepting this covenant. But you know these things cannot come about unless the people of Israel, and I use the term in its largest sense, unless they become Israel in the very spirit of the term, Israel, not in name only but according to the spirit of the name, which means prince of God. Its a chosen people of God, its a peculiar people according to the Apostle Paul—peculiar in their loyalty to God and their righteousness. And those people who have not put their faith in God, and whose faith is in what the world has to offer, have become a people typical of the people back in the days of Elijah who trusted in Baal. People today are trusting in Baal—not the image of the god Baal, but in every phase of life where they fail to recognize God and keep his commandments.

I read from II Nephi, 12th chapter, starting with verse 85: "And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightful people. And it shall come to pass that the Lord God shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth." And that doesn't apply only to those who are of the blood of Israel but to those who have become Israel by their obedience to the gospel.

"And with righteousness shall the Lord God judge the poor, and reprove with equity, for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked; For the time speedily cometh, that the Lord shall cause a great division among the people; and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire."

There is going to be a "great division among the people"—we ought to think of these things seriously. And you know that separation of the people, I verily believe is going to come about within the Church of Christ. Daniel tells us that the Lord is going to cleanse his sanctuary, he is going to separate the wheat from the tares, the sheep from the goats,—and don't you know even in the kingdom of God there are those tares.

I think that we as a people ought to be so seriously concerned with these things that it would cause us to realize the greatness of the times in which we are living.

We should make our decision today. We have to make a basic decision just as the people of Israel did in the days of Elijah. And that basic decision was, that they should choose between Baal and God. How long halt ye between two decisions? And that decision is as I see it, that we take up our cross and follow Christ, or that we continue in sin and worldliness.

But brethren we trust that we are children of light, that we have not learned of a God of darkness, nor a God altogether of vengeance, although he is a vengeful God to those who will not come to him. We trust that we have learned of a God of love and that we too are filled with the spirit of love and a desire to keep all of the commandments of God which will enable us to become a people which Christ will own as his own.

We must not forget that when Christ comes, in the parable of the Virgins it says that they all slumbered and slept. And that means us, we're slumbering and sleeping, and will, at least as far as living up to all the commandments. So it looks to me that the very best that we can do is going to be little enough to qualify us to be ready when Christ shall come. We need to gird up our loins in soberness and faith, and righteousness, and mighty supplication to God. And He will then prepare for us and for the saving of our souls and our very lives, even if He must destroy our enemies by fire.

May God help us to be faithful to that which we have come to know as the truth of these latter days, and not depart therefrom either in word or in life, but that we may be ready to meet Christ when He comes and He will be willing to open up the door when we knock. May God bless each one of us and preserve us—is my prayer.

INDEPENDENCE LOCAL NEWS

(Temple Lot)

Our busy summer has passed so rapidly! And now we are enjoying beautiful fall days. The fourth of September was our annual business meeting. The newly elected officers are:

Pastor: Brother Rolland Sprague
 Secretary: Sister Janice Sprague
 Treasurer: Brother Forest Maley
 Chorister: Sister Caroline Hedrick
 Organist: Sister Margaret Mann
 Reporter to the Advocate: Sister Irene Case

Since last we visited with you through the Advocate, there have been several of our members hospitalized and have, through the blessings of God, had speedy and miraculously recoveries. Sister Margaret Mann suffered a broken shoulder, Johnny Case fell from a tree and broke his wrist, Sister Arra Gentry fell and broke her shoulder, little Lawrence Sarratt broke two fingers. Sister Velma Wheaton, Sister Edith Case, Brother Marvin Case, and Sister Beatrice Green had to under major surgery. We are humbly grateful for the blessings they have received. Sister Margaret Wheaton is now in a cast with a broken ankle. We pray that

her recovery will be as quick and complete as were those we have mentioned. Brother Elmer Hunter is in very poor health and would appreciate an interest in your prayers. While it seems that our trials have been multiplied, yet, we feel that our faith has been strengthened by our having to rely upon our Heavenly Father for the healing of our loved ones.

On May 29, Sister Mary SeEVERS and Warren Johnson were married in a quiet service attended by their families. We wish them a long and happy life together and may God richly bless them is our prayer.

We are happy to welcome Brother and Sister Warren Sarratt and family back to our local. They have moved from Wichita, Kansas to Blue Springs, Mo., which is close enough so they can attend our regular services.

We miss seeing "Grandmother Bell" each Sunday morning. (She is known as Grandma to many of us by our blood relationship, for she is Mother, Grandmother, and Great Grandmother to many of our congregation, and to the rest as an endearment from her Brothers and Sisters in Christ). Grandmother has moved to Crawford, Nebraska, to make her home with her eldest son, Perry Bell. Our prayer is that she will be happy in her new home.

Sister Lois Harris has spent much of the last six weeks in Cowgill, Mo., helping her daughter, Sister Mary Lois Bryant, who has been sick. It is our hope that the Lord will heal Mary Lois so that she can enjoy the work of caring for her home and the rearing of the infant son she and Brother Loren have been blessed with.

We desire to extend our sincere sympathy to Sister Elaine (Sarratt) Smith and sons in the loss of their companion and father. May God comfort them in their sorrow.

July 16 the Nolan Matthews' home was blessed by the arrival of a precious baby girl. They have named her Debra Sue.

Brother and Sister Virgil Rudd are the proud parents of a new baby boy born April 6. They have named him David Virgil. This fall the Rudd family moved into the new home that Brother Virgil and his father built for them.

We have gained much food for our soul's welfare through our regular preaching services and much needed strength from the prayer meetings. We do not take these blessings for granted as we realize that many do not have the opportunity to worship God with others of like faith, and so we want to express our thanks for these and all other blessings God has so mercifully given.

Irene Case.

There is no defeat except from within. There is really no insurmountable barrier save your own inherent weakness of purpose.

Emerson.

"... A MORE EXCELLENT WAY"

I Cor. 12:31

The Greatest Gift

Long ago the wise men asked, "Where is he that is born King of the Jews? For we have seen his star in the east, and have come to worship him." They not only brought gifts for the baby Jesus, but from their hearts they expressed their great love. Their minds could conceive of no greater thing than the fact that God had sent them a Savior in the form of a baby born in a manger. So they worshipped Him.

Today our minds can conceive of nothing greater than the power of God in Jesus Christ. We can conceive of no service greater than the service rendered to mankind by the Son of God through His Gospel of Love. We can conceive of nothing greater than the promises of hope that His Gospel brings to all people and that He, Jesus Christ is the Savior of the world. So we should worship Him.

We cannot rejoice in Christmas unless we rejoice in Easter. The manger in Bethlehem was only the beginning of the story of why Jesus came into the world. We cannot get the proper perspective of Christ by remembering Him only as a Babe in the manger. Jesus did not begin with the mortal birth two thousand years ago, which we celebrate on Christmas day. He came from the boundless universe of the infinite God. He was co-creator and appointed heir of God, the Father.

The Apostle John said, "And all things were made by Him; and without Him was not anything made that was made." John 1:3. The earth in all its beauty and splendor is a product of His creation. The flowers and the birds, the rugged mountains and the giant forests are from His hand. Man, a little lower than the angels, was created to be a joint heir with Christ throughout eternity.

We celebrate His birth because He is the Son of God, the Savior of the world, and for every act and achievement of His life.

We must remember Him as a growing boy who, at the age of twelve, was already about His Father's business, talking to the learned teachers in the temple at Jerusalem.

We must remember Him as a young man being baptised in the River Jordan, where the voice from heaven said, "Thou art my beloved Son in whom I am well pleased." Mark 1:11.

God sent His Son into the world for the purpose of bringing about the redemption of all mankind. He came to reveal God to men, that we might know of God's eternal love for His children, and of His great mercy and longsuffering.

He came to teach us life, by the perfect example of His own living, that we might enjoy a more abundant life.

He came to extend the love of God to all people, that through His great love man might grow and be

able to work out his own salvation. He gave of His life freely to those who were in need. He helped the poor and healed the sick. He cast out devils and calmed the storm. He brought peace, joy and hope to those to whom he ministered.

As Christians we cannot separate the Baby in the manger from the full spiritual life of Christ, or from the Christ of the cross. God sent His only begotten Son into the world that He might offer up His life as a sacrifice that all men, whosoever will, might be saved. He approached His death with dignity and lack of fear, knowing that God's purpose must be accomplished.

In Christ's own words we find the purpose of His coming into the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

The message of Christmas is this—Christ came into the world, born in a manger, to live and die for us, that through Him and his great love we might find a newness of life, with hope and assurance of eternal life.

The gift of our love and service is the offering that Christ seeks. We can serve Him only by keeping his commandments and by loving and serving our fellowmen.

Napoleon once said to General Bertrand, "I know men; and I tell you that Jesus Christ is no mere man. Between Him and every other person in the world there is no possible comparison. Alexander, Caesar, Charlemagne, and I founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ founded his empire upon love; and at this hour millions of men would die for him."

It was not Christ's policy to force men into submission. He chose to win us over by patience and love. It is only through love that we can find Him.

King Herod ordered his soldiers to find Jesus. They looked throughout the land and were finally ordered to kill every baby under two years. Still they could not find Him because their hearts were filled with hatred.

The wise men and the shepherds found Him because their hearts were filled with love and devotion.

If we, too, would be wise men, we may find Christ through love and service to our fellowmen. To find the joy and peace which we seek we must cast from us all hatred, envy and malice. Only then can we enjoy the real spirit of Christmas, and we may experience it every day of the year. Christ is no farther away today than when He was sought by the wise men at Bethlehem. He is still within reach of all.

Because He loved us, God sent His only begotten Son into the world as a gift of love, that He might be an example of living the gospel of love, and of spreading peace and goodwill to all men.

Let us each accept this greatest of all gifts with

deep gratitude, so that Christ may be born again in our hearts. May we not permit the material gifts and the tinsel of the Christmas season to close our eyes and ears to the angel message of "good tidings of great joy."

Only through Jesus Christ, the Savior of the world, will we have a part in bringing "Glory to God in the highest, on earth peace, good will toward men."

E. J. M.

UNITY

By Richard Wheaton

Brothers and Sisters, I am very grateful for the opportunity to speak to you again, not because I consider myself a speaker, nor because I have great joy in speaking, but I do have great joy in the gospel of Christ. And if in some way I can impart to you or to those who would hear me, the joy of the gospel which I have found, then in speaking I have joy.

I have not always found joy in the things which I do, or in the things which I see done both within and without the church, but I do have a conviction in my heart that the Church of Christ is **the** true church. And I do not wish to leave the idea with that statement that there is no other organization or effort in the world which is doing good, or which will in the absence of the Church of Christ bring about at least a measure of righteousness. But I do feel that the Church of Christ as we know it, is not accomplishing the things or the thing, which it is primarily commissioned to do.

I read the last two verses of the 28th chapter of Matthew. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." This to me is the commission of the Church of Christ. This is not only a great responsibility but it promises a great reward. The responsibility and obligation is that we go, or cause that the gospel might go, unto all the nations of the earth. Not just the nations of North America, not just the nations of the Western Hemisphere, but indeed, to every nation upon which the sun rises and sets. The Gospel of Christ is not just to one nation, but for every human being that walks upon the face of the earth.

But the question comes to my mind, how can we take the gospel to the world when we are so divided within the church. Division is not always bad, as far as opinions are concerned. But division is bad when it causes us to act in an unchristian attitude towards one and another. It is also bad when men stand behind this desk to impart to you the teachings of Jesus Christ, and I come along and teach contrary to those things. Immediately there comes the question in your mind—what is wrong? To whom should I listen—what should I do? This is not the way to carry the Gospel of Christ. And it matters not, whether I speak the truth or my

predecessor speaks the truth—I bring confusion, not in bringing the truth, but in the disposition of those who become so convinced that their opinion is right and all other opinions are wrong. And because I said it first no one has the right to contradict. Reminds me of the saying: "My mind is already made up—don't confuse me with facts!" And when we approach the gospel of Christ at any stage of our life, with such an attitude, we have closed our minds to the truth. And it matters not, how much truth we may have had in the past, we are closing the door to future understanding and inspiration.

Until we as a Church, come to the point where we are willing to sit down in private conclave of convention, or in our local groups, and can sincerely make up our minds to listen to our brother with an open mind, no matter what he has to say, and determine to accept whatever is truth in it, we will never have unity. And when he will hear me, when my opportunity comes, to explain where we disagree—then we will become more Christlike and we will become more united than ever we have been before.

But when we make of the pulpit, when we make of the Conference, when we make of our official organ of publication, a debating society, we are turning from the true Christian approach to reason. A debating society and the rules of debate are set and established, and the very purpose of them is to put over my idea and to discredit the ideas and opinions of others, to suppress or ridicule those things which others hold dear to their hearts. And whether I have taken advantage of such situations or not, makes not one bit of difference as to whether it is right or wrong. To that degree to which I have participated in such activities I am wrong, and condemned before God. Even though I have such strong evidence that I would never turn from certain convictions, yet if I use unchristianlike procedures and methods to enforce these beliefs upon others, they are worthless both to me and to those whom I would convince. Because immediately when force enters in, and coercion, an iron curtain is drawn through which we cannot penetrate. And force can come in many forms. It isn't necessary that I double up my fist and hit you in the mouth in order to use force. I can double up my tongue and hit you full in the face with more force, that will do more injury to you than I could ever do with my fist. When we lose sight of these things we are not the examples of Christianity we should be, we are not living the gospel of Jesus Christ. And I cannot condone such attitudes and dispositions in myself, any better than I can in others.

Reading from II Nephi, 6th chapter 56-61: "But wo unto him that has the law given; yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation; for awful is his state! O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned, they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves; Wherefore, their wisdom is fool-

ishness, and it profiteth them not. And they shall perish."

We should not look down upon anyone who desires to learn, whether it be formal education or not. I have heard both within the church and in professional groups, comments from those without a sheepskin or a degree, such as: "I came up the hard way, what do you fellows know, you went to school, got it out of books and still you don't know what you're doing." Even though to a great degree I have come up the hard way, yet I would give much if I had had the advantage, or taken advantage of a higher education. Not for one moment do I think my position in the professional field is better because I came up the hard way. I can see daily the disadvantages of having come up the hard way. I wish I knew, for example, just how a certain formula is derived, and how it functions, because I would then better understand how to apply it. And it is no better for those who are learned to look down their nose at those who have come up the hard way. No—to be learned is good, but to heed the council of God and be dependent upon it, is better.

"Oh how great the holiness of our God! For He knoweth all things, and there is not anything save he knows it. And he cometh into the world that he may save all men, if they will hearken unto his voice;"

And until this church as a whole will come together desiring to hear the voice of the Lord, then and only then will we begin to condition ourselves to fulfill the commission which we have been given. I sincerely believe that before the Church of Christ can prevail against the world as it is today, that we are first going to have to come together in fasting and prayer, not just an occasional fast or prayer, but fasting and prayer with open minds, willing to have our minds served with the truth and the facts and willing to receive and accept the voice of the Lord when it is heard. But I have heard it said. "Well what good would that do, somebody is going to come up with a "thus sayeth the spirit" and they already have it prepared. I don't find anything in the Scriptures which tells us that because someone says "thus sayeth the spirit" we have to accept it. I do find there that when such a thing is presented, that it should be weighed and judged according to the Scriptures which we have, and if it doesn't harmonize with those things, we should reject it. Only in so far as it is in harmony should we feel free to accept it. And I have the responsibility that if I at any time stand and say "thus sayeth the spirit", that I better be sure of what spirit I speak for the Lord is going to be no less severe upon me than upon any man. And so I say that if we can come together, not as a debating society, not with a predetermined idea as to what we will or will not accept, or how much of our cherished ideas we will give up—but with a desire to listen to the voice of the Lord as he speaks—then He will answer—He promises that.

If there is any doubt in your mind as to what time we are living in today, if there is any doubt in our minds that the harvest is at hand, let us look to that

great "mother of harlots" of prophecy. At this very moment this morning, they are having a great conclave in the Vatican, of all the bishops and hierarchy of the Roman Catholic Church. But is that all? No. Virtually very influential high person in the Protestant world is gathered there also, for the first time in the history of the world. And what is the theme? The old mother hen has given the call to come back, let's iron out our difficulties, let's salve this all over and smooth it out clean—just come back, that's all I want. The Scriptures tell us that that is exactly what is going to happen in the last days. Never before in history has the Pope given audience to the Protestant world, but he has given it today. So there should be no doubt in our minds this morning that we begin to think seriously of why we are not carrying this gospel to the ends of the earth. This is the hour that we should begin to consider with all sincerity of our hearts what we should do.

I've read the history of the Church as far back as 1844, of the division of the goings away, of the separations within the church, for one excuse or another, till we have dwindled to a mere handful—must we be divided even further? Must I stand and see those who I have grown to love in the Church of Christ removed from me or I from them? How many more of these trials and tribulations are going to come upon us before we open our eyes and let our minds be disturbed by facts. Some of these things we harbor and hold to so dearly in our lives! Is there anything that I have in my life that is dear enough that I must hold on to at any cost either to myself or to my fellowmen? If there is I'm not worthy of Jesus.

And so I say in all sincerity that I hold not one thing of the convictions of my life so dear, that I'm not willing to lay them upon the table, whether it be spiritual or physical, and let Jesus Christ choose from them what I might retain. I say that—I mean it. Whether I have the strength within myself to actually do it or not—only that test will prove. For I'm sure that the day will come, and not far off, when I must lay all my opinions, all my convictions, all my hard clung to prejudices upon such a table and have pointed out to me what I might retain. And from the tables of others what I must accept. And so when we finally can convince ourselves that "I'm not all right and you're not all wrong" and together we better pool our rights and discard our wrongs, then and then only will God begin to use us. Because this gospel is not going to the ends of the earth except in the manner which He prescribes, and it is not His purpose to confuse.

Mormon 8:84, "Behold I say unto you, that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ, it shall be granted him; and this promise is unto all, even unto the ends of the earth."

Then is it so unreasonable to believe that if we come together in such an attitude that He dare to deny us the answer to the problems that confront us today? On the other hand is it unreasonable to believe that if we don't

come together in such an attitude that He is bound to give it to us any way?

And to continue: "For behold, this saith Jesus Christ, the Son of God, unto his disciples who should tarry; yea, and also to all his disciples, in the hearing of the multitude, Go ye into all the world, and preach the gospel to every creature; and he that believeth not, shall be damned."

I want you to listen to this passage: "Condemn me not because of mine imperfection; neither my father, because of his imperfection; neither them who have written before him, but rather give thanks unto God that he hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been."

What better or more plain lesson could we ask, than to be shown the results of failure before we ourselves take the same step towards failure. And that's what Mormon is saying here, thank God that we have gone before you in our human way, we have shown imperfections and have caused that they be recorded and preserved for you that you seeing our mistakes might not follow after those deceptions but shall choose our good way.

Isn't that exactly what we as parents do in leading our little ones up the road of life? Do we say to our children, "Yes I made a lot of mistakes but I came out all right—you go on and do the same things, you go ahead and poke Johnny in the nose, and you carouse around, and you'll eventually come back and you'll be better off for the experience." What idiots, parents who follow that course! Isn't that exactly what is wrong in the world today? "Go ahead and live it up when you are young, because you're going to be too old, pains in the back, and your not going to be able to enjoy things when you're older—go on live it up, have a bang up time, then you can repent of it when you're older." Oh what a philosophy of life. A philosophy of the devil!

I have no idea where I got this poem but I've enjoyed it every time I've read it, and I'd like to pass it on to you.

PRAYER FOR UNITY

Dear Lord, we come before thee now
While at thy feet we humbly bow
Help each of us our cross to bear
Our burdens and our joys to share.

Help us to see, to hear, obey
The word you've given for our day.
That we might tread the path Christ trod
The path that leads us to thee.

Help us your word to understand
Our hearts our minds our thoughts to span.
Help us to search thy word each day,
Yes search with faith, dear Lord we pray.

Give us the wisdom which we need
To serve thee both in word and deed.
Help us to rid ourselves of doubt
To keep us pure within, without.

Show each of us wherein we lack
Give us thy spirit, bring us back;
Yes bring us back as one in thee
Dear Lord, this is our humble plea.

Dear Lord, please fill our hearts with love
The love that comes from thee above.
Unite our souls and hearts in thee,
This is our prayer for unity.

Author Unknown.

Though we travel the world over to find the beautiful,
we must carry it with us or we find it not.
Emerson.

WASTED TIME

Wasting of time must be the greatest prodigality,
since lost time is never found again.
Benjamin Franklin.

FAITH

By Don McIndoo

Text—Ephesians 3:3-8.

“. . . Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;”

It was evident to the Apostle Paul that all men, not alone the children of Israel, were to be the recipients of the immeasurable, unsearchable riches of Christ. J. H. Jowett gives us a descriptive analogy of Christ's unsearchable gifts in the following quotation:

“The unsearchable riches of Christ!” It is as if a man were tracking out the confines of a lake, walking its boundaries, and when the circuit were almost complete should discover that it was no lake at all, but an arm of the ocean, and that he was confronted by the immeasurable sea!”

Such is the greatness of the blessings intended for mankind when they shall avail themselves of the “riches of Christ.” The Apostle Paul stood before the desert places of human life, the distress, poverty, ignorance, the disastrous human relationships and proclaimed that they could be enriched. He stood before sin and boldly proclaimed that through obedience sin could be destroyed. He stood before sorrow and declared that such emotions could be transformed into something glorious. All this because the Master came into the lives of men and women bringing and offering incomparable gifts.

The Apostle Peter realized that these gifts were to them, to their children and, further, “. . . to all that are afar off . . .” The gifts of Christ were intended to be both for them and those who were far away, both in distance and in time; in short, to us and all those who shall answer the call of our Lord. Christ stands at the

very threshold of our awareness and offers to us his “unsearchable riches” just as surely as he blessed the peoples of the Orient so long ago. Long after his ascension to heaven his words come to us with this promise:

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.”

There is one great qualification, however; for there must be a key with which to unlock that door which separates man from God. For example, the Russian astronaut who guided his space capsule far from earth made the boast that he had circled the heavens, but had seen no sign of our God. For this man that door is irrevocably locked tight. For all men that door is shut, and there is one key alone by which it can be opened. The Master tells us of this key that we must use to receive the blessing he has in store for us.

St. Matt. 9:27-29, “And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said to him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you.”

Faith is that key. Without it, it is impossible to please God or draw close to Him. Let us turn to the life of Christ for an example of the necessity of faith. The Master, upon entering his ministry, traveled far from home; to the sea coast, to Galilee, to Syria preaching the gospel and performing many miracles.—St. Matthew 4:23-24.

Finally the Master returned to his homeland. Here he continued to preach and endeavored to bring to the people the gifts of the gospel, but we find a difference in the results he obtained. In Matthew 13:58 we read, “and he did not many mighty works there because of their unbelief.”

Without faith it is impossible to find the peace, light, courage, and happiness that is the true heritage of mankind. There are many who have “come to the church” but have not found that faith; who are versed in Scripture but have not tasted the riches promised by Christ. In the words of the poet, Sri Ramakrishna:

“So long as the bee is outside the petals of the lily, and has not tasted the sweetness of its honey, it hovers round the flower emitting its buzzing sound; but when it is inside the flower, it noiselessly drinks its nectar. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith; when he has tasted it, he becomes quiet and full of peace.”

For as Thomas Carlyle has said, “A man lives by believing something; not by arguing and debating about many things.” This is the condition the Apostle Paul found as he visited the people of Greece, the cul-

tural center of the world. These people lived only to argue and debate about the philosophies and ideologies of men. And to them the Apostle declared the necessity of BELIEF.

Long ago a man came to Jesus with a heavy burden. His son was ill, and there was no one to whom he could turn. But he had heard of the Master, so he sought him out and begged for his blessing. To this man the Master made a promise, the same promise that he makes to men and women today—"If thou canst believe, all things are possible." And the answer of that poor man was the answer of mankind through the ages, "Help thou my unbelief."

Let us realize that all men have doubts. Even the disciples were overcome by doubt at the time of the crucifixion, and some even doubted the resurrection. Thomas had to feel the wounds of the Master before he accepted the fact that Christ had returned to their midst. For many, faith seems like the tides of the ocean—sometimes it surges into our lives and we begin to comprehend the riches spoken of by Paul, but at other times it ebbs away and leaves the spirit poor. But we are aware of the fact that some men and women have a faith so constant and so great that it transforms their lives. Whence came so great a faith?

Pascal told us, "It is the heart which experiences God, and not the reason. Faith is the gift of God."

And so to obtain faith we shall pray. But there is more that we can do, much more. I believe that for the development of a living, dynamic faith two things are required:

It requires a conviction of our minds.

It requires a Commitment of our lives.

First it is necessary that we have a conviction that God is; that there is a greater good than that evidenced by man; that there is an author of truth; that goodness and truth are realities and not subject to the changeability of man; that there is a Creative Intelligence that governs and controls our universe. Humble men of religion, of philosophy, of science of every walk of life share this conviction.

Such conviction alone is not sufficient. We could liken it to a man who sets out to cross a flooding river in a rowboat. In the bottom of the boat are two oars, one marked "conviction" and the other marked "commitment". Should he use the oar of conviction alone, the boat would slowly turn in circles as it drifted down the river. With our conviction there must be a complete commitment of our lives. It requires that we give ourselves, body, mind, soul, time, and energy into a life-long experiment with God.

Should we reserve any part of our life from this great adventure we risk failure. It is just as the man and woman at the wedding altar who have one eye on each other and the other on the divorce court. If problems arise they can always start over, for they have reserved a way out. Not willing to risk their entire lives and love, their chance for lasting happiness is in jeopardy.

The quest for faith requires a real and a complete commitment of our lives. Perhaps the risk is great, but the result is the riches of Christ. The person that so embarks will find himself living as never before; helping, caring, sharing, lifting, loving. The result of such a life is expressed in an old Hindu proverb: "Help thy brother's boat across, and lo! thine own has reached the shore."

Our commitment is no insurance that life shall always be pleasant or easy, but we can be assured that the victory will be ours. To paraphrase the philosopher, Plato: "A faithless man is wretched amidst every earthly advantage; a good man—troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Let us this day continue in our struggle to cast out unbelief and develop that same faith exhibited by the Apostle Paul as he declared, "I live, yet not I, but Christ liveth in me."

THE FACE OF YOUR ENEMY

By Forest E. Maley

Part One

It was one of those nights as dark as a pit. Men moved as dark grey shadows against a background of black velvet. A military reserve unit deep in the woods of a northern state was engaged in mock combat. No lights were permitted.

A sentry challenged a soldier coming up the track into the camp area and received the correct countersign of the evening, loud and clear. He permitted the soldier to pass, with the admonition to keep his voice down when giving the countersign so no enemy spy could hear.

But it was too late. The enemy had heard.

For the purpose of the military exercise the reserve unit had been broken up into two teams, the defenders and the aggressors. The defenders had the job of protecting a collection of transport vehicles known as a motor pool. The aggressors sought to capture or destroy it. Observers would score each team and rule who had won.

By daylight it could readily be seen that the aggressor uniform was different. The shoulder markings were different and the combat helmets had a block of wood fastened to the top. By dark it was a far different matter.

From their position in the brush near the sentry post the aggressors spies had heard the challenge and the authorized password. In order to conceal the telltale block atop their helmets they took them off and tucked them under their arms, wearing only the fiber helmet liners which appeared like a regular helmet in the gloom. So doing, they approached the sentry post, were challenged, gave the appropriate reply, and passed into the defender camp undetected.

Once inside, they busied themselves going among the vehicles marking "destroyed" symbols on the sides.

One infiltrator heard sounds of gaiety.

Upon investigating, the aggressor discovered a blacked out tent from which no light could be seen and merriment seemed to stem from a lively game of chance and perchance some liquid refreshment. There was no guard outside the tent.

In order to pass written messages through the tent flap, there was a device similar to a coat sleeve down which a paper could be dropped without any light showing through. It didn't take the "enemy" long to figure that he had a message for them, in the form of a "cherry bomb" with which he'd been supplied to simulate a hand grenade. The match was soon applied and the "grenade" tossed down the coat sleeve and inside the tent.

There sounding KABOOM billowed the canvas in one gigantic convulsion. Men, ears ringing like church bells, boiled out of the tent like hornets from a knocked nest. Harsh words (to put it mildly) were exchanged. It soon appeared that the lone infiltrator had "destroyed" the command tent and all its personnel who, though "dead" loudly proclaimed the'd been robbed. And the superior officers of the "dead" defenders took the occasion to vent their feelings by "chewing out" some of their subordinates, for not posting a guard at the entrance to the tent. There was much glee in the enemy camp that such a simple ruse had paid off so handsomely.

Why was it possible for the aggressors to win!

Because the sentries could not distinguish the "enemy" soldiers from their own soldiers.

This is not a fanciful tale, but was reported by the soldier who used the coat sleeve to get his message across.

The parallel to Christian warfare is rather striking.

Every Christian will do much better when able to recognize the enemy of one's soul and penetrate his many ruses and disguises. To fail to do so in ample time could be fatal to one's spiritual life and perhaps to the spiritual lives of many others.

One of the more pressing fronts of the onslaught of the enemy of your souls is in the field of words and their meanings. The attack is against the very tools of our thinking. This type of thing was revealed to the Prophet Isaiah and was considered important enough to have been copied off the original brass plates, coming to us in II Nephi 8:90 and Isa. 5:20.

"Woe unto them that call evil good, and good evil; That put darkness for light, and light for darkness; That put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him!"

God's view of the matter shows in Isa. 29:14 and II Nephi 11:147.

"Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder:

"For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

In taking over the control of a people, it is good strategy to first pose as friends, make flowery promises; then once "inside" promote confusion, as in the military story. Once confused, a large force can be taken over by a smaller force, for the will to resist or to strike back has dissolved.

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" I Cor. 14:8.

And when you can't tell friend from enemy, whom do you know to resist?

For some time, and this very day, a definite and effective effort is being made to confuse the minds of this whole nation and likewise the minds of men the world over. This is done with the objective of the enslavement of them all, under the title, "liberation". The great cry is in favor of "peace", when peace is not the real goal according to our definition of the word "peace."

In Jeremiah 6:14-15 mention is made of just such a circumstance.

"They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace: When there is no peace."

"Were they ashamed when they committed abomination? Nay, they were not at all ashamed, neither could they blush;

"Therefore they shall fall among them that fall: At the time that I visit them they shall be cast down, saith the Lord."

In world affairs the effort to confuse comes from an element which says it wants peace . . . and yet foments war. They call good evil and evil good as the Scripture has prophesied.

The identity of those who put darkness for light is clearly brought out by some excerpts from the report of a session of the United States House of Representatives, Committee on Un-American Activities, May 29, 1957. Documentary source will show at the end of this article. The committee was examining under oath Dr. Frederick Charles Schwarz, executive director, Christian Anti-Communist Crusade. The committee had been discussing the day of co-operative brotherhood which the Communists profess to be working toward. we quote.

Mr. Aens. Doctor, may I pose this question: How, to the Communist mind, is this world of goodness and of plenty and of unselfishness and love, consistent with the program which we see in effect in Communist regimes, a program of bloodshed, of deceit, of inhumanity, and the like?

Dr. Schwarz. It is the justification for it all. You see the goals. To sacrifice one or two generations is not a very big price to pay for such a glorious goal from their point of view.

The Communists are confronted with this problem: When they conquer the world, they are left with those people who have been brought up in the capitalistic environment. They have had their experiences. It has formed their character and personality. Naturally, if you leave the babies and the children with them, they will impress that character and personality upon them, so the Communists are confronted with a problem of what to do with the adults of established character and personality once they have conquered the world.

Being thoroughly materialist scientists, they do not hesitate. They say they no alternative. Naturally they must dispose of these classes. To them it is not murder. Murder is a bourgeois term which means killing individuals for bad reasons. They are going to kill classes for good reasons.

Mr. Arens. Is it your theme, Doctor, that the practice of communism in the world is consistent with the theory of communism?

Dr. Schwarz. Exactly. Inherent within the theory of communism is the greatest program of murder, slaughter, and insanity conceivable.

Here the discussion turned to the multiple murders of Stalin which Khrushchev reported but upheld that these things were done as a good man in the capacity of a Marxist-Leninist in behalf of the working class. The question was asked whether there would be a twinge of conscience about those murders.

Dr. Schwarz. None whatsoever.

Mr. Arens. Why, Doctor?

Dr. Schwarz. Because these murders were in the interest of the advance of Communist power and world conquest and in the direction of history's will; therefore, they were moral and righteous acts. Any twinge of conscience would be a remnant of Krushchev's bourgeois upbringing and a failure of his Communist personality.

Mr. Arens. Could you give us a further word, Doctor, on this ideology of the Communists on the inevitability of communizing the world?

Dr. Schwarz. Yes, sir. Their basic theoretical concept derives not from Stalin, not from Lenin, but from Marx. The concept is the universality of class war. . . .

So within this framework every act which advances their triumph is righteous. Every statement that helps their cause is true.

Mr. Arens. They overlooked the Christian philosophy.

Dr. Schwarz. They wiped it out entirely.

Mr. Arens. The philosophy that the end never justifies the means.

Dr. Schwarz. The end creates the means. Any act, however brutal, and no matter how many people are killed, that advances the Communist conquest, is a peaceful act.

Within this framework of ideology and morality, no Communist can tell a lie in the interests of communism because by definition, if it is in the interest of communism, it is the truth. A person is only a material machine and truth is merely a set of electronic impulses that circulate within the brain. The ultimate truth is the will of the Communist Party. Every basic term that we use has been redefined by the Communists in terms of class war. For example, as you well know the word "peace" is one of the great words in the Communist vocabulary and most folks think they are hypocrites when they use the word "peace."

Mr. Arens. Certain people in high places in government have professed that the Communist regime in Soviet Russia wants peace.

Dr. Schwarz. They do want it.

Mr. Arens. What kind of peace do they want?

Dr. Schwarz. You have to understand that their basic concept is that class war is a fact of being and that peace is the historical synthesis when communism defeats the remainder of the world and establishes world Communist dictatorship, which is peace. If you ask a true Communist to take a lie detector test and ask him if he wants peace, he would pass it with ease. He would look at you with a light in his eye and say he longs for peace.

Mr. Weil. Communist peace, not peace as we understand it.

Dr. Schwarz. Every act that contributes to the Communist conquest is a peaceful act. If they take a gun, they take a peaceful gun, containing a peaceful bullet, and kill you peacefully and put you in a peaceful grave. When the Chinese Communists murder millions, it is an act of peace. When the Russian tanks rolled into Budapest to butcher and destroy, it was glorious peace. Peace is wonderful and within their framework of ideology whatever helps their conquest is peaceful, good and true.

Mr. Weil. I would like to ask one question of you as a psychiatrist as well as an analyst of the Communist ideology. There comes a point when all this re-evaluation and redefinition has progressed to a point where it is no longer reconcilable with reality, and even the Communists themselves must recognize this. Have they not reached that point?

Dr. Schwarz. I do not believe they have reached it. They have reached the point of insanity."

The discussion continues, but only a few of the more outstanding points are brought out to show how well Russian Communism fulfills the scripture.

Mr. Arens. . . . Is that the approach that you are saying that Communists have toward the ultimate goal of redemption of the world by communism, that they can take lives, innocent lives because the over-all objective is one of saving humanity?

Dr. Schwarz. The tragedy of communism is not simply that it murders, but it transforms murder into a moral and righteous act. When a person does evil and he is conscious he is doing evil, you have a basis of approach; but when evil becomes good, you have no starting point, you have nothing about which to argue. The great evil rests in the philosophic, basic concepts of communism when it rejects God, when it materializes and bestializes man, and when it denies the inherent dignity and value of human personality and individuality. Upon that ruthless, amoral, materialistic basis it builds an edifice which destroys evermore every civilized, moral, ethical, and spiritual value.

"This is a political matter," some cry. "There just has to be a separation of church and state. The Church and Christians should not talk politics from the pulpit."

Be not deceived. When the international communist and his dupes lump all churches and religions together in the well known slogan, RELIGION IS THE OPIATE OF THE PEOPLE, they do not consider the matter strictly political as we understand the word. When they reject God, and redefine the words with which we try to think about good and bad, moral and immoral, etc., it is a spiritual matter.

The intention is to destroy man's concept of God and to end man's privilege of worshipping God and living according to His will. This they can achieve by seizing world power. There is a diabolical logic in

all this. In order to excel, rather than surpass the other competitors, the idea is to destroy the competitors by whose performance they themselves would be judged short. They then would be the best because that is all there would be left. Therefore, God, and His view of righteousness must be nullified. That is why America and particularly the United States must be destroyed, preferably by subversion, for it is ridiculous to promise through the slavery of communism the blessings already furnished and enjoyed under another ideology. So, destroy the evidence. Simple, No? Like destroying all other yardsticks, so the short man can measure himself nine feet tall by his self-made yardstick.

Looking a bit further into the stopping of the worship of God, we will discover the author of the whole movement. Satan, who has donned the costume of world communism. And his approach this time is almost a dead copy of a strategy used in the Book of Mormon.

Alma 20:10 reveals the same plot to usurp governmental power in order to terminate a religious activity.

"And now the design of the Nephites was to support their lands, and their houses, and their wives, and their children, that they might preserve them from the hands of their enemies, and also that they might preserve their rights and their privileges; Yea, and also their liberty, that they might worship God according to their desires; for they knew that if they should fall into the hands of the Lamanites, that whosoever should worship God, in spirit and in truth, the true and living God, the Lamanites would destroy;"

Alma further on in the same chapter about verse 50 shows the Nephites fighting in support of the things above named. Further, there is counsel given of what attitude to assume in such matters.

Verse 51. "And they were doing that which they felt was the duty they owed to their God; for the Lord had said unto them, and also unto their fathers, That inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies.

Verse 52. And again, the Lord has said that ye shall defend your families, even unto bloodshed; therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion."

(to be continued)

LET THERE BE LIGHT

As these words were uttered, there had to be thought. Infinite thought, that is. On this basis, all matter came to be, by an act of creation. "And the earth was without form and void. And darkness was on the face of the deep." Infinite thinking is not born. It could not be born. It always existed. Space was eternal and endless, then as it is now. Since it came from nowhere it does not have to be accounted for. If you believe in the Bible then that in itself is enough.

There are two kinds of life. One is matter and the other is thought. Eternal thought or Infinite thought.

Under the division of thought, it is possible to put everything that is not material; that is spirit, souls, etc., apart from matter. Therefore if matter was wholly lacking, then Infinite thought must have preceded the creation of matter. Some of us today think that the fastest thing today is the speed of light, which is about 189,000 miles per second, but this is not so, for thought is faster.

The fact that there is matter, or material, in existence today in the Universe, proves one or more of the following conclusions:

1. If it was always present, it had no beginning.
2. Whatever exists in the material world, must either have been created by some power, or it has always been present in some form.
3. If it was created, the power that created it must have always existed.
4. If that power has always existed, then it had no beginning. Then it is a proven fact, that there never was a beginning to some form of existence in the universe.

The Eternal thought, God thought, went out and said, "Let There Be Light". No mind is able to conceive an eternity of eons, or the material of the universe, needed to bring matter into active movement. Of suns, and worlds, and solar systems. Only one could do all this. The Eternal thought, the Universal thought, or the God thought.

To believe that matter came from nothing, is to believe a condition that cannot exist. Nothing can give birth to nothing, something must precede every birth. There was a time when the heavens were empty and void. It would stagger the mind to accept the idea that matter had always existed.

"Let there be Light" was heard and propelled across millions of miles of space, to far away planets. The Master Mind of the universe, the power than can bring sweet flowers into bloom, created it.

The first act of creation was but a single step. The heavens were without form and void, in the beginning. Then came the command, "Let there be light." And there was light. This means God always existed. The power that was able to create, was not itself created. Therefore the Eternal power never had a beginning, but all creation came from that power.

So from the words "Let there be Light" came all the planets, suns, and untold numbers of solar systems. The great plan then began to work. And man started his great climb upwards, to the stars. If by chance, some of us make it there, then we will know what was intended, when God said, "Let There be Light."

Lawrence John Ballard
4042 Albion Street
Wyandotte, Michigan
Church of Christ (Temple Lot)
Riverview, Michigan

IT WILL SHOW IN YOUR FACE

You don't have to tell what you do every day;
You don't have to say if you work or play;
A true barometer serves in its place,
However you live it will show in your face.

For muscle and blood are a thin veil of lace,
What you wear in your heart will show in your face.
How, if your life is unselfish and for others you live,
For not what you get or how much you can give
If you don't live close to God in His infinite grace,
You don't have to tell—it will show in your face.

Anon.

Robert H. Jensen
2230 Clay
Bellevue, Nebraska
M

FOOD FOR THOUGHT

"There is in all of us an inborn desire to cause sensation. Few of us can tell a thing exactly as it happened—no more, or less. We instinctively add a dramatic touch. We all naturally love to cause surprise. And it is rather difficult to square this tendency with perfect truthfulness."

—Dr. Frank Crane.

"It is my policy to let whoever wants to, to go to hell, after properly warning them that they won't like it when they get there."

—Ed. Howe.

Wisdom is knowing what to do next, skill is knowing how to do it, virtue is doing it.

David Starr Jordan.

My concern is not whether God is on our side, my great concern is to be on God's side, for God is always right.

Lincoln.

"It is a tragic mistake to spoil a friendship by a suspicion."

"It is a tragic mistake to believe that good intentions are entirely sufficient."

—Roy L. Smith.

"Do not believe everything you hear. More than that. Do not believe anything you hear until you have tried it by acid. The man who asks questions only wants to know the truth. Doubt the man who declines to answer questions. The man who has glass diamonds to sell detests the man with a microscope."

—John Carlyle.

". . . live in thanksgiving daily, for the many mercies and blessings which he doth bestow upon you."
Alma 16:238.

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