

MANKIND SERVICE

By

Martin W. Myers

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DEDICATION

To Christy

## MANKIND SERVICE

The URANTIA Book states beginning at page 1086:

"Mechanical inventions and the dissemination of knowledge are modifying civilization; certain economic adjustments and social changes are imperative if cultural disaster is to be avoided. This new and oncoming social order will not settle down complacently for a millennium. The human race must become reconciled to a procession of changes, adjustments, and readjustments. Mankind is on the march to a new and unrevealed planetary destiny."

"Religion must act as the cosmic salt which prevents the ferments of progression from destroying the cultural savor of civilization. These new social relations and economic upheavals can result in lasting brotherhood only by the ministry of religion."

You who hear these words are the salt of The URANTIA Revelation.

You have been called to a great service, a unique opportunity of true epochal significance. You have been summoned to work and cooperate--unselfishly, sincerely and without thought of personal advantage or reward--with other spirit-led men and women the world over, in different countries and cultures, in a grand planetary project.

As an ever-increasing and coordinated sincere, spiritual army of loving laborers, our task is to help set the stage for the ultimate SPIRITUAL regeneration of mankind. We can help achieve the enhancement and stabilization of the moral and spiritual values of human society. By so doing we will greatly aid the maintenance and spiritual augmentation of the sum total of the evolutionary best of mankind's social, political and cultural achievements--achievements which have been so laboriously won through a long, slow and difficult evolutionary, planetary process. And now, the very existence of these achievements is threatened.

Against an international back-drop of a disintegrating and antagonistic nationalism--a nationalism found in both so-called capitalist and communist countries, notwithstanding the protestations of the latter to the contrary--we can help to begin to stimulate the growth of international trust and cooperation based on international law, and of perhaps the greatest importance, we can begin to establish those relationships and expectations which will ultimately support the realization of a true human brotherhood, a brotherhood based not on superficial and deceiving socio-economic, political ideologies, but based on the living realities of individual spiritual growth and self-realization, based on true religion.

We are admonished:

"The higher a civilization climbs, the more necessitous becomes the duty to 'seek first the realities of heaven' in all of man's efforts to stabilize society and facilitate the solution of its material problems." (The URANTIA Book, p. 2075)

We find ourselves in a sobering reality.

The URANTIA Book tells us beginning at page 2081:

"At the time of this revelation, the prevailing intellectual and philosophical climate of both European and American life is decidedly secular--humanistic. For three hundred years Western thinking has been progressively secularized. Religion has become more and more a nominal influence, largely a ritualistic exercise. The majority of professed Christians of Western civilization are unwittingly actual secularists."

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"To the secularistic revolt you owe the amazing creativity of American industrialism and the unprecedented material progress of Western civilization. And because the secularistic revolt went too far and lost sight of God and true religion, there also followed the unlooked-for harvest of world wars and international unsettledness.

"It is not necessary to sacrifice faith in God in order to enjoy the blessings of the modern secularistic revolt: tolerance, social service, democratic government, and civil liberties."

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"The inherent weakness of secularism is that it discards ethics and religion for politics and power. You simply cannot establish the brotherhood of man while ignoring or denying the fatherhood of God.

"Secular social and political optimism is an illusion. Without God, neither freedom and liberty, nor property and wealth will lead to peace.

"The complete secularization of science, education, industry, and society can lead only to disaster. During the first third of the twentieth century Urantians killed more human beings than were killed during the whole of the Christian dispensation up to that time. And this is only the beginning of the dire harvest of materialism and secularism; still more terrible destruction is yet to come."

"Without God, without religion, scientific secularism can never co-ordinate its forces, harmonize its divergent and rivalrous interests, races, and nationalisms. This secularistic human society, notwithstanding its unparalleled materialistic achievement, is slowly disintegrating. The chief cohesive force resisting this disintegration of antagonism is nationalism. And nationalism is the chief barrier to world peace."

You and I must realize that the world is indeed at war. But it is a war of more far-reaching consequences, of a breadth and depth, than that which is generally realized or appreciated. It is very different from that which you and I might first imagine.

Our entire planet is a virtual battleground. No area, no matter how seemingly remote or removed, is immune to the direct and rippling effects of this on-going titanic struggle. What we are witnessing is not mere skirmishes nor chance encounters between nondescript, rag-tag armies. Nor is this only a mortal conflict between worldly superpowers.

What we are seeing--indeed, what we are participants in, willingly or otherwise, passively or actively--is a global battle between TRUTH and ERROR.

The war now being fought is for more than the political allegiance of the worlds' populous, though that is indeed currently being relentlessly prosecuted--and prosecuted by certain earthly powers with a selfish and deathly determination to the possibly fatal detriment of the Western Democracies. True it is that the fate of the entire free world is hanging in the balance.

But this war to which we now allude--while it includes that essential and unavoidable confrontation between political, economic and religious freedom, and the dignity of the individual on the one hand, versus stultifying, deathly, anti-individual despotism on the other--embraces even more than that.

What is now in progress is a planetary battle for men's minds, their soul, their spirit--their entire being.

And against a backdrop of retrogressive forces fielded in a menacing and organized array against modern, advancing civilization, is the action and reaction of progressive confrontation, objection and protest of a new age. This new age is seeking transcendence over a once-progressive, but now obsolete epoch in the saga of the human advance from animalism, through semi-civilization and the industrial age, to a new challenge of human progress--the stage at which we find ourselves today.

The end of an age is at hand. Figuratively speaking, we may indeed see the vivid pyrotechnics, hear the loud rumblings and feel the heavy vibrations emanating from the gigantic clash of the dying forces of a former age as it is rooted out and pushed aside by those vigorous, burgeoning, irresistible, reconstituting powers of a new and promising era of mankind.

And now, in concert with these progressive and advancing forces of humanity, the call to service, Mankind Service, is now sounding.

We in our own short mortal lifetimes can confidently answer this call to Mankind Service and we may indeed proceed with assurance in entering upon the task of uplifting mankind's vision of the way to a truly new and better world, a world founded on true religion and ethics instead of politics and power.

And in all of this--come what may--the teachings of Jesus will ultimately triumph.

But if that is to happen--sooner rather than later--we must act and act now. But we must act both prudently and wisely. For this is a battle that will not be won in a few years or even decades. No, not even within a century. Centuries--even millennia--will be required. But notwithstanding the immensity of the task before us, we each have our own special part to play.

To discover that role, and then the privilege of actualizing that role, is the INDIVIDUAL CHALLENGE before us. The GROUP TASK before us is to learn to work together so as profitably to maximize our chances for the upliftment of mankind and the establishment of a new order upon earth.

But this will not be a political order, nor one of material power or might--though this new age will witness the harmonious and productive harnessing of material power and achievement for the enhancement of a better state of affairs on earth. Our efforts will help establish in the hearts of each member of mankind a living, vibrant kingdom where God reigns supreme and where all men are indeed true brothers governed by LOVE.

The winds of change do indeed blow over our planet. And if one listens carefully one will perhaps discern an inviting song of service, Mankind Service.

O'er the planet the rush of change  
Thus, far and wide the need doth range  
Transcendent vision to present  
For Mankind Service is our intent

And carried in these winds of change as they move across our planet, this song of service will be spread far and wide, a growing chorus of new refrains echoed increasingly in the hearts and minds of mankind, its reverberations ever more felt and loudly heard throughout the mortal establishment from the lowliest village to the highest, innermost councils of government.

For a brief moment you and I stand in the center of a spiritual vortex commencing to sweep across the face of the earth. As we survey the needs of those around us, we are struck that service to all of mankind, Mankind Service, is really service rendered to the individual.

In this age of change perhaps the most important spiritual perspective we can carry both for ourselves and to others, is the importance of the individual, the worth of the individual, and the possibility that we each have to live dynamically, progressively and meaningfully--even joyfully--in the face of all this change and turmoil. Indeed it is this very possibility which renders us through courageous living more effective in helping to socialize and mold these forces of change and renewal. It is, paradoxically, through the enlightenment of one's own inner life that the outward environment will benefit through the increasingly spiritualized actions of such an individual, and those of other like-motivated people gathering together in a growing body of mankind.

A spiritual perspective of the most astonishing import is that it is from the inner life of the individual that one of the major driving forces for the modification and upliftment of civilization emanates.

Happily, the inner life offers the individual the greatest freedom possible, a freedom largely exercisable without outside interference. It is here that true religion finds its home.

In assessing our time and place in history, it appears that the greatest service you and I can render today to the world is our own dedication to the further enhancement of our own inner life and the concomitant declaration to others that they may also enjoy this greatest of freedoms, the freedom to know God and to express that joy in our everyday life.

While there is currently an international race for the exploration of outer space, our immediate personal concern is the adventure of the exploration of inner space, our own spiritual life.

We are interested in star wars of a different kind.

A Melchizedek of Nebadon writes:

"...[F]aith-liberated sons have certainly enlisted in the struggles of time on the side of the supreme forces and divine personalities of eternity; even the stars in their courses are now doing battle for them; at last they gaze upon the universe from within, from God's viewpoint, and all is transformed from the uncertainties of material isolation to the sureties of eternal progression. Even time itself becomes but the shadow of eternity cast by Paradise realities upon the moving panoply of space." (The URANTIA Book, p. 1117)

Our motto could well be "Ad Astra Per Aspera," to the stars through difficulties.

To all of us is offered a life of adventure, challenge, exploration and meaningful service. Our primary hope is, personally, as a true religionist, to reach as many individuals as possible and to begin to enhance the personal interaction that ultimately gives rise to mutual understanding, tolerance, and social progress.

Our purpose is not just to distribute URANTIA Books. Our purpose is to lead others into an ever growing, ever augmenting universe citizenship. Our true purpose is to bring others to a realization of an entirely new dimension of living, a dimension that brings them joy, certainty and direction, notwithstanding the confusion of change.

In carrying out this challenge we are not trying to establish new standards of orthodoxy be it social or creedal. Ours is not to live a self-righteous life of rigid formality judging others by the standards set by our own presumption. Nor are we to fall victim to the ever-present dangers of organizations ostensibly established for alleged religious purposes.

Just as our task is not necessarily to distribute URANTIA Books, so is it not necessarily to establish organization, and this is true even though each of these has a place in the overall scheme of things. But they are only means to an end--if at times worthwhile means to an important end.

True it is that we live in an age of organization. And true it is that organization does have legitimate value and purpose in many instances. Yet, although organization is appropriate to the accomplishment of many goals, it is a fact that down through the years, organization has worked much mischief with the administration of the affairs of the outward manifestations of personal religious experience. This interference has often times reached the point where religious organization in many cases has become counterproductive, actually stifling the very religious experience it presumes to foster.

As did Jesus declare about the Sabbath, that the Sabbath was made for man and not man for the Sabbath, so must we declare the same about organization, especially organization dedicated to spiritual service. Once satisfied that the goals of an organization aspiring to spiritual service are worthy of our efforts and attention, we must be sure that that organization serves its formal and informal ends and that our involvement with it is less for the maintenance of the organization, than it is for the achievement of the organization's spiritual goals and purposes.

Indeed, vigilance is a constant necessity if we are to insure that our organizations--especially those with religious ends--are truly to serve their legitimate formal and informal purposes.

A somewhat different factor contributing to the potential dangers of organization which we should consciously recognize is the human tendency to try to organize and control one's own religious experience.

The URANTIA Book tells us:

"Primitive man lived a life of superstitious bondage to religious fear. Modern civilized men dread the thought of falling under the dominance of strong religious convictions. Thinking man has always feared to be held by a religion. When a strong and moving religion threatens to dominate him, he invariably tries to rationalize, traditionalize, and institutionalize it, thereby hoping to gain control of it. By



such a procedure, even a revealed religion becomes man-made and man-dominated. Modern men and women of intelligence evade the religion of Jesus because of their fears of what it will do to them--and with them." (The URANTIA Book, p. 2083) \*

As a result of our fears and our attempts to evade strong religious convictions, we build organizations instead of growing our own soul.

So often one hears readers declaring that we must be "doing something." Soon their efforts are concentrated towards trying to organize truth, rather than trying to live it. It doesn't always have to be this way, but that is many times the way it is. ||

A Melchizedek of Nebadon observes:

"Genuine religion renders the religionist socially fragrant and creates insights into human fellowship. But the formalization of religious groups many times destroys the very values for the promotion of which the group was organized." (The URANTIA Book, p. 1089)

Nevertheless it may be possible to have both organization and values. For example, URANTIA Brotherhood was formed as a fraternal organization with a religious purpose--that is it was designed to be a secular organization emphasizing one's personal religious freedom and not the organization's control or manipulation thereof. Moreover, this hybrid type of organization was proposed with the hope of minimizing the possibility that it would become THE organization through which its members chiefly funneled their respective personal religious expression and service. Whether this will actually be the case over the long run will depend on the vigilance of the membership of URANTIA Brotherhood as they elect and then as they carefully and rationally assess and approve the actions and proposals of its governing councils. And to its sincere leaders we should give both our encouragement and support.

Organizations ultimately do not exist of and by themselves. They must be directed and maintained, given constant attention. They must have competent leadership.

If we are alert, and if we are willing to do something about it, we can in deed and in fact largely prevent the tyranny of organization. And in doing so, we can help to insure its benign, coordinative function--all in support and encouragement of the eventual realization of a true organismal, living brotherhood of mankind.

However, if we wish truly to be effective in rendering service to mankind, we will begin right now in our everyday living, going forward from where we find ourselves. It is here--and not through organizational dramatics or the temptation to quest for status and power--that the real work of the kingdom shall be done.

In placing matters in perspective as we divine our place in the larger scheme of things, as we propose more fully to enter into mankind service, let us take note of the following extended comment made by the Midwayer Commission at page 1582 of The URANTIA Book:

"Jesus did not want simply to produce a religious man, a mortal wholly occupied with religious feelings and actuated by spiritual impulses. Could you have had but one look at him, you would have known that Jesus was a real man of great experience in the things of this world. The teachings of Jesus in this respect have been grossly perverted and much misrepresented all down through the centuries of the Christian era; you have also held perverted ideas about the Master's meekness and humility. What he aimed at in this life appears to have been a superb self respect. He only advised man to humble himself that he might become truly exalted; what he really aimed at was true humility toward God. He placed great value on sincerity--a pure heart. Fidelity was a cardinal virtue in his estimate of character, while courage was the very heart of his teachings. 'Fear not' was his watchword, and patient endurance his ideal strength of character. The teachings of Jesus constitute a religion of valor, courage, and heroism. And this is just why he chose as his personal representatives twelve commonplace men, the majority of whom were rugged, virile, and manly fishermen."

"Jesus did not teach his apostles that religion is man's only earthly pursuit.... Jesus taught nothing to deter his believers from the pursuit of genuine culture.... He was liberal, big-hearted, learned, and tolerant. Self-conscious piety had no place in his philosophy of righteous living.

"The Master offered no solutions for the nonreligious problems of his own age nor for any subsequent age. Jesus wished to develop spiritual insight into eternal realities and to stimulate initiative in the originality of living; he concerned himself exclusively with the underlying and permanent spiritual needs of the human race. He revealed a goodness equal to God. He exalted love--truth, beauty, and goodness--as the divine ideal and the eternal reality.

"The Master came to create in man a new spirit, a new will--to impart a new capacity for knowing the truth, experiencing compassion, and choosing goodness--the will to be in harmony with God's will, coupled with the eternal urge to become perfect, even as the Father in heaven is perfect." (The URANTIA Book, p. 1583)

In some of the strongest language one can read in The URANTIA Book, the old dead forms and concepts of so-called righteous living are, in effect, repudiated and in their stead a new, adaptive, active, dynamic, original INSPIRATION is offered. And it is this sane and dedicated life of adventuresome service that you and I are called to follow.

We are not to become enslaved by a contrived and practiced humility or the dead forms of a posed and studied self-righteous existence. Nor are we to become the "perfect" URANTIA organization person, whose initial spiritual interest in organizational matters soon gives way to posturing for political power and the ultimate neglect of the pursuit of religious purposes.

The point is not that we are not perfect; it is that we are embarked on that road to perfection; the point is that we are growing, that we are in fact PERFECTING.

We are not merely to exist. We are to LIVE.

Even if forthrightly facing our everyday problems does not guarantee glamor, and even if it at times involves a seemingly relentless routine, this does not deprive us of the consciousness of progress--even moments of the true ecstasy of the realization of true victory--victory even over ourselves.

And it is against this background that we can begin to appreciate the greater significance of Jesus' statement: "He who rules his own self is greater than he who captures a city," (The URANTIA Book, p. 1609) for that individual is successfully achieving the essence of the challenge of living today: the achievement of ever higher levels of spirit attainment.

If our ultimate end as Finaliters is to be universe administrators in the now mobilizing universes of outer space, "to compensate their experiential deficiencies in not having participated in the time-space evolution of the Supreme Being" (The URANTIA Book, p. 353), then surely that means that we ourselves must certainly be effective in the art of living.

And what does this entail?

With respect to practical methods of living effectively, Rodan of Alexandria tells us at pp. 1773-74 of The URANTIA Book:

"Successful living is nothing more than the art of the mastery of dependable techniques for solving common problems. The first step in the solution of any problem is to locate the difficulty, to isolate the problem, and frankly to recognize its nature and gravity. The great mistake is that, when life problems excite our profound fears, we refuse to recognize them. Likewise, when the acknowledgement of our difficulties entails the reduction of our long-cherished conceit, the admission of envy, or the abandonment of deep-seated prejudices, the average person prefers to cling to the old illusions of safety and to the long-cherished false feelings of security. Only a brave person is willing honestly to admit, and fearlessly to face, what a sincere and logical mind discovers.

"The wise and effective solution of any problem demands that the mind be free from bias, passion, and all other purely personal prejudices which might interfere with the disinterested survey of the actual factors that go to make up the problem

presenting itself for solution. Only honest and brave individuals are able to follow valiantly through the perplexing and confusing maze of living to where the logic of a fearless mind may lead. And this emancipation of the mind and soul can never be effected without the driving power of an intelligent enthusiasm which borders on religious zeal. It requires the lure of a great ideal to drive men on in the pursuit of a goal which is beset with difficult material problems and manifold intellectual hazards."

Effective living is loyal living; loyal living is consecrated living; consecrated living is sincere living, and sincere living is ultimately victorious living.

We are not merely to exist. We are to LIVE.

The world does indeed need new leaders, men and women who would dare face up honestly, resolutely, intellegently and bravely to the problems before them, and to follow where the logic of their spiritualized minds would lead them in addressing not only their own immediate problems, but also the problems which now on a much larger scale beset mankind, and which earnestly require the attention of the spirit-led men and women of a new age.

In attempting to address the larger problems of spiritual poverty and the lack of material direction facing our planet, it is all too tempting to concentrate our efforts on the aggressive and public distribution of The URANTIA Book worldwide, thinking that that by itself is all that is needed. However, for us to substitute that as our true mission is simply to fail in facing up to our real responsibilities, and simultaneously is to deny ourselves the real pleasure, challenge and opportunity of actively living and spreading the teachings and providing for the non-dogmatic excitation of spiritual interest in and fellowship with our fellows the world over.

Our job is much more consequential than being just book distributors, or organization establishers, enhancers or extenders--though these activities are within certain defined limits a necessary but supporting part of our work.

Our real planetary work, our Mankind Service, embraces making contact as true religionists not only within our own country and culture, but also the world over, with spirit-led men and women who wish to join hands with us in creating a true organic brotherhood of man under the fatherhood of God. With like-motivated men and women in other countries and cultures, we can begin to experience those personal relationships which will be more than, even transcendent to, the necessary organizational scaffolding which will if properly administered complement our work. Ultimately, we will have a true, organic brotherhood of man under the Fatherhood of God.

And in all of this Jesus of Nazareth is our true leader.

"You and I, we hail from Urantia, the World of the Cross, the chief of ten million inhabited worlds, the sphere whereon Michael served out that final human and divine drama by which he gained the sovereignty of an entire universe.

"You and I, as Cosmic Citizens, can look beyond the present apparent directionless planetary confusion to a time when this planet will--long after our departure to the Mansion Worlds and beyond--sometime be settled in Light and Life.

"For the moment we are custodians--albeit temporary custodians; we are Trustees of the Future. Into our hands has been placed the opportunity for significant planetary service; we can contribute in a practical way to the ultimate realization of the Fatherhood of God and the Brotherhood of Man in the hearts of all mankind.

"Our legacy left to future followers will be the rectification of rebellion, the dispatch of default, the amelioration of error.

"We are harbingers of hope, planetary progressors, loyal and loving laborers, sincere servers, willing workers. We are enthusiastic evolution enhancers. We are faithful friends, valiant victors. We are not vacillating vassals of fleeing fear. We are growing gardeners, carefully cultivating, not the sands of knowledge, but the garden of values.

"We are faith liberated cosmic citizens who willingly accept our planetary obligations, but planetary obligations with a universe purpose."

(The immediately foregoing quotations are from "Cosmic Citizenship and Planetary Obligations," 1983, by the same author.)

Mankind Service is the fruit of the actualization of true religion in the lives of those who would dare enter upon the universe ascent.

A Melchizedek of Nebadon writes:

"The new loyalties of enlarged spiritual vision create new levels of love and devotion, of service and fellowship; and all this enhanced social outlook produces an enlarged consciousness of the Fatherhood of God and the brotherhood of man." (The URANTIA Book, p. 1101)

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"Religion must act as the cosmic salt which prevents the ferments of progression from destroying the cultural savor of civilization. These new social relations and economic upheavals can result in lasting brotherhood only by the ministry of religion." (The URANTIA Book, p. 1086)

Indeed, it is true. You who hear these words are the salt of The URANTIA Revelation.

You have been called to a great service, a unique opportunity of true epochal significance. You have been summoned to work and cooperate--unselfishly, sincerely and without thought of personal advantage or reward--with other spirit-led men and women the world over, in different countries and cultures, in a grand planetary project.

No longer can religion be a nominal influence, a largely ritualistic exercise. We each from wherever we find ourselves may join together with the progressive and now advancing forces of humanity. We may join in the actualization of the growing refrains of the Song of Service.

#### SONG OF SERVICE

The song we sing goes far above  
And through the skies it speaks of Love  
The hopes for Progress now augment  
For Mankind Service is our intent

This Song of Service now declares  
The Mankind March up heavenly stairs  
To Destiny now which beckons us  
To end those things once rivalrous

Mankind Service is our end  
Full dedication we intend  
Energy, courage there is no dearth  
Service to Man and heaven on earth

O'er the planet the rush of change  
Thus, far and wide the need doth range  
Transcendent vision to present  
For Mankind Service is our intent

--Martin W. Myers

We in our own short mortal lifetimes can confidently answer this call to Mankind Service and we may indeed proceed with assurance in entering upon the task of uplifting mankind's vision of the way to a truly new and better world, a world founded on true religion and ethics instead of politics and power.

The new and oncoming age will not be a political order, nor one of material power or might--though this new age will witness the harmonious and productive harnessing of material power and achievement for the enhancement of a better state of affairs on earth. Our efforts will help establish in the hearts of each member of mankind a living, vibrant kingdom where God reigns supreme and where all men are indeed true brothers governed by LOVE.

The URANTIA BOOK states:

"The great hope of Urantia lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present-day professed followers." (The URANTIA Book, p. 2086)

Effective living is loyal living; loyal living is consecrated living; consecrated living is sincere living; and sincere living is ultimately victorious living.

We are not merely to exist. We are to LIVE.

A Melchizedek acting by request of the Chief of the Seraphic Hosts of Nebadon tells us:

"The keys of the kingdom of heaven are: sincerety, more sincerety, and more sincerety. All men have these keys. Men use them--advance in spirit status--by decisions, by more decisions, and by more decisions. The highest moral choice is the choice of the highest possible value, and always--in any sphere, in all of them--this is to choose to do the will of God. If man thus chooses, he is great, though he be the humblest citizen of Jerusem or even the least of mortals on Urantia." (The URANTIA Book, p. 437)

Mankind Service is the fruit of the actualization of true religion in the lives of those who would dare enter upon the universe ascent.

"Ad Astra Per Aspera," to the stars through difficulties. Yes, even the stars in their courses are doing battle for us.

As valiant Soldiers of the Circles may we wholeheartedly enlist in the solid ranks of those mortals who shall go forth in this coming battle of truth against error under the unfaltering leadership of the mighty Seraphim of Progress.

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