

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.

Vol. 48

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No. 2

Life's Shadows

by Charles E. Cottrill

As you pass through vales of darkness,
And you try to do your part,
Keep the image of your Master
Safely twined within your heart.

When your soul is tired and weary
Of the never ceasing strife,
Let His love, a love unbounded
Steer your pathway through this life.

If you're careful to remember
As you pass along each day,
These two simple admonitions,
Cares and sorrows pass away.

As you struggle up life's mountain,
List not to your weary feet,
And if caught by days of sorrow,
Never sound the call, Retreat.

For there is a place of resting
In that bright salubrious clime,
Where the ages, ever passing,
Roll along in endless time.

This poem may be sung to the tune of "Jesus Calls Us" No. 337 in the Saints Hymnal.

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EDITORIAL . . .

THE SOLEMN ASSEMBLY

“Blow the trumpet in Zion, sanctify a fast, call a
 solemn assembly: Gather the people, sanctify the con-
 gregation, assemble the elders, gather the children, and
 those that suck the breasts: let the bridegroom go forth
 of his chamber, and the bride out of her closet. Let
 the priests, the ministers of the Lord, weep between the
 porch and the altar, and let them say, Spare thy people,
 O Lord, and give not thine heritage to reproach, that
 the heathen should rule over them: wherefore should they
 say among the people, Where is their God?” (Joel
 2:15-17).

Nearly two years ago we gathered together in one
 of the most spiritual solemn assemblies we have had in
 recent years. The Lord was with us to a remarkable
 degree, yet because of some lack on our part we were
 unable to gain the blessing for which we were seeking.
 Notwithstanding this, the Lord saw fit to enlighten us
 not only to the fact that the greater light was being
 withheld but also the reason why we were not able to
 obtain it. One brother related an experience he had had
 one morning during the assembly. He saw a congregation
 of people sitting in darkness with only their heads and
 a little below being visible. Above them was a very
 dark cloud. He then saw a bright shaft of light come
 down out of the heavens until it was stopped by the
 cloud. It was not able to penetrate the darkness nor to
 break through to illuminate the people sitting below.

Through the following services we prayed fervently
 that this cloud might be broken and allow this glorious
 light through, but this was not to be. A sister presently
 arose and related a dream she had had. She saw a
 large table set with an abundance of good things to eat.
 Then she saw, to one side, two little tables on which
 were displayed a few little crumbs. The thought was
 expressed that whenever we were willing we could and
 were free to partake of the banquet on the large table
 but so far we were only content to partake of the
 crumbs, not being willing to give up the things of the
 world in order to do so. We sang a song during that
 service found in the green Saint's Hymnal entitled, “Is
 your all on the Altar?” The first stanza is particularly
 important to us.

“You have longed for sweet peace, and for faith to
 increase,

“And have earnestly, fervently prayed;
 “But you cannot have rest, or be perfectly blest

“Until all on the altar is laid” (Song 274).

Apparently we are not yet ready to make that sac-
 rifice for when the following year had passed our prep-
 aration had not been sufficiently made. Attendance
 was smaller and interest seemed to have waned from
 what it had been the year previous.

The Solemn Assembly is the most important assem-
 bly we have. These assemblies are in preparation for

the great one which is spoken of in Joel 1 and 2. Call a Solemn Assembly, sanctify a fast! An assembly has been called. It is to be a time of fasting and prayer although we should have been making preparation long in advance. It is our responsibility (if we truly belong to the household of God) to support it and to attend if at all possible. But we are admonished to do something more than this. We are to "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts." Let's do so and not remain at home if we are at all able to gather ourselves together. Let's bring the young as well as the old. And let the priests, the ministers of the Lord, weep between the porch and the altar and implore the Lord to spare his people.

There is a definite purpose for calling the solemn assembly. The prophecies of Joel are entirely devoted to the great judgments which are to come upon the earth in the last days. And because of the severity of those judgments, "The meat offering and the drink offering is" to be "cut off from the house of the Lord" (Joel 1:9). Then in the midst of all this will come the injunction to "Sanctify ye a fast, call a solemn assembly, gather the elders and ALL the inhabitants of the land into the house of the Lord your God, and cry unto the Lord Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?" (Joel 1:14-16).

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?" (Joel 2:12-14).

We are witnessing today the preparations being made for the ultimate conclusion of these things. We have been warned repeatedly (of late) by the secretary of defense and certain senators that we are about to become, if we have not already become, a second rate military power. It was reported in the October 1970 issue of the U. S. News and World Report that if the current trend continues there will be only one super power left by 1975, Russia. The Russians are busily continuing their military build-up while we are slowing down some programs and cutting back others. One of the reasons why we have held back in military construction is to give our arms limitation talk a chance to succeed. However the Secretary stated in October that it would be dangerous for us to pursue this policy for longer than another twelve months. It is also reported that the Russians have amassed (in eastern Europe) the greatest military force in the history of the world. This would exceed even that which was amassed by Hitler at the height of his power.

In view of the increasing military power of the Soviet

Union and our declining power it would appear that the day of reckoning can not longer be put off in the future. Already fears have been raised that we could be subjected to nuclear blackmail.

Isn't it time then for us who are of the little flock of God to begin to humble ourselves more fully, and to prepare our souls so that the Lord might see fit to deliver us in the evil day to come? Let us follow the leadings of the Spirit and cast off the shackles which have us bound. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price" (Isaiah 55:1). "Awake, awake; put on thy strength, O Zion" (Isaiah 52:1).

Let us direct our hearts and minds, and our prayers and devotions to the upcoming solemn assembly. Let's prepare ourselves so that we might be in condition to receive of the Lord at that time. Plan on attending the Solemn Assembly. The Lord will bless if we will but let him and do our part.

"Ye are the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober" (I Thessalonians 5:5-6).

Harvey E. Seibel

CORRECTION TO THE 1970 MINUTES

It has come to my attention that a portion of the minutes and the Referendum were omitted. It is indicated by the paragraph in bold face type below. This is found in the minutes of April 7, 1970, 2:00 p.m. session.

April 7, 1970

To the Conference Assembled
Church of Christ (Temple Lot)
Independence, Missouri
Greetings:

We, the committee appointed to clarify the Youth Camp resolution which is to be sent out to referendum, wish to report the following:

Inasmuch as the 1969 conference appointed Youth Camp Committee feel that a Youth Camp could be greatly beneficial to the Young People of the Church of Christ and inasmuch as the facilities could be widely used for various church activities and groups be it resolved:

1. The Church of Christ set up a special fund for the purchase of land and the establishment of such a camp in the state of Missouri. Funds should be solicited immediately and regularly from individuals, local churches and all the Reunion Committees.

2. A committee be appointed to work out all details of camp construction, maintenance, personnel and programs. This committee should consist of one apostle, one bishop, one elder, and two other elected members.

The thinking and work of the committee appointed by the 1969 conference is to be made available for this consideration. The committee shall be elected and serve in the following manner:

Initially the apostle shall serve for three years, the bishop for two years, the elder for one year. Each shall be re-elected for three-year terms. The "other two members" shall be elected by the conference for one and two-year terms respectively and re-elected for two-year terms. However, they shall serve only until the young people shall convene in a church-wide young people's reunion or youth camp, at which time they shall elect these two members by their own rule to serve with the other three members.

3. While waiting for funds to be raised and necessary construction completed, it is recommended that the Church of Christ sponsor an annual Young People's Reunion. This reunion is to be under the supervision of the committee referred to in paragraph 2 and is to be held at one of the local churches upon invitation. Financial responsibility is to rest with the attending young people with help solicited from the local churches. Each year, upon invitation from the local, a different site is to be selected.

Respectfully submitted,

/s/ Richard A. Wheaton
Marvin E. Ely
Oren A. Caviness

OBITUARY

Herman F. Burlingame, Jr. of Cranston, Rhode Island passed from this life December 20, 1970. Born March 7th, 1890 in the Pontiac section of Cranston, he had been a resident of Cranston all of his life. He was the son of the late Herman F. Burlingame, Sr. and Margaret L. (Hughgill) Burlingame.

The funeral service was held at the Butterfield Funeral Home in Cranston and was in charge of Apostle Don W. Housknecht of Fenton, Michigan. Sr. Etna L. Tordoff sang "Beautiful Home." Burial was in East-Hampton, Massachusetts, December 24, 1970.

Brother Burlingame leaves to mourn, his wife, Rose I. Burlingame, and a son, Dr. Alma L. Burlingame, a Professor of Chemistry at Berkeley, California. Two daughters died in infancy. A son from a previous marriage also survives, David L. B. Burlingame of Seekonk, Massachusetts. Another son, Herman III, preceded his father in death on March 20, 1948. He also leaves a brother, Daniel F. Burlingame of Cranston and a sister Fannie E. McDonald of Citrus Heights, California. Four grandchildren and five great grandchildren also survive and several nieces and nephews.

Brother Burlingame was baptized into the Church of Christ on Easter Sunday, 1928 by Elder Herbert B. Johnson. At this confirmation, he was called to the office of a Teacher by Elder H. B. Johnson and given a prophecy that he would become a great defender of the

Book of Mormon, which proved true. On the 3rd of January, 1932 he was ordained to the office of Elder by Elder Herbert B. Johnson and Elder Preston X. Philbrick, of Providence, Rhode Island.

He served as Assistant Pastor of the Cranston Church of Christ from 1932 until 1937. From that time he has served as Pastor until his death, being assisted the last two years by Elder James M. Cornell.

He was also Custodian in the Cranston City School System for nearly 50 years until his retirement in 1959.

He bought the old Sockanosset railroad station in 1926 and in 1928 he decided to remodel it into a meeting house for the people of God to meet in. The first service was held in the building on August 11, 1929. That day we had the pleasure of having Apostle William F. Anderson here with us. He was missionary at that time over our territory.

Our Brother has remained a faithful member of the Church of Christ and a true Servant of God until the end of his days. Through his efforts many have been blessed and quite a few brought to a knowledge of the truth and most of them have preceded him to the great beyond.

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed,

"In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed.

"For this corruptible must put on incorruption, and this mortal must on immortality.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

"O death, where is thy sting? O grave where is thy victory?

"The sting of death is sin; and the strength of sin is the law.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

"Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the word of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Corinthians 15:51-58).

Rose I. Burlingame

OBITUARY

James Mason Cornell, Jr., of 27 Hoffman Ave., Cranston, R. I., died suddenly on August 17, 1970 in South County Hospital, Narragansett, R. I.

He was the husband of Sr. Elizabeth (Green) Cornell.

Born in Providence, R. I., January 20, 1893, he was the son of the late James M. Cornell, Sr., and Annie (Gardner) Cornell.

Besides his wife Elizabeth, he is survived by 10 children from a former marriage, also 21 grandchildren and

several great grandchildren, and also several nieces and nephews.

Brother Cornell was an employee of the City of Cranston for 38 years serving the last few years as Superintendent of Public Buildings.

The funeral was held on Thursday, August 20, 1970 in the Juhlin-Pearson Chapel in Providence, R. I. The Rev. Kenneth Page officiated at the service and at the grave. Burial was in Highland Memorial Park Cemetery, Johnston, R. I.

Bro. Cornell was baptized into the Church of Christ (Temple Lot) June 6th, 1943 at Charlestown, R. I., by Elder Herman F. Burlingame, Jr. Confirmation took place in the Indian Church at Charlestown, R. I., by Elder James T. McKinnon and Herman F. Burlingame, Jr.

He was united in marriage to Sr. Elizabeth Green on Thanksgiving Day, November 22, 1945 at the home of Bro. Burlingame, Jr., who also performed the ceremony.

Bro. Cornell was ordained to the office of a Priest in the Church of Christ (Temple Lot) by Elders James T. McKinnon and Herman F. Burlingame, Jr., on Sunday, November 11, 1951. He later was called and ordained to the office of an Elder by Elder Herman F. Burlingame, Jr., on Sunday, March 3, 1968.

He was active and faithful in the Church of Christ until the end of his days.

"Blessed and holy is he who hath part in the first resurrection" (Revelation 20:6).

Contributed by Rose J. Burlingame

OBITUARY

Bertice Thrift Aldridge R.N., daughter of George Washington Thrift and Mary Eugenia Anthony Thrift, passed from this life December 25, 1970. Mrs. Aldridge leaves one sister, Mrs. Jewel Eugene Brakey of San Diego, California; one niece, Elsie Windle of San Diego, California; three nephews, LeRoy Irwin of Spokane, Washington, Charles Irwin of Los Angeles, California and Dr. Everett Irwin of Denver, Colorado and many friends.

Sister Aldridge was born July 31, 1901 in DeSota Paris, Louisiana. In 1911 she moved with her family to Texas. She graduated from the St. Joseph Hospital of Nursing of Houston, Texas in 1923. On March 12, 1939 she was united in marriage to L. V. Aldridge. Mr. Aldridge preceded her in death December 23, 1959. Mrs. Aldridge accepted the gospel of the Church of Christ, The Gospel of Christ, in 1955 and kept her covenant till her death.

Internment was at Mound Grove Cemetery. Burial was at 10:00 A. M. Wednesday, December 30, 1970. Services were in charge of Elder James M. Case assisted by Elder Leslie P. Case.

OBITUARY

We regret to report the passing of one of Wales's most faithful members, Sister Mary Ann Buck of Gill Fach Gooch who passed away the 25th of November 1970.

Sister Buck was the backbone of the work in Gill Fach Gooch. Many visiting missionaries have stayed at her home. We extend to Mr. Buck our deepest sympathy. Mr. Buck is not a member but has been a real friend to the Church.

All who knew Sister Buck will remember her for her lovely nature who had a friendly face and friendly voice.

The passing of Sister Buck is a serious blow to the work in Wales.

Wales has been made very poor in her passing. But God is still on the Throne and He will remember His own. Sister Buck lived a glorious life and has had a victorious death.

Silvanus Mason

CAPSULE COMMENT THE QUESTER

The time is soon approaching when we are to assemble in a solemn assembly of fasting and prayer to make inquiry of the Lord, to seek enlightenment and instruction. Our need is great and according to the word of Joel the hour is very late, "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land **into** the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." (1:14-15).

What manner of fast does the Lord require, a short three days only of abstinence from food and gathering in song and prayers, and sometimes even cutting these short in order to rest ourselves from the fatigue of the long hours of quietness? Is this alone the fast that the Lord would ask if we are to enjoy the revelation of his intelligence? Hear the word of the Lord through the lips of the prophet Isaiah.

"Cry aloud, and spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

"Yet they seek me daily, and delight to know my ways, as a nation that did righteousness and forsook not the ordinance of their God: for they ask of me the ordinance of justice; they take delight in approaching to God.

"Wherefore, have we fasted, **say they**, and thou seest not? **wherefore** have we afflicted our soul, and thou takest no knowledge? Behold in the day of your fast ye find pleasure and exact all your labours.

"Behold ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as **ye do**

(continued on page 30)

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

THE COMMUNIST MIND

Submitted by Rolland Sarratt

The following are excerpts taken from a testimony of Dr. Frederick Charles Schwarz, Executive Director, Christian Anti-Communist Crusade, that was offered in a consultation before the United States House of Representatives, Committee on Un-American Activities, at Washington, D. C., on May 29, 1957. The consultation was directed by Richard Arens, a staff member.

Mr. Arens. May I pose this general question to you as a point of departure in your consultation with us today: How would you characterize or describe the ideology and morality of communism, and how, in your judgment, can that ideology and morality be countered or met in this world struggle?

Dr. Schwarz. The ideology of communism is applied Godless materialism. The problem that perplexes many people is the overwhelming appeal that communism apparently exercises for the student mind.

Mr. Arens. What is the nature of that appeal, Doctor?

Dr. Schwarz: The nature of that appeal is a promise that the student can achieve two things by association with the Communist Party. He can participate in the conquest of the world and, following the conquest of the world, he can then participate in a program to change human nature, perfect human character, and populate the entire earth with a new quality of personality infinitely superior to any that history has ever known. The appeal that attracts the young student is almost a religious appeal that his life can be utilized for the regeneration of all mankind.

Mr. Arens. Would you care to elaborate on that theme, Doctor?

Dr. Schwarz. When you ask the Communist a simple question: "How are you going to change human nature?" they would answer with one word, and that word is "science." "We are scientists. Science has changed the material world. Science has changed the world of agriculture. Science has changed the world of animal husbandry. We can use science to change human nature itself."

This sounds very appealing. You can understand how this sounds to a young student infatuated with the techniques of science. To participate in using science for its greatest achievement is a seductive vision.

However, to be scientific you must follow scientific laws, communism then proceeds to give it three scientific laws. These laws are as follows:

The first one is "There is no God." They are proudly, unshamedly atheistic in theory and in practice. When they deny God, they simultaneously deny every

virtue and every value that originates with God. They deny moral law. They deny absolute standards of truth and righteousness. An entire civilized code of moral and ethical values is destroyed so that they are free to erect in their place new moral and ethical standards as the occasion demands.

The second law of communism is that man is a material machine. He is matter in motion and nothing more. Man is a body, and he is completely describable in terms of the laws of chemistry and physics. Man has no soul, no spirit, no significant individual value, no continuity of life. He is entirely an evolutionary product, the specie *Homo sapiens*, and subject to modification, adaptation, and transformation by the applied, established laws of animal husbandry.

The third law of communism is economic determinism. It states that the qualities of human intelligence, personality, emotional and religious life merely reflect the economic environment; that in the last analysis what we think, what we feel, what we believe, whom we love, and whom we worship is simply an expression of the environment in which we are raised, and since that environment is primarily concerned with economic forces, in the final analysis, man is a determined economic being.

Applying these laws, communism asserts that the environment of capitalism is a degenerative environment and it creates degenerate people. The responsibility for individual evil, for vice and crime, for selfishness and greed in all its manifestations is not that of the individual. It is the projection of the capitalist environment into the individual.

The Communist believes that if you are going to change the individual, if you are going to change mankind, it is foolish to think that you can do it while the degenerate capitalist environment exists. First, you must conquer the world and, having conquered the world, you must destroy the capitalist environment which is built on profit, selfishness, and greed. You must replace it by socialism which is built on service, co-operation, and unselfishness, so that from birth the experience of the environment will build into the character unselfishness, co-operation, and service, and as these children mature to adolescents and adults everyone will work because they love to work; everyone will give because it is better to give than receive; the hand of no man will be raised in anger against his brother; there will no longer be any need for government and government will wither and die. There will be no need for a police force; there will be nothing for police to do. There will be no need for an income-tax department because everyone working, according to his natural impulses, gives of his best for the general well-being,

and out of the abundance thus created retains only his own personal needs. Farewell anger, lust and greed, envy, malice and strife, pestilence and war; enter golden companionable, co-operative brotherhood; mankind will live together in the glorious day of communism that has dawned on the earth.

Mr. Arens. 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 capitalist 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 materialistic scientists, they do not hesitate. They say they have 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.

Mr. Arens. It is your theory that to the Communist mind the practice of communism and the theory of communism are coextensive, that they complement one another?

Dr. Schwarz. Exactly.

Mr. Arens. What is your appraisal of the murder, deceit, and treachery which even the Communist regimes assess against Stalin?

Dr. Schwarz. To the Communists murder, treachery, and torture are frequently moral acts. They cannot regenerate human nature until they have destroyed the capitalist system. They cannot destroy the capitalist system until they have conquered the world.

Mr. Arens. Could I interpose this question to perhaps clarify our record: Khrushchev, as we all know, had charge of the liquidation of the Kulak class. About 10 million of his countrymen were liquidated, what we would call murder. A crime of such enormous scope that the average human mind could not begin to comprehend it. In your appraisal of the Communist phil-

osophy and motivation in life, could Khrushchev, as a dedicated Communist, have a twinge of conscience about these 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 Khrushchev'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. This is their theoretical concept. War is a state of being. War exists between the proletarian class, which is the future class of mankind, and the reactionary bourgeois class. The waging of this war is the great duty of all class-conscious proletarians; the future is the triumph of the proletarian class. The Communist Party is the brain of the proletarian class, and the war that manifests itself within a state is a conflict between the Communist Party and the state government until the Communist Party destroys and conquers that state. Once that is done, it manifests itself in the international realm in a state of war between those countries that have been conquered by the Communists and where their power is established and those countries as yet unconquered. The basis of Communist policy is the existence of the class war. To them it is a fact of being.

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 his 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 the 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 a glorious peace. Peace is wonderful and within their framework of ideology whatever helps their conquest is peaceful, good, and true.

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 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.

Mr. Arens. How do you account for the fact that this ideology of communism, which is contrary to all that you and I as Christians—and I say it in the broadest term—people who believe in God and believe in spiritual values, how do you account for the fact that this force called communism, evil as it is, unappealing as it is to those with any sense in them of goodness, is sweeping across the world with a speed that is hitherto unknown in the history of the world, that it now encompasses about one-third of the population of the world from a start of about 50 years ago? How do you account for that?

Dr. Schwarz. First, the reason is their recruitment of the student intellectual, who is susceptible to the appeals of communism by reason of his educational conditioning. He accepts that materialist foundation on which Communist ideology and morality is built. He is recruited in terms of his ideological pride. He is more intelligent than the average man, and he sees

the opportunity to mold man and create history, whereas the dull, brutal driven herd sweeps on unaware of the forces that create it and drive it forward. He is one of the elite, the chosen, and the intellectual aristocracy. In combination with this intellectual pride, the religious nature of man demands a purpose in life; they find in this vision of human regeneration a religious refuge for their Godless hearts.

Second, there is their superb organization. The origin of effective communism came with totalitarian organization, the formation of the Bolshevik segment of the Russian Democratic Labor Party under Lenin. Communism illustrates the truth that the disciplined, dedicated, scientific, intelligent, and organized few will be able to exploit and direct, deceive, and conquer the selfish, undisciplined, disorganized multitudes. Communism is advancing in terms of its recruitment of students, the organization of these students into the Communist Party and the scientific exploitation of group needs, grievances and ambitions to advance their party to power. The goal of communism is conquest, not conversion. They convert a few and conquer the many.

Mr. Arens. It is our information, Doctor, that there are in the world today approximately 25 million Communists. Is there any cohesive force that is opposing them?

Dr. Schwarz. Unfortunately, no.

Mr. Arens. Is there any monolithic force of any comparable size?

Dr. Schwarz. Unfortunately, I know of none. I know of no monolithic, conscious, dedicated, directive force to oppose them.

Mr. Arens. Doctor, on the basis of your extensive study of communism, is it conceivable that we can negotiate ourselves out of the struggle, negotiate with the Soviets, the international Soviet operation?

Dr. Schwarz. To negotiate true peace with people who are utterly dedicated to the concept of the historical inevitability of class war and their victory is impossible. To think that we can do it is to indicate a failure to understand communism so completely that it approaches mental illness. To the Communist every negotiation is an act of war. Every delegation is an act of war. Every peace petition is an act of war. Every disarmament conference is an act of war.

Mr. Arens. Could we trust them in negotiating with them in a disarmament conference?

Dr. Schwarz. As long as keeping their promise would advance their program of conquest, they could be trusted to keep it. The moment that keeping their promise hindered their program of world conquest, it would be their moral and righteous duty to break it. Actually, crazy as it sounds, to them, breaking their promise would be keeping it.

Mr. Arens. Doctor, with this record reflecting your comments on the ideology and morality of communism, we would be very happy to have you proceed to give us your views on how the free world can meet and

defeat the ideology of communism.

Dr. Schwarz. The first step of Communist conquest is the ideological conquest of the student mind. That is always the first step. Our first step should be the immunization of the student mind against that conquest by the Communist.

The Communists have never been able to make progress until they have been able to get these student intellectuals to be their standard bearers. This poses a problem both within and without the country. Within the country the educational system, the legislative system, the family, the religion, and all cultural influences should be so tuned that they build a mind and a character with an understanding of the American heritage and moral values; a confidence in your constitutional system, your government by law, your economic systems of free competitive enterprise. Associated with this understanding, there should be a national patriotism that will immunize the youth against the very insidious Communist propaganda.

The first thing is to educate young people who believe in their God, their country, their family, their Constitution, their liberty under law and who are proud of their heritage. They then will not easily be swayed by Godless, materialistic concepts.

Mr. Arens. May I pose a question at this point, Doctor: Have not the Communists even perverted these institutions, such as loyalty to Government, such as the true tenets and principles of the Constitution?

I know when this committee has hearings in which we subpoena before us people who are identified under oath as hard-core members of the Communist conspiracy, they very cleverly attack the committee as though they are the ones out to destroy the Constitution, as though they are the ones who are defending the Constitution by invoking the fifth amendment, and they have a significant segment of the so-called liberals of the country who go right down the line with them.

Dr. Schwarz. Exactly. This is the paradox. Here are our very precious, cherished liberties that did not come about by accident, that are the envy and admiration of the rest of the world; here is a group of people, the Communists, openly dedicated to their total destruction and yet these Communists are able to take advantage of these very liberties and to hide behind these liberties for their purposes of destruction and to recruit as their "runners of interference" well meaning American citizens. This is the paradox that confronts us. The problem is, and I know this is a problem that confronts your committee all the time, how can we rout them out, expose and disarm them without doing damage to the constitutional system and liberty under law which are so cherished in America? I believe it can be done, it must be done; and it is being done.

Mr. Arens. I would like to have you elaborate, if you please, sir, on the way in which, in your judgment, the ideology and morality of communism can be exposed for what it is, the fallacies of it actually exposed and how to

actually meet it with a superior and more sound ideology.

Dr. Schwarz. I believe that the problem is largely an educational one, but it is also a spiritual one.

I believe that communism should be taught in the educational system, but I believe it should be taught with a moral directive, in the same way that a medical student is taught that cancer is evil, that tuberculosis is evil and education about them is directed to their elimination and defeat. I think the teaching of communism without a moral directive can be very dangerous. Teaching it with a moral directive, should emphasize the basic foundations of American civilization, revealing the enemy threatening their destruction, the erroneous beliefs leading the Communists to undertake the destruction of freedom, the methods by which they propose to destroy, and what must be done to defeat them. If it is presented without moral direction, it appears simply as an alternative economic system with certain superior virtues. This has frequently been done in the past and instead of opposing communism, it tends to recruit to communism.

I believe there is a great problem before the American people: to provide education with a moral dynamic that reveals communism as a rationale of murder and lying and the destruction of freedom. It is totally immoral, and mental and emotional barriers against it should be erected in the minds of the young.

Mr. Arens. On the basis of your world-wide tours, background and experience, what is your appraisal of the progress of internal communism as opposed to the forces of freedom at the present time?

Dr. Schwarz. I regret to say that, by every standard test, the Communists have been making terrifying progress; and they are winning and we are losing.

The Communists claim victory is certain for the following reasons: They say it is inevitable, because we are the product of our own environment which has created us so intellectually dishonest, so unwilling to face the evidence, so selfish, so greedy, and so intoxicated with entertainment that we will never have the honesty, the intelligence, the courage, or the dedication necessary to do what must be done if we are to survive.

Mr. Weil. What must be done if we are to survive?

Dr. Schwarz. We must face honestly the gravity of the situation. We must give it priority in our thinking and in our actions. We must build a strong base of freedom-loving people articulate in their faith, in their love of country, in their love of God, in their love of home, and in their love of law, and we must rally the spiritual forces in the heart of man and recruit dedicated personnel to raise barriers against communism in every area of the world.

The fundamental foundation of opposition to communism is an informed public opinion and a dedicated public character. On these alone the necessary legislative, administrative, judicial, military, and economic and education programs may be built.

We have to set to work urgently building the found-

dation for Communist defeat. Most of our present programs, such as the military program and economic program, are temporary measures which may hold back the flood for a short period and give us a little more time to find a permanent solution.

In conclusion may I say that assessing all the evidence on a world-wide scope the Communists' continuing advance is terrifying, and the possibility of the fulfillment of Khrushchev's boast, "We'll bury you," looms closer every day.

LOVE AS AN EMOTION

By Charles E. Cottrill

There are various aspects, phases and tangents of love, such as Divine Love, conjugal love, paternal love, maternal love, filial love, brotherly love, or Christian love, love which pertains to sex, love of money, or wealth, power, position, and etc., which we could discuss but in this discourse I want to confine myself to the above stated subject and its relation to divine love.

I would like, however, to state that in spite of all the hate we see and feel in the world, it is the various loves that hold our world together; in other words the world would fall apart if it were not for love. It is no wonder then that love encompasses the Great Commandment which is so familiar to most that it need not be quoted here.

Love is defined as an emotion: to this I do not entirely agree for an emotion can come suddenly and soon pass. We may become angry with a child, but our love for the child will soon erase the feeling of anger. We may be joyful at one moment and sad the next due to sudden bad news. Joy fades when sadness reigns, but sadness will soon pass because of various compensations. To me love in its various aspects is somewhat more permanent than ordinary human emotions.

What I am trying to say is that love such as I referred to in the Great Commandment, conjugal and kindred loves, plus Christian or brotherly love, transcend human emotions, and while admitting that our emotions may be aroused by love, these emotions are attendant upon love, but are not love itself. As for example, our love for God and the brethren may so arouse our emotions in a fellowship service that we may weep, not in sorrow but for joy, and though this period of emotion may soon pass, our love for God and the brethren still remains.

An emotion is a strong surge of feeling which gives rise to an impulse to give our feelings outward expression. When we lose a loved one the outward expression of our sadness is apt to be weeping. If we become angry the outward expression may be that we may harm someone. Many people have lost their lives due to the heat of passion aroused in an adversary. Yet sorrow may soon replace anger when the heat of passion subsides.

Some say they have fallen in love at first sight,

which could be used as an argument that love is a sudden surge of feeling, but while love permits sex, love rises above mere sex and the sudden feeling most likely stems from the sudden arousal of sex instincts or feeling for one of the opposite sex. The mutual arousal of this instinct in two persons of opposite sex may lead to love between them but it can never be love itself. The sex act is performed in many cases for personal gratification, even though no real love exists between the participating parties.

If we do concede that love is an emotion at all, then it is more deep, more sublime, more quieting than other emotions.

Now what we are getting at is this; if we grant that love is an emotion then we are face to face with some serious questions.

When we say we love God, is it accompanied by a strong surge of feeling? Likewise when we say we love the brethren, our neighbor and others? If our thought of love is not accomplished by this strong urge of feeling, then it may be just a thought, and if we utter it, it may be just a word and nothing more.

When we say we love God, our neighbor, the brethren and others, is this accompanied by an outward expression of that love? If not, again our love is only thoughts and words, as faith without works is dead, so our love without outward expression is dead.

Human emotions are subject to change, which primarily is a good thing, for it is through these changes that repentance is brought about, but it can also work in reverse; love can turn to hate. (Hell hath no fury like a woman scorned.) This is what happens to the few who commit the unpardonable sin. The love they had for God and his work turns to hate and they try to destroy the thing that they once loved.

Human emotions are not only subject to change, but are sometimes subject to dwindling away. Christ speaking to John the Revelator of the Church at Ephesus, addressing his remarks directly to the church said, "I have somewhat against thee, because thou hast left thy first love." The saints at Ephesus were not and are not alone in this dwindling away. It happens to many individuals in many different places and churches, or branches of the Church. So many get this wonderful feeling for Christ and it truly results in outward expression in that they express the wish to obey by being baptized, but soon after obeying they start to dwindle away. They may remain with the flock three months, or even six or nine months and then fade away. The brethren that they felt so good about, mean nothing now. A few don't dwindle or fade away, they just zip away. They last through the baptism and confirmation and that is it.

Now what we have been doing of course is discussing love as an emotion from the human standpoint. But I believe that there is such a thing as Christian love, in other words Christ love that can rise above human emotions, and become a love that will last. As an instance of this love, take the love of Christ. His love for his

disciples never wavered, laxed or changed. His love for the world would seem just as great, for he gave his life for the world. His love went with him to the cross, and even stayed with him while on the cross. In spite of the suffering that he was going through, he could look down with eyes of compassion from the cross. Father forgive them, they know not what they do.

There have been other faithful ones since or after Christ; in fact, many from his day to ours; those who have endured all things even to torture and death for his sake. I say that these have been caught up with something more than just a human emotion. They have partaken of the divine love, they have passed from death unto life. Instead of their love gradually fading away, it gradually ascended to new heights, gradually taking on the aspects of the divine, until like Christ, their love became fixed.

I am sad to say that for some of us, we do not fit in either category. We are lukewarm, we do not fade away, neither do we grow. We remain in a sort of a neutral state. Of such the Lord said, "I will spew you out of my mouth." We might do well to examine ourselves, and see in what category we belong.

In human parlance I believe we can affirm that the Love of God is not an emotion, certainly not a human emotion, for he is incarnate and eternal, without beginning or end of days. He does not love today and hate tomorrow. His love like himself is eternal. He does not love us because of what we are, but in spite of what we are.

During our experience in life, Christian or otherwise, we may learn many things about God. I think I have, but to assume that we know all about him or even all about one of his aspects such as love or the nature of his love is in my mind treading on dangerous ground.

Some of the patriarchs have heard words that were unspeakable. John received things that were to be sealed up, and only Christ is worthy to open this seal. Along this line there might be something to describe the love of God as a kind of emotion, as for instance divine emotion, but really we can not say, for like himself, his love is beyond the ken of human comprehension.

I like to think of God as a person with a body, not just a spirit or a cloud, a body like ours in appearance, yet different in that it is an immortal body, not subject to sin and death, a person with feeling, for to think of it otherwise makes him seem so cold, and we are told that his love is more tender than a mother's love, so there must be feeling of some description on his part.

According then to this reasoning we can believe without becoming dogmatic about it, that God has what we might term as divine feeling or emotion in the exercise of his love toward us. However we must not confuse this with human love, feeling or emotion.

One writer said, "Let the same mind be in you that was in Jesus Christ." Let us paraphrase this and say, Let the same love be in you that was in Jesus Christ.

If we can do this I believe that we can rise above human feeling and passions, for I feel that the love shown by Christ even on the cross, transcends all human emotion or love. The human nature tends to be revengeful, an eye for an eye, and a tooth for a tooth; Christ rose above this, thereby entering the area of the divine.

I believe we are capable of doing the same through the good offices of the Holy Spirit. Not all at once, for the human nature is not that easy to change or conquer, but by a more or less gradual change, or ascent to higher ground.

Now if our assumptions are correct, we have arrived at the following. God is a person, a soul composed of a spirit and a body, a body in appearance such as we have, but not of the same nature, for we were created in his image as to the shape and form of our bodies, but not in the image of his divine nature, for he is not subject to sin. God in his divine nature has feeling and emotion, not human feeling and emotion, but divine feeling and emotion, which he exercises in his love and compassion for us.

Man is born into this world a human being, a mortal being, with human tendencies and emotions, but he can rise above these human tendencies to a measure of the stature of the fulness of Jesus Christ, through the influence of the Holy Spirit. This involves the conquering or leaving behind certain human tendencies, in the process of which as we grow we must learn by the things which we suffer, even as Christ did. We may not arrive at the ultimate goal in this life, but we will surely make progress in that direction and if we persevere, we will at least have entered to some extent into the area of the divine. If the human race would allow love such as this to enter their hearts and remain, all the ills and woes of this world would disappear. Hate and envy between individuals, and enmity and war between nations would cease. The millenium could then begin.

From the Desk of the Sunday School Editor

DOES JESUS LIVE AT YOUR HOUSE?

In a recent publication that I receive there is a reprint of the poem by Lois Blanchard Eades, "If He Came To Your House." As I considered the very probing questions put in the piece as to how much or how many things we would change for a day or so, if Jesus were to visit, the thought pressed upon me that for any of us who lay claim to being of the family of God, Jesus has not just come for a visit but to live with us the rest of our lives. Actually we have invited him to do just that, and now I wonder if we make him welcome, if our homes are such that he feels at ease in them; or does he have to turn away at times, out of embarrassment for us? or have we allowed our homes and lives to become so crowded with so much that is offensive

to him that there is no room for him and he has had to leave until we clean up a place for him and invite him to return?

Are you aware of him? On awakening in the morning do you rejoice to greet him? Are your conversations such as you would want him to listen to, or when facing a decision do you ask his council? In the quiet recesses of your mind do you talk over life's problems with him, trivial as well as weighty? If he were only coming for a day or two you could drop many of the daily cares and labors just to spend all the time with him, but now that he has come to stay the daily routines must be met so do you ask him to accompany you as you go about your work? Whatever the job he makes a good companion. Housework doesn't really require much mental application so what a wealth of time to also use in conversation with the Lord. Do you garden? who loves or knows better the process of gardening than he who dressed the earth in all its splendor? Maybe you go to an office or a store or a factory; ask him along, he won't intrude when you to put your thoughts on the work at hand, but if there should arise any problem of any kind whatever, whether in people relations, or mechanical or economical what a comfort to have him at your side to guide.

Then about your leisure hours; you are one of his family now so when it is time for the pleasures of relaxation you can hardly ask him to stay home if you are going out; nor to leave if you are having festivities at your home. Jesus is not against the proper festive occasions. He even made wine from water for the wedding celebration at the request of his mother, as his first evidence of his power. No more accurate measure can be found for the acceptability of a form of recreation than whether or not we would gladly have Jesus attend or participate with us; and whether or not he would.

At home or abroad, what delightful security to have Jesus present. What harm can come to one with Jesus at their side? But his presence cannot just be taken for granted; you must request it and conduct yourself at all times in such a way that he is not put to shame by being with you.

Night falls; can you retire with that deep feeling of peaceful safety leaving the family and household in his hands? completely trusting this watchful sentry for the well-being of the night? Is your last drowsy thought one of gratefulness and love for him?

If you are not aware of him or his presence in your home in this way, he may still be there, waiting in the shadows for you to let him make his presence known; he will not force himself upon you, only wait until you want and ask him to enter into all your life's activities. Of if he is not there in your home, he IS knocking at the door. It may be ever so softly, perhaps the confusion inside, the babble of contemporary voices, your own or others, is so loud you have not heard the rapping-rapping or his soft voice calling.

Stop and listen; if you hear him, open the door quickly. Do not wait to put things in order, invite him in and he will help clear away all that offends. Invite him in just as you are and turn your affairs over to him and you will be surprised. Much of the changes that he will make will be in you rather than in the affairs that you may have thought needed changing. Impossible burdens become light when he helps lift them. Empty pleasures once enjoyed become tasteless or distasteful when he withdraws. How easily his work becomes your pleasure instead.

Think about it, does Jesus live at your house? have you made him a welcome and revered member of your family circle?

LESSON GUIDE FORGIVENESS

A study of repentance is not complete without including a rather thorough review of the Lord's part in the matter of absolving us from the guilt of our sins. The beginning of this is a study of the scriptures concerning the atonement which Jesus made for us, which is the basis of the Lord's promise to forgive us our sins when we repent of them. The following references include briefly that which was done under the law of Moses, symbolic of the Atonement which was prepared from the foundation of the world, as well as a more extensive study of the statements concerning Christ's sacrifice for us.

Bible: Leviticus 16:30-34; Acts 3:12-26; Romans 3:21-26; 5:6-21; Ephesians 1:3-7; 2:12-18; Colossians 1; Hebrews 11:21-36; Mosiah 1:92-120; 2:1-17; 8:5; Alma 16:185-222; 17:1-20; 19:82-117; Helaman 2:70-76; Book of Commandments, Chapter 73:2; 40:2-4; 52:4.

Book of Mormon: 2 Nephi 6:10-35, 50-55; 7:40-44; 11:21-36; Mosiah 1:92-120; 2:1-17; 8:5; Alma 16:185-222; 17:1-20; 19:82-117; Helaman 2:70-76; Book of Commandments, Chapter 37:2; 40:2-4; 52:4.

It is important in this review to profoundly impress the realization on the consciousness that by Jesus and him alone are we redeemed from the carnality of the nature that we share, which came by disobedience of Adam, lest we yet err in that sin of assuming that by some righteousness of our own we become worthy, that we of ourselves could achieve that atonement, and in a sense become as Christ. The sin with which the Devil tempted Adam and Eve was the idea that in partaking of the forbidden fruit they could become as God, knowing good from evil (2 Nephi 1:101-104). To think that we might in some way come back into the presence of God without the redemption made by Christ is a sin of the same type and magnitude as that to which Adam and Eve yielded.

In the December Lesson Guide on repentance I included a few of the scripture references stating the promises of God to forgive on the condition of our re-

penitance. It may be well to amplify the study to include more of the assurances of the Lord regarding this matter.

Bible: 2 Chronicles 7:14; Psalms 130; Proverbs 28:13; Isaiah 43:25; 55:6-8; Jeremiah 31:34; 33:7-8; 36:3; Micah 17:18-20; Matthew 9:1-6; Acts 5:30-31; 13:38-39; 26:15-18; Ephesians 4:32; Colossians 2:6-15; I John 2:12.

Book of Mormon: Mosiah 2:1-6; 11:126-131; Enos 1:1-10; Ether 1:38-41.

Book of Commandments: Chapter 4:7, 22:11-12, 29:3, 34:4-7, 35:11, 58:15-18, 59:53-55, 61:11, 65:1-5, 9, 22.

The plan has been revealed; Christ has done his part so that by repentance of our sins we may be reconciled to God and have our sins forgiven. His statements say that he will remember them no more; he will not count them against us as sin; we are absolved from the guilt of having committed them. Our sins may be many and varied, but there is one thing that is explicitly required of us for God to forgive us, and that is that we forgive each other. To fail to do so is sin; the one sin that will keep the Lord's pardon from us. Consider the scriptures on this requirement, not only that we must forgive but how often we must.

Bible: Matthew 6:12-15; 18:21-35; Luke 6:37-38; 17:3-4; 2 Corinthians 2:7-10; Colossians 3:13; I John 5:16-17.

Book of Mormon: Mosiah 11:137-141; 3 Nephi 5:71-72; 104-107; Moroni 6:7-8.

Book of Commandments: Chapter 44:17-23; 47; 65:10-15.

In the foregoing we see that the Lord has set a procedure by which the Church should handle the transgressor, seeking to bring him to repentance. The thought I want to stress here is the one contained in the last quote from the Book of Commandments, that we proceed according to the law given regarding the unrepentant member not because we do not forgive him, but to honor God and obey the law he has given whereby iniquity can be kept out of the church.

Sometimes I think we need to clarify, to our understandings, just what the feeling which qualifies as forgiveness is. The definitions given in the dictionary are as follows: to stop being angry with; to give up resentment against; to give up the desire to punish, or all claim to exact penalty. The synonym "absolve" is to pronounce free from guilt or blame.

God says that when he forgives us our sin, he will remember them no more. This does not necessarily mean that he no longer has any knowledge that we have thus erred, but that to his mind the sin no longer stands as an accusation against us; we are cleansed from any guilt in connection with it. Likewise when we forgive we may not have taken from our consciousness any knowledge of the offense committed against us, but will no longer feel any accusation about it nor any alienation of the spirit of friendship toward the offender. The ultimate result of our repentance and God's forgiveness is that we are reconciled and restored to fellowship with him; so the same must become true between us and our brother. However if he fails to

repent, I as an individual must still forgive him, so that I may be reconciled to the Lord even though such forgiveness does not in this case restore him to fellowship with me.

Let us not mislead ourselves into thinking that to forgive another is easy. It is not, it is perhaps the hardest of the commandments to obey. It costs dearly to forgive; the rights of self must be given up. In forgiving we no longer demand justice; we grant mercy; we do not require the debt to be paid; we exact no penalty of punishment. We simply cancel it out completely. It becomes to us as though the act or deed had never been done.

Forgiving sin is not to excuse it. Excusing is to question the verdict that it is indeed a sin. Forgiving sin is not to condone it. To make light of it, to pass it off as though it doesn't really matter is to condone it. Sin does matter deeply and to just look the other way does not forgive it, and so it remains, hurting all involved. Forgiving sin is not finding exonerating circumstances; to do this is an effort to justify it. Forgiving isn't easy. The pardon of sin is the greatest miracle of all time and it can never be given nor received lightly or superficially.

Forgiving requires self-substitution. In order to purchase our pardon Christ put himself in our place; he bore the suffering of sin that should have justly come to us.

Forgiveness does not change the fact that a sin has been committed. As I have said it does not take away all consciousness of the fact of the sin. It does not in all cases take away the consequences of the sin. But forgiving erases the hurt and the blame for sin and restores the offended and the offender, the forgiving and the forgiven to their former relationship, yes even to a greater bond of love than before.

To really forgive we must want the sin of our brother to be forever blotted out not only from our heart but in the eyes of all who know of it and most of all in the eyes of God. We have forgiven no sin until we can pray in all earnestness of heart that the Lord not lay it to their charge.

The heart of the matter is this, Christ suffered in our place that we can be forgiven of our sin if we will repent and forgive others. A most solemn fact is that either we have repented and forgiven all against whom we've left an accusation, and in so doing our sin has been pardoned, or else our sin is in us yet as sin. If we do not repent and also forgive others then we will have to suffer for our own sin, for Jesus cannot then take it upon himself.

Let me repeat, the pardon of sin is the miracle of all time. It was the essence of the song that the angels sang that night to herald Jesus' birth. It was at the very depth of his prayers in the garden of Gethsemane. It was at the heart of his anguish as he hung upon the cross. It was the promise and the joy of his resurrection. It is the most soul shaking experience that the human heart can have, the most soul shaking and the

most marvelous. I am persuaded that to really forgive we must be willing to be held accountable in our brother's stead, and that in this state of heart and mind our sins are then canceled out and our brother's too, through our pardon. We are blessed double at one instance, both for granting amnesty and in receiving it as a sinner ourselves.

The greatest prayer that human lips can utter is, "Father forgive them, lay not his to their charge."

CAPSULE COMMENT

(continued from page 21)

this day, to make your voice to be heard on high.

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes **under him**? wilt thou call this a fast, and an acceptable day to the Lord?

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke?

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out of thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

"Then shall thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

"And if thou draw out thy soul to the hungry and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: . . .

"If thou turn away thy foot from the sabbath, **from** doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own pleasure, nor speaking **thine own words:**" (Chapter 58:1-10 and 13).

The days of our assembling are quickly approaching, but the time for beginning our fast is long since passed. Let us examine, each one himself, that when we come together we truly can come to, ". . . offer a sacrifice unto the Lord thy God in righteousness. Even that of a broken heart and a contrite spirit" (Book of Commandments 60:16-17).

Let us offer to the Lord a living sacrifice of self-denial as expressed in the song of Love's Warning and Entreaty, that we might be those whom he is portraying here, through the lips of the prophet Luff.

These are they whose eyes beheld
In "living sacrifice,"
Love's offerings—not in self alone,
But gems of higher price;

Their wills, affections, and their ways
Were on the altar piled,
And—choosing God's—their lives to him.
Became thus reconciled.
These are Christ's—they choose to walk
Where he had shed the light
These are Christ's—in pleasing him
They found their chief delight.
These are Christ's by sacrifice
They gave his methods place
To execute in them the plan
And purposes of Grace.

If we will do this the Lord will find no need to say to us as he did to the people in Ezekiel's time ". . . Thus saith the Lord God; Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you" (20:3).

Now, let us turn to the Lord with all our hearts, with weeping, beginning our fast, rending our hearts that we are found acceptable to him when we gather.

Now, let the ministry of the Lord obey the admonitions of the prophet Joel, to weep between the porch and the Altar, and to cry to the Lord to spare the people, that they no longer bear reproach, that it no longer be said of them, "Where is their God."

If we will do this or inasmuch as we will do it, ". . . the fullness of the earth is yours; The beasts of the fields, the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth: Yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards: Yea, all things which cometh of the earth, in the season thereof, is made for the benefit and the use of man, both to please the eye, and to gladden the heart: Yea, for food and for raiment, for taste, and for smell, to strengthen the body and enliven the soul" (Book of Commandments 60:25-29).

If we will do these things then shall the Lord ". . . be merciful unto us, and bless us, and cause his face to shine upon us; That thy way may be known upon earth, thy saving health among all nations. . . . Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him" (Psalm 67:1-2, 6-7).

"If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin and will heal their land" (2 Chronicles 7:14).

The Word of the Lord
Concerning Fasting and Prayer
Instruction given of the Lord through
Apostle C. L. Wheaton to the Church of Christ
October 1932

Verily, thus saith the Lord, unto my servants the apostles whom I have chosen to represent my Only Begotten Son, Jesus Christ, and his Church among the children of men in this generation; I am pleased that you have been called together in fasting and prayer for the purpose of considering the interest of the work that you have been entrusted with; and I say unto you that I have witnessed your efforts to discharge the responsibilities that have rested upon you.

With some of you I have been pleased, but others have been slothful and contentious, with the result that my work languishes, and my people are confused. Verily I say unto you, repent of your iniquities, your jarrings and contentions, and humble yourselves before me, lest I chastise you and cast you out of my vineyard, even as salt that has lost its savor, and is henceforth good for nothing but to be trodden underfoot.

Ye have been chosen to bear witness of me to the nations of the earth; to teach my people by precept, and example, the ways of truth and salvation; that they may be prepared, as a people, for the coming of the Lord, and by this means, they might be as a light that is set on a hill, to lighten the way for the down-trodden, the poor, the oppressed, the honest in heart on the way to Zion.

Therefore, it is pleasing unto me, that my servants of the twelve shall come together at once in fasting and prayer, and be reconciled together, and be united upon the principles of my gospel, for if ye are not one, ye are not mine; for ye must be one, even as I and my Son, Jesus Christ, are one, that the world might believe upon Him, and that a people may indeed be prepared and consecrated for His coming.

If ye will do this thing, even as I have commanded you, verily I say unto you, my Spirit shall be poured out upon you in great measure, mine angels shall minister unto you, and the hearts of my people will be united to help accomplish the work that has been entrusted to you. Therefore, do not procrastinate your coming together, lest darkness of mind shall rest upon you, and ye shall feel my chastening hand.

Verily, I say unto you, that after this manner shall you come together to fast and pray and to consider my words which have been given. Ye shall purify yourselves, both in mind and body. Ye shall examine yourselves according to the laws of my Church; and wherein thou shalt remember that thy brethren shall have just cause against you, ye shall seek to be reconciled with thy brother. Ye shall come together in humility and meekness, with your minds open to the influence of my Spirit.

On the first day of the week, which is the Lord's day, ye shall cause that your bodies shall be cleansed and purified with water; ye shall anoint your heads with oil, and with cheerful countenance make a beginning of your fast. Ye shall refrain from going in unto your wives this time of your fast, for carnal desires or lust do not have a tendency to invite the Spirit; therefore, ye shall be strict in observing this requirement.

During your fast, you shall prepare your food with simplicity and singleness of heart, and refrain from luxurious and extravagant food, which causes your mind to be dull, and the response of your reasoning powers to be lacking in the keen observation and discernment of those things that are spiritual; for ye shall not live by bread alone, but by the word that shall be given you. Fasting and prayer is indeed rejoicing and prayer.

Let your attire be simple but clean, for personal cleanliness and neatness are a virtue before me. Therefore, be not as the world who would make themselves conspicuous by their fine raiment and sad countenances when they fast.

Ye shall refrain from hilarity and fleshly pleasures, and amusements of all kinds, thus allowing your thoughts to dwell upon heavenly things, meditating upon the goodness and mercy of your God toward you.

Ye shall not fast for strife and debate, nor appear of sad countenance, but rather ye shall seek to relieve the poor and oppressed; to let thy light shine in dark places; to impart of thy substance to those who stand in need; and to break the bands of wickedness and evil that have hindered the gathering, and the establishing of my Zion.

When ye shall come together in your sessions, let there be quietness and humility, opening your services with song and prayer, and the administering of the sacrament, for as oft as ye do this, ye witness unto me that ye remember me, and the sacrifice that was made for the sin of the world.

Let your sessions be conducted with dignity and poise. Let my servants refrain from the use of those elements of discussion which are used by the world to ensnare those of opposing views; but rather seek ye to unify yourselves by kindly reference and plain reasoning from the scriptures, and ye shall be blessed in your efforts. Yea, verily, I say, that this shall be the case in all the assemblings of my ministry and people; and it will be my order when the temple is builded, and my Holy Spirit, and my Presence shall be there. For that reason, I give you these commandments, that ye shall prepare yourselves for greater blessings and service in that day.

Again, I say unto you, let these instructions be sent to all the churches, that they may also enter into this season of fasting and prayer with you, that through this means my Church may arise and put on her beautiful garments, and prepare herself for the coming of Christ to his Temple, which is not far distant.

Thus saith the living God, who is the Beginning and the End of all things, unto you. Amen.

"In the fear of the Lord is strong confidence: and his children shall have a place of refuge. The fear of the Lord is strong confidence" (Proverbs 14:26-27).

LINE OF ROMAN EMPIRE HAS FAMILIAR RING

May 1970

By Paul Harvey

On the facade of the stately Archives Building in Washington, D. C., are inscribed the words: "What's past is prologue."

A D. C. cab driver is said to have said, "What that means is, you ain't seen nothin' yet!"

If coming events do cast shadows—

If we can anticipate our own fate by analytical hindsight—

Let's preview by review.

OLDER PARTS of the world are beginning to feel sorry for the people of the United States. Like a mother or father or elder brother, they can see what we are going through and what we are headed into; they have passed this way before.

Recently in London's New Statesman, J. B. Priestly wrote, "I have been feeling genuinely and deeply sorry for the American people—the ordinary decent Americans as distinct from the blood-thirsty, half-balmy riff-raff. I am sorry for them because, bewildered, saddened or maddened, they are trying to grope their way out of a long, dangerous dream."

He went on to describe how our "great country, based on a noble idea, is now tearing itself apart."

The United States until 15 years ago was an example for the world of how a "melting pot" of assorted ethnic strains and diverse views could converge without colliding. Today's wreckage of that "long dangerous dream" is disillusioning to us but really no surprise to older nations where overpopulation has amplified and ultimately inflamed "differences."

It's tiresome to most Americans for any one to re-cite the lessons of history, but several historians—Spengler, De Reincoart, Ferraro, Gibbon—concur so precisely in their interpretation of Rome's demise that one more instant replay might be useful.

Rome had a pioneering beginning not unlike our own, enjoyed two centuries of greatness, then went into decline, decay and collapse.

In Rome the second-century symptoms of decay were vast increases in the number of idle rich and idle poor. The latter were put on a permanent dole, a welfare system similar to our own.

As the welfare system became permanent, the recipients organized themselves, became a political bloc with considerable power.

Rome's government bowed to pressure from this welfare army; would-be emperors catered to them.

The great, solid middle class was taxed more and more. Then there was an income surtax. Then the denarius, a silver coin similar to our half-dollar, had its silver content reduced, became copper colored. Then silver disappeared altogether.

MILITARY service had been an honored tradition in Rome, but young men began avoiding service, took to using cosmetics, wearing feminine hairdos and garments.

Among teachers and scholars many let their hair and beards grow, wore slovenly clothes, professed indifference to worldly goods.

Morals declined. It became unsafe to walk countryside or city streets. Rioting became commonplace; sometimes whole sections of towns and cities were burned.

And finally, when confiscatory taxation and creeping inflation overcame energy and ambition, the result was stagnation and decline and Rome passed into what history has recorded as the Dark Ages, lasting a thousand years.

"Blessed is every one that feareth the Lord; that walketh in his ways.

"For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

"Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

"Behold, that thus shall the man be blessed that feareth the Lord.

"The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

"Yea, thou shalt see thy children's children, and peace upon Israel" (Psalm 128).

AN EXPRESSION OF THANKS

To the many that remembered me with well wishing cards, I wish by this means to express my appreciation and thanks for the kind remembrance. I received something over a hundred such expressions, and I just cannot begin to reply individually to all, and so, I am hoping the Advocate Editor will have pity for me and insert this brief expression in the little paper, for which I thank him.

Wishing all a Merry Christmas and a pleasant and happy 1971.

Your brother in Christ,

William F. Anderson

The word success appears but once in the Bible, in the following verse, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou must observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8).