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IS THERE A SUBSTITUTE FOR GOD?

by David Raphael Klein

It is hard to say where it started. With Gutenberg? Galileo? The industrial revolution? Darwinism? Somewhere along the way, Western man began to lose his belief in God as a personal force, as decider of his fate, as ultimate judge of his actions. The idea that God created man became old-fashioned; we evolved. The notion of Hell was picturesque, but no longer compelling. Life began to be seen as more or less accidental; sin became a relative, sociological matter, and to many a pure fiction. After millenniums of living under gods, man came to regard such belief as archaic and superstitious. Like a son who decides he need not depend upon his father any longer, he set forth to make his own way in the world.

He still believed in right and wrong, and he still knew when he was doing wrong, as he saw it, but he no longer believed he had offended God by it or incurred His punishment. In fact, there was no punishment; he only felt guilty, or resolved not to do wrong again.

The difference between living this way, and trying to live righteously because God commands it is profound. A man could now do anything he wanted, subject only to the laws of the land and his own judgment. Yet this judgment he had formed in part from parents and institutions whose outlook was still religious. So, although he has denied the basis of the morality of his forebears, such a man still acts in its terms. He obeys the Commandments without believing they were commanded; he speaks of right and wrong in the framework of conviction he no longer possesses; he acts according to a Judeo-Christian ethic, although he has abjured the belief.

How did he manage to get into such a contradictory position?

The Pollster Is The Prophet.

Just as some primitive peoples have accepted Christianity by transposing their old gods onto the new religion, so have many moderns transposed their inherited ethic only another structure; the needs of society. What used to be an offense against

God became "anti-social"; a sin became a crime; religious precepts governing conduct became matters of hygiene, efficiency or social value. Stealing was bad because honesty is the best policy. You tried to avoid being unfaithful to your mate because it might harm your relationship. If you attended religious services, it was to respect a tradition. Virtue became its own inexplicable reward, for there was no other.

A societally-based ethic such as this is variable according to time, place and circumstance. There are no absolutes in it, and it has no clear codified system. Opinion becomes the basis of the code, and the pollster the prophet. It is an ethic without appreciable roots in the past to reassure us, and subject to change at any time with some new event or scientific discovery--as Freudianism, for example, changed the moral outlook of so many.

Examine one possible consequence. Suppose a government decided, on the basis of available data, that a new law was required which would impose the death penalty for an offense not previously considered capital--as, for instance, the U.S.S.R. decreed the death penalty for stealing from the government. Once the decree has been granted as justified by the needs of society, can anyone within that society believe it ethically wrong, the executions immoral?

Go a step further. Suppose a government decided on the death penalty for people whose continued existence it found contrary to the welfare of its society, as, say, the Nazi government found six million Jews undesirable. We recoil from that act--but on what basis, short of invoking that obsolete concept, God's law? If we believe society's needs to be man's highest law, what can we say was morally wrong? Every Nazi could maintain, and many did, that since the sovereign government of Germany made the law, his function was to obey it; in fact, that he was morally bound to do so. If we no longer believe that God created man, why is human life sacred?

If the taking of human life cannot be logically condemned, except as law condemns it, what of lesser crimes: fraud, embezzlement, rape, adultery, sexual perversion, abortion? Under our new code, can any act whatever--no matter how gravely offensive--be logically protested or condemned, except by law? And man-made laws vary. In fact, have not parts of the Western world already repealed or suspended their laws against the last three named crimes simply because tastes and attitudes have changed?

The Lame-Duck Parent.

And so man left his father's house to live on his own. But was he mature enough for the adventure? He finds his life-held standards dissolving beneath him. Cynicism plagues him, but he cannot refute it; he rejects pure hedonism as a way of life, but he has no philosophy with which to dispute its claims. And,

beyond all this, another trouble bewilders, wounds, frightens and embitters him, in the face of which he is as impotent as toward all the rest: the rebellion of his children against him.

Consider the dilemma of the modern parent in the Western world. If, atypically, he is still in possession of his faith that God knows, watches and punishes, then his child growing up in today's world is being alienated from him. The situation resembles that of American immigrant families a few generations ago: the parents spoke a foreign language; the children rejected it, and spoke English. The child cannot help seeing what others are doing, in the secular society, and he cannot help but absorb its outlook and values. Parochial school, bar mitzvah, the threat of Hell, personal example--these may delay the secularization, but cannot prevent it.

Meanwhile, the non-religious parent, or one content merely to observe the forms of a faith, has literally no way to influence his child. He recognizes the utter vacuity of no belief at all; yet he can hardly hold up as a model the peculiar lame-duck proposition his own life has become: one foot in materialism and one in old-fashioned morality. How can he teach a child to do right if he cannot justify the right?

This parent is in an even worse situation trying to answer the first question that religion used to answer: What is the meaning of man's existence? If a parent must tell a youngster that his life has no meaning, how can he tell him that he should not take drugs? In fact, how can he convince him that he should not commit suicide outright? If the youth does stay alive, it is because he wants to for reasons solely within himself.

"Give Me a Reason"

Pursue a discussion with any rebellious youth as to why he commits acts that the older generation regards as depraved, self-destructive or irresponsible, and again and again you will hear the reply, "Why not?" Try to answer "Why not?" If you are a transitional creature living in a halfway house, one who has given up faith while continuing (in order to hold your life together) to act as if you still had it, you have no answer. True, you still--by and large--live by certain moral principles, but you cannot say why. Therein lies the basis of the curious guilt so often felt by parents in the face of insufferable behavior by their young, and their consequent indulgence of children who reject them.

The young rebel's "Why not?" has at least two meanings: not only "What's to stop me?" but simultaneously "Give me a reason I can accept." For the young person wants, needs, is in fact desperate to believe in something. He is in constant search of it--in "mind-bending" drugs, in Zen Buddhism, in love, astrology, the Peace Corps, a new society, radicalism, hedonism, nihilism--anything but his parents' ism, which he regards as dishonest and cowardly.

The young rebel has not found his belief yet. The experience of learning that an entire civilization is founded on nothing solid morally; that it is shot through and through with what he regards as hypocrisy; that he finds nothing in it to give his life meaning--this has been so overwhelming a shock that it has left him largely mute, inarticulate, confused, unable to cope. He can literally be sure of nothing. And if there is one word that most aptly describes the emotional reaction of the young to finding society without a usable moral basis, it is disgust.

There are still other consequences of man's portentous leap into materialism. In freeing himself of the terror of Hell, he gave up his hope of Heaven: you live, you die, that's the end of it. Your grandfather had the tremendous expectation of a life everlasting. You, typically ambivalent, still hope that somehow it may turn out to be true after all; but your children are, in the most direct sense, hopeless, except for what they can get out of life materialistically.

Further: if man is his own moral judge, and governments derive their powers "from the consent of the governed," then there exists no effective authority. Behind you and me there is only the government we have created; behind the government only the nightstick and the gun. Children are born to parents not as part of a divine plan, but by biological accident. Does that accident confer any authority on the parents? The teacher knows more facts than the pupil--does that make him an authority? The police, far from personifying authority, are called pigs. The young sneer at Presidents, manhandle deans, burn the nation's flag and display that of its enemy. Why not, if there is no authority?

Profound Questions.

The idea that man is morally responsible only to himself has been behind the creation of whole new societies: communist, fascist, socialist and shades between--while the older societies are being shaken, changing in nature even as they retain the old names and forms. In the new societies, a kind of morality has been built around protection of the state in what seem like perpetual emergency conditions. But that cannot last; already hippies are plaguing the authorities in Leningrad, Moscow and Prague, and from behind the various curtains we hear protests against the meaninglessness of life.

Meanwhile, Western man finds it increasingly difficult to create for himself a spiritually satisfying life. The traditional religious institutions offer little. Houses of worship have become basketball courts and bingo parlors and places in which to serve a wedding dinner. Already the churchmen, startled by their immense distance from the realities of today's life, have begun to mount the barricades of social protest: you ordain a preceptor of right and wrong, and you get a jazz impresario or a street demonstrator.

Perhaps inevitably, when man no longer needs to beg God for enough food and protection from the elements, he stops begging God. As their material needs become satisfied, all people seem headed for the stage in which Western society now finds itself.

And yet the questions remain. Anyone who can contemplate the eye of a housefly, the mechanics of human finger movement, the camouflage of a moth, or the building of every kind of matter from variations in arrangement of proton and electron, and then maintain that all this design happened without a designer, happened without a designer, happened by sheer, blind accident--such a person believes in a miracle far more astounding than any in the Bible. To regard man, with his arts and aspirations, his awareness of himself and of his universe, his emotions and his morals, his very ability to conceive an idea so grand as that of God, to regard this creature as merely a form of life somewhat higher on the evolutionary ladder than the others, is to create questions more profound than those answered.

Is there no more use for the astonishingly complex human brain than to assure continued existence of the species? Can we not see in the capabilities of the brain some function greater than mere self-preservation? If all species seek to preserve themselves, what mindless chemistry created that prodigious urge? If the universe is finite, what exists beyond it? What existed before it began? If it is eternal and limitless, is it not thereby beyond our power ever to know, leaving key questions forever unanswered?

Schoolboy questions, granted; but they will not down. Our materialism is itself so shallow, based on blatant assumptions that are hardly more than guesswork; impalatable and unsatisfying; demeaning; flagrantly incomplete and yet arrogant in its premises. The idea of God deserves a better substitute.

(Source: The Reader's Digest, March 1970.)

Comparative Religions

(cont. from previous News Bulletin)

The Establishment of a National Religion

As yet the worship of the Lord was simply the religion of a few tribes, for many scholars believe that not all of the Hebrews went to Egypt. Now, on their return to Palestine, the religion of these tribes faced its most serious test. Could the worship of the Hebrew God survive in the midst of Canaanite religion?

Like the people of Mesopotamia, the Canaanites, who were the Hebrews' chief neighbors, practiced an agricultural religion that involved numerous gods and goddesses. The father of the gods was an el who was often pictured in the form of a bull. With his wife Asherah, he sired some seventy gods and goddesses, among whom was

Baal, the chief god responsible for rain and the growth of the crops. According to certain legends, each year after the life-giving rainy season, Baal was supposed to be murdered by Mot, the god of death, only to come alive again the following year when he once more brought the rains.

Associated with this religion were the sacrifice of children, the worship of snakes, and many immoral practices. This was in sharp contrast to the conduct demanded by the God of the Hebrews. At first the Hebrews resisted its influences. But as the tribes settled down to agricultural life, certain elements of Baal-worship crept into their religion.

Among some of the Hebrew tribes, especially those, it is felt, who had not gone to Egypt, the tendency to adopt Canaanite practices seems to have been more pronounced. The tribes of the South, who had certainly come out of Egypt, appear to have had a greater loyalty to the religion of their own God, although they, too, were influenced by certain features of Baal-worship.

For nearly two hundred years, the Hebrews continued to live in separate tribes. Occasionally they banded together in the name of the Lord under certain military leaders, called "Judges" to fight against common enemies. Eventually, through the united efforts of most of the tribes under Saul and David, the power of their greatest enemy, the Philistines, was broken and a kingdom of all the Hebrew people was established.

To a large extent the worship of the Lord followed the pattern of a national religion. Solomon established a magnificent sanctuary in Jerusalem with an organized priesthood and impressive rituals. Many saw the Lord as the God essentially of the Hebrew nation, with His power extending over the very land itself. We observe this in the biblical story of Naaman, a Syrian leader who was cleansed of leprosy by one of the early prophets. Out of gratitude he wished to continue the worship of the Hebrew God in his native land. Therefore, he carried back with him two mule-loads of Palestinian soil (II Kings 5).

Meanwhile, elements of other religions continued to creep into the worship of the Hebrews. For example, the Hebrew kings' respect for the deities of their foreign wives served to spread the worship of foreign idols. But more persistent was the influence of Baalism. The fact that the Bible continually protests against a variety of Baalistic practices, and that Saul, the first King of Israel, gave his son the name of Ish-Baal, "the man of Baal," indicate the wide influence of Baal-worship.

The Appearance of Prophets

After the death of Solomon, the national religion suffered by the division of the kingdom. Now the Lord became the God of two separate nations that often clashed.

By and large, the Northern Kingdom of Israel, more populous and prosperous than its neighbor to the south, was more susceptible to the influences of Canaanite religion. In addition, many of its foreign princesses encouraged the practice of their own religions. Thus, as we have already noted, Jezebel, Queen of Israel, publicly sponsored the worship of her Tyrian god, Melkart.

Judah, the kingdom to the south, with its more nomadic population and its control of the sanctuary at Jerusalem, tended more faithfully to preserve the Hebrew religion. Yet even here foreign elements managed to creep in.

In both nations certain individuals now began to appear who spoke in the name of the Hebrew God and demanded changes in the people's conduct, worship, and beliefs. These were the prophets, and their emphasis, in general, was upon righteousness as required by God. Some of the earlier prophets, like Samuel, Nathan, and Elijah, dared to challenge even the acts of the kings themselves. Nathan condemned King David for having taken away Bathsheba, another man's wife; Elijah berated King Ahab for stealing Naboth's vineyard.

But it was the prophets of the period around 750BCE., men like Amos, Hosea, Micah, and the first Isaiah (known as "literary" prophets because they left written records of their messages), who carried this theme to the highest point of religious thought and feeling. They told the people of Israel and Judah that their conduct made them faithless to their covenant with the Lord. They warned that, if the people continued in their ways, their God would punish them and allow other nations to conquer them. For He had influence over the actions of other peoples as well.

What exactly was it that the Deity demanded of His followers? Briefly, it was to cease worship of idols and other gods, and to halt all foreign practices, especially those connected with the religion of Baal. But beyond this, the Lord called upon the people to be righteous in their relations with one another. He wanted Israel to live by its covenant, to be loyal to Him, and to show this in their actions with other men.

Here is the way the prophet Micah stated it:

It has been told you, O man, what is
good,
And what the Lord does require of you.
Only to do justly, to love mercy and to
walk humbly with your God.
--Micah 6:8

Toward a Higher Stage of Religion

Though the people of the Northern Kingdom paid little attention to the prophets, those in the South did heed them. The result was a great religious reformation. In the year 621, King Josiah of Judah introduced sweeping religious reforms based upon a book that suddenly turned up in the Temple.

This discovery seems in major part to have been what today we call the Book of Deuteronomy. It contains many laws that reflect the teachings of the prophets. The book also contains the Sh'ma, which, among other things, and in keeping with the prophetic message of the times, declared that the Lord alone was the God of the Hebrews and His worship permitted no other gods.

The Bible informs that King Josiah's reformation did not put an end to Baal-worship or the misconduct of the people. Indeed, the Southern Kingdom was itself conquered only 35 years later. But by now the idea of a Deity who insisted upon righteousness and who could influence the actions of other nations was firmly implanted in Judaism.

This marked an important advance, a major milestone in the development of religion. Now, according to this scholarly theory, there was but one more step to the concept of a completely universal God, a God of the whole world, who demanded righteousness from all mankind.

- to be continued -

(see last page of bulletin for source of material)

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RETURN

by Galen Brooks

Dream received March 14, 1970 at 6:00 p.m.

Scene I

A long travel to a new place on the frontier. A travel made by few; but an actual journey participated in by many. the founding of a new land. Around one hundred people gather (a new family and one unit) in a large circle to give thanks. I am a small fish--a no one. But I am by a tree and I want to include that tree (it is a very special tree the ground rises up to its base). I want to pull the circle over to me, but don't know how to do it for they would not understand, but some one senses and asks, a woman, "Would you like to include the tree?" I bust with emotion and love and rush to the tree weeping falling at its base and saying yes. So we gather; again, to everyone there I am no one important, just a small boy among grown ups. And there are those there who spiritually transcend far beyond my being, even my own father is there (I am standing on his left). I am not the leader of the group. But I know that I am the one to lead all in prayer, in thanks, with a humbleness and unworthiness, with a spirit greater than the horizens with tears and love, with both arms bent at the elbows next to my sides and arms upward we all join hands.

As I pray a cold wind begins to blow. It is bitter, and cutting with its cold knife edge of wind. I sense a protection, a sheltering. I open my eyes to see what is wrong. And those on my left are gone, and the wind blows with a cold breath of its element of winter a streamer in the emptyness and vacancy. And

my heart drops and breaks with agony and loss for these few, of twenty, were closest to me, I loved them deeply for they were part of my immediate family. But in my sorrow my father leaves from my right and crosses over to my left, reaches across to another joins hands and they bridge the gap. I look up and all are watching me with understanding of what I feel and with their hearts, there love brings tears anew to my eyes. We close the circle and continue onward in the will and the spirit of God. and my family is larger than before.

Scene 2 What About Betrayer

And the encounter with the betrayer begins, but I am not alone but am part of a brotherhood, 3 others, and begin to claim back all that was taken. They call for a meeting with our father, but we go, for none can go to our father without passing through the family. for we protect him.

One who is seeking to take away material wealth is suddenly met from all the four corners of the campus by three and myself. These I then realize are brothers for I had expected to have to handle by myself. for I will step into the breach and protect my father. I am not alone though, for I had never opened my eyes to really see those closest around me. and had been trying to do everything myself.

We caught a sister and man, who had betrayed, tricked them and took back what they were trying to take away. They realized what we were doing but too late and were powerless to stop us.

Then the Chief of Deceivers, the spirit behind, rose up against us directly. We sent our Uncle aside so he would not fall victim, and united we stood. But later as our uncle came out of hiding, "He" fell upon him and slew our Uncle but then a change of heart, and He brought him to our father. Our Uncle had a small square injury. Our father knew possibility for life was there, and proceeded to heal that which others thought no longer was. And Uncle lives.

* * * * *

The following write up is a method of explanation of "Coming in the Clouds." It is for your use in learning and explanation. In this text, I am simply dealing with what modern scientific man would term the "hard facts." In taking the statements of the centuries, I am dealing with them as literal facts, and thus reflecting on them as such to be proven. If I appear sarcastic, therefore, in places, please understand that that attitude is not meant but that I am simply trying to take a rational point of view at this particular time. (And please, in saying this, I imply no irrationality in God or the reader!) Any comments, corrections, additions or deletions to this text are welcomed.

Dianne Pitts, Seattle

Interpretation and Explanation of the Second "Coming in the Clouds" Theory.

The general belief held in regard to the Second Coming of Christ is that he will come "in the clouds, with the sound of angels

trumpets," coming "in like manner as" he was seen to go, and that "every eye shall see him." These thoughts and mental pictures stem from many verses, but are best summed up in two particularly:

Rev. 1:7 "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

Acts 1:10-11 "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, who stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

There are two immediate objections to literal belief of this general conception. The first objection is Scientific, in that a physical body held in the clouds for 2000 years is against the natural laws of God himself, remembering that our God is a god of science and order in everything. Also, how is it possible for all to see him at once; considering our earth is round, he would have to stretch quite a way and at best you'd see only part of him if this were so.

The second objection, importantly enough, lies in the scriptures. The scriptures tell us also to be watchful, that he will come as a "thief in the night--beware the antichrists", etc. These warnings are found in such verses as Luke 17:20 (... "the kingdom cometh not without observation."--in fact the entire rest of the seventeenth chapter of Luke warns of the quickness and the watchfulness necessary so as not to miss the Coming of the Lord!) Rev. 3:3, Rev. 16:15, I Thes. 5:4, II Peter 3:10 and others bear the warnings of watchfulness. Why so many warnings! If Christ will literally appear coming down out of the clouds of the sky, with the sound of trumpets, in a white robe and the long hair of his day, I think there would be little doubt as to his identity. But there is warning to be watchful. Why? Because God never moves like man expects but in an unexpected way. Let's look at how it was the first time.

At the "first coming" the prophecy on Christ coming is recorded in Dan. 7:13. It reads:

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven and came to the Ancient of days, and they brought him near before him."

When Jesus Christ came as an ordinary man, born of woman, raised from a boy, beginning his ministry at age 30 and beginning to fulfill scriptures of the Christ, the Jews could not believe it. How could this man be the Christ? Elijah had not come, (he had really!) The heavens had not opened in loud clapping; this and

this and this had not happened. And he didn't come out of the sky as literally phophesied. Yet he did come exactly as it states in that verse. Let me explain.

The key to the entire separation of opinion lies in the word CLOUD and its proper interpretation and understanding. What is a cloud--basically? Clouds form when water evaporates, condenses, and forms the clouds. The source: the dirty waters of earth, molecules at a time, raise upward, are purified, changed, and form the white clouds of heaven. Here we see a transforming process-- a regenerating process. From the unclean water of earth come the pure white clouds of heaven.

The Bible often uses water to symbolize people. Example:

Rev. 17:15 "And the waters which thou sawest where the whore sitteth, are peoples and multitudes and nations and tongues."

These "dirty waters" can be regenerated. With this thought, take another look at "coming in the Clouds or with clouds."

BIBLE	Heaven	CLOUD	=	(purified) water	=	(Regenerated) people	=	(Heavenly) witnesses
	Earth	dirty		water	=	people	=	witnesses

The clouds will be formed by regenerated people, cleansed of fallen natures, divided from the sinfulness of the world, whose minds are pure and serene, above worldly corruption like the white clouds of heaven. So, first, clouds are regenerated people, regenerated believers.

Also, several verses in the Bible depict clouds as witnesses. Listen to Hebrews 12:1

"Wherefore seeing we also are compassed about with so great a cloud of witnesses,....."

The first duty of Jesus deciples was that of witnessing and the first point of indirect communication between Jesus Christ and the world was the witnessing done by his followers. It was, in fact, through witnessing that Christianity was carried through the centuries to reach finally all parts of our globe.

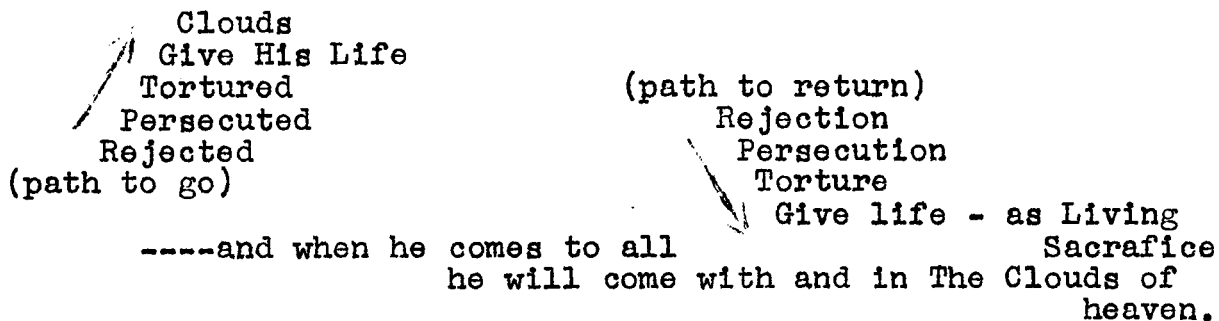
Let me also point out that the majority of the verses on the manner of coming said "With" and "among" clouds just as Jesus Christ came with witnesses and among regenerated followers and believers. And a study of the Old Testament shows that clouds are used to symbolize the presence of God and accordingly His glory.

Those of you who would like to read further in scriptures on references on clouds and waters in the Bible besides the verses I have mentioned might want these also: 2nd Sam. 22:17, Ps. 69:1, Jude 12:13 (a particularly good one), and II Peter 2:17-19.

Lastly on this point of clouds, I would like to refer you to two everyday references: your dictionary and your encyclopedia. I found their definitions and explanations most interesting and I think very apt. One dictionary said in its third definition that a cloud is a "great number of things moving close together to form one body". Webster's third definition of a cloud is "a great crowd or multitude." And in a science text I found this relating of how clouds form: "When the suns rays strike the water surface upon the earth, some of the water evaporates and taken upward." How similarly did Christ, the Light of the World come amongst us gathering his followers one by one--like a cloud forms molecule at a time, and they were taken "upward."

Now, you say fine-- but what about that "in like manner as you have seen him go into heaven"? In view of our recent discovery of "clouds" these verses seemingly must contradict because it says "shall so come in like manner as you have seen him go..." Those who were gifted saw him leave literally in the clouds. But-- study the Bible closely and you will see that Jesus began his ascent to heaven weeks before this occurrence. (May I reflect here that there is a process - including a time element - for every happening as even the forming of a cloud. You have nothing that is not one moment and complete the next with its "sudden appearance." We often view the result or effect without reflecting on the "cause" or completing process thus we really have an incomplete view of the matter.)

Lets look at the verses again, and trace reversely as God does to recover something--and here we want to recover the true meaning of these verses. Isaiah (Chpt. 53 in particular) tell of Christs path of suffering, as well as do other verses. In essence, they record his path say as that of: rejection, persecution, torture on the cross to death and finally to the resurrection and ascention in clouds. This is the pathway and if Christ is to return he must travel the same path to restore what is lost:



Your heavenly Father means exactly what He says in these verses. IF you can read them with the proper light. Christ will come with and in clouds in the same manner as he went--not literally-- but in actuality.

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NEWS REPORTS:

Portland, Oregon

John Rumming

I Came in the Clouds to Utah

Monday thru Wednesday (16-18 of March) were days of much preparation for my flight to Utah to see Mr. Kim and Galen. There were many disappointments as well as fulfillments as I scrounged up the money necessary for the flight. At times I was ready to give up, but God was truly good to me and the ways opened up miraculously, until at last I was airborne on United Airlines flight 210 for Salt Lake City. Although this was an evening flight many things were still visible on the earth 37,000 ft. below such as Mt. Hood, Mt. Jefferson and the three Sisters (mountains). I scrambled from one side of the plane to the other to witness the scenery go by. I had never flown in a jet before.

When I arrived in Salt Lake City I was welcomed by Galen's warm and friendly smile. He then escorted me into a week of fun, relaxation, and witnessing to various of his contacts in Utah. His words were soft "just relax John and don't worry about anything." I said "O.K. I'll leave the driving to you." He then told me how he miraculously got off of work for two days in order to be with me and show me around. What a great brother he is to us all. Later that night I saw Mr. Kim this being our third meeting and I was very excited as well as elated. He also told me to relax, unwind, and rest during my stay. As well as being our leader he is also a great teacher and counselor in our United Faith Movement. He's so dynamic and powerful it's hard to keep up with him. I was also fortunate enough to see him witness in Salt Lake City the night before I left, this gave me much encouragement not to mention insight into witnessing technique.

As the week in Utah unfolded I met many people some of which are now very close to me. I extended my kinship ties while in Utah and this is a very important and meaningful thing to me.

Galen's witnessing is progressing with leaps and bounds and he is showing new truth, being "the Principles" with many people in Utah.

Mr. Kim and Galen were nice enough to take me to the Health Spa in Ogden, Utah which helped me relax and clear up many allergy problems.

Since arriving back in Portland I fully realize the benefit I have received from the trip to Utah and at this time I wish to thank again Mr. Kim and Galen for their hospitality from the bottom of my heart and soul.

Seattle, Washington

Dianne Pitts

March seemed to be a month for meeting new people and re-acquainting with former contacts. Beginning my new job, I met a very spiritual young lady, Lynette Friberg whose mother is a medium. She was raised Catholic, but both she and her mother

abandoned the religion several years ago in search of oriental religions (Zen-Buddism, etc.). Currently she is beginning a study of Christian Scientist. I hope Lynette's response to Principles will be good.

Two previous contacts, a young man in Tacoma and a young college girl from Seattle Univ. visited the chapel--both in the same week. And this was an encouraging answer to prayer. And I had a good conversation with David King, a young man who lives in Kirkland, Wash., but who was first witnessed to in Portland several weeks ago. Portland and Seattle seems to have this "exchange program" going. It's great! David seems very open-minded and I am quite hopeful about him.

Galen in Utah also gave me a good lead and I contacted the Maurey Singers, a very spiritual group from Vancouver, BC, Canada. They were on tour and I had no real time to witness to them, but there was a good exchange of heart and when they are back in Vancouver in a few weeks or down in Seattle again in May I will be talking to them.

I really feel "growth potential" in the air. It's as though people are "lining up" to come! We are looking forward with great expectations this spring and summer.

Sandy Hilts traveled to Idaho during spring vacation last week. And while there prayed for the people of that state and our work there.

Maxine visited from Portland last weekend, and between her cold, her giving me her cold, and my trying to freeze us both (the furnace went out) we shared a box of kleenex, some interesting study and discussion of Principle materials and a good visit. We made one possible contact. A young man who owns a shop in downtown Seattle called Electra 70.

They say April showers bring May flowers so lets pour it on and have a real variety bouquet for summer.

Clearfield, Utah

David S. C. Kim

(1) On March 7, our Maxine's birthday, my daughter-in-law Bong-Hee (wife of Sung-Soo) arrived from Seoul, Korea at San Francisco International air port to join my Oakland family. Sung-Soo and Bong-Hee are both 2nd generations of 36 blessed families in Korea and also received blessing from our True Parents, one of 420 couples in 1968. This means that throughout the past history this is the 1st occasion in the course of God's Restoration Providence centering our Master and True Parents. With this special meaning, Our Master mentioned this occasion to whole congregation and all families in Korea. It is my double privilege to have Kim Family fulfil something spiritually and physically in the course of God's Restoration. I hope and pray that both of them adjust quickly to American culture, so that they can be a useful materials for our work in many ways.

(2) Sarah Witt, State Representative of Illinois plans to have Anthony Brooke who claims John the Baptist position for our Master show up on T.V. interview (at Chicago, Ill.) on our Movement and our Master on coming April month. Also she has been inspired to write another track on the fundamental causes of human problems in relation to "Fall of Man" in order to arouse curiosity and interest of religious leaders. Let us join our prayer for her great mission in the area.

(3) Our Young John of Portland, Oregon spent 1 week with Galen and me at Utah to share many things and strengthen each other in witnessing, in determination to dedicate ourselves. His school work in college has been really running him down, but after few days, spiritually he is recuperated and re-charged with many positive elements of spiritual values of our message and encouraged to see how Galen meets people and witnesses. He left on Wednesday (3-25) for Portland. Always I am happy to see 2 people work together to try to bring new souls to God, giving me great comfort and pleasure and spiritual lift-up too. Nothing other than this makes me Happy.

(4) Finally our chapel has 2 newly born pigeon babies. Daily and weekly they grow fast with their parents good care--warming, feeding, etc. 2 babies are very sensitive and prompt in responding to my voice of calling them, even after mid-night from my work. We, I and Galen, peeped in nest while their mama and dad gone for their food, and we found they grow fast daily and will be able to walk and fly by next month. At the moment we do not know whether they are "twin brothers" or "twin sisters" or something else?

Chicago, Illinois

Sarah Witt

First of all, I have passed out about 500 copies of the article I wrote and published. The response received thus far has been very gratifying. To date, there are at least ten people who are quite interested in attending a lecture or study group just as soon as I decide where to conduct such a group. To date, I have not been able to keep up my apartment to a standard suitable for such a purpose. You can understand that having to work not only full-time, but many hours overtime when the opportunity presents itself, in order to earn a living for myself and my two sons, that there is not much time or strength left to clean house. In addition, of course, I have been writing many more articles two of which were sent to Mr. Kim for editing and approval before publishing and distributing to the public, as I am doing with the first one. However, after making several xerox copies of the rough draft, and giving one or more to people that have read the first article, their reaction to the the two additional articles on the same subject led me to decide to leave well enough alone, and write about some other Principle in our book. Now, as soon as I get some inspiration, I will begin to write another tract through which the public can be introduced further to our great treasure of Divine Wisdom. In the meantime, I must concentrate on finding a hall suitable for bringing together all of the people who are

now interested in studying the Principles. There are about five people in my office alone, plus several others who work in different offices in the same building, to whom I have witnessed in the lunchroom which is in the basement of our building where I work.

Last night, I drove out to see a man who was recommended to me by one of my friends who is a medium. This man and his wife own a radio station and are always looking for people to broadcast on their program, which features primarily experiences in ESP, faith healing, etc. They are a very interesting couple, and I was able to tell them quite a bit about Principles, and our goal to restore the world. I left a copy of my article with them, and also a copy of our book, since they were kind enough to give me so much time and help in carrying out my mission in Illinois. The wife, Mrs. Joseph East, is a very fine handwriting analyst, and gave me quite a reading from a handwriting I gave her during my visit. She hit the nail on the head every time, telling me things that no other medium has ever sensed about my background and characteristics. They asked me to prepare some material for a presentation which they want me to give at their next meeting of a gathering of people which meets every month, which they sponsor, called "The Group." Joe East asked me to be sure and be ready when he introduces me as one of the featured speakers on April 21, at their next meeting. This will be sort of an audition for his radio program, which originates in Indiana. So you can imagine that I am going to be very busy from now to the time when I will be asked to get in front of a group of total strangers (except for perhaps two or so friends who will be present to give me moral support. But, you know, I'm not worried, because I know that when the time comes, I will be ready.

Now, for some negative news. Two nights ago, or so, I went out to the home of a Hebrew Christian missionary with whom I had previous contact for the past several months, even sending my younger son, Norman, to be with a group of youngsters he sponsors every Tuesday night. However, Norman finds that the other kids are younger than he, and their activities have ceased to interest him, so he has quit going. But that is neither here nor there. The point I am trying to make here is that my family has been in contact with this young missionary family for several months. I had told this fellow, Manny Brotman, about our work, and now, I brought him several copies of my article, and tried to explain a little more about my mission. Alas and alack, as the saying goes, these poor, backward people are even more closedminded than our ancestors were at the time of the first coming, and I left his house so positive frustrated that it will take me several weeks till I gather up the courage to attempt to visit him and his wife and two children again. Just to give you some idea of what I was up against, this fellow made the absolutely incomprehensible statement that there is nothing contradictory in the Bible, and that whatever cannot be understood is one of God's secrets, and while I was trying to tell him a little about our mission, he was desperately trying to convert me to Jesus Christ, as though my soul were in terrible danger of going to hell, if I did not

accept Jesus right then and there as my personal Saviour. Even after I had recounted to him the amazing experience I had had while editing David Kim's book, in which I was bathed in a white light and transported to the very place where the crucifixion was being carried out, and I suddenly knew, in the couple of seconds that this lasted, that my people were doing a terrible thing, and that Jesus was really the Messiah for whom they had so long waited. Since that time, some three and a half years ago, I had never had any doubt that He was truly the first Messiah, and that this experience was given to me as a sign that I was on the right track in following Our Master, and also to give me a spiritual rebirth, so that I would be acceptable to God as one of His Workers in the Second Coming. But you know, this fellow kept trying to convert me to their Five Jewish Laws, which these people have been using to approach the Jewish people for hundreds of years, and really, if I had not found the Principles of Our Master, their methods and general attitude which seems very bigoted to me, wouldn't have converted me to Christ in a million years. Listening to their fanatical propaganda, I feel as though I am back in kindergarten. We are so far ahead of these people, that I despair of ever succeeding in letting a little light come into their dogmatic teachings. But I intend to keep on trying, at least until I succeed in letting a few seeds fall here and there among their people, if at all possible.

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DATES TO REMEMBER: April 4 Vernon Pearson's birthday
April 6 Parent's Day
April 18 Sandy & Karlene Hilts birthday

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THOUGHT FOR THE MONTH:

Failure Isn't Fatal
by Rev. James Keller, M.M.

Too often, it seems to me, people lose their courage in facing life because of past failures or fear that they may fail in the future.

One good way to cure such fears is to remember the story of a man who actually built a life time of accomplishments out of defeats. The following litany of failures that punctuated his life throughout thirty years is a living and eloquent example of the successful use of defeat in achieving victory. Abraham Lincoln's record is as follows:

- Lost job 1832
- Defeated for legislature 1832
- Failed in business 1833
- Elected to legislature 1834
- Sweetheart died 1835
- Had nervous breakdown 1836
- Defeated for Speaker 1838
- Defeated for nomination for Congress 1843
- Elected to Congress 1846

Lost renomination 1848
Rejected for land officer 1849
Defeated for Senate 1854
Defeated for nomination for Vice-President 1856
Again defeated for Senate 1858
Elected President 1860

Lincoln's deep conviction that God had given him a mission to fulfill accounted in no small way for his deep humility and ability to push on in the face of difficulties and failures that would have discouraged most people.

His abiding faith was well summed up in this comment which he made after becoming President: "God selects His own instruments, and sometimes they are queer ones; for instance, He chose me to steer the ship through a great crisis."

You, too, in God's providence can be an instrument in bringing His love, truth and peace to a world in urgent need of it.

And with Abraham Lincoln, you too can learn to say, "With God's help I shall not fail."

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"Never despair. But if you do, work on in despair."

Edmund Burke

Source of Material For "Comparative Religions"

"Our Religion and Our Neighbors"

by
Milton G. Miller and
Sylvan D. Schwartzman

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