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Our Master's Answers to the Questions

"What is the relationship between the Lord of the Second Coming and Jesus Christ, the First Advent?"

"Jesus stands in the position of a son to the Lord of the Second Coming, and He calls the Lord of the Second Coming 'Father'. Jesus ranks among us as our elder brother.

"Those who receive spiritual revelations in prayer call Him 'Brother'. Until the Lord of the Second Coming discovered the secret identity of Satan those spirit saints in Paradise did not know. That is why they called him 'Thief' when He revealed the crime before the throne of God. They thought He was stealing the field.

"By revealing the identity of Lucifer, He was going to take the sovereignty of Paradise, which Jesus had had up to that time.

"When you read the Bible, it appears as if Jesus knew everything. But He did not. He did not know how the fall of man took place as clearly as we, all the United Saints do know. He did not comprehend the History of God's Restoration Providence. The Lord of the Second Coming is the King of Wisdom and the Prince of Love."

"What are the ramifications or implications of the lineage in the Second Coming?"

"Jesus was baptised by John the Baptist. In doing so, He received the entire inheritance from John who was the representative of the Old Testament dispensation. John the Baptist did not realize this, but Jesus had to come under John and be baptized by Him. In that way, the Lord of the Second Coming received the inheritance of Christianity. The world does not know this. To have this inheritance, you must win out over the old.

"The Lord of the Second Coming subjugated himself to the one who represented Christianity, and served him, thus taking the entire New Testament dispensation. Your Master served him, but the man was not aware of it."

(Source: Master Speaks" -MS-1 by the Unified Family, Wash.,D.C.)

The Spectacular Rise of the Mormon Church

Since 1940, Mormon leaders have moved into national prominence, its membership has tripled and its properties have prospered. Let us look at the religious phenomena of our times in Mormonism.

Only 25 years ago, the Church of Jesus Christ of Latter-day Saints- the Mormons - had a flock of about 860,000 membership, most of them in Utah, Arizona, Idaho and southern California. Today missionaries scour the globe, adding thousands of converts each month. Membership, world-wide, comes to more than 2,500,000.

The Mormon Church is not only a religion but a closely bound society. A Mormon family in good standing is likely to spend 3 or 4 evenings a week working for the Church: Bible studies, visiting the sick, converting non-Mormons, supervising a Church-run troop of Boy Scouts - all in addition to regular auxiliary duties in groups such as the Women's Relief Society.

Mormon adults are expected to give one tenth of their income to the Church, and families are called upon to fast for 2 meals each month-donating the money that would have been spent on those meals to the Church's vast welfare program.

But many Mormons themselves find the Church's demands too rigorous and have become nominal members - or "Jack Mormons", a term applied originally to friendly outsiders. Such Mormons no longer attend church, or do so irregularly, and they might smoke or drink alcohol or tea - all forbidden to Mormons in good standing. Most Mormons, however, practice their religion faithfully. And dropouts are far outnumbered by the 90,000 or more who are converted annually.

The Mormon faith was born in 1830. That year, Joseph Smith, a young man in Palmyra, N.Y., published The Book of Mormon, which he described as a translation from hieroglyphics on ancient plates buried nearby but given to him temporarily by an angel named Moroni. This volume tells of a Jewish migration to the Americas about 600 B.C. One group of these migrants was visited by - and converted to - the resurrected Christ. The other became apostate, eventually formed the basis of Indian tribes. The Christian group was annihilated by the apostates about 440 A.D., during a great battle in the eastern part of North America. A prophet named Mormon and his son, Moroni, the narrative says, preserved ancient records on the plates that were later given to Joseph Smith.

Today, Mormons proclaim the literal truth of the Bible and the divinity of Christ. But several other beliefs set them apart:

1. In Mormon homes, The Book of Mormon occupies a place alongside the Bible as the word of God. Two other books are regarded as divinely inspired - The Doctrine and Covenants which is a compilation of revelations given to

the Church through Smith and subsequent prophets, and The Pearl of Great Price which is containing what are described as missing pieces of Old Testament scripture which Smith said he translated from papyri found in an Egyptian tomb.

2. The Church of Jesus Christ of Latter-day Saints holds itself to be the true or "restored" Church - not a Protestant denomination.

3. The general run of Mormon meeting places is open to all. But only "Saints" in good standing are permitted to enter a Temple, of which there are 13 in the world, to participate in the most sacred ceremonies of the Church.

So different was this religion, steeped in early-American utopianism and Old Testament zeal, that Mormons became one of the most persecuted sects in the nation's history. In 1844, Joseph Smith and his brother Hyrum were killed by a mob in Carthage, Ill. Two years later, several thousand "Saints" began a march westward to a new homeland in a remote and arid region unwanted by other pioneers. That epic trek, led by Brigham Young, Smith's successor, saw Mormons die by the hundreds from disease, exposure or starvation. Some families literally walked the 1,300 miles to the new settlement near the Great Salt Lake, pulling and pushing two-wheeled handcarts.

(To be Cont'd in the Oct. 1, 1967 bulletin)
(Source: "News & World Report" September 26, 1966 Issue)

Rewards of Risking It

By John Lord Lagemann

Risk-taking is necessary in making decisions, crossing new frontiers of knowledge, accepting responsibility for discovering who we are and what we can do.

People who know how to take constructive risks lead more satisfying lives. The constructive risk is based on fact and preparation and it is guided by reason.

During World War II Dr. E. Paul Torrence, now a psychologist at Georgia University, studied U. S. aces flying in the Pacific. "The most salient characteristic of the ace", Dr. Torrence told me, "was his risk-taking ability. Throughout his life had kept testing the limits of his abilities". According to research on the lives of these aces these men were highly resistant to accidents, and in combat they suffered fewer casualties than pilots who were inclined to play it safe. "Living itself is a risky business," says Dr. Torrence. "If we spent half as much time learning how to take risks as we spend avoiding them, we wouldn't have nearly so much to fear in life."

You can practice risk-taking daily by standing up for what you believe, by making firm decisions instead of procrastinating, by doing something you've always wanted to do but hadn't dared to do. The rewards of such practice are greater self-confidence and insight, more rewarding relationships with others, and a more effective personality.

The most difficult form of risk-taking is when you face having to make a decision. Unable to accept the possibility of making a wrong decision some people hesitate to make up their minds and simply drift.

The person who has not learned to take risks freezes under stress. He has never discovered how far he can try his luck without being foolhardy.

We can't be sure in advance that the decision we make is the best one, but as Gen. Omar Bradley, former chief of staff of the U.S. Army points out: "a second-best decision quickly made and vigorously carried out is better than the best decision too late arrived at and half-heartedly carried out. In everyday affairs, as in battle, we are given one life to live, and the decision is ours, whether to wait for circumstances to make up our mind - or to act, and in acting, to live."

To act is to take risks. To be acted upon is to divest ourselves not only of responsibility but of control.

In order to make an intelligent assessment of the risks involved and then to be able to make a decision whether or not to go ahead, first, define your goal. Evaluate your goal to see if the goal is worth the risk. Second, estimate the odds against achieving that goal. Ask yourself if these odds can be reduced. To reduce them get all the facts; be as realistic as possible in sizing up the situation. There is no point in trying to reach a goal for which you are unqualified.

After making every possible preparation, you will find that the odds are still not 100 percent in your favor. That is where the risk comes in. Eventually you will have to decide whether to take that risk or not.

"To venture is to risk anxiety, but not to venture is to lose yourself," says the Danish philosopher Soren Kierkegaard. Security is like happiness in that it is an illusive goal. In order to find security, you have to take risks.

(Source: "Readers Digest", January, 1967 Issue)

Our Maxine's Graduation

Maxine Adamson graduated from the Good Samaritan School of Nursing in Portland, Oregon on Friday, September 28, 1967. The commencement exercises were held in the Trinity Episcopal Church.

The graduates were preceded into the church by an honor guard of undergraduates wearing their white uniforms and the blue and red wool capes. They stood on each side of the aisle as the graduates walked between the honor guard.

The address was given by Lloyd Hammel, Jr., Director. Mr. Hammel is on the Governor's Health Planning Committee.

Following the address the special awards were given and then the girls received their diplomas and pins.

Just before the benediction, given by Reverend Peter H. Paulsen, Chaplain of the Good Samaritan Hospital and Medical Center, the graduating class united in saying the "Florence Nightingale Pledge".

There was a reception in honor of the graduates in the Parish Hall.

After greeting and congratulating Maxine in the Parish Hall, we went to the Portland Chapel for refreshments.

It was good to have several members of the family here for this special celebration.