

United Temple Bulletin

P.O. Box 12202



Portland, Oregon 97212

Vol. 4 - Number XX~~IX~~

October 1, 1967

Our Master's Answer to the Question

"Would you elaborate in detail on your discovery of the secret crime of Satan and your accusation of Satan before God?"

"Although I will explain this to you, you may not understand fully unless you yourself have had a spiritual experience. To find the highest truth, you must have the most 'Even Conscience'. This is an original expression in Korean language. You would say 'Clear Conscience', meaning not biased or prejudiced. This is the horizontal level. Then the heart of God or the Spirit of God will work in a vertical way, and a 90 degree angle is made.

"If the conscience is not even, the angle formed is not 90 degree, and you will receive the wrong message or revelation. If the 90 degree is maintained, when you face a problem, you immediately know whether it is good or bad. The reflection is very accurate. When you meet people and hear them talk, you know immediately which is wrong and which is right.

"This is very important in receiving anything. Suppose you want to know about the Tree of Life or Tree of Knowledge. What is it? Up to a certain level, spirits can tell you what it is. But for the highest truth, spirits can not help you. They will not tell you because they do not know. And God will not tell you outright. Therefore, you have to search to find out by yourself.

"So, from this 90 degree angle position, you may ask God, 'Is this Tree of Knowledge a real tree?' Then you immediately know that is not right. It is something else. Thus you continuously inquire and eventually find out what it is. Then, quite naturally, you will know that the tree has something to do with Staining Our Blood.

In other words, when you become one with God, you can know the answers. You will guess answers to your questions and bring them to God, saying, 'Is it not this?' When it is correct, you will know. In this way, I discovered the crime of Satan.

"As you studied in The Principle, Adam and Eve fell at the top of the Growth Stage. In this stage, man lost the Word of God. Man was created by the Word of God and by the fall of man the Word was lost. Truth was lost in the Growth Stage. So, in this stage the Word must be restored, and the Truth must be discovered. When Adam and Eve fell, God could not interfere with their fall because they were still imperfect, still in the stage of the Indirect Dominion.

"In finding the Truth, I could not be told because I was still in the Indirect Dominion. I had to discover the Word by myself. God could not reveal or teach me. Until you reach the top of the Growth Stage, the point where Adam fell, spirits can teach you. Since Adam had already reached that point by himself, spirits can help you with any problem. But after you reach this stage you are left alone. God will not teach you. You must find it by yourself. If Adam had reached the top of the Perfection Stage, God or spirits would be free to teach you because man has already reached that point by himself. The way is open.

"Until I discovered The Principle, The Truth, I had to work all alone without God's help and with no help from the spirit-world. To become perfect as God is, to become one with Him, we have to become one with Him in His Word (Truth), in Personality and finally in Heart. In this, God can not help. From the top of the Growth Stage on up, it is the responsibility and mission of the Lord of the Second Coming. This will be His history, as well as the history of our church in terms of Restoration. This is the course our church has been following, and this is the course the Lord of the Second Coming has been pioneering.

"Many religions find it very easy to communicate with the spirit-world, but they can only reach to the top of the Growth Stage. Christians find it very hard to communicate with this high level in the Perfection Stage. You must develop to form the 90 degree angle in order to truly communicate.

"Other religions know that this is the time of the Last Days. But the angle is not accurate. If you make a little mistake of even 1 degree angle at first, you will soon be off in the wrong direction. Spiritual gifts are many and varied. You can communicate with any low spirits. But that is not important. Truth is important."

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

The Spectacular Rise of the Mormon Church

(Continued from the September 15, 1967 Issue)

Within a few years after starting their settlement in Salt Lake Valley, the Mormon pioneers had made an unpromising frontier "bloom like a rose" and were building villages throughout the West. By 1857, these settlements came to 135, with a population of about 76,000. But the Church, in these early days, found itself in deep trouble with the government, mainly because of its doctrine of polygamy, described by Smith as a "revelation" from God.

It was finally outlawed by the hierarchy in 1890, but members of some sects that broke off from the Church still practice it today. There are said to be thousands of such persons. Out of the polygamy crisis there has survived a church rooted in Puritan ideals of hard work, respect for law, individual responsibility and the idea of communal welfare.

Everyone gets involved. This impact on the community comes from a Church that has no professional clergy. At the top of the hierarchy is the President, or Prophet, who serves until his death. Assisting him are four counselors, and 12 Apostles who, among other duties, pick the President from their ranks - usually the senior Apostle, in length of service. Together with 23 other top officers they administer 6,000 congregations; 12,000 full-time missionaries in 51 countries; 3 universities and colleges; 100 religious institutions that serve Mormon students in college; 2,000 seminaries for public school students and 15 hospitals.

Each local congregation or "Ward", consisting of as many as 500 persons, is run by a bishop and 2 counselors. Several such congregations, as many as 10, constitute a "Stake", supervised by a president and 2 counselors. All males (except Negroes) are eligible for the priesthood on reaching the age of 12. Altogether, 600,000 men serve.

The most remarkable of the Church's services is its welfare program, which reaches 100,000 Mormons at an estimated cost of \$10 million annually. Through the Women's Relief Society, the bishop of each ward learns of needy families. They can go to the nearest "Bishop's Storehouse" (there are about 100) with a "Bishop's Order" for help. Thousands of needy persons - the blind, the crippled, the elderly and retarded - work in storehouses and other church-run projects. ...

Mormons concede that conditions are changing for the Church. Recently Church headquarters was picketed by a woman protesting Mormon doctrine on Negroes. And Ernest Wilkinson, president of Brigham Young University, a citadel of the faith that carried through a \$60 million building program without accepting any federal grants, deplures the fact that teachers, once

glad to serve without worrying about salary schedules, are now bargaining for higher pay just like teachers elsewhere.

Yet the Church is showing more gains in membership and prestige than at any time in its often stormy history. A new crop of 6,000 young men and women each year go out to posts around the world to serve two year terms as full-time missionaries. They get money only for transportation to and from their posts. All other costs are borne by themselves or their families - often at great hardship. But even this missionary zeal is only a partial answer to the secret of the phenomenal Mormon growth in recent years.

Dr. Sterling McMurrin, a Mormon, now a professor of philosophy at the University of Utah and formerly U.S. Commissioner of Education said, that in Mormonism he finds a home that makes it easier for him to withstand pressures of modern society. This is because it eliminates the conflicts between religious ideals and daily living.

Looking toward the future, one Church member warns:

"In the past we were able to survive persecution and adversity. Now it is success that we must survive."

(Source: U.S. News & Reports, September 26, 1966)

How to Help The Child's Conscience Grow

By Helene S. Arnstein

Conscience is fostered by discipline - discipline in its truest sense, the kind that educates the child, rather than the kind that merely prohibits and punishes. The ultimate goal of true discipline is to help a youngster become a self-responsible, self-reliant, and self-disciplined person and, hopefully, a person who can live in peace and harmony with himself and others and who accepts the rules of society.

How do we make the task of disciplining a youngster pleasant and fruitful for both parent and child? These guidelines may help:

1. Set limits.

Help a child know where he stands and what is expected of him. You will make his life - and your own - easier than it might be otherwise.

2. Keep the number of rules limited so that they will be meaningful.

Bear in mind what you can reasonably expect of a child at each stage of development. As the child grows, rules can be added or changed. His behavior will tell you whether he is ready to take on added responsibility for himself.

3. Make necessary demands with firmness and without apology.

If your request is necessary and reasonable, you need not feel guilty about making it, even though a youngster rails and rants about it. A youngster's wants are not necessarily his needs. Remember, however, that rules and routines need to be stretched at times for special occasions, events, and situations.

4. Help a child save face and help him preserve his self-respect by using discipline that is more impersonal than personal.

For example, a child will more readily agree to going to sleep when parents say "It is bedtime" rather than "You're too young to stay up any later - go to bed!"

5. Allow a child to air his feelings of anger, resentment, and disappointment.

When a youngster has an angry outburst, it is important for him to know that the love between you is not lost. Let him know you are with him, not against him. Never let angry silence continue for long.

6. Make allowances for lapses in good behavior.

A child gets tired and sick at times and may behave badly; stresses and strains wear on his endurance and cause such slips. Adults, too, lapse on occasion. It is the underlying relationship of love, warmth, respect, and trust between parent and child that in the long run makes discipline effective.

7. Avoid name-calling.

In work and personal relationships all of us do our best when our efforts are recognized and appreciated, and our shortcomings and failures are pointed out constructively rather than in a destructive way.

8. Remember that spanking hit, but not the mark.

When a parent regularly resorts to physical means of discipline, he is probably not doing much constructive teaching.

9. Make punishment brief and on the spot so they won't have a bitter affect.

Punishments that involve deep thrusts at self-esteem, threats of desertion, or postponement of the punishment with a lurking sense of doom hanging heavy may cause a child to suffer from his mistakes, but he is not likely to learn from them.

The same is true of a parent's "Silent Treatment" - nursing anger and refusing to talk to the child. These methods can not work well because they destroy communication between parent and child. Even when you express disapproval of a particular act, your child needs to know that you still continue to care for him.

10. What, then, if punish you must?

First of all, the youngster needs to know why he is being punished. As Dr. Wesley C. Becker, professor of psychology at the University of Illinois observes:

"The parent who talks and reasons with the child about his misbehavior is likely to provide the child with a clear understanding of what he did wrong."

The penalty should be quick, brief, on the spot. To be most effective, it should be related to the wrongdoing. As a child receives fair, firm, wise, and loving discipline, he is likely to develop a self-image and a conscience that he can live up to.

He learns to find outlets for drives - outlets that are satisfying but not offensive to his conscience or to society.

(Source: "Family Circle", July, 1967)