

Spiritual Fellowship Journal

for Students & Believers in the Revelation of the Urantia Papers

Volume 13, Number 1

Spring and Summer, 2003

Quantum Mysteries & the Urantia Papers - Part II

Light, atomic structure, 860 and lore of the number 137

Donald Briglia

Unique Urantian Outreach

Gary Dangerfield

Personal and Global Peace

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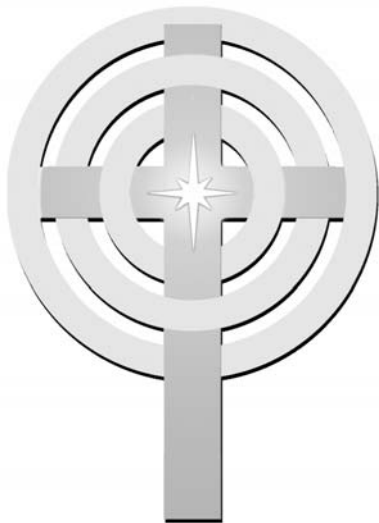
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About The Spiritual Fellowship

Our Mission Statement

The Spiritual Fellowship is a religious organization whose mission is to bring the spiritual teachings of the Urantia Papers to all people.

Our Core Values

The Spiritual Fellowship is committed to motivating, empowering, and supporting all people in their growing relationship with God and encouraging loving service, forgiveness, and ministry among all of God's children. The Spiritual Fellowship believes the Urantia Papers present an expanded revelation of the Life and Teachings of Jesus and a fuller revelation of God and our relationship to God. While recognizing that any revelation is incomplete short of the attainment of God, our Universal Parent, The Spiritual Fellowship recognizes the value of a continuing study of the Urantia Papers and other spiritual sources for inspiration and guidance.

How to Join The Spiritual Fellowship

If you wish to join The Spiritual Fellowship, please mail the completed membership form to:

**Nancy Long
The Spiritual Fellowship
9554 Lick Creel Road
Morgantown, IN 46160**

The Spiritual Fellowship Membership Form

Yes, I wish to become a member-at-large of The Spiritual Fellowship!

I hereby profess faith in the Father/Motherhood of God and the brother/sisterhood of all people as portrayed by the Life and Teachings of Jesus in the Urantia Papers.

Name: _____

Address: _____

City: _____

State: _____ ZIP: _____

Area Code: _____ Telephone: _____

E-mail: _____

Spiritual Fellowship Journal

For Students & Believers in the Revelation of the Urantia Papers

Founded by
Dr. Meredith Justin Sprunger

SPRING & SUMMER 2003
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Editor
Larry Mullins

Associate Editor
Joan Batson Mullins

Editorial Consultants
Meredith Sprunger
Merlyn Cox

Resource Consultants
David Biggs
David Kantor
Victor McGonegal
Ángel F. Sánchez-Escobar

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Editorials

The Nadia Factor

“I am having tears in my eyes ...”

“Especially you introduced me, my family, my cousins and my friends the “Treasure of life” the beautiful gift of life that changed our lives and now we have some purpose of life to live but before we were like dead bodies, we were empty from inside, we were seems to alive but having nothing that attracts others but thanked God now we have a special living purpose after having the UB with us. ... JJ, when sometimes I am writing e-mails to you or reading the UB, I am having tears in my eyes that how fortunate I am that I have something special with me and how much I am thankful to you that you shared with me.”

In the last issue of *The Spiritual Fellowship Journal* we printed several letters from Nadia of Pakistan to JJ. Nadia had many comments about *The Urantia Book*, and what it had come to mean to her. Who could not be moved by passages such as the two excerpted above?

Many readers were moved. And some wrote to her through JJ. And some, such as Ken Raveill and several Urantians in Kansas City, went the second mile. Below is a letter from Ken, referencing the work of his group to help the brave souls in Pakistan who dare to read and advocate the fifth epochal revelation.

May 8, 2003

Hi Larry and Joan:

After reading Nadia’s Letters in the Spiritual Fellowship Journal, I sent an email to J.J., whom I had known in Arizona. I told him how I appreciated what he was doing in Pakistan. He sent word back that he was soon (August) to leave Nadia and that study group for a new assignment. J.J. advised me how badly the Pakistan group needs additional books.

I sent J.J. three parcels including one Urantia Book, an Index, a Paramony, How I Found

the Urantia Book, and several other tracks and handouts. I later sent J.J. four copies of “Jesus: A New Revelation.” J.J. told me that Nadia had seen his copy of this printing of Part IV and so wanted one for herself and family.

*J.J. indicated that Nadia and family were very poor and used a large percentage of their meager income to promote *The Urantia Book*. I asked J.J. how could we help, and he indicated that they live on about \$60 a month and that some financial help would be greatly appreciated. I discussed this with our study group and several members, including Bob and Linda Keller, wanted very much to help this struggling group in a Moslem country.*

However, I have been very cautious regarding sending materials to Pakistan. I do not want to be responsible for causing Nadia and family any problems with the government or any hostile parties there. J.J. has assured me that his APO is perfectly safe and that people who want to help can send anything to his address and be assured that there will be no problems for as long as he remains in Islamabad.

J.J. has asked me not to send money until he finds out if Nadia can cash checks drawn on a US bank or if money orders would work. He tells me that he does not think mail or parcels coming from the US are opened or inspected, but he is not sure. He did suggest that I not send cash. So I am waiting on J.J. to give some instructions regarding money help.

I have received \$250 already for this project from members of the study group. I am sure more is available when needed.

I am waiting on suggestions from J.J. to know how to proceed. Any advice you may have would be welcome. Best wishes.

Sincerely, Ken Raveill

JJ wrote Joan and I from Phoenix, expressing his pleasure that Ken and several others had taken the initiative and reached out to Nadia and her family. Here is a short excerpt from his letter:

“Nadia has gone more than the extra 10 KM in sharing our revelation without knowing how her food was going to be provided. I gave her the example about how our heavenly father provides food for the birds and not to be too concerned, that with her devotion to the spiritual path she has chosen our heavenly father is mindful of our temporal needs as well.”

Urantians who want to reach out to Nadia through JJ can certainly do so. JJ’s new email address is:

jj_6062003@yahoo.com

Visit with JJ about the possibilities ... surely notes and messages will be deeply appreciated.

JJ is a great Urantian Evangelist in my judgment. He never shirks from his duty of outreach to the spiritually hungry who are seeking something better. Nadia is one of those remarkable leaders who seem to emerge from nowhere to do important work. And Ken and his group, especially Bob and Linda Keller, have stepped up to play important roles in this historic episode.

Did I say *historic episode*? Is this carrying the praise a little too far?

I think not. These “ordinary” Urantians have taken Urantian outreach and evangelism to another level. We should admire and applaud them. They exemplify the genius of the people.

L.M.

“As the Father sent me into this world, even so now send I you. You are all called to carry the good news to those who sit in darkness. This gospel of the kingdom belongs to all who believe it; it shall not be committed to the custody of mere priests. Soon will the Spirit of Truth come upon you, and he shall lead you into all truth. Go you, therefore, into all the world preaching this gospel, and lo, I am with you always, even to the end of the ages.”

[p. 2044]

Creative Outreach

by Meredith Sprunger

A Transition Period

It appears that the Urantia movement is emerging from its initial struggle for identity and is now in a posture that will continue for some time. Virtually gone are the flurry of lawsuits over the right to control the use and publication of *The Urantia Book* with the Appeals Court affirming that the book is now in the public domain (pending the Foundation’s attempt to have the case heard in the Supreme Court).

The Urantia Book Fellowship and the *International Urantia Association* are the products of the Foundation and Brotherhood schism and will continue their separate agendas of fellowship and promotion of *The Urantia Book*. Since both of these organizations claim not to minister to the spiritual needs of people as do Christian churches, *The Spiritual Fellowship* (TSF) is in the process of organizing to serve such spiritual needs from birth to death. TSF is probably the first of many such religious organizations that will be inspired by the Fifth Epochal Revelation. It is probably good that these different types of organizations are evolving in the Urantia movement as this establishes different foundations for outreach activities. Although historically new spiritual paradigms have always been carried to the grass roots of society by some kind of religious organization, the Fifth Epochal Revelation may also use educational-social organizations to make its way in our world.

My guess is that we will see very slow progress in the acceptance of the teachings of the Urantia Papers for decades. Spiritual progress is measured more by centuries than by generations. Someday in future centuries people will look back to those of us living in the first generation of the Fifth Epochal Revelation and shake their heads at the blindness and indifference of our generation much as we now wonder about the leaders of Judaism in Jesus’ day.

We are most fortunate to be living at a time and in a nation where freedom of speech and opinion is recognized. It is a joy to be planting seed-concepts that will eventually transform our society. We are on our way to initiating thousands of study groups and religious organizations that will bring the Fifth

Epochal Revelation to our spiritually handicapped planet.

The Function of Providence in Outreach

Providence functions to assure the welfare of our total civilization and culture. Our world is in danger when it is dominated either by spiritual stagnation (the lack of evolutionary growth) or when it is catapulted into over rapid, nonevolutionary growth. Spiritual stagnation is stimulated by prophetic insight and new epochal revelation. Over rapid growth is guarded against by the tenacity of traditional power structures and the restraints of universe mechanisms.

Some of us that have been inspired by the Fifth Epochal Revelation have been motivated to initiate vigorous outreach programs. Over forty years of experience suggests that providence may be operating through both universe mechanisms and traditional religious power structures to assure an evolutionary growth into the new spiritual paradigm of the Fifth Epochal Revelation. Evolutionary growth is measured in centuries.

The Urantia Papers will probably make their way into our culture over the decades largely by the promotion of ordinary lay people. This slow evolutionary outreach may be stimulated by traditional religious fundamentalists denouncing the Papers and the development of new religious organizations.

Eventually, the leaders of Christianity and the various other world religions will discover the theocentric cosmology of the universe of universes and gradually a world wide ecumenical religious vision will enrich our planet with the unique contributions of all religions and people.

Is This Heresy?

Official charges of heresy have been filed against C. Joseph Sprague, United Methodist bishop of Chicago accusing him of abandoning some Christian doctrines. On the basis of a speech he gave at the Iliff School of Theology in Denver and in a book, *Affirmations of a Dissenter*, Bishop Sprague is asked to renounce his views or resign his office.

Sprague does not accept the virgin birth of Jesus. Noting that this doctrine is not found in the gospels of Mark and John, he says, "this powerful myth was not intended as historical fact, but was employed by Matthew and Luke in different ways to

point poetically to the truth about Jesus as experienced in the emerging church." Regarding the resurrection of Jesus, he says, "I believe in the resurrection of Jesus, but I cannot affirm that his resurrection involved the resurrection of his physical body."

Bishop Sprague does not believe in the exclusive role of Jesus in salvation. He declares, "God was uniquely and normatively revealed in Jesus of Nazareth ... [but] I must dissent from Christocentric exclusiveness which holds that Jesus is the only way to God's gift of salvation. Such an arrogant claim ... limits God in ways that humans cannot." He also rejects the blood atonement theory of salvation. Sprague views "the concept of blood sacrifice to appease God as superstition at best."

These views of Bishop Sprague are harmonious with those of the Urantia Papers. This theological position along with views of others like John Selby Spong of the Episcopal Church may help to create a background of Christian theology that will someday help Christian leaders accept the teachings of *The Urantia Book*.

Toward a World Religion

The Urantia Papers, I believe, have established a conceptual view of religion that is basically compatible with practically all of the living religions of the world. The religion of Jesus, the Fatherhood of God and the brother/sisterhood of all people, is affirmed by the majority view of all of the people of the world.

There are signs that we are moving in this direction. The major obstacles to harmonious relationships among religions are the fundamentalist positions of some of the leaders of world religions. Professor Charles Kimball in his book, *When Religions Become Evil*, presents evidence that religion loses authentic spirituality when religion claims: (1) *Absolute truth*, (2) *Demands absolute obedience*, (3) *Establishes time predictions and outcomes*, (4) *Believes the end justifies the means*, and (5) *When it declares a holy war*.

Gradually, the people of the world will learn to recognize and reject these forms of fundamentalism. The insightful and balanced leaders of the world's religions are beginning to dialogue with each other. More and more theologians are viewing the pluralistic foundations of religion. John Hick calls for a Copernican revolution in theological thinking

and develops a theocentric position in his book *God Has Many Names*. Wilfred C. Smith in *Toward a World Theology* and Harvey Cox in *Many Mansions* call for an ecumenical, pluralistic approach to religion. Diana L. Eck in her book *A New Religious America* points out that the United States is the most religiously diverse nation in the world. The beginnings of this movement toward a world religion could begin here in the “melting pot” of racial, ethnic, and religious peoples of the world.

Dr. Meredith J. Sprunger is Chairman of The Spiritual Fellowship and is Founder and Editor Emeritus of the Spiritual Fellowship Journal. He lives in Fort Wayne, Indiana with his wife, Irene. Dr. Sprunger can be reached at:

mjsprunger@aol.com

Interface

by Merlyn Cox

Observations on Religious Institutions

Upon recent retirement I couldn't help but reflect back on the last thirty-five years and the joys and frustrations of being involved in the institutional church. In the earlier years I took administration pretty much in stride and dived into the tasks at hand with great enthusiasm. I once attended at least one meeting every evening for forty days in a row. My enthusiasm dampened a bit and I realized I probably was not doing the church a favor by burning myself out. Nevertheless, I took administration seriously as its root meaning implies—to minister to, or be in ministry—and felt the connection of serious planning with the opportunity to share the love of God with his children.

Over the years the connection became increasingly strained and tenuous. I realized that for many the connection was largely in theory only. Meetings were held primarily because people had come to believe that this was the job of the church: to hold meetings and come up with reports that could be given—at other meetings. It was an end in itself. The “business” of the church became the business of the church, its primary goal. It was just assumed that sustaining the structure and the

institution was the number one task. It was significant, I think, that the first report at board meetings was almost always the finance report. For a few, it also became the source of identity and prestige and control, and led to power struggles and deep divisions in the church. *Sound familiar?*

The joy of such meetings increasingly waned over the years. Without a vision of our larger task and purpose constantly before us, they almost inevitably became perfunctory and dull. I endured them more than relished them as opportunities for service.

In my parting message to the congregation I gave a list of central convictions that over the years had increasingly laid claim to my life. The first of these was that “all living is meeting,” a phrase that I had first encountered in the writings of the famous Jewish rabbi and teacher, Abraham Heschel. It was meant to stand in contrast to seeing buildings and institutions as our primary concern. Sharing the truth of the Gospel has to do with living, dynamic, personal encounters. All else is secondary.

So why am I sharing this at a time when we're working at creating a new religious institution; or better, why am I involved in the task at all? I share it, first of all, to identify with the concerns of those whose experience with institutional religion is less — often much less — than encouraging. Secondly, however, I want to make the point that I also realize, in spite of all this, that all religious communities sooner or later will give rise to some kind of institutional expression. The ordering of group life in some fashion is inevitable. The possibilities for rich, sustaining, interactive group life are too important to be put off forever because of our fears. We simply need to be as wise as possible as we endeavor to create structures that will encourage, and not stifle, such creative interaction and growth, and it will be so only if that transcendent vision is ever before us.

Merlyn Cox has recently retired from being a pastor serving in the North Indiana Conference of the United Methodist Church. He has been a Urantia Book reader for 18 years, and worked with Meredith Sprunger in initiating the Spiritual Fellowship Journal in 1991, and served for ten years as associate editor. He is a Board member and Chairman of the Education Team for The Spiritual Fellowship.

Quantum Mysteries and the Urantia Papers

Light, atomic structure, 860 and lore of the number 137

PART II

by Donald Briglia

This is a continuation of Donald Briglia's comments on the mystery of the three digit number, 137, and its relation to quantum mechanics. (Please see the Fall and Winter Journal, including the editorial: "God's Little Three-Digit Joke on Quantum Science.") While some readers found the piece difficult, many others found the article enthralling. The three digit number, 137 has long confounded quantum physics experts, including Werner Heisenberg, father of the famous uncertainty principle, who declared that all the quandaries of quantum physics would shrivel up if this same three-digit number was ever explained! It should be noted by veteran Urantians that the relationship of 137 to the Urantia Papers is obvious ... one being the First Source and Center, three the Trinity, and seven the limit of different associations of the Trinity. However, Donald Briglia, a California physicist, takes us beyond the obvious into the deeper water of quantum mechanics. I urge you to take the plunge with him. You will find it well worth the effort. L.M.

In Part I, a simplified model of the origin of "all" light quanta, optical electrons changing their state of energy, was presented to highlight the historically important role of light spectroscopy in elucidating atomic structure. As stated in Part I, "when calculations are performed to theoretically predict the spectral features, the number 137 appears, the reciprocal of which Sommerfeld named the 'fine structure constant' (fsc), and denoted with the Greek letter alpha (α). In the technical literature, both 137 and its reciprocal are referred to as the fine structure constant (fsc). The expression for the fsc involves the value of the charge of a single electron (electrodynamics), the velocity of light (relativity) and Planck's constant (quantum theory), all of which have dimensional units, e.g., meters per second. Yet the fsc is dimensionless, so 137 is a pure (and prime) number."

"The fact that alpha is dimensionless has led

some physicists to speculate that its value has some fundamental significance. It describes a fundamental property of the universe, and the question is whether its value is just an accident of how the universe happened to be put together, or whether its value is determined by some deep principle that we have yet to discover."

[<http://www.physicscentral.com/action/action-02-2c.html>]

More light sources. All electrons?

To expand our characterization of light beyond everyday experience, there are other sources of photons whose wavelengths are within the visible region of the electromagnetic spectrum and are technically the same as light. These include "radioactive decay, triboluminescence, bioluminescence, sonoluminescence, particle-antiparticle annihilation," and acceleration of free charged particles (electrons, protons, positive and negative ions, etc.) which may produce "cyclotron/synchrotron radiation, Bremsstrahlung radiation or Cherenkov radiation." [See, e.g., <http://www.wikipedia.org/wiki/light>]

"Wavelike energy manifestations also attend upon the performances of positive bodies and the other members of the electronic group." [p. 475 B] Photons produced by these sources are indistinguishable from those resulting from atomic spectral emission of the same wavelength.

So a more robust characterization is that light results from electrical charge dynamics, or, commonly, electrodynamics. Yet, at some deeper level, even these apparently non-electron sources of light may be due to virtual electrons that flash into existence briefly and radiate electromagnetic energy and then disappear, keeping energy levels at the minimum values that nature prefers and behaving so that energy is conserved. This is suggested by the extremely high mobility of the electron whose very light mass relative to the proton (yet possessing the same magnitude of electrical charge, thereby being as "forceful") make it the ideal candidate for very rapidly "zipping around" (accelerating almost two thousand times faster than a proton experiencing the same electrical force!). The electron is generating photons in its role of maintaining energy balance in the relentless realization of minimum energy states while conserving energy, characteristic of all energy-matter system processes.

The concept of virtual particles and photons flashing in and out of existence is not uncommon in describing quantum phenomena. For example, results from experiments have been interpreted to reveal that as the particle's central core is approached, the electron may exert a stronger force than would be expected from the magnitude of its electric charge, according to Purdue University physicists [http://www.purdue.edu/UNS/html4ever/970110.Koltick.electron.html]; while surrounding this core is a fuzzy "cloud" of virtual particles, which wink in and out of existence *in pairs*. (Could this be ultimatic activity? [p. 476])

If the effective charge of the electron increases as the interaction distance decreases to those low values characteristic of high energy collision physics conditions, then so does the effective value of alpha (α), as will be seen later. So α has a dependence on collision energy which in principle provides an analytical tool that may lead to increased experimentation at various energies to further elucidate the nature of this important quantity.

While it may seem that physicists are being mystical or unscientific when using concepts such as mysteriously appearing virtual energy units and mathematical devices like the "creation operator" in quantum calculations and considerations, the special theory of relativity *requires* the use of these concepts. The famous special relativity expression of Einstein, $E=mc^2$, energy is equal to the mass (amount) of matter times the speed of light squared [p. 475 A], predicts that matter and energy may interchange, so the quantum theory must be applicable to a process in which, for example, radiation changes into particles. This is exactly what happens when an electron and its charge opposite, a positron, are *created* when a sufficiently energetic cosmic ray photon is converted into two particles by the very strong energy field of an atom's nucleus in a process known as *pair production*. Of course, no new energy is created by the process, merely an interchange between radiation (electromagnetic) and material energies.

In a sense, theorists are "getting even" with the restrictions of quantum level uncertainty dictates. Those virtual energy units postulated, and whose activities the theory describes as quantum level interactions, exist for such short periods of times that the principle of conservation of energy is not violated,

thanks to a "license" from the Heisenberg uncertainty principle!

QED and Present Measurements

Quantum Electrodynamics (QED), "the strange theory of light and matter" (Feynman), is the very successful and highly regarded science that specializes in the interaction of light and matter. It was developed as an advanced quantum theory to overcome the problems ordinary quantum theory (itself an extension of classical mechanics and electromagnetic theory to overcome their problems) had in its treatment of radiation. QED is a "field theory of relativistic electromagnetism at the quantum level" (meaning the field of electromagnetic energy is quantized and relativity is incorporated in the calculations) which includes classical electrodynamics in the limit of high fields. Calculations from QED are considered to be the most reliable, and one property of the electron (anomalous magnetic moment) predicted by QED has been experimentally confirmed to 11 decimal digits!

QED also predicts the value of the fsc to numerous decimal digits, and this has led to a whole new group of measurements in non-optical contexts. Thus, there is ongoing active experimental and measurement interest in the fsc, though first defined in early 20th century work. Measurements are being made in the diverse fields of atom interferometry, precision laser spectroscopy, single ion mass spectrometry, ion cyclotron resonance, quantum hall effect, AC Josephson effect, electron & positron magnetic moment, and neutron interferometry/ photon recoil. The value of the fsc as given by QED is widely accepted, so each of these fields must submit to the test of comparison of its results with this champion of theories.

Cosmic Evolution of FSC

How constant should a physical constant be? Analysis of light from astronomic sources is a way of looking back in time and has been used to check on the constancy of the fsc over cosmic time periods.

"Physicists measure the values of basic quantities like the speed of light and the charge of the electron. Cosmologists use the results in studies of the origin of the universe, some 12 billion years ago, and they assume the numbers have not changed over this time.

"Alpha specifies how strongly electromagnetic

...while surrounding this core is a fuzzy "cloud" of virtual particles, which wink in and out of existence in pairs. (Could this be ultimatic activity? [p. 476])

waves (like light or x-rays) affect charged particles (like electrons and protons). Alpha is actually a dimensionless ratio—all units cancel out—involving three quantities:

- the charge on the electron
- the speed of light
- a fundamental constant from quantum mechanics.

“The idea that one or more of these quantities changes over time is generally most unappealing, although a few theories actually have suggested that it might happen. Since the observed effect is small, many physicists have decided to await further results before making any judgements.

“Quasar spectra recorded at the Keck Observatory in Hawaii imply that a fundamental physical constant may have been increasing slightly over the past six billion years.

“But now comes a result that could stand this assumption on its head. A research group claims that the fine structure constant, written as the Greek letter alpha (α), has increased over the last six billion years or so. Admittedly, the increase is only one part in 100,000—pretty small—but that’s enough to be plenty unsettling.” [http://www.physicscentral.com/action/action-02-2-print.html]

Perhaps the very small change in alpha should not be viewed with surprise. Our sun is a variable star. Our galaxy evolves. The entire cosmos is constantly changing. Space is expanding. Thus the space within matter is expanding. It is not surprising that all these variations and expansions will result in minor changes of physical constants over cosmic time intervals. “*Paradise is motionless, being the only stationary thing in the universe of universes.*” [p. 7 D] “*The eternal Isle is absolutely at rest; all other organized and organizing energy is in eternal motion;*” [p. 1156 A] “*Pervaded space is now approaching the mid point of the expansion phase*” [p. 124 A], “*one billion years.*” [p. 123 D] “*...the space content of an atom [is not] empty.*” [p. 476 A]

Whether an expansion of space would be consistent with the slight increase of alpha depends upon evolving knowledge of the inner structures of electrons and atoms. Since the Coulomb force constant (the “k” in Part I, *The Value of Alpha*) which contains in its expression “epsilon subzero,” the permittivity of free space, enters into the formula for

the fsc, this might be a candidate for a long term variation leading to the cosmic evolution of alpha.

It was noted in Part I that the constant is slightly higher than 137, which is its value at low energies of interaction. The value of this constant decreases at the very high energies reached with modern particle accelerators: “It is worth noting that the fine-structure ‘constant’ isn’t really a constant. The

effective electric charge of the electron actually varies slightly with energy so the constant changes a bit depending on the energy scale at which you perform your experiment. For example, 1/137 is its value when you do an experiment at very low energies (like Milliken’s oil drop experiment) but for

experiments at large particle-accelerator energies its value grows to 1/128.” [http://www.physlink.com/Education/AskExperts/ae186.cfm]

The 860 Rule

“The quantity of energy taken in or given out when electronic or other positions are shifted is always a ‘quantum’ or some multiple thereof, but the vibratory or wavelike behavior of such units of energy is wholly determined by the dimensions of the material structures concerned. Such wavelike energy ripples are 860 times the diameters of the ultimatons, electrons, atoms or other units thus performing.” [p. 474]

Why is 860 (= two pi times 137 = $2\pi/\alpha$) times the diameter equal to the wavelength? [p. 474 B] This is a very important conceptual relationship as it relates the wave and particle aspects of energy units. A relatively simple and straightforward (but long) mathematical derivation starting with the equation which states the conservation of energy as applied to the system of atom and photon leads to the 860 rule [wavelength equals 860 times the diameter ($L=860d$)] and shows that it applies exactly to the light radiated when an electron and a proton combine to form a hydrogen atom in the ground state (discussed in Part I) from two initially infinitely separated particles. (There are possible short cuts in the derivation but it is more rigorous to start with the principle of energy conservation; in this case that is a necessary starting point since a new energy unit that did not previously exist is created in the process, the photon.)

Radiative combination of an electron and a positive ion to form an electrically neutral atom or molecule is an example of a process that is “thus

Space is expanding. Thus the space within matter is expanding. It is not surprising that all these variations and expansions will result in minor changes of physical constants over cosmic time intervals.

performing” [p. 474 B], and the formula can be applied directly. What must have been thought to be useful about this expression is that the wavelength can be easily measured very accurately (the handy result of centuries of developments in optics). So the diameter of the atom, which can not be measured directly, can be determined or at least estimated by dividing the wavelength by 860, as a rule of thumb. Since atoms do not have rigid boundaries or well defined dimensions, estimates of their size are often very useful.

For example our eyes are most sensitive in the green region of the spectrum, where the wavelength is on the order of 5000 Angstroms. The light from the electron/proton combining to form the electrically neutral hydrogen atom is about 5.5 times as energetic and the wavelength is about 909.1 Angstroms, which is well into the ultraviolet region of the spectrum, beyond human vision but easily measured with instruments. So the diameter of the atom is given by the rule as $d=909.1/860$ Angstroms or 1.0571 Angstroms, which would yield as the radius of the first Bohr orbit, corresponding to quantum number one, 0.5285 Angstroms, which is to be compared with the accepted value of 0.5291 Angstroms. [See <http://physics.nist.gov/cgi-bin/cuu/Value?bohrrada0#mid>] The agreement is very good, within about one tenth of one percent.

This expression is thus a link between the particle and wave concepts, and in addition shows that “looking at the light” provides a very practical way of effecting a magnification of atomic dimensions, otherwise unknowable directly.

The 860 rule provides what is known in optical spectroscopy as a *term*. Each term corresponds to a different quantum energy level of the atom. For a more general case of interlevel electronic transitions [p. 475 A], the 860 rule can be applied to each of two terms, corresponding to the two energy levels involved in the transition, and a difference taken, which is standard spectroscopic procedure. When this is done, the reciprocal of the wavelength is given by the difference in the reciprocals of the atom’s (electron orbit) diameters, corresponding to the two energy levels, divided by 860. [For details, see, for example, Tallqvist.<http://www.vtt.fi/tte/samba/staff/st/no860.htm>]

Our example was chosen for simplicity so that one of the terms was zero, corresponding to the selection of the zero of energy being the state of infinite separation and negligible initial velocities of the electron and proton, chosen as initial conditions

in the energetics.

It was stated in Part I: “*At the time the Papers were being revealed, some physics books considered Planck’s constant to be a quantity, represented by the symbol “h”, while others considered it to be $h/(2\pi)$. If the latter had been referenced in the Papers, the number would have been 137 and not 860.*” Does this mean that there then would have been a two pi uncertainty? Possibly, but more likely the logic of the derivation which led to the mathematical relation, $L=860 d$, (wavelength equals 860 times the diameter) would lead to the two pi factor being incorporated in the stated dimension, e.g., “the crest to trough of the wavelike energy ripples are 137 times the circumference (C) of the...atoms...thus performing,” or, $L/2=137 C$, is an equivalent statement, but very wordy and not as simple compared to the statement in the Urantia Papers, which terseness is notable and typical. (The assumption that the unit has a circumference is inferable from the use of “diameters” in the formula, “860 times the diameters of the ...” [p. 474 B])

To derive a formula which shows the relation of the wavelength of the emitted photon and the approximate size of the atom in our example of the radiative forming of a ground state hydrogen atom, using a simple physical model rather than the lengthy mathematical conservation of energy approach, consider that the radiated light travels 137 times faster than the electron does in its orbit (see Part I). Thus in the time that the radiating electron goes around once, covering a distance of pi times the diameter (the circumference of the orbit), the electromagnetic emission extends 137 times that distance, or 137 times pi times the diameter, or, wavelength equals 860 times the radius.

This simple physical model agrees within a factor of two with the exact expression derived from the very much longer and burdensome conservation of energy approach. (The short cut taken here is to assume the correctness of the $c/v=137$ result, light travels 137 times faster than the electron, from the hydrogen atom calculations, see Part I, *The 860 (in the Urantia Papers) Connection*. Since the derivation leading to $c/v=137$ is so straightforward and transparent, it is unlikely that the assumption is challengeable. It is well accepted and has been incorporated widely in physics calculations, and often “v” appears as “ ωc .”) The interesting result obtained suggests that the photon is emitted when the electron is at a

greater distance from the proton than assumed in our model.

The assumption has been made that the photon is *synchronously* emitted, the emission starting as the electron reaches a position very close to the ground state orbit radius (but still in the interelectronic space where the model allows radiation) and ending (is fully emitted) when the electron has completed one full cycle of its motion after the start, some one hundred billionth billionth (ten to the minus eighteenth) of a second later, at which time it is exactly at its ground state radius. This is a reasonable assumption and must be made because the model does not provide any details on the specifics of light emission, just the energy levels of the atom from which are calculated the wavelengths of the light that results from transitions between those energy levels. So one is on one's own here with respect to just how the photon is emitted and any of the details of just what the electron does as it radiates electromagnetic energy. (Recall that it was after the fact analysis of light spectra which *led* to the model.)

The result shows that the general nature of the assumption is OK and it is worth fine tuning. We now specify conditions such that the photon is emitted while the electron is in the interelectronic space further out than the first Bohr orbit but closer than that corresponding to the $n=2$ energy level. The photon is assumed to be emitted during a 360 degree electron transit around the atom at a radius where the electron is 58.7% further out than, and where the electron velocity is 25.9% lower than, that of the first Bohr orbit (compared to 50% lower for the $n=2$ orbit). These percentages result from considerations of the hydrogen atom mathematical description and are not arbitrary, and lead to the factor $(2^{-1/3})$ (two to the minus one third power) in the numbers for the velocity of the electron and its radius, $v=(2^{-1/3})\alpha c$ and radius, $r=(2^{-1/3})d$. The resulting electron path length is $1.587 \pi d$, so the light wavelength is 137 times 1.259 times the electron path or $L=137(1.259)1.587 \pi d = 2\pi(137)d = 860 d$, so $L=860 d$. The choice of the larger radius, suggested by the first simple analysis of this model of the radiative combination of electron and proton to form a neutral ground state hydrogen atom, gives the correct result.

This choice of radiating orbit diameter equal to $(2^{-1/3})d$ (two to the minus one third power times d , the diameter of orbit $n=1$), results in the electron rotational frequency being exactly equal to the frequency of the emitted light, the classical-physics

relation between source and signal, providing further confidence in the approach taken here. [For another approach on how to establish the 860 relation, see D. Massey, <http://www.ubfellowship.org/archive/science/doc093.htm>.]

Where is the electron?

Models are very important at the discrete level since we can then start off with an approximate calculation and by comparison with experiment improve upon the results by refinement of the model. But do these models represent reality? Does the electron orbit the proton as in the Bohr-Sommerfeld model? We do not and can not know, as at the quantum level indeterminacies rule. The uncertainty principle of Heisenberg prevents the simultaneous accurate measurement of position and velocity. This same uncertainty principle shows that the Compton electron wavelength mentioned in Part I represents an inherent uncertainty in position or "spread" of a particle, even when at "rest." In a quantum approach, the position of an electron even at rest cannot be localized closer than this wavelength, regardless of what the intrinsic size may be. The electron Compton wavelength, h/mc , is the wavelength of a photon having the same rest energy as the electron. The Compton electron wavelength is much larger than the classical electron diameter and in atomic phenomena the electron has an *effective* size of the order of this wavelength. As we saw in Part I, the Compton wavelength (normalized by 2π) is 137 times the classical electron radius. The electron Compton wavelength is 0.0243 Angstroms (as referenced in Part I, is actually this number over 2π). This indicates a 5% "fuzziness" in the orbit radius. The orbit length calculates to be 137 electron Compton wavelengths ($2\pi r = 6.2832 \times .529 = 3.3238128$ Angstroms. $3.3238128/.0243 = 136.78189$).

In a sense, the electron's path may be thought of as being made up of 137 steps, each step being that size that the electron assumes as a particle in atomic interactions. So at best, the concept of a well defined orbit that is measurable must be modified, until different (and radical) methods are available. The planetary model is, however, extremely useful, and is still widely taught. But the actual dynamics is far more complicated than a simple orbital rotation of a spinning point charge. *"The interelectronic space of an atom is not empty. Throughout an atom this interelectronic space is activated by wavelike manifestations which are perfectly synchronized with electronic velocity and ultimatonic revolutions"* [p. 478 D] (busy ultimatons!)

While the concept of an electron as a definite point of charge circulating in a fixed orbit is a good starting point, other considerations and experiments lead to the concept of a rapidly changing electrical charge cloud, surrounding the nucleus, forming somewhat of a shell structure. *“The wavelike energy extension of an electron may so spread out as to occupy the whole of the lesser atomic orbits; especially is this true of electrons nearest the atomic nucleus.”* [P. 478 A] The good agreement with spectroscopic data that the simple planetary model gives, suggests that perhaps the assumed motion of the electron in the model is some sort of an *average* of elaborate, incredibly fast, atomic size steps in a dance that the agile electron performs with its partner, the proton. The resulting energetics (energy states) of this averaged motion agrees with that given by the model based on spectroscopic data and that is the great success of this important construct.

Nature’s limitations on measurement ability in the atomic domain and the proper regard for and inclusion of relativity implications dictate that a theory deals with “observables,” those things measurable in the laboratory by “operations.”

Operationalism

This is a philosophy most physicists are comfortable with, though not at the exclusion of metaphysical elements in their beliefs. Only quantities that can be defined as the objective result of certain prescribed laboratory operations and not necessarily by intuitive understanding are dealt with. Examples are the quantities of charge, mass, temperature, and length. The basis of the philosophy is this operational viewpoint. Relationships between operationally defined quantities that always occur when certain experiments are performed lead to physical laws.

Theory gives a simple description of as many experiments as possible, using as few hypotheses as possible. Less useful theories and hypotheses are replaced by more useful ones when found.

Does that mean if we can not measure it we can not consider it? Not necessarily, as long as we can deduce operationally definable quantities in a logical way that we *can* measure. For example, in the quantum mechanics of Schrödinger, the electron is represented by a wave function whose amplitude is not measurable, and which only leads to a *probability* of a measurement result, not to the exact location of the particle. Many find this troubling, but this is what must be settled for at the discrete level of reality, given the quantum uncertainties, when the

wavelike behavior of the particle is incorporated into its characterization.

Physicists consider the operational view so fundamental that when Pauli postulated the existence of the *neutrino*, a tiny uncharged massless energy unit that was implied by the experimental data to be carrying off energy in interactions, he declared that he had committed an unforgivable sin for a theorist, to invent a particle that had no measurable properties!

How is the fsc to be viewed from this philosophically tough-minded perspective of operationalism? “God is no respecter of numbers” is a likely comment, rather than to seek mystical import in its ubiquitous occurrence. This comes from considerations such as electrons are pervasive in the universe. We live in a “sea of electrons” (P. Dirac), literally. It is difficult to imagine any activity in daily life that does not reduce down to electron activity or anything else that is electron-free, other than purely gravitational or nuclear processes. (In fact, electrons perform so many functions that it takes 100 ultimatons per electron [p. 476] to provide all the special capabilities that electrons must possess. Nature is conservative and would not use 100 ultimatons to make up each electron if not necessary.) So in all of our experiences, electron interactions dominate. Thus the fsc is pervasive in our physics. *The number 137 is the sign of the electron. If it comes up, there is an electron involved, real, virtual or both.* That is one view of the operational perspective on the fsc.

At the same time, holders of this view would likely have some metaphysical foundation of beliefs to evaluate what pervasiveness of the fsc means. In Part I and the editorial by L.M. preceding it, two distinguished Nobel laureate physicists, Feynman and Lederman were quoted showing their puzzlement over this ubiquitous three digit number and its meaning, but leaving it in the domain of God. This is reminiscent of the oft quoted comment of Einstein on the probabilistic description of the quantum theory, with its intrinsic uncertainties, “I can not believe that God plays dice with the universe.”

Donald Briglia has been a casual reader of the Urantia Papers for fifteen years. After three years of military service, mostly in Germany, he studied Physics at Cornell and UCLA and Computer Engineering at Stanford. He did some Physics research (electron collision processes), then Engineering Physics in Scientific Instrument field (mostly semiconductor measurement instruments).

Unique Urantian Outreach

Gary Dangerfield

A Compilation

Gary Dangerfield is a 20-year reader in Eureka Springs Arkansas. For many years he was a Christian minister, but he was haunted by the idea that there must be something more, something he had not yet found. The Urantia Book satisfied that hunger in Gary. He says he continues to find in the pages of The Urantia Book the breathtaking inspiration of a "Bigger God." Even before finding the book, Gary used to tell his audiences, "No matter how grand you can ever conceive God to be, He will always remain bigger and grander than that concept." Gary is now semi-retired, and owns a seasonal woodcrafting shop in the beautiful and historic Ozark mountain town of Eureka Springs, Arkansas. He satisfies his desire to outreach with a number of pamphlets designed to give mainstream Christians the idea of a "Bigger God" as depicted in the Urantia Papers. We reprint below two of his many titles.

Is Your God too Small?

Many years ago this arresting question was addressed by the late renowned theologian and Bible translator J.B. Phillips in his thought-provoking book, *Your God Is Too Small*. The idea should at least give us pause.

Answers or questions

I know that answers are a lot more comforting and appealing than questions ***but, just for a few minutes would you be willing to mentally suspend judgement and step out of the security of all that you believe you know about God?*** Would you join me in a quest where we wrestle with perplexing issues and grapple with complex questions? The hope of a little better understanding of the Almighty Creator of all things should be worth the effort.

Finite vs. Infinite

Think about it.... our very limited human minds trying to encompass all of a limitless Creator... the finite trying to understand the *infinite!* The person who believes they have this one pretty much figured out, must have a small God indeed.

Reason and Faith

Inherent in our finiteness is the great limitation of our comprehension. Even the furthestmost stretches of our imaginations cannot come close to a full understanding of the Infinite. This is why faith is so vital to any understanding of God, and things eternal.

Reason can take us only so far; then *Faith* alone can help us span the incomprehensible gulf between the finite and the infinite. Even then, we must remember that, however great and grand our faith brings us to believe God to be, He will in reality always be greater than that concept.

Eternity

My personal belief is that we have the joyful anticipation of spending all of eternity in the endless discovery of more and more of the unfathomable

majesty and astounding creations of our Heavenly Father most of which we have not yet even begun to suspect.

Whisper and thunder

The book of Job, chapter 26, provides us with a helpful analogy. After cataloging a long list of things humans think they know about God, Job concludes with this piercing statement: *"These are indeed but the outskirts of his ways; and how small a whisper do we hear of*

him! But the thunder of his power who can understand?"

Again we run headlong into this great expanse between the smallness of what we think we know of the infinite God and the inconceivable vastness of all that He really is!

Anthropomorphism

The Bible tells us that God created man "in His image." The history of mankind since seems a lot like the story of man trying to make God into a human image.

Even the Biblical writers struggle with the limitations of human language, using anthropomorphisms (depicting God with human attributes) to help us grasp even a little glimpse of our limitless Creator.

Good people of all faiths have many disagreements in this area, but I strongly believe we must be careful about taking these lofty but limited concepts too literally. The divide between God's true

Even though God is more real to me than the most real thing I can imagine, I must acknowledge that we are all still talking about a God whom none of us has ever seen! We are dealing here in matters of faith, not sight! Sincere doubters are welcome in this quest.

infinity and eternal attributes is too wide for human language and comprehension to adequately span.

Faith must again come to our rescue here to assure us that our loftiest concepts of *Truth*, *Beauty*, and *Goodness* only foreshadow for us on earth, what our God is really like, both now and in Eternity.

Humbling Considerations

1. Even though God is more real to me than the most real thing I can imagine, I must acknowledge that we are all still talking about a God whom none of us has ever seen! We are dealing here in matters of faith, not sight! Sincere doubters are welcome in this quest.

2. There are hundreds of religions around the world.. ..most of them with many followers who are absolutely devoted to their beliefs and willing to die for them.

3. Within the Christian faith alone there are scores of denominations, and also many variations of almost every denomination, each one sincerely believing themselves to be closest to the truth about God. Among serious students within the same faith and denomination there exists widely differing views of what is the proper interpretation of endless scriptural passages and doctrines.

4. In the light of these kinds of realities — with all the widely ranging variety of deeply-held beliefs among sincere disciples of the Christian faith alone — perhaps we should listen with a fresh sense of humility to Job's confession: "how small a whisper do we hear of him? But the thunder of his power who can understand?"

Of course, we would all like to think that our own beliefs represent a personal leading from God to a certain conclusion — and hopefully that is true concerning most of our core beliefs. But what about *all* of our beliefs? Is it really likely that only the few who see a given topic the same way we do are right, thereby leaving billions of others wrong? Shouldn't the audacity of such presumption trouble us just a little? Shouldn't the finiteness of our humanity allow for some "surprises" from the Infinite Creator?

Conclusion

I hope that something I've written here has caused you to want to dig more into your own personal faith so that you will continually grow in your personal relationship with the great and majestic God who is the center of all things!

Don't let the limitations of your humanity cause you to despair in your quest to understand your

Heavenly Father. If you sincerely seek, know that it is because He has already sought you, and has indwelt you with his own Spirit to ever draw you closer to Him and His *Eternal Realities*. We now see but fragments and shadows of these realities during our fleeting time in this earthly dwelling place.

I personally would recommend that you conduct a serious study of the life of Jesus Christ to discover more about God the Father, because Jesus came into this world to shed the Father's light into our darkness. He came to reveal all of the Infinite GOD that could be revealed in finite human form.

As you, by faith, come to know more of Jesus Christ, I believe you will find that you will know enough about God to take you calmly from *time* into *Eternity* — an eternity where the limitless discovery of the *Infinite Creator* and *creation* waits!

The Eternal Adventure of Trust!

You may not need this ... now

I am writing this for the person who is in a special place in their "Earthly Pilgrimage"... perhaps an uncomfortably vulnerable place... maybe a place with more questions than answers... a place where the easy solutions and old formulas are coming into serious question in your thinking.

If you are not at such a juncture in your life, just lay this brochure aside. Someday if life throws you an unexpected and unexplained curve, then you may pick this brochure up and hopefully find in it something useful upon which to ponder.

Physical or Spiritual Being?

This could be a good place to begin. Do you see yourself mainly as a *physical being*, sometimes having a spiritual experience... or could you be a *spiritual being*, having a temporary physical experience? I personally have come to believe very strongly in the latter; however, since this physical world is all we have really ever seen, I can't fault you for believing the former.

An "Earthsuit" that is wearing out

Suspend judgement with me for a moment and just consider the possibility that you really are mainly a spiritual being living a temporary physical experience. The idea of a temporary physical experience actually isn't such a stretch when you remember that for all of human history, the "mortality rate" has been pretty much 100%! Our

exit will come someday. Life here in this “earthsuit” really can be viewed as a “Temp Assignment.” The “Permanent Assignment” is the Eternal Adventure that lies somewhere else... not on this earth!

Control, or the illusion of control

For 13 years I was a consultant and seminar leader for management level people from many of America’s largest companies. In the process of counseling many hundreds through career transitions I learned a few things about perceived “control” and its illusion. Over those years I met with countless people who woke up that morning as important people of influence, power, and what they thought was “control” in their lives. Unfortunately, it was my job to meet with them moments after they had received the illusion-shattering news that they had just lost their job. No more office; no more important title; no more people to manage; no more large salary. They discovered that their “permanent” job wasn’t actually *permanent* after all. It may have lasted 20 months or 20 years, but in the end it was in fact, a “temporary” assignment.

Life on this planet is a lot like that. We may get caught up in the “*illusion of permanence*” — but it’s really all temporary.

The visible and the invisible

While our life on earth is transient, we *are* a part of something that is very *enduring and timeless!* To find out more about that is to begin to let go of the “*illusion*” and to see your life from a much better vantage point. The Apostle Paul captured its essence in his second letter to the church at Corinth (4:18) “*We do not lose heart; though our outer nature is wasting away, our inner nature is being renewed day by day, because we focus our vision not on what can be seen, but on what cannot be seen; for what can be seen is only temporary, but that which cannot be seen is Eternal!*”

More going on than meets the eye

That word from a tired, harassed, and persecuted old Apostle of Jesus Christ has become for me the cornerstone of a philosophy of life that

works, even when everything else about my life may seem to be falling apart.

Paul preached no gospel of “health, wealth and prosperity.” He had felt the sting of too many whips; seen too many martyrs and the dismal inside of too many dungeons to believe in the *illusion of control* and *ease* during our temporary stay on this world.

But Paul was no grim fatalist either. He kept urging us to look beyond the fleeting moment to embrace the joy of something much larger which is always going on behind the scenes, just out of view. It is on an everlasting plan of such scope and grandeur that human limitations allow us to catch only glimpses of some of it — and then only once in awhile.

Give up trying to figure it all out and begin to simply rejoice in this *Grand Adventure of Trust!* Our need for some semblance of control causes us to want to totally understand it all — to systematize and categorize the workings of the unimaginably *Infinite Creator God*. Understandable, but foolish. Just when you think you’ve got it all figured out, that is just where you miss the point. *Our minds are finite... He is INFINITE!!! Expect lots of surprises!*

Faith, not *understanding* will always be the most integral part of the journey! That is why I call it the “*Grand Adventure of Trust*.” Our God is *Trustworthy* — it just takes us an eternity to plumb the depths of just how trustworthy He really is! I personally believe that even throughout eternity we will continue to be staggered by new understandings of His Person and His Trustworthiness!

Why Trust?

Of all the lessons our Creator would like for us to learn during this earthly journey, I have come to believe that the most important to Him is that we finally, truly, deeply come to totally believe in Him to the point that we can trust Him with anything — and everything! Trust when the news is good — and when it is bad. Trust when your heart is soaring — and when it is breaking. Absolute trust in our Father’s unseen loving care — even when life’s worst threatens to crush our fondest dreams.

Eternal perspective

There is no way I could overemphasize the importance of developing a *long-distance* view, an

Of all the lessons our Creator would like for us to really learn during this earthly journey, I have come to believe that the most important to Him is that we finally, truly, deeply come to totally believe in Him to the point that we can trust Him with anything — and everything!

eternal perspective of our existence. Otherwise the ragged edges of daily life will often cloud our vision and drain our trust.

As I have mentioned in some of my other writings, the famed British scholar C.S. Lewis had a wonderful analogy in which he likened the story of our existence to a grand book of which, during our short earthly life we “*only get through the preface.*” “*But,*” said Lewis, “*someday we will get to step into Chapter One.... and then each succeeding chapter only keeps getting better.*”

Why would it keep getting better, even in Eternity? I believe it is because we will continue to discover new and unexpected dimensions of just how much we can trust our Heavenly Father!

The hard times

That kind of perspective will work wonders in helping you with the difficult circumstances we all face sooner or later. An eternal perspective of a *journey of trust* will greatly assist you in overlooking the trivial and petty, freeing you to live by *faith*, to gradually develop an unexplainably deep and abiding *trust* in a glorious final outworking of all life’s temporary problems by a loving Almighty God and Father who really is totally *trustworthy*! It will lead you to a strong, unshakable faith (like Paul’s in II Cor. 4:18) that our Creator and Father is always working behind the scenes on our behalf.

Gary Dangerfield brings to his writing and speaking a broad background including ten years as a local church Pastor and thirteen years as a Senior Career Management Consultant & Seminar Leader with Right/McKee Management Consultants. In this capacity, Gary led seminars for many of the Fortune 500 companies. Gary offers a considerable number of pamphlets, including titles such as: “Random Thoughts Regarding Prayer,” “What Children Need Most from Parents,” “After the Wedding comes the Marriage,” “The Grand Adventure of Becoming,” “Keeping Life in Balance,” “Wisdom and Destiny,” and “The Priceless Moment.” You may write Gary about obtaining free copies of these at:

Gary Dangerfield
34 Forest Lane
Eureka Springs, AR 72632

Personal and Global Peace

Can Peace — Personal and Global — be the Holy Grail of so Many Legends and Quests?

by Anton Schmalz

*To the caterpillar it is the end of the world —
to the rest of us it’s a butterfly.*

Can this be the analogy for a non-violent transfiguration process to a culture of peace? The ideal of the inner peace of many individuals multiplying into increasing global peace is an energizing ideal, indeed.

But, first, consider: Is peace a natural or intended condition of humankind? Is peace a realistic or achievable possibility for day-to-day living? If so, what’s holding up the parade? Other questions confront us. Are ideals merely fantasies unlikely to be experienced in our “reality”? Given the state of human egos, motives, behaviors, relationships and fears in our world today, where do we start, and where do we look for the inspiration and confidence to pursue ideals?

I propose that we start with our own consciousness, and look there for the answers to these questions. A change in consciousness can generate strange tensions as well as revelations. Suddenly we see what was there all the time and wonder how it could have been “invisible” to us for so long.

The choices we make for inner peace

The prospects for peace at all levels have been expressed with loving confidence many times over the millennia. Ancient beliefs which inspired authors of some of the *Dead Sea Scrolls* include a faith in the collective power of humanity to choose which future we will experience. From the Gregg Braden translation of the two-millennia-old *Scroll of Isaiah* we are assured that: “*We may change the outcome of our future through the choices we make in each moment of the present. Through our choice of peace in our lives, we ensure the survival of our species, and the future of the only home we know.*”

You are a reservoir of reassuring experiences in your own life. As you reflect on your own and others experiences through human history, you can appreciate that ideals have transformed many times

into functional reality. Your reflections can also inspire patience. While ideals do materialize all the time, they tend to do so as a process, rather than as a “magical” event. Gandhi reminds us that: *“Our greatness lies not so much in being able to change the world as in being able to change ourselves.”*

What are some of the resources available to help us achieve our own ideal of an increasingly peaceful humanity in these times? Well, for openers, the Nobel Peace Prize that was awarded for Physics in 2001 was powerfully encouraging.

One energy in the universe?

The 2001 prize was awarded essentially for demonstrating that there is only one energy in the universe. This single energy simply manifests at different levels of vibration, frequency, and intensity. This single cosmic energy renders the full spectrum of possibilities from visible to invisible; from liquid to solid to gas; from positive to negative; from violence in both its verbal and physical forms to compassionate nurturing of both inner and outer peace.

Increasing evidence is accumulating that proves that this single energy is susceptible to outside influences. This energy is the “stuff” of eternal, impersonal, creative, and sometimes revolutionary possibilities in the universe. It is also responsive to influences such as human thoughts, needs, values, fears, interpretations, emotions, beliefs, etc.. Further, it is responsive to your thoughts, to my thoughts, to group thoughts, and to a “critical mass” of thought focused on a single ideal such as peace. Now we can consciously influence other people and institutions more powerfully than we may presently realize. Change is the only certainty.

Each of us is a work in progress. A smorgasbord of possibilities awaits our individual choices. *Ultimately it is by the wisdom of our choices and consistency between our talk and our actions expressed through people and human relationships that we get things done.*

“One’s philosophy is not best expressed by words: It is expressed in the choices one makes. In the long run, we shape ourselves. The process never ends until we die. And, the choices we make are ultimately our personal responsibility.” **Eleanor Roosevelt**

Our deepest wisdom counsels that we need each other. The grace with which we adapt to life’s changes and other realities can be a measure of our maturity. We are invited to be accepting and forgiving of people who do not universally share the same customs, values and priorities. We think and function differently. And that often makes life more interesting and challenging.

Was 9/11 a call to a new level of consciousness?

Many people around the world regarded the 9/11 tragedy as a wake up call. They were motivated to choose to commit their energies to more peaceful attitudes and lifestyles. For example, increasing numbers of people are learning to be more sincere and open to new ideas. They are finding that the benefits are remarkable in terms of health, happiness, time together as families, less stress, etc.

Today, global humanity is rapidly embracing the painful reality that the old ways just don’t work anymore. Obviously then, more universally conscious and wiser ways are needed now to transcend the old ways — many of which are now recognized as ultimately destructive. The “new ways” we evolve are likely to require a better and higher level of aspiration and achieving goals.

A “can do” attitude seems to multiply itself into faith, enthusiasm, confidence, and active support. On the other hand, traditional behaviors based on promises, excuses, blaming, forms of intimidation, “cleverness,” and other deceptions, no longer work — and perhaps they never have.

Today, increasing numbers of scientists are maturing and “making friends” with the likely eventuality that they may never know “everything” they would like to know. With what they do know, however, these scientists seem comfortable bestowing credence to an optimistic spectrum of both ancient and modern beliefs, prophecies and “revelations.” The essence of these expressions includes:

- **We are one humanity** sharing, and responsible for, all aspects of one environment.
- **Natural law** pervades and ultimately controls everything in the cosmos. The core intent of natural law is balance. It is incredibly elastic and forgiving. At our peril, we abuse its limits.

• **Infinite possibilities** can be energized by the fountain of everything potential and existent, the “Divine,” if you will. And this source is within and available to each of us equally for the full range of human choices and expressions from peace to violence, from health to illness, from compassion to hurtfulness. You can make your own list of polarized choices. We make our own heavens and hells.

• **Gender equality** transcending separatism in all its forms is the intent of natural law. Balance, cooperation, harmony, forgiveness and compassion are the prominent building blocks underlying peaceful conditions. Though the genders do, indeed, have differences, one gender is not superior to the other!

• **We can choose** to open our individual aviaries and let our doves of peace fly everywhere freely.

Tragically, the hearts of many women and men are still afflicted with the persuasion that computers and other technologies will save us from our sometimes stubborn and downright stupid ways and decisions.

Finding the human in technology

In his 2002 Nobel Prize Award Keynote Speech, the “Father of the Internet,” Vint Cerf, patiently counsels those who over-invest their hopes in technologies:

“The Internet is a place, an environment, made up of people and their myriad interactions. It is not merely a technology but a new way of cooperating, sharing and caring. Businesses that recognize the human aspect of the Internet will be more likely to find success in the artificial worlds of the Digital Age, for they will understand that the artificial is rooted in reality and reality is rooted in our hearts.”

What is the conviction of my heart and of your heart today? Every person on the planet is conditioned by, and in varying degrees continues to be influenced by, the status quo. “The way we’ve always done things around here,” is attractive to some egos, and exceedingly satisfying for the bottom lines of some very powerful interests.

Persuasive incentives are embedded in the status quo. For some people it is extremely profitable. For others, the cultural and economic status quo bestows considerable power, even life or death power. In some cases, intimidation and domineering can be the functional reality — literally an addiction — at all levels of human relationships — in families, communities, work-places and governments, etc.

After all, for a very long time now, considerable profits, jobs, and other economic benefits have too often been accruing to violence-oriented behaviors. In a very real sense, humanity has rewarded, and perhaps even become dependent on, violence.

Fortunately, the ideal of Peace has also been “germinating” in human consciousness in some form since our earliest beginnings. How and what can we do to make Peace attractive enough to be profitable — more profitable than our current ways? In *The Power of Myth* TV series, Joseph Campbell declares that: “*The myths and legends of cultures and traditions across all of humanity have the same intention — to help each of us to open up, to be in touch with the Divine within.*”

In *The Urantia Book*, we are reminded that: “*Peace is the social yardstick measuring civilization’s advancement ... War is rapidly becoming culturally bankrupt ... incapable of producing dividends of social gain in any way commensurate with the terrible losses attendant upon its invocation. ... While antagonisms are natural, peace is secured only by some sort of social regulative system.*”

Asking the truly comprehensive questions then, and sincerely listening to and considering the answers as early in the manifestation process as possible, can be decisive for the desired outcome. Otherwise, the unacknowledged or rejected questions persist in their unattended festering. Have you noticed that unresolved issues tend to persist unless, and until, they claim our attention?

How sincerely are you willing to consider, to

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learn from and to benefit from, the generous lessons from your own life's relationships and experiences, as well as those from other histories? Michelangelo is an impressive role model. In the 87th of his 89 years of unsurpassed creativity in several art forms, he declared, *"I am still learning."*

Nurturing a culture of peace

What can we do about our personal and culturally limited habits and perceptions? They are too often narrow rather than comprehensive and wise. Do you think that you and many other people would be willing to "sacrifice" thoughtless, reactive and hurtful habits of dealing with issues? In 5,000 years of recorded history, there is little detectable learning about evolving and committing to a culture of peace. With the power of personal choices and commitments we can change, and we can motivate others to change, course toward the ideal of more peaceful lifestyles.

A couple of Albert Einstein's famous observations help focus our challenge to become increasingly peaceful: *"Today's problems cannot be solved with the same mentality that created them."* *"Imagination is more powerful than intellect."*

Clearly then, different conditions and different outcomes in our lives will demand that we redirect our life's energies into different needs, values, beliefs, ideals, priorities and incentives.

Can we visualize some overwhelming incentives to embrace more peaceful ways? What are some of the barriers to transcending the status quo? Is there an unspoken competition between the two? How motivated are you to devote your own energies into increasingly peaceful lifestyles?

In our personal and workplace lives, our desires and possibilities often fall short of expectations — and even actual needs. We overlook, deny, or otherwise avoid asking the pertinent questions which would ensure the most comprehensive answers, including the identification of things we do not know

and may have to research further. *For example:*

- How routinely and comprehensively is the **context** of the issue acknowledged?
- Are the realities of **time** considered beyond the blinding incentives to merely promise for a budget or a fiscal year or an electoral cycle?
- How can **resources** be redistributed to establish peaceful and routinely functioning behaviors, relationships and institutions?

What would be a wise and constructive alternative to any form of violence — verbal or physical? Again, are we now ready and willing to profit from the learning curve of human history regarding our failures to understand ourselves, to acknowledge our errors, and to emphasize the peaceful — the wise — resolution of differences and other issues in all our relationships? *It is beneficial to remember that knowledge and credentials do not ensure wisdom.*

A peace action plan for individuals

What are we doing today to become increasingly peaceful individuals? What are we doing to prepare for an increasingly peaceful global humanity? How do we redirect the energies we have habitually channeled negatively? How do we redirect the adrenaline to which we may have become addicted?

The fact of a single energy in the universe clearly anoints each of us to be "stewards" of our personal energy, our consciousness, our environment and all of our resources. Let us transcend the temptation to regard ourselves as helpless and fearful "victims" on the planet.

Choices themselves are expressions of energy. And, a central tenant of many ancient and modern prophecies and belief systems is that "energy follows thought and form flows from energy." Additionally, it seems to follow that a state of consciousness — a thought, an idea — which is embraced wholeheartedly will translate into action, experiential or material.

What would be a wise and constructive alternative to any form of violence — verbal or physical? Again, are we now ready and willing to profit from the learning curve of human history regarding our failures to understand ourselves, to acknowledge our errors, and to emphasize the peaceful — the wise — resolution of differences and other issues in all our relationships?

The “feel good” word “peace” is freely expressed by many people, their governments and other institutions. But, how freely do we experience peace in our day-to-day choices, relationships and experiences? Is there a reasonable consistency between our talk and our actions? If you are holding out for a supernatural epiphany of all humankind, perhaps peace is not achievable after all. If you expect the roots of peace to be someone else’s responsibility, it might be more useful to rethink that expectation.

2500 years ago, the Chinese leader and philosopher, Lao Tse, explained how each of us is a pathway to peace:

“If there is to be peace in the world, There must be peace in the nations.

“If there is to be peace in the nations, There must be peace in the cities.

“If there is to be peace in the cities, There must be peace between neighbors.

“If there is to be peace between neighbors, There must be peace in the home.

“If there is to be peace in the home, There must be peace in the heart.”

Peace will not be a magical bestowal or an event. Can you believe in the possibility that peace is a work already in evolutionary process? It appears to be flowing from, and paced by, the cumulative commitments of one individual at a time. Globally, the numbers of these individuals do seem to be swelling dramatically.

Even in what often seems to be the perceived absence of trusted, respected and inspiring leaders such as a Gandhi, a Martin Luther King, a Mandela, a Franklin, a Jefferson, a Lincoln, a Churchill, or a Roosevelt, the peace process may already be evolving from the bottom up rather than from the top down in the rhetoric of leaders.

A wise process for achieving a culture of peace is offered every week as the opening declaration of purpose for the National Public Radio program *New*

Dimensions:

“It is only through a change in human consciousness that the world will be transformed. The personal and the planetary are one. As we expand our awareness of mind, body, psyche and spirit, and bring that awareness actively into the world, so, also, will the world be changed. This is our quest.”

You, too, have much to contribute to the peace process through your own choices. Everyone is welcome to contribute to helping this ideal materialize. The “golden rule” is the central tenant of all the world’s religions, a common thread of ethical living and charitable behavior. If you sincerely think peace, act accordingly in all your attitudes, habits, relationships and other experiences.

Can peace — personal and global — be the Holy Grail of so many legends and quests?

A Course in Miracles encourages a powerfully succinct self concept for our quest:

“I am the light of the world.

Forgiveness is my function.

Love is my purpose.

Peace is my destiny.”

Your commitment is always welcome in the process to evolve the culture of peace. Today’s choices are tomorrow’s opportunities — and outcomes.

There may not be a “way” to peace. Peace is the way!

Anton Schmalz has been a Urantia Book student since 1975. He enjoys making applications of Urantia Book ideas to world peace issues. Anton has been a professional writer in all media. He has helped develop major strategies and prepared policy statements for four U.S. presidents. He can be reached at: 390 W. Calle de las Flores, Green Valley, AZ 85614

Where are the Great Urantia Leaders and Teachers?

by Larry Watkins

In the Fall and Winter 2002-2003 issue of the *Spiritual Fellowship Journal*, an editorial once more brought up the recurring question: “*Where are the great Urantia Leaders and Teachers?*” It’s a question often voiced among Urantians since, in the beginning days of the movement, the future unfoldment of the revelation was thought to have to come through the establishment of thousands of study groups and through trained Urantia teachers instructing the public in Urantian science, religion, history, and philosophy.

Fifty years after the book’s publication there may possibly be just one thousand study groups globally, but no more than several hundred in the U.S.A. The Urantia schools have come and gone and there is no formal training process in place. No wonder the “*Where are the great Urantia Leaders and Teachers?*” question continues to be voiced.

Yet, it can be suggested that Urantians have simply been looking in the wrong places. Rather than creating leaders and teachers, qualified leaders and teachers already exist.

It is understandable how readers of *The Urantia Book* can feel the pressing need to get the word out about this magnificent book once they’ve grasped its vision. But beyond the zeal of the personal transformations of our own lives, few of us come readily equipped with the skills necessary to interact on a credible professional level with the established community leadership. To do so would require equally as much investment in time, experience, and education as the leaders have had. We can’t practically do much more than hope that such natural leaders will discover the book.

Grassroots influencers of public opinion are often highly trained in their fields, having devoted their lives and careers to hands-on public activities. Radio and TV announcers and newscasters, newspaper and magazine reporters

and editors, talk show hosts, public social workers, doctors, teachers, counselors, politicians, the clergy and lay persons of the churches and temples — these and many other professionals are frequently the more influential individuals within a community. These people have been educated through years of work and experience to know how best to interact with the public and have usually acquired their positions of influence because of their training, charisma, and dedication to their craft.

On the community level, then, there are already well-qualified leaders and teachers actively involved in doing the work society expects to have done. For Urantians, then, rather than seeking to add another layer to this structure — a layer emphasizing the ideals, goals, and philosophies of the new revelation — Urantians could seek simply to augment that which is already in place. Instead of attempting to articulate the concept of a new epochal revelation to a non-believing public, dedicated Urantians could work to enhance the social programs already in the hands of the present teachers without promoting the book itself.

Examples of such programs that Urantians could augment are:

- Working with mentoring programs for the young and old.
- Preparing materials for workshops for church and social groups.
- Developing articles and opinion pieces for magazines and newspapers.
- Enhancing pre-marital, marriage, and child rearing programs.
- Grief counseling.
- Hospice.

Many groups already involved in such work operate on a local level, and some work through national parent organizations. Urantians could be involved with either assisting their own local organizations or working to develop nationally acceptable teaching and training materials for the parent organizations.

The leadership within a community, the people in authority with whom the public is already

familiar, would remain intact but the focus of their work could be enhanced through the messages they promote; messages often prepared by other individuals and groups anyway, which could begin to reflect more of the goals and concepts of the revelation from Urantians becoming involved locally.

This concept could be promoted by the Urantia Fellowship, but individual readers needn't wait for that to occur. A study group or a Urantia Society, for example, could take on a mission to create a workshop on angels to be presented to a church group. Members of the Urantia group might present the material, but it could be tailored to be given by any non-UB reading presenter.

So, rather than lamenting what we don't have, we could begin right now to work with what we do have. The leaders and teachers already exist, they could just use some help.

Larry Watkins has been a student of The Urantia Book since the mid-1970s. He has been an active Urantian, and has worked at various times for Urantia Foundation, Jesusonian Foundation, for The Fellowship, and as an officer for the Golden Gate Circle Society. Larry does web site (see below), image and publications work, and specialty programming such as having assisted Duane Faw format the text of the new Paramony.

Factoid and Point of Interest

Of the 45,285 sentences in *The Urantia Book*, 41,324 are unique within the first 4 words - 91.25% of all the sentences in the book begin uniquely. To remember a specific passage, just memorize the first 4 words of the sentence containing it and then search for those 4 words.

This and other statistical observations about the text of *The Urantia Book* can be found at:

<http://www.ubook.org/~lwatkins/UBStats/StatisticsIndex.htm>

Is this a Boring Movement?

Or am I a Boring Old Urantian?

by Eric Cosh

It was back in 1972 when I was first made aware of *The Urantia Book*. At the time, I was a professional entertainer, and had just returned from having photos taken of our group. I invited our photographer and his girlfriend to join myself and my girlfriend at my apartment for some refreshments.

At one point during the evening, the photographer, Roy Toma of Denver, picked up a book containing some of my poems and songs and began to read through it. After a few moments, he asked me "How long have you been reading *The Urantia Book*?"

I had no idea what he was talking about. "The what?" I replied. Roy went on to explain that many of my songs and writings embraced a philosophy that was right out of *The Urantia Book*. I asked him to tell me about this book. The more he explained about the book, the more excited I became.

The following day he dropped the blue tome at my door. It was HUGE! I opened the book to God the Sevenfold. I thought: *Seven Gods? I'm having a very difficult time with just one!* I remember closing the book and thinking that it was far more exciting to have someone tell me about this book than actually having to read it. I returned it to him the following day telling him that I had to go on tour and couldn't take it with me because of the size and weight. (*Yea-Right!*)

Over the next four years, the word *Urantia* kept coming up in conversations with various people. In 1976, my wife and I went to the *Blue Note Bookstore* in Denver and purchased both *The Urantia Book* and Clyde Bedell's *Concordex*. My Urantia journey really began that day.

I remember Marilyn and I going into a coffee shop on Laramar Square with *The Urantia Book* and reading the jacket cover. Tears flooded my eyes as I read about our planet. I was on fire! I kept saying, "*This is truth!*" I hadn't even read 1000 words, and I was preaching this new revelation. What a joy! I, like so many other zealots, ended up turning off my family and friends within a few hours of having the Revelation.

Back in Montana, we were pretty much isolated

with regard to fellow “Urantians.” Marilyn had contacted Mo Siegel through the mail. His office would mail us Urantia materials from time to time.

During my tenure in Montana and then Tennessee, I only read certain sections of *The Urantia Book*. I loved the science parts, and the stories of Adam and Eve, Andon and Fonta, and the rebellion.

Fate then jumped in when we moved to Claremore, Oklahoma in 1980. As it happened, Mo had sent us a newsletter about a multi-media presentation being held in Denver, and put on by Oklahoma Urantia Society. Wow! We have fellow Urantians, right here in Oklahoma! I was put into contact with someone from the Tulsa study group. They invited Marilyn and I to attend one of their study groups. I had no idea of what to expect from people who read *The Urantia Book*.

After several passed weeks of not showing up to their meetings, the gal that had contacted us asked us to please attend the meeting that night. I told her that I didn’t feel I was ready yet because I still smoked! Astonished she said, “Eric, smoke what?” I replied “cigarettes.” I thought she would die laughing. After she recovered she said, “Eric, our mother hen, Berkely Elliott, smokes four packs a day!” I attended my first study group that night and met my first Urantians face to face. One of those Urantians was Larry Mullins. Shortly afterwards, I met Berkeley Elliott and the Oklahoma City study group. I felt I now had a real spiritual family.

In 1981, I attended my first Urantia Conference at Snowmas, Colorado. It was at the conference that I got my first insight into what Paul must have experienced on the Damascus Road. I felt like I was in a different world. Mo Siegel gave a wonderful talk, along with Meredith Sprunger, Tom Kendall, John Hay, Clyde Bedell, and the icing on the cake for me was Vern Grimsley. What an experience to be with so many fellow

“Urantians!” Shortly after returning to Oklahoma, I was transferred to San Antonio, Texas. I had to leave my Oklahoma family. I started the first study group in San Antonio with the assistance of Marian Rowley from Chicago who gave me the names and phone numbers of anyone who had ever made an inquiry from Texas.

Everything seemed to just get better every year until the Vern Grimsley incident. From that point on, things seemed to change not only for me, but I think for many of us in the movement. Human reality started to sink in. Error became more and more noticeable not only in the organizations, but among fellow Urantians. I first dropped out of The

Fellowship and The Grand Canyon Society for political reasons. I thought that would cure my woes.

It didn’t. I then stopped reading *The Urantia Book* on a regular basis. I next stopped attending study groups. For the most part, I stopped talking about *The Urantia Book* to new friends and acquaintances. What was wrong? What was

happening to me? How could I have been so involved with something as wonderful as the Urantian Revelation, and then just drop out?

My first impulse of course was to blame everything on The Urantia Foundation. Next came The Fellowship for not sticking to their guns and fighting the evil Foundation. I then started being critical of individual Urantians. This organization just wasn’t fun anymore. I was bored with the conferences. I was bored with the study groups. Same old thing every week.

“Is this a boring movement, or have I just become a boring old Urantian?” Mirrors are very difficult to look at sometimes because the reflection that comes back to you is real. If you’re honest with yourself, what you see is “I” problems.

I thought: *No Eric, it’s not The Foundation that’s your problem. It’s not The Fellowship. It’s not the conferences. It’s not the study groups, and for sure it’s not the individual Urantians! It’s you!*

Human reality started to sink in. Error became more and more noticeable not only in the organizations, but among fellow Urantians. I first dropped out of The Fellowship and The Grand Canyon Society for political reasons. I thought that would cure my woes. It didn’t.

That's great! I've come to grips with my problem. Now, what do I do about it? Wouldn't it be wonderful if it were just as simple as saying a few words and all of the problems would be over? It's not quite that simple. If it were, any sane person would just utter those precious words and life on this strife torn planet would be a breeze.

But we know from reading *The Urantia Book* that life on this planet from beginning to end was not a breeze for its Creator. Every day was a new challenge for Our Master. How could we hope that our life would be any easier than his?

My problem has never been my belief in this wonderful Revelation. My problem is that I've never seriously put the principles and lessons of our revelation into my daily life on a consistent basis. I guess I've been a "part-time" Urantian for the past 30 years.

Today, I'm making a decision to change that. I wish I could tell you of my newly found success, but I can't. This new job is going to be a work in progress. I can't change the past, and I might not be able to influence the future, but I can change the present.

I recently did a video production for John Teets, the past CEO of Greyhound and Dial Corporation. In one of the interviews he said that when he wakes up each morning and his feet hit the ground he thanks God for one more opportunity to do His will.

"Is this a boring movement, or have I just become a boring old Urantian?"

Ask me that question next year.

Eric Cosh first saw the Urantia Book in 1972 in Denver Colorado, first purchased the Urantia Book at the Blue Note bookstore in Denver in 1976, and Joined The Oklahoma Society in 1981. Eric was one of the founders of "The Grand Canyon Society for readers of The Urantia Book." He has been professionally videotaping conferences and doing Urantia interviews for over a decade. Eric can be reached at: eric@pvpweddings.com

God's Orchestra

Saskia Praamsma Raevouri

Picture an orchestra. God is the conductor. God has composed a beautiful symphony, but unless there are instruments there will be no music. So, he gets a piano. Now he hears a strain, but it sounds rather monotonous. He adds a violin, bass, and drums; they learn to get in tune with each other and produce a sound that is pleasant but limited. He adds more and more instruments — cellos, harps, guitars, oboes, flutes, trumpets, trombones, saxophones, horns, clarinets, cymbals, and xylophones. At first they all hit wrong notes, but as each finds his key and learns to harmonize with the others together they produce a much richer, deeper and more beautiful sound than the four basic instruments alone. Now God really has something to conduct!

Each instrument alone falls short compared with how it sounds in concert with all the others. Each instrument is unique; an oboe can never sound like a flute, a trumpet will never be an xylophone. And how dull to have an orchestra composed entirely of pianos, all playing the same note at the same time!

And so it is with race on our planet. We have all the components of the orchestra but we have not yet learned how to play together, let alone to allow God in as the conductor. The violin complains that he is not a piano; the oboe believes he is inferior to the harp. Yet, if each individual in each race took the time to find his unique form of expression, to discover where he fits into the whole, the world would soon be making beautiful music.

When *The Urantia Book* talks about race, many are offended that it casually mentions superior versus inferior races. A person falling into the latter category may feel he has gotten a bad deal. "I just don't understand why God wouldn't create everyone equal," he grumbles. Or, "Why do I have to be green, or orange, or indigo, and go through life in a secondary Sangik body?"

When one reads that on some worlds there are only primary Sangiks, one might say, "Then why would God purposely create — or permit the creation of — inferior people, and why do I have to be one of them?"

“The evolution of six — or of three — colored races, while seeming to deteriorate the original endowment of the red man, provides certain very desirable variations in mortal types and affords an otherwise unattainable expression of diverse human potentials. These modifications are beneficial to the progress of mankind as a whole provided they are subsequently upstepped by the imported Adamic or violet race.” [p. 584]

“Of the six colored Sangik races, three were primary and three were secondary. Though the primary races — blue, red, and yellow — were in many respects superior to the three secondary peoples, it should be remembered that these secondary races had many desirable traits which would have considerably enhanced the primary peoples if their better strains could have been absorbed.” [p. 919]

Here is one example of how this might work: The book tells us that the outstanding characteristic of the orange race was *“their peculiar urge to build, to build anything and everything, even to the piling up of vast mounds of stone just to see which tribe could build the largest mound.”* It also says that *“a blend of the blue man with the Andon stock produced an artistically gifted type.”* So, let’s pair up an orange woman with a blue/Andonite man — their descendants might produce vast, artistic mounds of stone. Now if we inject these people with a dose of violet blood, which would accelerate their creative imaginations, they could very well build the pyramids of Giza, or cities such as the Inca Macchu Picchu in Peru.

In tracing the racial migrations I have concluded that it was exactly this racial blend that produced these great stone-structure-based civilizations. The violets, on their own, could not have achieved it, neither could the blues nor the oranges — they needed their particular inherent traits and essences to be brought together. It’s like the ingredients in a recipe: depending on what you combine you will wind up with either a fruitcake or a meatloaf.

The plan was for the different qualities of each race to be mingled for more versatility, well in advance of Adam and Eve’s mission as biologic uplifters. By then the races would have reached *“the apex of biologic evolution,”* and would have been ready for upstepping. Due to the failure of the Planetary Prince to execute his mission, thereby causing widespread chaos among the evolutionary races, the plans for blending the races went awry, leaving some individuals with comparatively high doses of “superior” genes and others with little or none, stranded in a secondary Sangik body. And the subsequent default of Adam and Eve left some pockets of humanity abundantly upstepped, while others not at all.

If God wanted us all alike he would have created us so. Part of our mission in life is to discover who we are and how we can contribute to the whole. The colors of our skins have nothing to do with it.

“Having failed to achieve race harmonization by the Adamic technique, you must now work out your planetary problem of race improvement by other and largely human methods of adaptation and control. [p. 586]

The above statement is a fact. While for some, race is a touchy subject that they would rather the book had not gone into, these “politically incorrect” Papers are extremely informative as they clearly show us how we got into today’s global mess. We are not advised to weed out the “inferior” races but the “defectives and degenerates” — those who can never know God — that are to be found in all the races. We can’t bury our heads in the sand to hide the problem — it is with us whether we like it or not, and eventually it must be dealt with.

Our bodies are all different, but the spirit within is the same — our bodies are merely vehicles to give that spirit a way to express itself. If God wanted us all alike he would have created us so. Part of our mission in life is to discover who we are and how we can contribute to the whole. The colors of our skins have nothing to do with it. One day the world will awaken to the fact that we are not our bodies — we are what is inside our bodies. When that day comes, we will finally begin to take our first baby steps out of the darkness and start edging our way into light and life.

One might say, “What does all this have to do with my search for God, with my spiritual growth?” We can look for God and find him anyway. However, as the universe is not only spiritual but also physical and morontial, the more diverse qualities we can assimilate and incorporate into our beings the more interesting we will be to the Father when we finally stand before him billions of years from now, as well as to the fellow travelers we meet along the way.

And while we are still on this planet, learning to deal with those who are different teaches us spiritual realities — tolerance, patience, acceptance, love, kindness, compassion, altruism. If we can’t learn those things here, just imagine what awaits us on the mansion worlds and beyond when we are confronted with beings from other planets and universes! I say, let’s at least become brothers and sisters under the skin while we are on Urantia so we can face those really strange critters from other planets as one united family. What would they think of us if we were divided against each other?

“Though human beings differ in many ways, the one from another, before God and in the spiritual world all mortals stand on an equal footing. There are only two groups of mortals in the eyes of God: those who desire to do his will and those who do not. As the universe looks upon an inhabited world, it likewise discerns two great classes: those who know God and those who do not. [p. 1468]

So, let’s all tune up our instruments and learn to play in God’s symphony orchestra!

Saskia Praamsma Raevouri was born in Holland, grew up in Australia, worked and traveled in Europe and Asia, and now lives in Southern California. One of her biggest questions in life was, “Why do people look and behave differently everywhere I go?” This and many other mysteries were cleared up when she found The Urantia Book in 1977. After a lifelong career working as a final checker on animated feature films at Walt Disney Studios, Saskia is now semi-retired. Together with her partner, Matthew Block, she operates Square Circles Publishing, which is devoted to Urantia Book-related works.

Visit Saskia’s website at: www.squarecircles.com

God within Our Daily Life and Our Eternity Adventure

by JoiLin Johnson

On June 7, 2003, JoiLin Johnson addressed the Boulder Urantia community. Her inspired words moved all of us, as she told the story of her husband Eric’s struggle to survive a massive heart attack. JoiLin’s story is one of faith, community spirit, and the miraculous ways of the down-grasp of God. Below, we print the words she spoke that night. **L.M.**

“Effective and wise leadership. In civilization much, very much, depends on an enthusiastic and effective load-pulling spirit. Ten men are of little more value than one in lifting a great load unless they lift together — all at the same moment. And such teamwork — social co-operation — is dependent on leadership. The cultural civilizations of the past and the present have been based upon the intelligent co-operation of the citizenry with wise and progressive leaders; and until man evolves to higher levels, civilization will continue to be dependent on wise and vigorous leadership.” [p. 81]

Until recently, I never had much cause to really consider the meaning of community and what it might mean to me — community meant going to worship service, study groups and various other meetings throughout the year. Most of you already know what my husband Eric has gone through over the past 2 years, but for those of you who don’t, I’ll recap briefly.

In 2001 he lost not just his job, but his livelihood — as a member of the IT field — you probably knew that Y2K began to bottom out the industry and 9/11 finished the job — leaving 40,000 techies in Denver jobless with not much hope of new employment. In 2002 Eric’s health began to diminish. For many months we blamed it all on depression, with no money coming in we were not only facing bankruptcy but the loss of our home as well.

Finally on December 20 of last year, Eric went into the hospital and it was soon diagnosed that he had congestive heart failure. Within days the doctors knew enough to know that he would not survive unless he got a new heart! He was

transferred from Rose Medical Center to University of Colorado Hospital Transplant Unit to be evaluated for a heart transplant. Each day I sat by his bedside watching him get weaker and weaker — it got so bad that I found myself holding my breath as I stared at the monitors willing the numbers to go up!

I'd had to quit work because I had to be with him! But the stress of wondering how I would pay for gas / food / parking, not to mention the regular bills, was beyond my ability to cope with. The next day, checks began coming in from so many beautiful people in our community! There were a lot that came in anonymously from extended family across the U.S. Some that came from people we didn't even know! People that knew us began putting Eric on prayer lists in their churches, on web sites — he had thousands of people praying for him all over the world!

I was awed! And humbled like I've never been. You loving brothers and sisters — you kept the wolf from the door at a time when I was simply not able to deal with one more stress! I had no idea before this that “community” is oh, so much more than just a word — it's more than going to worship together or study group.

It's viable, it's a living energy system that reaches out and holds within its center of love, those members who could not cope without its support. I feel so blessed / loved and honored to be a part of such a community.

Early on January 17th, I knew in my heart that my beloved Wook was dying and that he had to have a heart soon! The transplant team told me that the normal waiting time, after being put on the list (which had not yet happened), was between 9 and 15 months! I told the doctors “no way!” He would get a heart in much less time — he had to! Well, they cautioned me not to get my hopes up and to realize that he might not be able to hang on.

I refused to listen to them and told them I had faith that he would be taken care of! I went home that evening earlier than usual - around 8:30 PM - knowing it was important somehow to spend alone time in prayer and meditation. I began talking to God on my way home asking over and over again that He help my beloved to stay with me! By the time I reached the house I was so distraught I could barely see to drive. I went into the house and fell across my bed — crying like I've never cried in my life —

when suddenly I knew I had to change my prayer.

Thinking over the past months I could see God's hand ... His love working in our lives. During all that time I had never doubted his over-care and simply trusted that however things worked — it would be as it should be — in other words I had FAITH in capital letters. Perhaps what made my prayers so different now was the fact that now I wasn't dealing with *things*, I was dealing with the real possibility of losing my everything — my best friend — my beloved — so I was begging God to let me keep him!

I knew I had to change that prayer. I had to be willing to let go if that was what served Eric's highest good. So, I told God just that — that I was willing to let Him decide and I would accept His decision for our lives. It didn't make sense to me at the time but I felt more peace in that acceptance than in any of my earlier talks with God.

When I got to the hospital the next morning I was met by the head of the transplant unit telling me that a heart had been found! (I didn't know that late, the evening before, Eric had been put on the recipient list.) But I was not to get my hopes up too high as so much checking / cross matching / etc. still needed to be done yet.

“Don't worry” I said, “I know this is Eric's new heart!” Again I was cautioned not to hope — that they had even gotten as far as the operating room and had to cancel. “It's not hope,” I said, “it's called Faith, and I'm not letting go of mine!”

Well, Eric got his new heart in less than 24 hours after being put on the transplant list! His whole team told me it was unprecedented — it just never happens like that!

We received so many blessings — so many miracles of love and support from God and our community that I will never lose my sense of awe — I will never forget the unconditional Love we received.

JoiLin has been reading the Urantia Book since 1983. She has served as an officer for the Rocky Mountain Spiritual Fellowship and is active in Denver study groups. JoiLin is a Reiki master in emotional release work. JoiLin and Eric Johnson have been married for six years and have five children and six grandchildren.

The Man Nobody Knows A Discovery of the Real Jesus

by Bruce Barton

PART II

The Man Nobody Knows ... a Discovery of the Real Jesus" was written by Bruce Barton, who (I would discover many years later) was a famous advertising man. This book made a great impression on my young mind. Somehow I retained this book over the years. As a Urantian, many years later, I am amazed how close Bruce Barton came in 1924 to describing what I believe was the real Jesus. Thanks to the many Urantians who have expressed their interest in this work.

L.M.

THE SOCIABLE MAN

A wicked falsehood has come down through the ages. It reappeared in an English book as recently as last year. The author, in describing a visit to the high spirited Lord Fisher, tells of finding him less jovial than usual. Obviously something was weighing on his mind, and after a while he revealed it. "You know that Pilate was succeeded as Governor of Jerusalem by Lentulus," he remarked in dull tones. . . . The new Governor gave a minute description of our Savior, concluding with the statement, "Nobody has ever seen him laugh." With that wretched remark Lord Fisher lapsed into meditative silence. He wanted to be reverent; he had been well grounded in the traditions of his church and class; he would do his duty as a Christian and an Englishman, no matter what the cost. But to worship a Lord who never laughed — it was a strain. Lord Fisher made no pretense about that.

The quotation from Lentulus is a forgery, penned by an unknown impostor in a later century; yet how persistently it has lived, and with what tragic thoroughness it has done its work. How many millions of happy-minded folk, when they have thought of Jesus at all, have had a feeling of uneasiness. "Suppose," they have said, "he were to enter the room and find us laughing and enjoying ourselves. When there is so much suffering and sin

in the world, is it right to be happy? What would Jesus say? ..." With such compunctions cheerful folk have had their brighter moments tintured. The friendliest man who ever lived has been shut off by a black wall of tradition from those whose friendship he would most enjoy. Theology has reared a graven image, and robbed the world of the joy and laughter of the great companion.

It is not hard to understand when you remember the character of the early theologians. They lived in sad days; they were men of introspection, to whom every simple thing was symbolic of some hidden mystery; and life, itself, a tangle of philosophic formula. Baffled by the death of Jesus, they rejected the splendid truth, and fashioned a creed instead. Lambs were put to death in the Temple, as a sacrifice for the sins of the worshippers; ergo, Jesus was the Lamb of God. His death had been planned from the beginning of the world; the human race was

hopelessly wayward; God knew that it would be and nothing would turn Him from His vindictive purpose to destroy it but the sacrifice of an innocent Son.

Thomas Paine remarked truly that no religion can be really divine which has in it any doctrine that offends the sensibilities of a little child. Is there any reader of this

page whose childish sensibilities were not shocked when the traditional explanation of the death of Jesus was first poured into his ears? Would any human father, loving his children, have sentenced all to death, and been persuaded to commute the sentence only by the suffering of his best beloved?

Small wonder that the Jesus of such a doctrine was supposed never to have laughed!

The Gospels tell a different story. But the writers were men of simple minds, and naturally gave greatest emphasis to the events which impressed them most. Since death is the most dramatic of all the phenomena of life, the crucifixion and the events immediately preceding it are set forth in complete detail. The denunciation of the Pharisees (as startling to the disciples as the denunciation of the United States Senate by a barefooted philosopher would be to us); the arrest by the soldiers at night; the trial before the Sanhedrin; the hushed moment of the appearance on the balcony of Herod's palace; the long sad struggle out to Calvary, and the hours of

agony on the cross — these were the scenes that burned themselves indelibly into their memories, and all the sunny days preceding faded into less importance. The life of Jesus, as we read it, is what the life of Lincoln would be if we were given nothing of his boyhood and young manhood, very little of his work in the White House and every detail of his assassination. All of the four gospels contain very full accounts of the weeping which attended the crucifixion — the final miracle; John alone remembered the laughter amid which the first one was performed.

It was in the little town of Cana, not far from Nazareth; and Jesus and his mother had been invited to a wedding feast. Often such a celebration continued several days. Everybody was expected to enjoy himself to the utmost as long as the food and drink lasted — and it was a point of pride with the bride’s mother that both food and drink should last a long time.

Enthusiasm was at a high pitch on this occasion when a servant entered nervously and whispered a distressing message to the hostess. The wine had given out. Picture if you will the poor woman’s chagrin! This was her daughter’s wedding — the one social event in the life of the family. For it they had made every sort of sacrifice, cutting a little from their living expenses, going without a new garment, neglecting a needed repair in the house. After it was over they could count the cost and find some way to even up; but until the last guest had gone, no effort should be spared to uphold the family’s dignity in the neighborhood. To this end the poor woman had planned it in her proud sensitive fashion; and now, at the very height of success, the whole structure of her dreams came tumbling down. *The wine had given out.*

Most of the guests were too busy to note the entrance of the servant or the quick flush that mounted to the hostess’s cheek. But one woman’s sight and sympathy were keener. The mother of Jesus saw every move in the little tragedy, and with that instinct which is quicker than reason she understood its meaning. She leaned over to her son and confided the message which her friendly eyes had read:

“Son, the wine is gone.”

Well, what of it? He was only one of a score of guests, perhaps a hundred. There had been wine enough as it was ; the party was noisy and none too restrained. Let them quiet themselves, say good-by to their hostess and get off to bed. They would feel much better for it in the morning.... Or, if they persisted in carrying on, let the relatives of the hostess make up the deficiency. He was only a guest from another town. Doubtless the woman’s brothers

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were present, or, if not, then some of her neighbors. They could easily slip out and bring back wine from their own stores before the shortage was commented on ... why should he be worried with what was none of his affair?

Besides, there was a precedent in the matter. Only a few weeks before when he was tortured by hunger in the wilderness, he had refused to use his miraculous power to transform stones into bread. If the recruiting of his own strength was beneath the dignity of a miracle, surely he could hardly be expected to intervene to prolong a party like this ... “My friends, we have had a very pleasant evening and I am sure we are much indebted to our hostess for it. I think we have trespassed as far as we should upon her generosity. I suggest that we wish the happy couple a long and prosperous life, and take our way home.” Surely this is the solemn fashion in which a teacher ought to talk.

Did any such thoughts cross his mind? If they did we have no record of it. He glanced across at the wistful face of the hostess — already tears sparkled under her lids — he remembered that the event was the one social triumph of her self-sacrificing life; and instantly his decision was formed. He sent for six pots and ordered them filled with water. When the contents of the first one was drawn, the ruler of the feast lifted his glass to the bridegroom, and the bewildered but happy hostess: “Every man setteth on first the good wine,” he cried, “and when men have drunk freely, then that which is worse; but thou hast kept the good wine until now.”

The mother of Jesus looked on in wonder. She had never fully understood her son; she did not ask to understand. He had somehow saved the situation; she did not question how. And what was sufficient

for her, is sufficient for us. The whole problem of his “miracles” is beyond our arguments, at this distance. We either accept them or reject them according to the makeup of our minds. But if they are to be accepted at all, then surely this first one ought not to be omitted. It often is omitted from the comments on his life, or at least passed over hastily. But to us who think first of his friendliness, it seems gloriously characteristic, setting the pattern for all the three years that were to follow. “I came that ye might have life,” he exclaimed, “and have it more abundantly.” So, at the very outset, he makes use of his mighty power, not to point a solemn moral, not to relieve a sufferer’s pain, but to keep a happy party from breaking up too soon, to save a hostess from embarrassment. See, the ruler of the feast rises to propose a toast ... hark to the discordant strains of the neighborhood orchestra ... look, a tall broad-shouldered man towers above the crowd ... *Listen, hear his laugh!*

The Jewish prophets were stern-faced men; there are few if any gleams of humor in the Old Testament from beginning to end. It was the business of a prophet to denounce folks for their sins. Go to the Boston Public Library and look at their portraits. You are moved by their moral grandeur, but rather glad to get away. They are not the kind of men whom you would choose as companions on a fishing trip.

John the Baptist was the last of this majestic succession of thunderers. He forsook the cities as being wicked beyond any hope, and pitched his camp in a wilderness beside the banks of the Jordan. For clothes he wore the skins of animals; his food was locusts and wild honey. He indulged in long fasts and vigils, from which he emerged with flaming eyeballs to deliver his uncompromising challenge. “Repent,” he cried, stretching out his gaunt arm toward the thoughtless capital, “repent while you still have time. God has given up hope. His patience is exhausted; He is about to wind up the affairs of the world.” Many people flocked out to his camp and his fiery language burned through to consciences that were overgrown with a very thick crust.

Fresh from the carpenter shop came Jesus to

stand and listen with the rest. To what degree was he influenced? Did he, too, believe that the world was almost at an end? Did he see himself cast in a role like John’s, a voice in the wilderness, crying destruction? There is some evidence to make us think so. He went away from John’s camp and hid himself in the woods, and there for forty days and nights he fought the thing through. But at the end his mind was made up. *His place was among his fellows.*

For a time his preaching bore a decided resemblance to John’s. He, too, talked of the imminence of the Kingdom of Heaven and warned his hearers that time was short. But little by little the note of warning diminished; the appeal to righteousness as a happier, more satisfying way of living increased. God ceased to be the stern, unforgiving judge, and became the loving, friendly Father. He, himself, was less and less the prophet, more and more the companion. So much so, that John — imprisoned and depressed — began to be tortured by doubt. Was this Jesus really the man whom he had hoped would carry on his work? Had he, John, made

a mistake? What were these rumors that came to him of Jesus’ conduct — his presence at parties, his failure to keep the stipulated fasts, the unconventional habits of his followers? What did such unprophetic conduct mean?

John sent two of his disciples to watch and to ask. And Jesus, knowing how wide was the difference between their attitude and his, refused to argue or defend. “Go and tell your master what you have seen and heard,” he said. “The sick are healed, the blind receive their sight and the poor have the gospel preached to them. It is true that I do not fast, nor forego the every-day pleasures of life. John did his work and it was fine; but I can not work in his way. I must be myself ... and these results which you have seen ... these are my evidence.”

He loved to be in the crowd. Apparently he attended all the feasts at Jerusalem not merely as religious festivals but because all the folks were there and he had an all-embracing fondness for folks. We err if we think of him as a social outsider. To be sure it was the “poor” who “heard him

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gladly,” and most of his close disciples were men and women of the lower classes. But there was a time when he was quite the favorite in Jerusalem. The story of his days is dotted with these phrases.... “A certain ruler desired him that he should eat with him.” ... “They desired him greatly to remain and he abode two days.” ... Even after he had denounced the Pharisees as “hypocrites” and “children of the devil,” even when the clouds of disapproval were gathering for the final storm, they still could not resist the charm of his presence, nor the stimulation of his talk. Close up to the end of the story we read that a “certain chief of the Pharisees desired him that he would dine at his house.”

No other public character ever had a more interesting list of friends. It ran from the top of the social ladder to the bottom. Nicodemus, the member of the supreme court, had too big a stake in the social order to dare to be a disciple, but he was friendly all the way through, and notably at the end. Some unknown rich man, the owner of an estate on the Mount of Olives, threw it open to Jesus gladly as a place of retirement and rest. When he needed a room for the last supper with his friends he had only to send a messenger ahead and ask for it. The request was enough. A Roman centurion was glad to be counted among his acquaintances; the wife of the steward of Herod, and probably the steward himself, contributed to his comfort. And in the last sad hours, when the hatred of his enemies had completed its work and his body hung lifeless from the cross, it was a rich man named Joseph — a rich man who would have sunk into oblivion like the other rich men of all the ages except for this one great act of friendship — who begged the authorities for his body, and having prepared it for burial laid it in a private tomb.

Such were his associates among the socially elect. What sort of people made up the rest of his circle? All sorts. Pharisees, fishermen; merchants and tax collectors; cultivated women and outcast women; soldiers, lawyers, beggars, lepers, publicans and sinners. What a spectacle they must have presented trailing after him through the streets, or covering the side of the green slopes of the

mountain where he delivered his one long discourse! How they reveled in the keen thrust of his answers, when some smart member of the company tried to trip him up. What heated arguments carried back and forth; what shrewd retorts, what pointed jokes! He loved it all — the pressure of the crowd, the clash of wits, the eating and the after-dinner talk. When he was criticized because he enjoyed it so much and because his disciples did not fast and go about with gloomy looks, he gave an answer that throws a wonderful light upon his own conception of his mission.

“Do the friends of the bridegroom fast while the bridegroom is still with them?” he demanded. “Not a bit of it; they enjoy every moment of his stay. I am the bridegroom; these are my hours of celebration.

Let my friends be happy with me for the little while that we are together. There will be plenty of time for solemn thoughts after I am gone.”

This was his own picture of himself — a bridegroom! The center and soul of a glorious existence; a bringer of news so wonderful that those who received it should be marked by

their radiance as by a badge. Of course he disregarded the narrow code of the Pharisees.

“You shall walk only so far on the Sabbath,” said the Code. He walked as far as he liked.

“These things you may eat and these you shall not,” said the Code. He responded: “You’re not defiled by what goes into your mouth,” he answered, “but by what comes out.”

“All prayers must be submitted according to the forms provided,” said the Code. “None others are acceptable.”

It was blasphemy to him. His God was no Bureau, no Rule Maker, no Accountant. “God is a spirit,” he cried. “Between the great Spirit and the spirits of men — which are a tiny part of His — no one has the right to intervene with formulae and rules.”

He told a story which must have outraged the self-righteous members of his audience. He said that a certain man had two sons. The elder, a perfectly proper and perfectly uninteresting young man, worked hard, saved his money, and conducted

His God was no Bureau, no Rule Maker, no Accountant. “God is a spirit,” he cried. “Between the great Spirit and the spirits of men — which are a tiny part of His — no one has the right to intervene with formulae and rules.”

himself generally as a respectable member of society. But people were gloomier rather than happier when he came around. He never once gave way to a generous impulse.

The younger son was a reckless ne'er-do-well, who took his portion of the estate and went into a far country where he led a wild life and presently was penniless and repentant. In that mood he proceeded to work his way back to his father's house. The father had never ceased to watch and hope; he saw the boy coming a long way down the road, ran to him, threw his arms around his dusty shoulders, kissed his forehead, and bore him in triumph to the front door.

"Bring a fatted calf," he cried. "Make a feast; call the neighbors in to celebrate. For this my son which was gone has come back; he was dead to decency and idealism. Now he has cleaned up his thinking and is alive again."

There were high doings in that house that day, and every one enjoyed them except the older son. He was sullen and self-pitying. "Where do I come in?" he exclaimed. "Here I work and save and have never had a good time. This irresponsible youngster has had nothing but good times and now, when he comes home after having run through his money, they give him a party. It's wrong."

The father did not defend the younger son, but he rebuked the elder. That was what hurt the smugly complacent members of the audience to whom Jesus told the story. The implication was too plain. "There are two ways in which a man may waste his life," the story said in effect. "One is to run away from your responsibilities, causing sorrow to your parents and hurt to your associates, killing your finer nature. That is wrong, and a man must repent of such conduct and change his life if he is to be received again into his Father's house.

"But the other thing is equally wrong. God is a generous Giver, and selfish-getting is sin. God laughs in the sunshine and sings through the throats of birds. They who neither laugh nor sing are out of tune with the Infinite. God has exercised all his ingenuity in making the world a pleasant place. Those who find no pleasure and give none offer Him

a constant affront. However precise their conduct, their spirits are an offense. . . . Woe to you, Scribes and Pharisees. You are painfully careful to give exactly one-tenth of your incomes to the Temple, figuring down to fractions of pennies. But you neglect the weightier matters of the law — the supreme obligation to leave the world a little more cheerful because you have passed through."

This was his message — a happy God, wanting His sons and daughters to be happy.

Jesus grew tremendously sure of himself as his ministry progressed. No passages in all literature are more scathing than his denunciations of the cheerless, self-righteous Pharisees. They smarted under the sting, and the crowds laughed at their discomfiture and cheered the young man who dared to call himself the greatest of the prophets and still proclaimed that life is a gift to be enjoyed, not a penance to be served. All achieving characters have a sublime disregard of criticism. "Never explain; never retract; never apologize; get it

All achieving characters have a sublime disregard of criticism. "Never explain; never retract; never apologize; get it done and let them howl," was the motto of a great Englishman. It might well have been the motto of Jesus.

done and let them howl," was the motto of a great Englishman. It might well have been the motto of Jesus. "No man can expect to accomplish anything if he stands in terror of public opinion," he said in substance. "People will talk against you no matter how you live or what you do. Look at John the Baptist. He came neither eating nor drinking and they said he had a devil. I come both eating and drinking, and what do they call me? A wine bibber and a gluttonous man!"

He must have told it as a joke on himself and on John, though the Gospels do not say so. Indeed we must often wonder how much of his humor has been lost to us by the literal mindedness of his chroniclers. How about that incident, for example, at the pool of Bethesda? The pool was in Jerusalem near the sheep market and was supposed to have magic properties. Hundreds of sick people were left along the edges to wait for the moment when the waters would be stirred by the visit of an angel from Heaven; whoever managed to get into the water first, after the stirring, was healed. Passing by it one afternoon Jesus heard the whining voice of an old fellow who had been lying there for thirty-eight years. Every time the pool stirred, he made a half-

hearted effort to jump in; but there was always some one with more determination, or more helpful friends. So the old chap would drop back on to his couch and bemoan his hard luck. He was bemoaning it on this day when Jesus stopped and looked at him with a whimsical smile.

“Wilt thou be made whole?” Jesus demanded. The old man was instantly resentful. What an absurd question! Of course he wanted to be made whole! Hadn’t he been trying for thirty-eight years? Why annoy him with such an impertinence?

The smile on the face of Jesus broadened. He knew better. Enjoying poor health was the old fellow’s profession. He was a marked man in those parts; in the daily grumbings, when the sufferers aired their complaints, he was the principal speaker. Nobody had as many pains as he; no other symptoms were so distressing. Let these newcomers take a back seat. His was the only original hard luck story. He had been there for thirty-eight years.

The keen eyes of Jesus saw deep into the souls of men. There was a twinkle in them now: “Get up,” he said briskly, “and walk.”

The old chap spluttered and grumbled, but there was no resisting the command of that presence. He rose, discovered to his own amazement that he could stand, rolled up his bed and moved off. A reverent hush fell on the assembled crowd, and before they could find their voices Jesus, too, was gone. The disciples were too deeply impressed for comment; they dropped back a respectful distance and Jesus walked on alone. Suppose they had followed closer? Wouldn’t their ears have been startled by something suspiciously like a chuckle? It was a good joke on the old chap. He imagined that he’d had hard luck, but his real hard luck was just beginning ... No more of the pleasure of self-pity for him ... What would his folks say that night when he came walking in? ... What a shock to him in the morning when they told him that he’d have to go to work!

The shortest verse in the New Testament is “Jesus wept.” That tragic note in his story the Gospel record has carefully preserved. How we

wish it might also have told us what occurred on the night after the chronic old grumbler was healed. Did Jesus stop suddenly in the middle of the supper, and set down his cup, while a broad smile spread across his wonderful face? If he did the disciples were probably puzzled ... they were so often puzzled — but surely we have the reverent right to guess what was in his mind, as he pictured the home-coming of that cured old man. On that evening surely Jesus must have laughed.

Some one has said that genius is the ability to become a boy again at will. Lincoln had that type of genius. Around his table in Washington sat the members of his Cabinet silenced by their overwhelming sense of responsibility. It was one of the most momentous meetings in our history. To their amazement instead of addressing himself directly to the business in hand, Lincoln picked up a volume and began to read aloud a delightful chapter of nonsense from Artemus Ward.

Frequent chuckles interrupted the reading, but they came only from the President. The Secretaries were too shocked for expression.

Humor at such an hour — it was well nigh sacrilegious! Heedless of their protesting looks, Lincoln finished the chapter, closed the book and scanned their gloomy faces with a sigh.

“Gentlemen, why don’t you laugh?” he exclaimed. “With the fearful strain that is upon me night and day, if I did not laugh I should die; and you need this medicine as much as I.”

With that remark he turned to his tall hat which was on the table and drew forth what Secretary Stanton described as a “little white paper.” The “little white paper” was the Emancipation Proclamation. Stanton could scarcely restrain his impulse to stalk out of the room. No one of his Cabinet really understood Lincoln. He was constantly scandalizing them by his calm disregard of convention, and his seemingly prodigal waste of time. The friends and advisers of Jesus were similarly shocked. How could any one with such important business allow himself to be so casually interrupted? One of the

The friends and advisers of Jesus were similarly shocked. How could any one with such important business allow himself to be so casually interrupted? One of the surest marks of greatness, of course, is accessibility and the appearance of having an unstinted allowance of time..

surest marks of greatness, of course, is accessibility and the appearance of having an unstinted allowance of time. "Extreme busyness is a symptom of deficient vitality," says Stevenson. The disciples were extremely busy, Judas most of all. He was the treasurer of the group, harassed because expenses ran high and there was no certainty of tomorrow's income. Jesus brushed away such petty worries with a smile.

"Consider the lilies of the field," he exclaimed, "they toil not neither do they spin, yet Solomon in all his glory was not arrayed like one of these." That was all very poetic, very nice, but it did not fool Judas. He knew that you can not get anywhere in the world without money and it was his job to find the money. The other disciples had similar worries. They wanted to get it clear as to their relative positions in the new Kingdom; they were concerned because outsiders, not properly initiated into the organization, were claiming to be followers of Jesus and doing miracles in his name. They fretted because there was so much work to be done and the days too short for doing it.

But he towered magnificently above it all. Wherever he went the children flocked. Pomp and circumstances mean nothing to them. They are neither attracted by prominence nor awed in its presence. Their instinct cuts through all outward semblance with a keen swift edge; unflinchingly they comprehend who are real and who are not. With a knowledge which is the accumulated wisdom of all the ages they recognize their friends.

So they swarmed around, climbing on his knees, tugging at his garments, smiling up into his eyes, begging to hear more of his stories. It was all highly improper and wasteful in the disciples' eyes. With bustling efficiency they hastened to remind him that he had important appointments; tried to push eager mothers back.

But Jesus would have none of it. "Suffer the little children to come unto me!" he commanded. And he added one of those sayings which should make so clear the message of his gospel. "They are the very essence of the Kingdom of Heaven," he

said, "unless you become like them you shall in no wise enter in." Like them ... like little children ... laughing ... joyous ... unaffected ... trusting implicitly, with time to be kind.

To be sure he was not always in the crowd. He had his long hours of withdrawal when, in communion with his Father, he refilled the deep reservoirs of his strength and love. Toward the end he was more preoccupied. He knew months in advance that if he made another journey to Jerusalem his fate would be sealed; yet he never wavered in his decision to make that journey. Starting out on it, his mind filled with the approaching conflict, his shoulders burdened with the whole world's need, he heard his name called out from the roadside in shrill unfamiliar tones. "Jesus ... Jesus ... thou son of David ... have mercy on me."

*The mind which had been
buried in the greatest problem
with which a mind ever wrestled,
gave itself unreservedly to the
problem of one forlorn human life.
Here was need; and he had time.*

It was the voice of a useless blind beggar. At once the disciples were upon him, commanding silence. Couldn't he see that the Master was deep in thought? Who was he to interrupt? Keep still, blind man ... get back where you belong ...

But frantic hope knows no reserve. It was the poor fellow's one possible chance. He cared no more for their rebuke than they for his need. Again the shrill insistent voice: "Jesus, thou son of David, have mercy on me."

Jesus stopped. "Who called my name?"

"Nobody, Master ... only a blind beggar ... a worthless fellow ... Bariteeus ... nobody at all ... we'll tend to him."

"Bring him here."

Trembling with hope he was guided forward. The deep rich eyes of the Master looked into those sightless eyes. The mind which had been buried in the greatest problem with which a mind ever wrestled, gave itself unreservedly to the problem of one forlorn human life. ***Here was need; and he had time.***

Something more than a hundred years ago a sermon was preached in St. John's Church, New York, which dealt very severely with the frailties of poor human nature, and put forth, with unctuous assurance, the promise of eternal punishment for a

large proportion of the race. Among the worshippers was a gentleman of unfortunate reputation but keen mind, whose name lingers unforgettably in our history. As he left the church a lady spoke to him

“What did you think of the sermon, Mr. Burr?” she asked.

“I think,” responded Aaron Burr, “that God is better than most people suppose.”

That was the message of Jesus — that God is supremely better than anybody had ever dared to believe. Not a petulant Creator, who had lost control of his creation and, in wrath, was determined to destroy it all. Not a stern Judge dispensing impersonal justice. Not a vain King who must be flattered and bribed into concessions of mercy. Not a rigid accountant, checking up the sins against the penances and striking a cold hard balance. Not any of these ... nothing like these ... but a great Companion, a wonderful Friend, a kindly indulgent, joy-loving Father.

For three years Jesus walked up and down the shores of his lake and through the streets of towns and cities, trying to make them understand. Then came the end, and almost before his fine firm flesh was cold, the distortion began. He who had cared nothing for ceremonies and forms was made the idol of formalism. Men hid themselves in monasteries; they lashed themselves with whips; they tortured their skins with harsh garments and cried out that they were followers of him — of him who loved the crowd, who gathered children about him wherever he went, who celebrated the calling of a new disciple with, a feast in which all the neighborhood joined! “Hold your heads high,” he had exclaimed, “you are lords of the universe ... only a little lower than the angels ... children of God.” But the hymn writers knew better. They wrote:

*“Oh to be nothing, nothing
For such a worm as I.”*

His last supper with his disciples was an hour of solemn memories. Their minds were heavy with

foreboding. He talked earnestly, but the whole purpose of his talk was to lift up their hearts, to make them think nobly of themselves, to fill their spirits with a conquering faith.

“My joy I leave with you,” he exclaimed.

“Be of good cheer,” he exclaimed.

Joy ... cheer ... these are the words by which he wished to be remembered. But down through the ages has come the wicked falsehood that he never laughed.

HIS METHOD

Many leaders have dared to lay out ambitious programs, but this is the most daring of all: “Go ye into all the world,” Jesus said, “and preach the gospel to the whole creation.”

Consider the sublime audacity of that command. To carry Roman civilization across the then known world had cost millions of lives and billions in treasure. To create any sort of reception for a new idea or product today involves a vast machinery of propaganda and expense. Jesus had no funds and no machinery. His organization was a tiny group of uneducated

men, one of whom had already abandoned the cause as hopeless, deserting to the enemy. He had come proclaiming a Kingdom and was to end upon a cross; yet he dared to talk of conquering all creation.. What was the source of his faith in that handful of followers? By what methods had he trained them? What had they learned from him of the secrets of influencing men?

We speak of the law of “supply and demand,” but the words have got turned around. With anything which is not a basic necessity the supply always precedes the demand. Elias Howe invented the sewing machine, but it nearly rusted away before American women could be persuaded to use it. With their sewing finished so quickly what would they ever do with their spare time? Howe had vision, and had made his vision come true; but he could not sell! So his biographer paints a tragic picture — the man who had done more than any other in his generation to lighten the labor of women is forced to attend the funeral of the woman he loved in a borrowed suit of clothes! Nor

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are men less stubborn than women in opposition to the new idea. The typewriter had been a demonstrated success for years before business men could be persuaded to buy it. How could any one have letters enough to justify the investment of one hundred dollars in a writing machine? Only when the Remingtons sold the Caligraph Company the right to manufacture machines under the Remington patent, and two groups of salesmen set forth in competition, was the resistance broken down.

Almost every invention has had a similar battle. Said Robert Fulton of the Clermont:

“As I had occasion daily to pass to and from the shipyard where my boat was in progress, I often loitered near the groups of strangers and heard various inquiries as to the object of this new vehicle. The language was uniformly that of scorn, sneer or ridicule. The loud laugh often rose at my expense; the dry jest; the wise calculations of losses or expenditures; the dull repetition of ‘Fulton’s Folly.’ Never did a single encouraging remark, a bright hope, a warm wish cross my path.”

That is the kind of human beings we are, wise in our own conceit, impervious to suggestions, perfectly sure that what’s never been done never will be done. Nineteen hundred years ago we were even more impenetrable, for modern science has frequently shot through the hard shell of our complacency ... Assuredly there was no demand for a new religion; the world was already oversupplied. And Jesus proposed to send forth eleven men and expect them to substitute his thinking for all existing religious thought!

In this great act of courage he was the successor, and the surpasser, of all the prophets who had gone before. We spoke a moment ago of the prophets as deficient in humor; but what they lacked in the amenities of life they made up richly in vision. Each one of them brought to the world a revolutionary idea, and we can not understand truly the significance of the work of Jesus unless we remember that he began where they left off, building on the firm foundations they had laid. Let

us glance at them a moment, starting with Moses. What a miracle he wrought in the thinking of his race! The world was full of gods in his day — male gods, female gods, wooden and iron gods — it was a poverty-stricken tribe which could not boast of a hundred at least. The human mind had never been able to leap beyond the idea that every natural phenomenon was the expression of a different deity. Along came Moses with one of the transcendent intellects of history. “There is one God,” he cried. What an overwhelming idea and how magnificent its consequences. Taking a disorganized crowd of folks who had been slaves in Egypt for generations, their spirits broken by rule and rod — Moses persuaded them that God, this one all-powerful God, was their special friend and protector, fired them with faith in that conviction and transformed them from slaves to conquerors!

Moses died and the nation carried on under the momentum which he had given it, until there arose Amos, a worthy successor. “There is one God,” Moses had said. “God is a God of justice,” added Amos.

That assertion is such an elementary part of our consciousness that we are almost shocked by the suggestion that it could ever have been new. But remember the gods that were current in Amos’s day if you would have a true measure of the importance of his contribution — the gods of the Greeks, for example. Zeus was chief of them, a philandering old reprobate who visited his wrath upon such mortals as were unlucky enough to interfere in his love affairs, and threw his influence to whichever side offered the largest bribes. His wife and sons and daughters were no better; nor was the moral standard of the God of the Israelites very much superior until Amos came. He was a trading God, ready to offer so much victory for so many sacrifices and insistent upon his prerogatives. It was the high privilege of Amos to proclaim a God who could not be bought, whose ears were deaf to pleadings if the cause was unfair, who would show no discrimination in judgment between the strong and weak, the rich and poor. It was a stupendous conception but Amos persuaded

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men to accept it, and it has remained a part of our spiritual heritage.

Years passed and Hosea spoke. His had not been a happy life. His wife deserted him; heartbroken and vengeful he was determined to cast her off forever. Yet his love would not let him do it. He went to her, forgave her, and took her back. Then in his hours of lonely brooding a great thought came to him! If he, a mere man could love so unselfishly one who had broken faith with him, must not God be capable of as great, or greater forgiveness, toward erring human beings? The thought fired his imagination; he stood up before the nation and proclaimed it with burning zeal — a God so strong that he could destroy, yet so tender that he would not!

One God

A just God.

A good God

These were the three steps in the development of the greatest of all ideas. Hundreds of generations have died since the days of Moses, of Amos and Hosea. The thought of the world on almost every other subject has changed; but the conception of God which these three achieved has remained in control of men's thinking down to this very hour.

What was there for Jesus to add? Only one thought, but it was so much more splendid than all which had gone before that it has altered the current of history. He invited frail bewildered humanity to stand upright and look at God face to face! He called upon men to throw away fear, disregard the limitations of their mortality, and claim the Lord of Creation as Father. It is the basis of all revolt, all democracy. For if God is the Father of all men, then all are his children and hence the commonest is equally as precious as the king. No wonder the authorities trembled. They were not fools, they recognized the implications of the teaching. Either Jesus' life or their power must go. No wonder that succeeding generations of authorities have embroidered his Idea and corrupted it, so that the simplest faith in the world has become a complex thing of form and ritual, of

enforced observances and "thou shall nots." It was too dangerous a Power to be allowed to wander the world, unleashed and uncontrolled.

This then was what Jesus wished to send to all creation, through the instrumentality of his eleven men. What were his methods of training? How did he meet prospective believers? How did he deal with objections? By what sort of strategy did he interest and persuade?

He was making the journey back from Jerusalem after his spectacular triumph in cleansing the Temple, when he came to Jacob's Well, and being tired, sat down. His disciples had stopped behind at one of the villages to purchase food, so he was alone. The well furnished the water supply for the neighboring city of the Samaritans, and after a little time a woman came out to it, carrying her pitcher on her shoulder. Between her

people, the Samaritans, and his people, the Jews, there was a feud of centuries. To be touched by even the shadow of a Samaritan was defilement according to the strict code of the Pharisees; to speak to one was a crime. The woman made no concealment of her resentment at finding him there. Almost any remark from his lips would have kindled her

anger. She would at least have turned away in scorn; she might have summoned her relatives and driven him off.

An impossible situation, you will admit. How could he meet it? How give his message to one who was forbidden by everything holy to listen? The incident is very revealing: there are times when any word is the wrong word; when only silence can prevail. Jesus knew well this precious secret. As the woman drew closer he made no move to indicate that he was conscious of her approach. His gaze was on the ground. When he spoke it was quietly, musingly, as if to himself, "If you knew who I am," he said, "you would not need to come out here for water. I would give you living water."

The woman stopped short, her interest challenged in spite of herself; she set down the pitcher and looked at the stranger. It was a burning

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hot day; the well was far from the city; she was heated and tired. What did he mean by such a remark? She started to speak, checked herself and burst out impulsively, her curiosity overleaping her caution.

“What are you talking about? Do you mean to say you are greater than our father Jacob who gave us this well? Have you some magic that will save us this long walk in the sun?”

Dramatic, isn't it — a single sentence achieving triumph, arousing interest and creating desire. With sure instinct he followed up his initial advantage. He began to talk to her in terms of her own life, her ambitions, her hopes, knowing so well that each of us is interested first of all, and most of all, in himself. When the disciples came up a few minutes later they found an unbelievable sight — a Samaritan listening with rapt attention to the teaching of a Jew!

He prepared to go but she would not allow it. Running back to the city she summoned her brothers and relatives.

“Come,” she cried, “and see a man who told me all things that ever I did.”

They followed her out to the well — these prejudiced, reluctant men and women who, an hour before, would have thought it incredible that they should ever hold conversation with one of their traditional enemies. Suspiciously at first but with steadily ascending interest they listened to his talk.

It is said that great leaders are born, not made. The saying is true to this degree, that no man can persuade people to do what he wants them to do, unless he genuinely likes people, and believes that what he wants them to do is to their own advantage. The secret of Jesus' success was an affection for folks which so shone in his eyes and rang in his tones, that even the commonest man in a crowd felt instinctively that here was a friend ... The afternoon shadows lengthened while he talked. Other citizens, attracted by the gathering, made their way out to the well and added themselves to the audience. It came time for the evening meal; again he prepared to go. They would not hear of it. He must be their guest, meet their neighbors, tell them more, persuade them further!

“They besought him to abide with them; and he abode there two days.”

End of Part II

In the next issue, we will conclude “The Man Nobody Knows” by Bruce Barton. In this final installment Barton attempts to make a case that Jesus was the founder of modern enlightened business practices.

In the Urantia Papers, the account of Nalda is told with great depth and richness. One wonders what Bruce Barton could have done with the enlarged life and teachings of Jesus as portrayed in our Revelation! Here is a portion of the episode at the well from the Urantia Papers:

“Nalda now felt greatly ashamed that she had so unthinkingly spoken to Jesus, and she most penitently addressed the Master, saying: “My Lord, I repent of my manner of speaking to you, for I perceive that you are a holy man or maybe a prophet.” And she was just about to seek direct and personal help from the Master when she did what so many have done before and since — dodged the issue of personal salvation by turning to the discussion of theology and philosophy. She quickly turned the conversation from her own needs to a theological controversy. Pointing over to Mount Gerizim, she continued: “Our fathers worshiped on this mountain, and yet you would say that in Jerusalem is the place where men ought to worship; which, then, is the right place to worship God?”

Jesus perceived the attempt of the woman's soul to avoid direct and searching contact with its Maker, but he also saw that there was present in her soul a desire to know the better way of life. After all, there was in Nalda's heart a true thirst for the living water; therefore he dealt patiently with her, saying: “Woman, let me say to you that the day is soon coming when neither on this mountain nor in Jerusalem will you worship the Father ... Your salvation comes not from knowing how others should worship or where but by receiving into your own heart this living water which I am offering you even now.”

But Nalda would make one more effort to avoid the discussion of the embarrassing question of her personal life on earth and the status of her soul before God. Once more she resorted to questions of general religion, saying: “Yes, I know, Sir, that John has preached about the coming of the Converter, he who will be called the Deliverer, and that, when he shall come, he will declare to us all things” — and Jesus, interrupting Nalda, said with startling assurance, “I who speak to you am he.” [pp. 1613-14]

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“When the wind blows, you hear the rustle of the leaves, but you do not see the wind--whence it comes or whither it goes--and so it is with everyone born of the spirit. With the eyes of the flesh you can behold the manifestations of the spirit, but you cannot actually discern the spirit.”

The Urantia Papers, 1602

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