

A VOICE OF

fort Sanders' Faith Sons



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FACT, FICTION, and TRUTH

I have come to believe that the fiction I enjoy enough to read depends on how much truth it expresses.

You say "How can fiction (events that didn't happen) portray truth?"

Well, the U-Book, on page 555 states: "One can be technically right as to fact and everlastingly wrong in the truth".

That says to me that you can so misinterpret facts as to get only falsehood. (And I think unprincipled people manipulate facts to get gullible people to believe untrue things.)

So, if that is true, couldn't something like the opposite work? Couldn't you make up a story of fictional "facts" - events that never happened - and have them portray truth?

It's done all the time. C.S. Lewis said it's much easier to impart truth to the readers through fiction than it is through apologetics. (You sneak it in on them. They think they're reading an exciting story.)



Aslan

Take his Space Trilogy. They're absolutely fantastic (fantasy) - no real facts in them. But, they're rampant with truth. I got so many new ideas of true things in reading them, that it was easy for me to slide into believing the U-Book when I got it.

And take the Narnia Stories. (7 books). The spirit of Christianity pervades them - the children don't know they're learning truth. But they remember the stories and later they recognize the truth expressed.

I read Little Women (Alcott) dozens of times in my youth, and laughed and cried over it. The characters became real to me because they expressed truth - they were true to life.

So, who helps us to discern truth from fact or fiction? The Spirit of Truth, of course.

On page 2063 it tells us we receive him in accordance with our love for truth and the capacity to grasp it.



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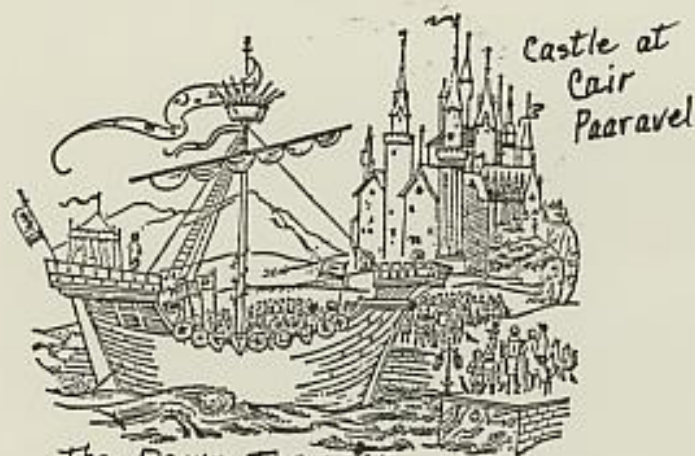
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The Dawn Treader

Excerpt from a review of Dr. Seuss' book "You're Only Old Once"

My 6-year-old preferred the Pill Drill, an elaborate, lengthy chant to help our old friend remember what pills he takes when. He takes more than a dozen a day. ("This small white pill is what I munch/ at breakfast and right after lunch. I take the pill that's kelly green/ before each meal and in between ...") I think my 85-year-old grandmother would appreciate the chant.

The book is lighthearted, silly, but with an undertone of complaint. Being old is sometimes tough, isn't it, the 82-year-old Seuss seems to be saying. Still, when the book ends we're reminded that, irksome as it may be, old age is better than the alternative.

That attitude is

all wrong! Decrepit old age - you're no longer able to care for yourself - your work is done - is not better than the alternative. The alternative is the mansion world - for survivors. W.B.H.

WEDDINGS ^{and} FUNERALS

(Or Reflections at the Wedding of a dear Grandson)



Why do I group the two together? Arent they altogether different? Isn't one a cause for rejoicing and the other a cause for grieving? No. They're alike in that they're both a major turning point in the loved one's life. The old is gone, the new is come.

And when we think about it, we wouldn't have it any other way. Life is not stagnation. It's growth.

But we grieve for the old. It has been so pleasant and full of dear memories. And life won't be the same anymore.

Of course it won't be the same! What a tragedy if it were! To be locked in sameness forever!

Then we realize we have no cause for grief. We haven't lost anything. All the past experiences have become a part of us, to be recalled and relived at will. And new, wonderful experiences are upcoming. There is no way they can be denied us. We are children of God, and this first "trial trip in the flesh" is only the beginning of an increasingly happy existence. (1766)

Of course funerals are a bit different, in that we won't get to see the loved one face to face for awhile.

But time passes swiftly when we go on with the business of living our lives as the Father wills.

Then we begin to realize that it won't be long until we ourselves reach that major turning point in our lives. We realize that "mortal death is a technique of escape from the material life in the flesh"; (540) and that "death is only the beginning of an endless career of adventure, an everlasting life of anticipation, an eternal voyage of discovery" (159)

And best of all we realize that "every true relationship of mortal man with other persons — human or divine — is an end in itself." (1228) In other words, everlasting. We never lose it.

As the Song Says:

My life flows on in endless song
Above earth's lamentations
I hear the real, though far off hymn
That hails a new creation.

Above the tumult and the strife
I hear its music ringing;
It sounds an echo in my soul;
How can I keep from singing!

No storm can shake my inmost calm
While to that rock I'm clinging;
For love is lord of heaven and earth,





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2/13/81



Jesus, Asking why the 5000 followed him:

"Not for truth and righteousness or that you might the better know how to serve
 and minister to your fellow men! No, but rather that you might have more bread for which
 you had not labored. It was not to fill your souls with the word of life, but only that you
 might fill the belly with the bread of ease." 1710

And on page 1704 the book tells us: "Of the 5000 who were miraculously
 fed, and who, when their stomachs were full, and their hearts empty, would have
 made him king, only about 500 persisted in following after him."
ONLY ONE-TENTH!

Did Jesus Consider Everybody Human:

I know some people are going to have a dying fit when they read that title.

We all know that Jesus was the perfect man - the Son of Man - and that he was altogether good, and understood the real nature of love, so we tend to remember his words that seem to us to prove that, and black out some that seem to us to disprove it.

(Maybe that means that we don't fully understand the meaning of love and tend to identify it with mushy sentimentality)

So let's look at some of the words of Jesus.

It seems that there are two kinds of people that Jesus didn't consider fully human.

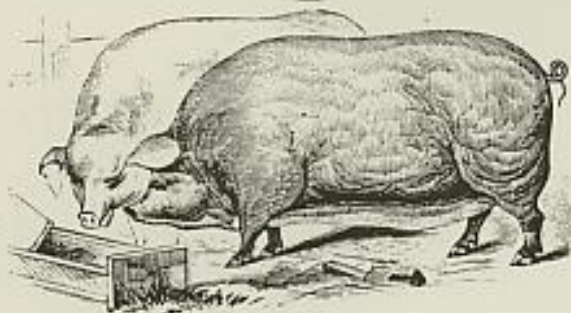


Herod - "that fox"
1393, 1372

One of them was "wicked Herod" and his kind. On page 1999 it tells how Jesus refused to speak when in his presence. And it says, "Jesus had taught his apostles the uselessness of casting their pearls before swine, and now he dared to practice what he had taught." *(italics mine)*

(What ! He didn't negotiate with Herod?)

Now, swine, as you know, are not human.



Also, on page 1571⁶ he says; "In all the business of the kingdom I exhort you to show just judgement and keen wisdom. Present not that which is holy to dogs, neither cast



And he goes on to warn against false prophets in sheeps clothing, who really are wolves. These sound like animals to me. *(emphasis mine)*
1571:7



wolf

Then we find another kind on page 1440. Jesus and Ganid were in Naples. The book says "They found much poverty in the city, and distributed many alms. But Ganid never understood the meaning of Jesus' words when, after he had given a coin to a street beggar, he refused to pause and speak comfortingly to the man. Said Jesus; 'Why waste words upon one who cannot perceive the meaning of what you say? The Spirit of the Father cannot teach and save one who has no capacity for sonship.' What Jesus meant was that the man was not of normal mind; that he lacked the ability to respond to spirit leading."

And on page 1468 Jesus tells Ganid: "Those who cannot know God are reckoned among the animals of any given realm."

And, sad to say, on page 1773 Rodan tells us that he thinks the majority of mankind lives on the animal level.

That was back then. I wonder if we have improved any since then.



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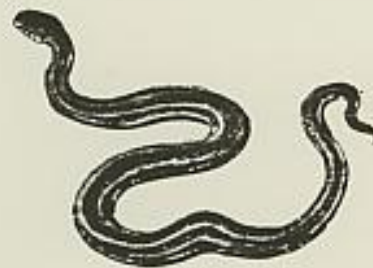
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On pages 1714 and 1908 he called them vipers.

Heleen

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