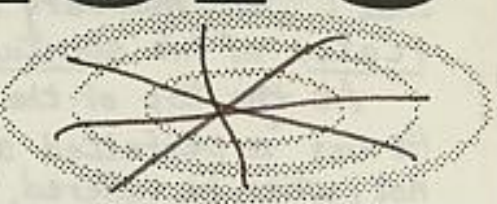


A VOICE OF

fort Sanders' Faith Sons



DATE: *January 1986* VOLUME: *V* NUMBER: *1*

KNOXVILLE, TENNESSEE

All quotations, unless otherwise indicated, are from The URANTIA Book c 1955 and are used by permission. Interpretations & opinions expressed herein are those of the authors & do not necessarily represent those of URANTIA Foundation.

Do you want to ELIMINATE POVERTY?

On page 803 of our *URANTIA* Book we find these very significant words: "No society has progressed very far when it permits idleness or tolerates poverty. But poverty and dependence can never be eliminated if the defective and degenerate stocks are freely supported and permitted to reproduce without restraint."

So if we continue on the course we're now on there is no chance to eliminate poverty. And what's more, the crime rate will increase, the schools will get worse, work standards will further deteriorate, and workers will be seeing more and more of their income going to support this mass in the style which they demand. Why can they receive what they demand?? They possess control of the ballot, that is why. And they will elect the ones who will bleed the workers.

On the neighboring planet (page 818) they realized the danger. They knew that if fifty percent of a nation is inferior and has control of the ballot, that nation is doomed. So, they disenfranchised defective, idle, indifferent, or criminal individuals. Also, efforts to prevent breeding defectives and criminals were begun over a hundred years ago, and now they don't need prisons and insane asylums.



If we start now, do you think we can get that far in one hundred years??

I'm sure the revelators wouldn't have included that paper in our book if they hadn't thought it would help us.

Of course it will be hard since we have no Adam to help us, but on page 585 it states "Notwithstanding this obstacle, it seems that you ought to be able to agree upon the biologic disfellowshipping of your more markedly unfit, defective, degenerate, and anti-social stocks." (all italics mine)

We can start at the bottom and pass the same laws for natural parenthood that we now have for adoptive parenthood.

"It is the false sentiment of your partially perfected civilizations that fosters, protects, and perpetuates the hopelessly defective strains of evolutionary human stocks.

It is neither tenderness nor altruism to bestow futile sympathy upon degenerated human beings, unsalvable, abnormal and inferior mortals" (page 592) (1466, 1469)

"Unrestrained multiplication of inferiors"

(1441-42)



All quotations, unless otherwise indicated, are from The URANTIA Book c 1955 and are used by permission. Interpretations & opinions expressed herein are those of the authors & do not necessarily represent those of URANTIA Foundation.

Do you want to ELIMINATE POVERTY?

On page 803 of our URANTIA Book we find these very significant words: "No society has progressed very far when it permits idleness ortolerates poverty. But poverty and dependence can never be eliminated if the defective and degenerate stocks are freely supported and permitted to reproduce without restraint."

So if we continue on the course we're now on there is no chance to eliminate poverty. And what's more, the crime rate will increase, the schools will get worse, work standards will further deteriorate, and workers will be seeing more and more of their income going to support this mass in the style which they demand. Why can they receive what they demand?? They'll possess control of the ballot, that is why. And they will elect the ones who will bleed the workers.

On the neighboring planet (page 818) they realized the danger. They knew that if fifty percent of a nation is inferior and has control of the ballot, that nation is doomed. So, they disenfranchised defective, idle, indifferent, or criminal individuals. Also, efforts to prevent breeding defectives and criminals were begun over a hundred years ago, and now they don't need prisons and insane asylums.



Helen Hutcherson



If we start now, do you think we can get that far in one hundred years??

I'm sure the revelators wouldn't have included that paper in our book if they hadn't thought it would help us.

Of course it will be hard since we have no Adam to help us, but on page 585 it states "Notwithstanding this obstacle, it seems that you ought to be able to agree upon the biologic disfellowshipping of your more markedly unfit, defective, degenerate, and anti-social stocks." (*all italics mine*)

We can start at the bottom and pass the same laws for natural parenthood that we now have for adoptive parenthood.

"It is the false sentiment of your partially perfected civilizations that fosters, protects, and perpetuates the hopelessly defective strains of evolutionary human stocks.

It is neither tenderness nor altruism to bestow futile sympathy upon degenerated human beings, unsalvable, abnormal and inferior mortals" (page 592) (1466, 1469)

(1441-42)

"Unrestrained multiplication of inferiors, with decreasing reproduction of superiors, is unfailingly suicidal of cultural civilization" page 380

Isn't that what is happening in our country now?



YARDSTICKS and MEASURES

Our blessed book provides us many ways of measuring ourselves and our civilization. Let's look at a few of them.

First, let's look at ourselves as individuals. On page 1609 Jesus tells us that: "Self-mastery is the measure of man's moral nature and the indicator of his spiritual development."

At the top of the page it tells us that Jesus practiced what he preached. He was "a perfected specimen of self-control; when he was reviled, he reviled not; when he suffered, he uttered no threats against his tormentors; when he was denounced by his enemies, he simply committed to the righteous judgment of the Father in heaven."

This (to me) doesn't make him a sentimental milksop. He made many true ringing condemnations of people's actions at different times. But not in petty bickering as an answer to something they'd accused him of.

Second, let's look at page 315 and we'll find another true measure of how we've achieved self-mastery. The book states: "Trustworthiness is the true measure of self-mastery, character."

Can your friends depend on you to do certain jobs? Or do they say, "Well, he said he'd do that, but he may or may not."

OK, it's all very well to say we need to achieve self-mastery. But how do we do it?

By prayer and worship.

Prayer helps us to understand what God's will is for us. It expands insight. And worship is looking to the One for the inspiration of service to the many. (1616)

The book tells us that: "Worship is the yardstick which measures the extent of the soul's detachment from the material universe, and its simultaneous and secure attachment to the spiritual realities of all creation." That's the third measure.

Fourth, let's look at two related measures of social civilization.

On page 939, it says: "As are the families of the race or nation, so is its society. If the families are good, the society is likewise good."

And on page 927 it tells us, "Monogamy is the yardstick which measures the advance of social civilization as distinguished from purely biologic evolution.

Monogamy is not necessarily biologic or natural, but it is indispensable to the immediate maintenance and further development of social civilization.

By those yardsticks how is our civilization doing?

HBA.

A Recent Heated Argument (Excuse me, I mean debate)

FRIEND ONE: (after a discussion about a person) Well, you can't blame her. She does the best she can.

FRIEND TWO: Yes, I used to be at cross purposes with my mother, but later I realized that with her limited experience she was doing the best she could.

FRIEND ONE: Everybody does the best he can when you consider his heredity + environment.

ME: No! I don't buy that! That's pure determinism! The idea that you're a product of your heredity + environment and can do nothing about it, is about the most depressing thing I can imagine. Besides the U-Book says it isn't so. On pg. 1225 it says, "It (the personality) is not wholly subject to the fetters of antecedent causation. It is relatively creative or cocreative."

After the group left, I did some thinking about it, and this morning I had reached a conclusion.

Just which people are doing the best they can, and which aren't? Or can we know?

The personality has the freedom to decide to co-operate with the Thought Adjuster or not. He can be born of the Spirit. "It is my will that your will be done." He can be born of the Spirit.

was denounced by his enemies, he simply committed to the righteous judgment of the Father in heaven."

This (to me) doesn't make him a sentimental milksop. He made many true ringing condemnations of people's actions at different times. But not in petty bickering as an answer to something they'd accused him of.

Second, let's look at page 315 and we'll find another true measure of how we've achieved self-mastery. The book states: "Trustworthiness is the true measure of self-mastery, character."

Can your friends depend on you to do certain jobs? Or do they say, "Well, he said he'd do that, but he may or may not."

OK, it's all very well to say we need to achieve self-mastery. But how do we do it?

By prayer and worship.

Prayer helps us to understand what God's will is for us. It expands insight. And worship is looking to the One for the inspiration of service to the many. (1616)

The book tells us that: "Worship is the yardstick which measures the extent of the soul's detachment from the material universe, and its simultaneous and secure attachment to the spiritual realities of all creation". That's the third measure.

Fourth, let's look at two related measures of social civilization.

On page 939 it says: "As are the families of the race or nation, so is its society. If the families are good, the society is likewise good."

And on page 927 it tells us, "Monogamy is the yardstick which measures the advance of social civilization as distinguished from purely biologic evolution.

Monogamy is not necessarily biologic or natural, but it is indispensable to the immediate maintenance and further development of social civilization.

By those yardsticks how is our civilization doing?

HBA.

A Recent Heated Argument (Excuse me, I mean debate)

FRIEND ONE: (after a discussion about a person) Well, you can't blame her. She does the best she can.

FRIEND TWO: Yes, I used to be at cross purposes with my mother, but later I realized that with her limited experience she was doing the best she could.

FRIEND ONE: Everybody does the best he can when you consider his heredity + environment.

ME: No! I don't buy that! That's pure determinism! The idea that you're a product of your heredity + environment and can do nothing about it, is about the most depressing thing I can imagine. Besides, the U-Book says it isn't so. On pg. 1225 it says, "It (the personality) is not wholly subject to the fetters of antecedent causation. It is relatively creative or cocreative."

After the group left, I did some thinking about it, and this morning I had reached a conclusion.

Just which people are doing the best they can, and which aren't? Or can we know?

The personality has the freedom to decide to co-operate with the Thought Adjuster or not. He can say (and mean it), "It is my will that your will be done." He can be born of the Spirit.

Or he can say, "I want what I want when I want it." He can decide to be his own god.

On page 1300 the Book says, "What a son desires and the Father wills will certainly come to pass." (And I add "sooner or later")

So the born-again person who truly desires to do God's will doesn't sin. He certainly can't — yet — do the Father's will perfectly. But the mistakes he makes are on account of ignorance, weakness, bad habits, etc., which he is trying to overcome.

Therefore he is doing the best he can.

On the other hand, the person who has decided to be his own God is not doing the best he can. He is slowly becoming unreal. He is iniquitous.

We can't, of course, always tell which a person is. We can feel pretty sure about the extreme cases. But there is a lot of gray in between.

Life



or Death



HBA.

One Approach to Studying The Urantia Book

Your first reading of the book should be from cover to cover, just as you would read a novel. Don't attempt to study it the first time through. When reading a novel, you don't make notes, or worry a lot about definitions, or how things fit together because you know that a good novelist will tie every thing together by the time you finish the book. You don't stop and agonize over why a character has been introduced, or why a particular wording has been used. You don't insist on understanding each paragraph thoroughly before you move on to the next. The author cannot present to you all of the knowledge instantaneously - the characters and plot must be developed slowly, each new bit of information being an extension of previously presented material. And lastly, you don't read a novel by skipping about - the only way to read it is sequentially.

To summarize the plan of attack: Read it like a novel, not a textbook, skimming over the parts that are not clear with the hope that understanding will come later. Don't let a lot of time lapse between readings or you might lose the continuity, which is as important as the content. There are 196 papers, averaging about 10 pages each. Reading one paper a day will get you through the book in slightly more than 6 months. (Two papers, only 20 pages, per day - about 3 months. That is not too bad, is it?)

One last part of the plan. Start in the middle of the book! The first two sections have a greater portion of difficult concepts. A beginner starting at page one might become discouraged and never finish the book. Starting with the third section and wrapping around will start you with topics that are more familiar and by the time you get to the first section you will have a greater ability to comprehend the subject matter.

Assuming that you complete the simple first goal of just reading the Urantia Book and are inspired to go through it again, the next goal may be to study it as you would a textbook. Again, I would recommend starting with section three, but this time, read more slowly and take notes. I found it helpful to divide the page into five segments of about 10 lines each and mark the edge of the book accordingly and identify the segments A-E. When taking notes, always make reference to page and segment number because you will constantly find yourself wanting to reread passages, especially to understand them in context. Don't hesitate to underline important or meaningful passages.

As you go through the book the second time you may decide that later you may want to study by topic. Fill up a loose-leaf (to allow rearranging and editing later) notebook with paper and each time you see a topic you think you would like to research later write the topic at the top of a page and then start noting the page and segment number each time you come across some thing that pertains to that topic. You may also want to write the topic in the margin so that it will stand out. Many times you will be without your notebook and need to find a reference. If you know the general area, scanning the margin for the topic should help you locate it. And last, you may want to set up a section in your notebook (or even in one of those "blank books") for copying inspiring phrases, sentences or short paragraphs (don't forget page and segment reference). The act of copying the words will help you to focus on the meaning and after collecting a few, you will have a quick reference to "pick-me-ups" that will be better than a cup of coffee to start the day.

"Having started out on the way of life everlasting, having accepted the assignment and received your orders to advance, do not fear the dangers of human forgetfulness and mortal inconstancy, do not be troubled with doubts of failure or by perplexing confusion, do not falter and question your status and standing, for in every dark hour, at every crossroad in the forward struggle, the Spirit of Truth will always speak saying, 'This is the way!'"

sequentially.

To summarize the plan of attack: Read it like a novel, not a textbook, skimming over the parts that are not clear with the hope that understanding will come later. Don't let a lot of time lapse between readings or you might lose the continuity, which is as important as the content. There are 196 papers, averaging about 10 pages each. Reading one paper a day will get you through the book in slightly more than 6 months. (Two papers, only 20 pages, per day - about 3 months. That is not too bad, is it?)

One last part of the plan. Start in the middle of the book! The first two sections have a greater portion of difficult concepts. A beginner starting at page one might become discouraged and never finish the book. Starting with the third section and wrapping around will start you with topics that are more familiar and by the time you get to the first section you will have a greater ability to comprehend the subject matter.

Assuming that you complete the simple first goal of just reading the Urantia Book and are inspired to go through it again, the next goal may be to study it as you would a textbook. Again, I would recommend starting with section three, but this time, read more slowly and take notes. I found it helpful to divide the page into five segments of about 10 lines each and mark the edge of the book accordingly and identify the segments A-E. When taking notes, always make reference to page and segment number because you will constantly find yourself wanting to reread passages, especially to understand them in context. Don't hesitate to underline important or meaningful passages.

As you go through the book the second time you may decide that later you may want to study by topic. Fill up a loose-leaf (to allow rearranging and editing later) notebook with paper and each time you see a topic you think you would like to research later write the topic at the top of a page and then start noting the page and segment number each time you come across something that pertains to that topic. You may also want to write the topic in the margin so that it will stand out. Many times you will be without your notebook and need to find a reference. If you know the general area, scanning the margin for the topics should help you locate it. And last, you may want to set up a section in your notebook (or even in one of those "blank books") for copying inspiring phrases, sentences or short paragraphs (don't forget page and segment reference). The act of copying the words will help you to focus on the meaning and after collecting a few, you will have a quick reference to "pick-me-ups" that will be better than a cup of coffee to start the day.

"Having started out on the way of life everlasting, having accepted the assignment and received your orders to advance, do not fear the dangers of human forgetfulness and mortal inconstancy, do not be troubled with doubts of failure or by perplexing confusion, do not falter and question your status and standing, for in every dark hour, at every crossroad in the forward struggle, the Spirit of Truth will always speak, saying, 'This is the way.'" (383B)

Truthseekers

Suppose someone makes a comment and those present make the following comments:

A: "I know that."

B: "I disagree."

C: "What makes you think you have all the answers."

D: "I would have to know more about whoever made that statement."

E: "(Silently) I know that and I disagree but I can also see the truth in the statement no matter who said it. Maybe I should see how it applies to me."

Can you identify the truthseekers?

Look in the next newsletter for the answer.



By Their **FRUITS** You Shall Know Them

In the ordination sermon to the Apostles, Jesus said, "I warn you against false profits who will come to you in sheep's clothing, while on the inside they are as ravening wolves. By their fruits you shall know them. Do men gather grapes from thorns or figs from thistles? Even so, every good tree brings forth good fruit, but corrupt trees bear evil fruit. A good tree cannot yield evil fruit, neither can a corrupt tree produce good fruit. Every tree that does not bring forth good fruit is presently hewn down and cast into the fire."

First, notice that the false prophets are dressed up like sheep. They don't look like wolves. So the only way you can determine their falseness is by their fruits.

And here is the thing that may fool us: the social fruits that they bring forth may at first appear to be good. (*Frantic Fraternity?*)

On page 1126 we read an astounding paragraph: "True, many apparently religious traits can grow out of nonreligious roots. Man can, intellectually, deny God and yet be morally good, loyal, filial, honest, and even idealistic. Man may graft many purely humanistic branches onto his basic spiritual nature and thus apparently prove his contentions in behalf of a godless religion, but such an experience is devoid of survival values, Godknowingness, and God-ascension. In such a mortal experience only social fruits are forthcoming, not spiritual. The graft determines the nature of the fruit, not withstanding that the living sustenance is drawn from the roots of original divine endowment of both mind and spirit." (*italics mine*)

(The humanist, I suppose, is one who believes that mankind is God, or God is mankind.)

And, of course, all personalities have a basic spiritual nature. A personality can't indwell an animal that can't make contact with the 6th and 7th adjutant mind spirits. And, since Pentecost we all have Adjusters (at least for while) and access to the Spirit of Truth.

How can a person deny God and have the above mentioned qualities? I suppose it is because he/she has been raised that way, and found that it works. It makes people like him/her and gives prestige in the community. And the things done by the humanist - the "do-gooder" - do seem to be beneficial to society, but, remember it's only social

Fahter who is in heaven. And so finding yourself born of the spirit and happily in the kingdom of God, you would begin to bear in your daily life the abundant fruits of the spirit." (*italics mine*)

So, how do you recognize the fruits of the spirit? On page 381 is one list: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance" (Also found in Gal. 5:22)

Let's see what the U-Book says about these.

1. Love - "All love is from God (pg 1289) "Love is the desire to do good to others" (pg.648)
2. Joy - "Happiness and joy take origin in the inner life (pg. 1220) (Soul and Spirit?)
3. Peace - "The peace of Jesus is, then, the peace and assurance of a son who fully believes that his career for time and eternity is safely and wholly in the care and keeping of an all-wise, all-loving and all-powerful Spirit Father" (the peace that passeth understanding)
4. Long -suffering - (Patience) "Pray for tranquility of spirit and cultivate patience " (pg. 2048)
5. Gentleness - "You are indeed to be gentle in your dealing with erring mortals, patient in your intercourse with ignorant men, and forebearing under provocation; but you are also to be valiant in defense of righteousness, mighty in the promulgation of truth, and aggressive in the preaching of the gospel of the kingdom...." (pg. 1931)
6. Goodness - " The possession of goodness, greatness, is the measure of real divinity attainment." (pg. 647)
7. Faith - "Belief has attained the level of faith when it motivates life and shapes the mode of living." (pg. 1114)
8. Meekness - "Genuine meekness has no relationship to fear. It is rather an attitude of man co-operating with God - 'Your will be done' " (pg. 1574)
9. Temperance - I didn't find the exact word, but on pg. 556 it says: "Action achieves strength; moderation eventuates in charm." (*italics mine*)

hewn down and cast into the fire."

First, notice that the false prophets are dressed up like sheep. They don't look like wolves. So the only way you can determine their falseness is by their fruits.

And here is the thing that may fool us: the social fruits that they bring forth may at first appear to be good. (*Frantic Fraternity?*)

On page 1126 we read an astounding paragraph: "True, many apparently religious traits can grow out of nonreligious roots. Man can, intellectually, deny God and yet be morally good, loyal, filial, honest, and even idealistic. Man may graft many purely humanistic branches onto his basic spiritual nature and thus apparently prove his contentions in behalf of a godless religion, but such an experience is devoid of survival values, Godknowingness, and God-ascension. In such a mortal experience only social fruits are forthcoming, not spiritual. The graft determines the nature of the fruit, not withstanding that the living sustenance is drawn from the roots of original divine endowment of both mind and spirit." (*italics mine*)

(The humanist, I suppose, is one who believes that mankind is God, or God is mankind.)

And, of course, all personalities have a basic spiritual nature. A personality can't indwell an animal that can't make contact with the 6th and 7th adjutant mind spirits. And, since Pentecost we all have Adjusters (at least for while) and access to the Spirit of Truth.

How can a person deny God and have the above mentioned qualities? I suppose it is because he/she has been raised that way, and found that it works. It makes people like him/her and gives prestige in the community. And the things done by the humanist - the "do-gooder" - do seem to be beneficial to society, but, remember it's only social fruit - not spiritual. It does not cause the recipients to grow spiritually. It does not advance the Kingdom of God.

And let's not forget that the only reason we're here on this planet is to grow spiritually - to develop an immortal soul.

Let's look at what Jesus told Nicodemus on page 1602. "Already does the spirit of the Father in Heaven indwell you. If you would be led by this spirit from above, very soon would you begin to see with the eyes of the spirit, and then by the wholehearted choice of spirit guidance would you be born of the spirit, since your only purpose in living would be to do the will of your

Let's see what the U-Book says about these.

1. Love - "All love is from God (pg 1289) "Love is the desire to do good to others" (pg.648)
2. Joy - "Happiness and joy take origin in the inner life (pg. 1220) (Soul and Spirit?)
3. Peace - "The peace of Jesus is, then, the peace and assurance of a son who fully believes that his career for time and eternity is safely and wholly in the care and keeping of an all-wise, all-loving and all-powerful Spirit Father" (the peace that passeth understanding)
4. Long-suffering - (Patience) "Pray for tranquility of spirit and cultivate patience" (pg. 2048)
5. Gentleness - "You are indeed to be gentle in your dealing with erring mortals, patient in your intercourse with ignorant men, and forebearing under provocation; but you are also to be valiant in defense of righteousness, mighty in the promulgation of truth, and aggressive in the preaching of the gospel of the kingdom.... (pg. 1931)
6. Goodness - "The possession of goodness, greatness, is the measure of real divinity attainment." (pg. 647)
7. Faith - "Belief has attained the level of faith when it motivates life and shapes the mode of living." (pg. 1114)
8. Meekness - "Genuine meekness has no relationship to fear. It is rather an attitude of man co-operating with God - 'Your will be done' " (pg. 1574)
9. Temperance - I didn't find the exact word, but on pg. 556 it says: "Action achieves strength; moderation eventuates in charm." (*italics mine*)

That is an awesome list. It makes us feel like we've got a long way to go. But on pg. 2054 there are two encouraging words - begin and increasingly. We aren't perfect as soon as we're born of the spirit. But, we begin and increase.

If we so desire, God will dig about our roots and cut away our unfruitful branches.

Helen Hutchinson

