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Promoting The URANTIA Book
--The case for tolerance.

By
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Oklahoma City, Oklahoma

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The time is ripe to witness the figurative resurrection of the human Jesus from his burial tomb amidst the theological traditions and the religious dogmas of nineteen centuries. What a transcendent service if, through this revelation, the Son of Man should be recovered from the tomb of traditional theology and be presented as the living Jesus to the church that bears his name, and to all other religions!*(2090.5)**

"Proclaim the whole truth of the good news, not just a part of the saving gospel." (2052.8)

Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it. (2090.8)

"Neither do men light a candlestick and put it under a bushel, but on a candlestick. . . ." (1570.10)

*All references with page citations are from The URANTIA Book (c) 1955 URANTIA Foundation, All Rights Reserved. All opinions, interpretations and conclusions are those of the author and are not necessarily those of URANTIA Foundation or URANTIA Brotherhood. Quotation marks in indented paragraphs are statements by Jesus. Underlining and comments enclosed by []'s are editorial. Underlining followed by "(sic)" indicates word(s) which the book renders in italics.

**The notation system is (p.n), where "p" refers to the page number and "n" means that the quote begins in the n'th inch down from the top edge of the page.

Introduction

In order to research this question of advertising, I applied the old maxim, "When all else fails, read the directions," and found that The URANTIA Book offered a compelling amount of advice on the subject, both explicitly and by implication. It is hard to avoid the conclusion that the revelators were strongly in favor of vigorous outreach, not only of the message, but for the revelation itself. This paper will cite numerous references to substantiate that point. As a guide to policy, we could ask for nothing more authoritative than the book itself. The sheer number of quotes is intended to transfer the burden of proof to those who feel differently, to refute suspicion that quotes may have been lifted out of context, and through repetition, to illustrate recurring themes. If some quotes are not deemed directly applicable, I hope others will be.

One of the main principles of the book is for us to remain teachable, to keep an open mind and to do away with preconceptions. Please read this paper in that spirit.

"True and genuine inward certainty does not in the least fear outward analysis, nor does truth resent honest criticism. Sincere men are unafraid of the critical examination of their true convictions and noble ideals." (1641.7)

"Let us be patient; the truth never suffers from honest examination." (1711.6)

[Jesus] admonished them not to depend on mere intellectual assent, credulity, and established authority. (1572.10)

Jesus shattered tradition, destroyed dogma. . . . (1091.3)

What is the Gospel?

There is widespread confusion in our movement as to the meaning of such basic concepts as "the gospel" and "the kingdom."

This confusion arises in part because the terms were used with different meanings even by Jesus himself. In order to make distinctions for the purposes of this paper, I suggest the following strict definitions: "the kingdom" is a state of being, a relationship between man and God; "the gospel" is a word-description of that relationship, and of all the truths which flow from an acceptance of that relationship, such as the brotherhood of man, eternal life, etc. The gospel is a messenger for the kingdom, and as such, can be anything from a canned slogan to a beautifully replete story of God's love for his earth children. The book makes similar distinctions with regard to truth:

Truth exists only on high spiritual levels of the realization of divinity and the consciousness of communion with God. (1949.5)

And again and again [Jesus] impressed on them that love is the greatest relationship in the world--in the universe--just as truth is the greatest pronouncement of the observation of these divine relationships. (1615.9)

What is The URANTIA Book?

How then does The URANTIA Book relate to the gospel? It gives us insights into many subjects both secular and sacred, but primarily it is about the relationship of man with his Maker, and as such, is the gospel. Far more than any other writing on earth, it could be called the whole gospel. It is not the only, but by far the best, messenger for the kingdom. If you are on an elevator and share a spiritual truth with someone between the 1st and the 28th floors, you have given him the gospel. If you were locked in the same room with him for a year, you could tell him much more of the gospel. But if you gave him a copy of The URANTIA Book, you would be giving him access to far more of the gospel than he could hope to receive from any source short of entering the kingdom itself, entering a relationship with the Father and discovering first-hand what the words stand for. The gospel, in whole or in part, is meaningless apart from an experience in the heart of the person who receives it.

It is true that The URANTIA Book is "second-hand religion," but this should not be considered a criticism because the gospel itself is second-hand. Only one's personal experience with God--the kingdom--is first-hand. "Religion cannot be bestowed, received, loaned, learned, or lost. It is a personal experience. . . ." (1095.3) A person becomes intrigued with the gospel and thereby decides to experience it first-hand by entering the kingdom.

In attempting to interest others in the spiritual life, we may find it appropriate to talk directly about God, in which case our words would be the gospel of the kingdom. Or, we may judge that an indirect approach might stand a better chance of success: to interest the other person in the gospel, which in turn interests them in the kingdom. This is what we do when we talk about, The URANTIA Book. It's what Philip did so effectively when he led others to Jesus by saying, "Come and see." When we lead people to the gospel, we do so in the hope that the gospel will lead them to God. To talk about the book is to talk about the gospel.

What is the relationship between the teachings and the book? The book is that collection of those teachings which our divine overseers judged we most needed to know, more completely and systematically arranged than any human being could have put them in, as well as an unparalleled description of the life of Jesus. The book might be referred to as the complete teachings. While it obviously is not the only place one can find the gospel, much more than anything else available in printed form on earth, the book is the gospel. Write this principle down on the back of your hand, and wherever you read a reference in this paper to "the gospel," in a non-exclusive sense substitute the words "The URANTIA Book". The results will be both enlightening and compelling.

Does this mean that The URANTIA Book is the only, or necessarily the best, way for a person to encounter the gospel? Of course not; some approaches appeal to certain people, others appeal to others. We should establish the presumption, however, that the high universe personalities who authored the book are capable of explaining things quite well, and should be given the chance to be heard. The fun in telling others about the gospel, however, consists in our opportunity to use personal judgment, and to develop the art of telling others about God without falling into canned formulas. But all other things equal, we should assume that most anyone will profitably find spiritual enlightenment in The URANTIA Book just as we have, and we should share the book with him in order to allow the Spirit of Truth an opportunity to use the book as a spiritual fulcrum, source and guide for personal enlightenment. Telling others about the book should be the rule, not the exception.

Is it possible for us to make the mistake of creating a religion about the book instead of fostering the religion of the book? It's hard to see how; the only way that comes to mind would be for us to direct others' attention away from what the book says and toward the "miraculous" manner in which the book was received, the Contact Personality, the Contact Commission, the Forum, etc. Some might advise building little velvet shrines for the book in the eastern corners of our living rooms. While anything is possible, such perversions would appear to be laughably remote. Most importantly, since The URANTIA Book itself is so clear in directing its readers along the proper path of love of God and service to man, errors we might start with

will self-liquidate provided only that we read the book. Any guru who tried to make a religion about the book would be put in the embarrassing position of attempting to prevent his followers from actually reading the object of his religion, which would automatically disclose the guru's error and thereby repudiate the religion about the book which he was attempting to foster. That particular movement would have a short half-life! It is highly unlikely that there could ever be a religion about the book which could more than temporarily supplant the saving message of the book. The URANTIA Book itself in readers' hands is the surest way for such errors to be avoided, for the answers are there, waiting only to be read.

How important is The URANTIA Book? What does it do for us that nothing else can? Most importantly, it gives us a full and accurate account of Jesus' life, available nowhere else. This alone makes it absolutely irreplaceable. As important as the teachings are to our spiritual life, they are not of remotely comparable value to a knowledge of Jesus' life. The teachings do not have the power to inspire men to the dedication of their lives that an understanding of Jesus' life does, and therein lies the book's unique contribution. Even Jesus' teachings, which are readily available from thousands of other sources, are nowhere stated with the accuracy, beauty, and philosophical consistency that is found in The URANTIA Book.

When in moral dilemma, people often ask themselves how Jesus might have handled the situation. By means of the story of his life, The URANTIA Book gives us a superior sense of the manner in which he met and overcame life's difficulties. We grow to feel that we know Jesus even as he knows us. His life becomes a living revelation of God to our souls.

By giving us the details about how this struggling and valiant mortal overcame obstacles and actually did the will of God in the flesh, The URANTIA Book is our only means of understanding how Jesus was both man and God. Jesus considered this principle of the uniting of the divine and human natures in human experience so vital that he told Peter, "[U]pon this foundation will I build the brotherhood of the kingdom of heaven." (1747.5) If we accept the importance Jesus attached to this concept and its unavailability outside the book, we must accept the urgency of active measures to help make the book available to all who might desire to have it.

Can the Spirit of Truth atone for the absence of the philosophically consistent portrayal of God available only in The URANTIA Book? To a certain extent, yes, but we are given examples of how faulty philosophy can poison otherwise sincere seekers:

"[B]uddha guided his ship of salvation right up to the safe harbor . . . and there, because of faulty charts of navigation, the good ship ran aground." (1466.9)

But even after materialism and mechanism have been more or less vanquished, the devastating influence of twentieth-century secularism will still blight the spiritual experience of millions of unsuspecting souls. (2081.2)

We need look no farther than our morning newspaper to see examples of well-meaning people who have turned against the teachings of Jesus due to their total misunderstanding of what he said and stood for--errors which they would be spared had they read The URANTIA Book.

Alone among religious systems, The URANTIA Book gives its readers a consistent picture of the interrelationship of science, philosophy, and religion. This is an incalculably valuable service to the philosophically-minded and to the skeptical.

Is The URANTIA Book just an unusually good book? Are there any substitutes which the spiritual seeker may use without undue jeopardy to his welfare? While many things in the book are available elsewhere (if one looks hard enough), in three areas it has no substitute, listed here in descending order of importance:

1) It tells us about the life of Jesus, by far the most effective way for us to learn about God, which has the power to save our souls;

2) It arranges and synthesizes the story of God's relationship to man, filtering out and fitting together facts, ideas and spiritual truth so as to give us an intellectual sense of the symmetry of God's dealings with his mortal children; and

3) It gives us authoritative and essential advice in several areas of human civilization, most notably about the family, politics and genetics.

1) and 2) are obvious; as to 3) the book confirms the importance of the family; in politics it upholds the ideal of the sanctity of the individual as contrasted to the state, representative government and the "sacredness" of the division of government into legislative, executive, and judicial branches. In the realm of genetics it sets forth the importance of attention to our planetary gene pool. By showing the interrelationship of physical evolution of the planet with the equal and unconditional love of God for each person here regardless of inheritance, The URANTIA Book generates universal acceptance of these important but controversial ideas on the part of all who read the entire book. The subject of eugenics has been so poisoned by Nazism that for the foreseeable future The URANTIA Book itself may be the planet's only real hope for advancing what it calls this "all-important" work.

Is The URANTIA Book mandatory to our mission of spreading the gospel? Of course not; God has always loved us, and wherever men have talked about that, the gospel has been preached. While in theory there is nothing so special about this particular

arrangement of ink on paper, in practice it is essential to spreading the "whole gospel." If we preach the gospel and leave out the symmetrical understanding of God's nature which is only available to us by means of the book, and leave out the story of Jesus' life, the gospel is rendered lame, halt and partial compared to how it otherwise would be.

Again, what can take the place of the book? If we share one or two or twenty of the teachings with another person, optimistically he might become inspired enough to seek and find God, which is our objective. But unless he has The URANTIA Book as a continuing source of enlightenment for his mind and nourishment for his spirit, he may join some group in which his continuing search for truth may become hampered by the confusion of irrational or incomplete teachings. Such an experience is far better than never having heard the teachings, of course, but far worse than being able to progress in an understanding of God by the inspiration of the "whole gospel" and the revelation of God which the book provides of the life of Jesus.

Why We Need the Book

[I]t is the recital of the events . . . as viewed by those who saw them as they really occurred, free from the limitations of partial and restricted human vision. (2025.2)

But it requires revelation to show that the First Cause of science and the self-existent Unity of philosophy are the God of religion, full of mercy and goodness and pledged to effect the eternal survival of his children on earth. (59.6)

The narrative of human ascent from the mortal spheres of time to the divine realms of eternity constitutes an intriguing recital . . . this supernal adventure should be the supreme study of mortal man. (449.4)

Religious revelation is essential to the realization of brotherhood on Urantia. (597.6)

Man can find the love of God without facts, and man can discover the laws of God without love, but man can never begin to appreciate the infinite symmetry, the supernal harmony, the exquisite repletteness of the all-inclusive nature of the First Source and Center until he has found divine law and divine love and has experientially unified these in his own evolving cosmic philosophy. (1222.7) [Which more than anything else on earth, the book does for its readers.]

[R]evelation does synthesize the apparently divergent sciences of nature and the theology of religion into a consistent and logical universe philosophy, a coordinated and unbroken explanation of both science and religion, thus creating a harmony of mind and satisfaction of spirit which answers in human experience those questionings of the mortal mind which craves to know how (sic) the Infinite works out his will and plans in matter, with minds, and on spirit. (1106.2)

There are two basic reasons for believing in a God who fosters human survival: . . . 2. The revelation of truth . . . through the revelations of the written word. (1106.4)

They who know the laws of the Eternal are wise. Ignorance of the divine law is misery and disaster. (1452.7)

[Jesus] admonished his hearers to feed their souls upon the best of the spiritual food . . . (1769.5) [Compared to the book, anything else is less than best.]

Truth often becomes confusing and even misleading when it is dismembered, segregated, isolated, and too much analyzed. Living truth teaches the truth seeker aright only when it is embraced in wholeness and as a living spiritual reality . . . (2075.7) [The URANTIA Book is the only place where the complete teachings may be found.]

Importance of the Life of Jesus

By the inspiration of the Spirit of Truth, millions of people have met Jesus through the New Testament, but it is only "meagerly Jesusonian" (2091.9) and it "almost wholly lost sight of the struggling and valiant human Jesus of Galilee." (2092.6).

How much better for a seeker to be exposed to the entire story, making it far more likely that he will continue in his spirit quest. Compared with The URANTIA Book, anything we give others is biased, adulterated and avoidably second-best.

[There was a] tendency to omit from the [New Testament] record those references which portrayed the purely human experiences and attributes of the Master. (2092.8)

[Y]ou must not take the human Jesus away from men. (2090.3)

Mortals in all stages of spirituality and on all worlds may find in the personal life of Jesus that which will strengthen and inspire them (2092.6)

[H]ad his teachings been left as he presented them, the only commentary being the inspired interpretation afforded by his earth life, all nations and all religions of the world would speedily have embraced the gospel of the kingdom. (1670.4)
[Which commentary is available only in the book.]

What an awakening the world would experience if it could only see Jesus as he really lived on earth and know, firsthand, his life-giving teachings. (2083.6)

A curious "theological" error of the URANTIA movement has been the misplaced emphasis on the teachings of Jesus as the best description of the kingdom, to the neglect of his life. The book makes it clear that it is Jesus' life, and not his teachings, which is of paramount value. A knowledge of Jesus' life is what stands the best chance of saving and inspiring our souls. (Best of all, of course, is to be able to see the interaction of both his life and teachings, which is available only in the book.)

Let the sublime knowledge of the mortal life of Jesus of Nazareth sink into your souls (228.9)

Jesus of Nazareth attained the full realization of this potential of spirit personality in human experience; therefore his life of achieving the Father's will becomes man's most real and ideal revelation of the personality of God. (30.8)

[B]ut the most enlightening and spiritually edifying of all revelations of the divine nature is to be found in the comprehension of the religious life of Jesus of Nazareth, both before and after his attainment of full consciousness of divinity. If the incarnated life of Michael is taken as the background of the revelation of God to man, we may attempt to put into human word symbols certain ideas and ideals concerning the divine nature which may possibly contribute to a further illumination and unification of the human concept of the nature and the character of the personality of the Universal Father. (33.4)

And your highest religion, the life of Jesus, was just such a personal experience: man, mortal man, seeking God and finding him to the fullness during one short life in the flesh, while in the same human experience there appeared God seeking man and finding him to the full satisfaction of the perfect soul of infinite supremacy. And that is religion, even the highest yet revealed in the universe of Nebadon--the earth life of Jesus of Nazareth. (1128.4)

[Y]our greatest revelation of the Father's love is seen in the bestowal life of his Son Michael as he lived on earth the ideal spiritual life. (40.4)

The entire mortal concept is God is transcendentally illuminated by the life of Jesus. (41.4)

And all these more personal traits of the Father can be better understood by observing them as they were revealed in the bestowal life of Michael, your Creator Son, while he was incarnated on Urantia. (53.7)

You, as did his apostles, should the better understand Jesus' teachings by his life. He lived a perfected life on Urantia, and his unique teachings can only be understood when that life is visualized in its immediate background. It is his life, and not his lessons to the twelve or his sermons to the multitudes, that will assist most in revealing the Father's divine character and loving personality. (1581.10)

"[T]he life I live in the flesh is to make known my Father to the worlds. (1964.2)

It was not so much what Jesus taught about the balanced character that impressed his associates as the fact that his own life was such an eloquent exemplification of his teaching. (1674.1)

Jesus' great contribution to the values of human experience was not that he revealed so many new ideas about the Father in heaven, but rather that he so magnificently and humanly demonstrated a new and higher type of living faith in God (sic). Never on all the worlds of this universe, in the life of any one mortal, did God ever become such a living reality (sic) as in the human experience of Jesus of Nazareth. (2087.7)

[T]he Father, who has been revealed in personal portraiture in the life of his incarnated Son, Jesus of Nazareth. (1857.2)

Although Jesus revealed the true nature of the heavenly Father in his earth life, he taught little about him. (1857.3)

But mark you! never did Jesus say, "Whoso has heard me has heard God." But he did say, "He who has seen (sic) me has seen the Father." To hear Jesus' teaching is not equivalent to knowing God, but to see Jesus is an experience which in itself is a revelation of the Father to the soul. (1857.4)

Jesus is the spiritual lens in human likeness which makes visible to the material creature Him who is invisible. (1856.5)

When you study the career of the Master, as concerns prayer or any other feature of the religious life, look not so much for what he taught as for what he did. (2088.10)

Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it. (2090.8)

The gospel of the kingdom is founded on the personal religious experience of the Jesus of Galilee. . . . (2091.8)

It is just because the gospel of Jesus was so many-sided that within a few centuries students of the records of his teachings became divided up into so many cults and sects. This pitiful subdivision of Christian believers results from failure to discern in the Master's manifold teachings the divine oneness of his matchless life. (1866.5)

[Christianity] languishes for lack of a new vision of the Master's life on earth. (2082.7)

The beauty and sublimity, the humanity and divinity, the simplicity and uniqueness, of Jesus' life on earth present such a striking and appealing picture of man-saving and God-revealing. . . . (2084.4)

Through the dark hours of the Master's death, in the hearts of these apostles all reason, judgment, and logic were set aside in deference to just one extraordinary human emotion--the supreme sentiment of friendship-loyalty. These five months of work with Jesus led these apostles, each one of them, to regard him as the best friend (sic) he had in all the world. And it was this human sentiment, and not his superb teachings or marvelous doings, that held them together. . . . (1546.6)

Though the apostles failed to comprehend much of his teaching, they did not fail to grasp the significance of the charmingly beautiful life he lived with them. (1579.2)

You learn about God from Jesus by observing the divinity of his life, not by depending on his teachings. From the life of the Master you may each assimilate that concept of God which represents the measure of your capacity to perceive realities spiritual and divine, truths real and eternal. The finite can never hope to comprehend the Infinite except as the Infinite was focalized in the time-space personality of the finite experience of the human life of Jesus of Nazareth. . . . You can know God, not by understanding

what Jesus said, but by knowing what Jesus was. Jesus was
(sic) a revelation of God. (1856.2)

The argument is sometimes raised that instead of showing others the book, we should let people see Jesus live in us. But even Jesus--God incarnate--went to the people with his message, and for us to sit back with beatific smiles trying to be spiritual, waiting for others to ask why we are such fine people, would be a pathetically passive and inexcusably naive approach to spreading the gospel.

Why shouldn't we allow people to learn about Jesus through the book? How else do we expect that they can learn about the details of his earth life? What substitute of remotely comparable value is available?

Should we Show More Initiative in Getting the Book Out?

Those who wish to keep The URANTIA Book relatively hidden should confront the harm they are inflicting on those of their fellows who would otherwise come into contact with it. Any enthroned Policy (including, but not limited to, a no-advertising policy) whose effect is to deny others not only the satisfaction of a fuller spiritual life--and possibly salvation itself--should be unhesitatingly discarded. If we really love our fellow man, we will want him to receive the same spiritual blessing from The URANTIA Book which we ourselves have received. Pause to consider whether you would prefer to have found the book through an advertisement, or not at all.

In attempting to ascertain what Jesus would think about advertising the book, we have to look at the spirit of his teachings. Since printing did not exist during his lifetime, we must interpret what he said for our time, and in my opinion Jesus' words not only favor, but mandate open proclamation of the "whole gospel," which in our generation is best contained in The URANTIA Book. We can look at the whole plan of his public ministry in contrast with his earlier private ministry; the public ministry of the apostles and evangelists after their original period of personal work; and his open preaching to the Passover multitudes in Jerusalem, which was the closest equivalent to "mass media" available in Jesus' time.

The URANTIA Book repeatedly stresses that Jesus lived a normal life, and used what tools were at hand in his work. In our time, advertising is as normal as baseball and apple pie; what is abnormal and unnatural is not to advertise. The reason normally assigned for not advertising is that it would cause "overrapid growth." Those who would quote the reference that

"overrapid growth is suicidal" should define what "overrapid growth" would consist of, should prove that a condition of "overrapid growth" would necessarily result from the particular form of advertising they object to, and in view of our book sales decline since 1979, should show that advertising would not come closer to remedying the danger embodied in the immediately preceding reference, "that stagnation is certain death." (435.6)

How much growth would it take to be legitimately termed "overrapid"? More than we are likely to achieve! The book speaks favorably of several examples of growth which seem supersonic by ordinary definition. In one generation Moses laid the foundation for a nation serving one God out of an enslaved, illiterate Bedouin rabble. (1057.9) The low-caste Hindu monarch Asoka sent out more than 17,000 missionaries in 25 years and in one generation made Buddhism the dominant religion of half the known world. (1037.7) During the latter part of his lifetime, the Apostle Paul, with some help from the other apostles, laid the foundation for the conversion of the entire Roman world to Christianity. Since these efforts were spoken of approvingly, "overrapid growth" in and of itself does not appear to present much danger, since going full bore we would be highly unlikely to accomplish one-tenth as much as those earlier evangelists did. Most important to remember is that these early teachers weren't Casper Milquetoasts; they were mighty in the service of the kingdom. While there may be legitimate argument about whether a given course of action is right, we can be sure that a "do nothing, fear everything" stance is wrong.

The weak indulge in resolutions, but the strong act. (556.8)

Jesus had already taught his followers that his religion was never passive; always were his disciples to be active and positive in their ministry of mercy and in their manifestations of love. (2064.7)

[Jesus] was always positive in everything he did. (1813.4)

[B]ut not until Jesus came, did men hear about a God who went in search of lost sheep, who took the initiative in looking for sinners. . . . (1770.9)

There is no real religion apart from a highly active personality. Therefore do the more indolent of men often seek to escape the rigors of truly religious activities by a species of ingenious self-deception through resorting to a retreat to the false shelter of stereotyped religious doctrines and dogmas. ["The time has not yet come for us to promote the book."] But true religion is alive. (1120.8)

"You who have professed entrance into the kingdom of heaven are altogether too vacillating and indefinite in your

teaching conduct. The heathen strike directly for their objectives; you are guilty of too much chronic yearning. . . . 'Cease your useless yearning and go forth bravely doing that which concerns the establishment of the kingdom." (1725.9)

[F]rom that very day their message took on a new note of courageous dominance. The twelve continued to acquire the spirit of positive aggression in the new gospel of the kingdom. (1609.2)

[Jesus] was so bold and emphatic in these announcements that even Peter, James, and John were tempted to think he might possibly be beside himself. (1594.4) [Does this sound like a man who would blanch at the thought of fifth-level outreach?]

Those opposed to a vigorous outreach program for the book are hampered by the fact that while there are reams of references which may be cited in favor of it, the book says not one word in opposition to it, except under heavy construction.

[Y]ou should not become dreamers and drifters. . . you are also to be valiant in defense of righteousness, mighty in the promulgation of truth [e.g., URANTIA Book distribution], and aggressive in the preaching of this gospel of the kingdom, even to the ends of the earth. (1931.8)

"When you have faith, when power from on high, the Spirit of Truth, has come upon you, you will not hide your light here behind closed doors; you will make known the love and mercy of God to all mankind. . . . [Y]ou will bravely and joyously go forth to meet the new experiences of proclaiming the good news of eternal life in the kingdom of God." (2043.3)

In formulating an outreach policy, we should look at the goals and objectives which Jesus set for himself, and try to use the same criteria of judgment which he used.

He had only one objective, the further revelation of God to man. . . . (1522.7)

As the years passed, this young carpenter of Nazareth increasingly measured every institution of society and every usage of religion [e.g., advertising policy] by the unvarying test: What does it do for the human soul? Does it bring God to man? Does it bring man to God? (1388.9) [How can we begin to believe that a policy which prevents God's words from reaching his children can bring them closer to him?]

What dangers face URANTIA Brotherhood if it formalizes a policy which enshrines complacency about getting the book out?

The dangers of formalized religion are: fixation of belief and crystallization of sentiments . . . establishment of oppressive ecclesiastical authority ["Let's make sure that no one acts contrary to Policy!"]; creation of the aristocratic "chosen-people" attitude ["Don't be concerned about our low book sales; God will get the book to those who (like ourselves) are spiritually prepared for it!"]; fostering of false and exaggerated ideas of sacredness . . . tendency to venerate the past while ignoring present demands ["Our no-advertising policy has been in effect for 26 years!"]; failure to make up-to-date interpretations of religion . . . it creates the evil discrimination of religious castes ["Don't question the wisdom of the Foundation!"]; it becomes an intolerant judge of orthodoxy ["Anyone who feels differently is either deluded or acting in bad faith!"] (1092.5)

Likewise the Christian churches of the twentieth century stand as great, but wholly unconscious, obstacles to the immediate advance of the real gospel--the teachings of Jesus of Nazareth. (2085.2) [If we persist in preventing adequate distribution of the Fifth Epochal Revelation, future generations may say this about us.]

So what degree of initiative does the book demand of us, both personally and organizationally, in spreading it's message of joy, salvation and spiritual liberty?

The social characteristics of a true religion consist in the fact that it invariably seeks to convert the individual and to transform the world. (1781.2)

If something has become a religion in your experience, it is self-evident that you already have become an active evangel of that religion. . . . If you are not a positive and missionary evangel of your religion, you are self-deceived in that what you call a religion is only a traditional belief or a mere system of intellectual philosophy. (1780.7)

"If you were so diligent in making gains for yourselves when in the service of self, why should you show less diligence in gaining souls for the kingdom . . . ?" (1853.7)

[N]o longer shall they concern themselves with commands to refrain from this and take care not to do that ["Don't advertise!"], but rather shall all be concerned with one supreme duty. And this duty of man is expressed in two great privileges: sincere worship of the infinite Creator, the Paradise Father, and loving service bestowed upon one's fellow men. If you love your neighbor as you love yourself, you really know that you are a son of God. (1600.7) [Is it

not an act of love to tell someone else about a book which may become the instrument of their eternal salvation?]

"And when the souls of men stagger under these heavy burdens, you will not so much as lift with one of your fingers. . . . Woe upon all of you lawyers who have taken away the key of knowledge from the common people! (1826.7) [By refusing to allow people to learn about the book, we directly hinder their learning about God.]

You are not given truth [The URANTIA Book] to crystallize into settled, safe, and honored forms. . . . [W]hat a sorry sight for successive generations of the professed followers of Jesus to say, regarding their stewardship of divine truth: "Here, Master, is the truth you committed to us a hundred or a thousand years ago. We have lost nothing; we have faithfully preserved all you gave us ["We have protected the copyright!"]; we have allowed no changes to be made in that which you taught us; here is the truth you gave us." But such a plea concerning spiritual indolence will not justify the barren steward of truth in the presence of the Master. In accordance with the truth committed to your hands will the Master of truth require a reckoning. (1917.9)

"Remember, much has been given to you; therefore will much be required of you." (1824.7)

And these Jews have not been the only ones to fail in the recognition of high and holy obligations of a divine nature [e.g., to promote adequately The URANTIA Book] while giving meticulous attention to things of trifling importance to human welfare in both time and eternity. [e.g., proper usage of the word "Urantian"] (1987.7)

And all live religions . . . facilitate [not restrict!] the spread of the essential gospel of their respective messages of eternal salvation. (1092.4)

Is The World Ready For The URANTIA Book?

Every URANTIA Book reader has had so many unfruitful experiences in attempting to share the book with others that he may be tempted to quickly answer, "No, the world is not ready." But this answer totally misses the point, for new truth has never been readily received. Results are always in God's hands; ours is the obligation to try. This was the point of Jesus' Parable of the Sower, which Thomas summed up as follows:

[O]ur teaching of the gospel of the kingdom, no matter how faithfully and efficiently we execute our divine commission, is going to be attended by varying degrees of success; and that all such differences in results are directly due to conditions inherent in the circumstances of our ministry, conditions over which we have little or no control. (1691.5)

A "do nothing, fear everything" attitude toward URANTIA Book outreach has transmogrified Jesus' principle into the lame rationalization for inactivity of "Don't do anything now because people aren't ready." Jesus rather taught us to proclaim the gospel everywhere, but not to become disappointed when everyone doesn't respond. Even before the times of Jesus, believers were instructed to preach to all:

This Isaiah conducted a far-flung propaganda of the gospel of the enlarging concept of a supreme Yahweh. (1069.6)

"Let the earth be filled with his glory!" (1444.8)

"[P]roclaim this gospel throughout the world." (1750.7)

"If you would be an ordained teacher, you must let others bury the dead while you go forth to publish the good news." (1801.8)

"You also are called to publish the good news of the liberty of mankind through the gospel of sonship with God in the kingdom of heaven. Go to all the world proclaiming this gospel and confirming believers in the faith thereof." (2033.4)

"If you love me, Peter, feed my lambs. . . . Preach the gospel without fear or favor; remember always that God is no respecter of persons." (2047.8)

"[T]he divine command to treat all men as we conceive God would treat them. . . . [D]o to all men that which you know I would do to them in like circumstances." [i.e., Reveal the truth to them, which for our generation is best embodied in The URANTIA Book.] (1651.4)

"[I]n the gospel of the kingdom the Father goes forth to find them even before they have seriously thought of repentance." (1762.8)

"If you would be first in the kingdom, seek to minister these good truths to your brethren in the flesh." (1761.5) [At the very least, no one should attempt to discourage others from so ministering.]

"The fact that souls are lost (sic) only increases the interest of the heavenly Father." (1851.2) [The fact that

a willing soul does not have God's words only increases the Father's desire that he have them.]

"And I tell you this story to impress upon you that the Father and his Son go forth to search (sic) for those who are lost, and in this search we employ all influences capable of rendering assistance in our diligent efforts to find those who are lost, those who stand in need of salvation." (1851.5) [The book is by far the most potent "influence capable of rendering assistance," and we should begin to "employ" it more effectively.]

Again and again, Jesus emphasized that we should be free in giving others the truth, which in our generation is best set forth in The URANTIA Book. Aside from obvious application to the current over-pricing of The URANTIA Book, this teaching mandates expansive distribution policies, and fully contradicts any efforts to restrict distribution artificially.

"Freely you have received this gospel of the kingdom, and you will freely give the good news to all nations." (2042.3)

"Go into all the world and preach the glad tidings of the kingdom. Liberate spiritual captives, comfort the oppressed, and minister to the afflicted. Freely you have received, freely give." (1584.2)

"Freely have you received; therefore freely should you give of the truth of heaven, and in the giving will this truth multiply and show forth the increasing light of saving grace, even as you minister it." (1918.5)

Whether he or she will receive it or not, everyone should have the opportunity to be exposed to the most recent revelation of truth for our planet. We have no right to decide, in advance, that a certain person or class of persons probably would not be receptive, and therefore should not be allowed to hear about the book. Jesus gave an equal opportunity to all.

On these Jericho visits the apostles began more specifically to carry out Jesus' instructions to minister to the sick; they visited every house in the city. . . . [i.e., not just those who indicated prior interest.] (1595.3)

The apostles . . . kept up their practice of visiting from house to house. . . ." (1642.8)

"Again the kingdom of heaven is like a sweep net which was cast into the sea, and it gathered up every kind of fish. Now, when the net was filled, the fishermen drew it up on the beach, where they sat down and sorted out the fish, gathering the good into vessels while the bad they threw away." (1694.4) [Everyone should at least be permitted exposure to the Fifth Epochal Revelation.]

"You are the light of the world. . . . Neither do men light a candle and put it under a bushel, but on a candlestick; and it gives light to all who are in the house." (1570.9)

"It becomes, then, the duty of those who know about the realities of the spirit to reveal these things to those who discern only the manifestations of the material world." (1602.7) [At the very least, no one should presume to interfere with others who wish to reveal these things!]

"The revelations of divine truth [In our generation, pre-eminently The URANTIA Book] are not sealed except by human ignorance, bigotry, and narrow-minded intolerance." (1768.8)

"If you would obey me, go into the lands of the gentiles and proclaim this gospel." (2049.3) [Remember that The URANTIA Book is the closest thing to the unadulterated gospel available to our generation.]

Jesus was emphatic about his followers' responsibility to help others find the truth; to his followers it was a law:

"There is but one law to obey--that is the command to go forth proclaiming the gospel of the kingdom." (2049.4)

"Matthew, if you would obey me, go forth to teach all peoples this gospel of the kingdom. . . . [Y]ou are also to proclaim the good news of spiritual salvation. From now on have an eye single only to obeying your commission to preach this gospel of the Father's kingdom." (2049.5)

What Results Would Attend Advertising the Book?

Are we ready for what growth might result from advertising the book? That question is usually taken to mean, is the organization capable of handling it? Do we have enough spokesmen to put forth our positions when asked, or to correct such misunderstandings as inevitably would occur? These questions are asked on the false premise that we have to do anything. We don't.

[Jesus] paid no attention to public opinion He seldom paused to correct misunderstandings or to resent misrepresentation. (1594.8)

If by some remote chance there were lots of press inquiries which the Brotherhood didn't feel itself capable of answering, all that would have to be said is "No comment." How much talent

does that take? In any event, the abilities of our organization and those in it should not be underestimated, being the result of decades of experience in these very matters. Many of those around 533 have been involved with the Brotherhood since before it was a brotherhood, and have handled inquiries day in and day out for literally decades! How much more experience should it take? The question might be asked in response, "What leads you to expect that we will have more capable people in the future than we now have?" It's hard to see how we could have anyone with more experience in low-key dealing with the press, hippies or fundamentalists than our current President. Just as likely, our leaders of the future might be less capable than those we now have. After all, we are not talking about advertising the organization, but the book. Even then, there is no proposal on the table for the Brotherhood to do any advertising itself--only to have a more charitable attitude toward those others who on their own might desire to promote the book. Any actual work would be done by whoever so advertised, and the only additional activity for the Brotherhood would be interest indirectly created by others. Therefore, a legitimate response to inquirers could be, "We feel the book speaks for itself, and by the way, have you read it yet?" On several occasions I heard Christy respond to inquirers by telling them that she would answer their questions after they had first read the book. By that time, of course, they have either tired of the exercise or answered most of their own questions.

All of this is part of the old but questionable assumption that advertising of any nature would cause us to be inundated by the press. Stories about our movement [Devil-worshippers!! Nazis!!] supposedly will alert the fundamentalists and left-wingers waiting for just such a thing, and who will pour out their wrath upon us in such a way as to harm the movement. Ask yourselves whether this really seems likely. The book has already been unfavorably reviewed in several fundamentalist publications devoted to the exposure of cults, and this has resulted in hardly a blip of activity. Does anyone seriously imagine that 1/100 of 1% of our population has heard about us as a result of their articles, has any opinion about the matter whatsoever, or gives a hoot? The main result of the cult articles was probably positive, since it provided several of our members with the opportunity to write kind letters to the authors correcting some of their misconceptions. The belief that the fundamentalists and left-wingers would devote so much time to thinking about us is a result of an exaggerated impression our importance in their eyes.

So What?

Even though I believe it's exceedingly unlikely that any measurable negative reaction would result from advertising the book, for the sake of the argument let's assume that it would

occur. So what? The fact that there might be resistance doesn't change the necessity for us to be about our mission in the slightest.

He directed them all to seek God for guidance and to carry on the work of the kingdom regardless of consequences. (1720.7)

"From now on you will not be able to follow after us, listening to the teachings . . . you will be required to face bitter persecutions and to bear witness for this gospel in the face of crushing disappointment." (1870.3)

"There cannot be peace between light and darkness, between life and death, between truth and error." (1905.8)

"For a time you may be hated by all men for my sake. . . ." (1913.2)

He was hostile to no man, but here was occurring the inevitable clash between a new and living religion of the spirit and the older religion of ceremony, tradition, and authority. (1893.5)

"Cease to fear men; be unafraid to preach the good news of eternal life to your fellows who languish in darkness and hunger for the light of truth. . . . You now are free to preach the glad tidings just as are your brethren." (2049.4)

"Fear no man when you proclaim the saving truths of the gospel of the kingdom of heaven." (2049.6)

"Fear not the resistance of evil, for I am with you always, even to the end of the ages." (2042.3)

"It is not the purpose of true religion merely to bring peace but rather to insure progress. . . . [A]nd when the feelings of service for your fellow men arise within your soul [e.g., to help get the book out], do not stifle them; when the emotions of love for your neighbors well up within your heart, give expression to such urges of affection in intelligent ministry to the real needs of your fellows." (1745.4)

"All of you who have the courage to confess faith in my gospel before men I will presently acknowledge before the angels of heaven. . . ." (1820.6)

"Be not ashamed of me and my words [Best revealed in the book] in this sinful and hypocritical generation. . . ." (1760.5)

"You preach peace on earth, but my mission will not bring peace in the material affairs of men--not for a time, at

least. Friends, relatives, and loved ones are destined to be set against each other by the gospel you preach. . . . Nevertheless, go into all the world proclaiming this gospel to all nations, to every man, woman and child." (1824.8) [The fact that there will be opposition to The URANTIA Book is not grounds for delaying its introduction.]

What is the nature of the harm which might befall us if we advertise and it doesn't work out as we had hoped it might? Only three types of potential harm come to mind: 1) harm to the text, 2) harm to the organization or the movement and, 3) personal harm to individuals in the movement. As far as the integrity of the text is concerned, its protection would be enhanced by having larger numbers of books in circulation, and there is nothing associated with advertising per se that poses anything but benefits to the copyright, service marks or trade marks. What harm, then, could be done to the movement or to any of us personally by advertising the book? Public exposure? Of what? Is there something that we are ashamed of? Do we fear that enraged fundamentalists might kill us? (Be serious!) Even if the worst fears of the most fearful came to pass, so what? I personally doubt that there would be so much as a ripple of negative reaction, but what if there were? Are we scared of that? It's hard to see how significant good could avoid resulting from increased distribution of the book, since God's words would thereby be reaching those who desire them. Remember the importance that the Father places on the welfare of every one of those hungry souls who even now are longing for what we so unjustly hoard.

The world is so inundated with advertisements now that it would be exceedingly difficult for us to create the hypothesized tidal wave of interest even if we wanted to. In 1981 Proctor and Gamble spent \$30 million to raise Crest's market share by 2%. This probably involved TV-hype, billboards, four-color glossy magazine ads with high-dollar models in swimsuits, direct-mail samples, and many other things which, to my knowledge, no one in the movement has suggested, thinks advisable, or for that matter, could afford! Those who imply that any advertising is synonymous with TV-hype-fluff-billboards etc. are either raising a straw-man argument or would confuse a pea-shooter with Big Bertha.

Let's rephrase the question to "Why should we not advertise?" It is the normal and natural thing for someone to do who believes that others should learn about his product. In trying to bring enlightenment to our fellow men, why should we tie our hands behind our backs before entering the ring? There is no support in The URANTIA Book for the view that we should voluntarily handicap ourselves in our efforts to bring God's words to a hungry world. Why should God's words be treated as a secret reserved for a favored few? Why should The URANTIA Book be hidden under a bushel?

How Should the Brotherhood Relate to Those
Who Wish to Advertise the Book?

The primary objective of this paper is not to dictate to others as to how they should or should not talk about the kingdom with others, with or without The URANTIA Book; rather it is to convince those who favor an exclusively personal approach to cease attempting to prevent others from taking a more public approach if they so choose. Personal work is great, and we should all do more of it; no argument there! But personal work is not the only means of spreading the gospel. Advertising is consistent with, and supportive of, others' personal work. The book's teachings on this subject is: unity not uniformity. The attitude of the Brotherhood toward those who desire to undertake public proclamation of the book should be arms-length, but sympathetic and supportive, not coercive or authoritarian.

The true church--the Jesus brotherhood--is invisible, spiritual, and is characterized by unity (sic), not necessarily by uniformity (sic). (2085.5)

[Micah] taught of a day of freedom from superstition and priestcraft, saying: "But every man shall sit under his own vine, and no one shall make him afraid, for all people will live, each one according to his understanding of God." (1067.3)

Goals rather than creeds should unify religionists. Since true religion is a matter of personal spiritual experience, it is inevitable that each individual religionist must have his own and personal interpretation of the realization of that spiritual experience. (1091.6)

"[S]uch religious believers will be free from all notions of ecclesiastical authority--religious sovereignty. [e.g., Some of us telling the rest of us how we may and may not promote the gospel as embodied in the Fifth Epochal Revelation.] . . . The kingdom of heaven is free from castes, classes, social levels, and economic groups. You are all brethren. . . ." (1487.3)

"Go then . . . and do well that which has been intrusted to you but leave Nathaniel, your brother, to give account of himself to God." (1558.9)

Jesus knew men were different, and he so taught his apostles. He constantly exhorted them to refrain from trying to mold the disciples and believers according to some set pattern. (1582.9) [So under what theory can URANTIA

Brotherhood presume to dictate to others as to how they shall or shall not promote the book?]

Jesus was emphatic in warning his followers not to be dictators over the manner in which others may choose to serve God. URANTIA Brotherhood need not necessarily join in any particular outreach program conceived by others, but it should never attempt to stifle any such service on the part of others.

"James, James, when did I teach you that you should all see alike? I have come into the world to proclaim spiritual liberty to the end that mortals may be empowered to live individual lives of originality and freedom before God. . . . [A]nd you may enjoy all of this profound spiritual unity in the very face of the utmost diversity of your individual attitudes of intellectual thinking temperamental feeling, and social conduct. . . . You can achieve the unity of the service of God even while you render such service in accordance with the technique of your own original endowments of mind, body, and soul." (1591.6)

Repeatedly he told them it was not his desire that those who believed in him should become dogmatized and standardized in accordance with the religious interpretations of even good men. Again and again he warned his apostles against the formulation of creeds and the establishment of traditions as a means of guiding and controlling believers in the gospel of the kingdom. (1592.3) [This is the heart of the issue.]

Each of the apostolic teachers taught his own view of the gospel of the kingdom. They made no effort to teach just alike; there was no standardized or dogmatic formulation of theologic doctrines. . . . [E]ach apostle presented his own personal interpretation of the Master's teaching. And Jesus upheld this presentation of the diversity of personal experience in the things of the kingdom. . . .(1658.2)

[Re Kirmeth of Bagdad]: Simon Zelotes was in favor of dealing rather roughly with the self-deceived pretender, but Jesus intervened and allowed him entire freedom of action for a few days. All who heard his preaching soon recognized that his teaching was not sound as judged by the gospel of the kingdom. He shortly returned to Bagdad, taking with him only a half dozen unstable and erratic souls. (1666.4) [This teaching makes the important point that we must refrain from interfering with others' service even when it might appear that we have good cause to do so. Even though Kirmeth was misrepresenting the gospel, Jesus ordered him left alone.]

The Evangelists were to labor as they saw fit until such time as they might be called. (1720.7)

The religion of the spirit leaves you forever free to follow the truth wherever the leadings of the spirit may take you. And who can judge--perhaps this spirit may have something to impart to this generation which other generations have refused to hear? (1731.7)

The religions of authority can only divide men and set them in conscientious array against each other. . . . The religions of authority require of men uniformity in belief. . . . The religion of the spirit requires only unity of experience--uniformity of destiny--making full allowance for diversity of belief. The religion of the spirit requires only uniformity of insight, not uniformity of viewpoint and outlook. The religion of the spirit does not demand uniformity of intellectual views [such as whether we all must agree on how best to promote the book], only unity of spirit feeling. (1732.4)

[After John forbade the strange preacher:] "Forbid him not. Do you not perceive that this gospel of the kingdom shall presently be proclaimed in all the world? How can you expect that all who will believe the gospel shall be subject to your direction? [How can URANTIA Brotherhood expect that others' should be subject to our direction?] Do you not see, John, that those who profess to do great works in my name must eventually support our cause? They certainly will not be quick to speak evil of me. My son, in matters of this sort it would be better for you to reckon that he who is not against us is for us. In the generations to come many . . . will do many strange things in my name, but I will not forbid them. I tell you that, even when a cup of cold water [a URANTIA Book] is given to a thirsty soul, the Father's messengers shall ever make record of such a service of love." (1764.7)

"Is it not lawful for me to do what I will with my own? Or do you begrudge my generosity because I desire to be good and to show mercy?" (1804.8) [Why should anyone begrudge the activities of those who have bought and paid for the books which they are distributing in the manner of their choosing? There would be no complaint if the purchaser were dumping the books into the ocean, for after all, we're making money on those sales. The complaints arise when the purchaser wants to put the books to some unapproved use, such as saving the souls of the spiritually hungry who might hear about the book through advertising.]

"Let every man find out the meaning for himself and in his own soul." (1835.8)

"Andrew will no longer direct you in the proclamation of the gospel. . . . [T]hen shall the Spirit of Truth lead each of you abroad to labor for the extension of the kingdom." (1957.8) [No organization should presume to dictate to

others as to how they should or should not follow the Spirit's leading.]

Jesus prayed for unity (sic) among his followers, but he did not desire uniformity. . . . In the spiritual fellowship of the believer-son with the divine Father there can never be doctrinal finality and sectarian superiority of group consciousness. (1965.4)

"This gospel of the kingdom belongs to all who believe it; it shall not be committed to the custody of mere priests." (2044.7) [While URANTIA Foundation is properly the custodian of the copyright, the book belongs to the world. No one has the right to deny anyone else access to God's Fifth Epochal Revelation of truth to mankind.]

Pentecost marked the end of special priesthoods and all belief in sacred families. (2065.5) [In judging the relative merits of advertising, we shouldn't believe that anyone has any special pipeline to truth not available to the rest of us.]

But in this brotherhood of Jesus there is no place for sectarian rivalry, group bitterness, nor assertions of moral superiority and spiritual infallibility. (2085.10)

But the Sadducees began to put the leaders of the Jesus sect in jail until they were prevailed upon to accept the counsel of one of the leading rabbis, Gamaliel, who advised them: "Refrain from these men and let them alone, for if this counsel or this work is of men, it will be overthrown; but if it is of God you will not be able to overthrow them, lest haply you be found even to be fighting against God." (2067.9) [Excellent advice for anyone deliberating the stifling of others' efforts to get the book out.]

Nothing in this paper should be taken to imply that any particular person should feel it incumbent upon himself to begin any particular outreach program for the book. Rather it is a call for tolerance on the part of those who oppose promotion toward those who favor it. The theological positions of some of us should not be allowed to rob the rest of us, and the movement itself, of the opportunity to learn by evolutionary experience. If advertising the book is not the proper way to go, normal and natural evolutionary experience will quickly teach us that; however, if we are not allowed to try, we will never know, prisoners of an ideology which may or may not be true and fitting to our present-day situation. We simply must test our ideas to find out whether they are valid, particularly when the potential benefits are so enormous.

When Should a More Active Policy of Book Distribution Begin?

In a word, now.

Time is a vital factor in everything this side of Havona and Paradise. (315.6)

All Urantia is waiting for the proclamation of the ennobling message of Michael [found best in The URANTIA Book], unencumbered by the accumulated doctrines and dogmas of nineteen centuries of contact with the religions of evolutionary origin. The hour is striking [in 1935!] for presenting to Buddhism, to Christianity, to Hinduism even to the peoples of all faiths, not the gospel about Jesus, but the living, spiritual reality of the gospel of Jesus. (1041.6)

[T]he soul of man, as never before in the world's history, needs carefully to scrutinize its charts of morality and painstakingly to observe the compass of religious guidance. (1086.9) [What better chart is there than the book?]

During the psychologically unsettled times of the twentieth century, amid the economic upheavels, the moral crosscurrents, and the sociologic rip tides of the cyclonic transitions of a scientific era, thousands upon thousands of men and women have become humanly dislocated; they are anxious, restless, fearful, uncertain and unsettled; as never before in the world's history [i.e., more than when Jesus said, "The fields were already white for the harvest."] they need the consolation and stabilization of sound religion. In the face of unprecedented scientific achievement and mechanical development there is spiritual stagnation and philosophic chaos. (1090.3)

In the midst of the confusions of a rapidly changing environment mortal man needs the sustenance of a far-flung cosmic perspective. (1092.9) [What other far-flung cosmic perspective is remotely comparable to the book?]

They began to sense how hungry were the common people to hear words of religious comfort and spiritual good cheer. (1539.6)

"There shall be delay no longer. [in AD 28!] The hour has come to proclaim the kingdom openly and with power." (1627.9)

"No more shall suffering mortals be denied the comfort of knowing the love of God and understanding the mercy of the Father in heaven." (1664.5) [Restrictions on advertising

the book operate directly to deny knowledge of the love of God to those who would thus find out about him.]

"You see for yourselves that the harvest is plenteous...." (1681.7)

"The harvest is indeed plenteous. . . ." (1800.8)

The world is filled with hungry souls who famish in the very presence of the bread of life; men die searching for the very God who lives within them. (1766.4) [The URANTIA Book will make many such searches fruitful, if Policy permits them to learn about it.]

The presence of people from all of the known world, from Spain to India, made the feast of tabernacles an ideal occasion for Jesus for the first time publicly to proclaim his full gospel in Jerusalem. (1793.8) [This represented full use of such mass media as existed in Jesus' time.]

Make clear to all faithful believers that the time for an open break with the religious leaders of the Jews at Jerusalem has now come. [in 29 A.D.!] (1805.2)

"[B]ut now must you cease to think about yourself and the troubles of the hour while you prepare to carry the good news of the gospel to those who sit in darkness." (2039.8) [Remember that The URANTIA Book is our best available version of the gospel.]

Urantia is now [in 1935!] quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment. The teachings of Jesus . . . are even now slowly triumphing over the materialism, mechanism, and secularism of the twentieth century. (2082.7)

The hour is striking [in 1935!] for a rediscovery of the true and original foundations of present-day distorted and compromised Christianity--the real life and teachings of Jesus. (2083.2) [Available only in The URANTIA Book.]

What an awakening the world would experience if it could only see Jesus as he really lived on earth [only possible through the book] and know, firsthand, his life-giving teachings! (2083.6)

The time is ripe [in 1935!] to witness the figurative resurrection of the human Jesus from his burial tomb amidst the theological traditions and the religious dogmas of nineteen centuries. What a transcendent service if, through this revelation, the Son of Man should be recovered from the tomb of traditional theology and be presented as the living Jesus to the church that bears his name, and to all other religions! (2090.5) [This quote sums it all up.]

The common people heard Jesus gladly and they will again respond to the presentation of his sincere human life. . . . (2090.9)

"I tell you the fields are already white for the harvest." (1615.6)

The URANTIA Book in the hands of a spiritually hungry world would do as much as anything to advance the cause of the kingdom. If we do not more seriously address this need, future eras may consider us to have been inexcusably complacent in our duty to God and to our brothers who need to hear his words of good cheer, comfort and inspiration. For The URANTIA Book to transform the world, the world must learn of its existence.

In summary, this paper has made the following points:

- 1) The URANTIA Book is the gospel.
 - a) The "gospel" is a word-description of the "kingdom," which is a relationship between the believer-son and the Father.
 - b) While it is by no means the only place we can find the gospel, The URANTIA Book is by far the most complete and accurate rendition of the gospel available to us.
- 2) In any event, it is a knowledge of Jesus' life on earth, and not his teachings, which is of greatest value in saving men's souls, and the story is adequately available only in The URANTIA Book.
- 3) Every believer should feel free to share or proclaim the book with anyone, anywhere, in the manner of his personal choosing.
- 4) No one should presume to attempt to control or hamper anyone else in their choice of methods for sharing or proclaiming the book.
- 5) We should not fear the resistance of evil as we respond to the spiritual hunger of the peoples of the earth.