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Favorite Places  
from  
The Urantia Book

## On Spirituality

Spirituality becomes at once the indicator of one's nearness to God and the measure of one's usefulness to fellow beings. Spirituality enhances the ability to discover beauty in things, recognize truth in meanings, and discover goodness in values. Spiritual development is determined by capacity therefore and is directly proportional to the elimination of the selfish qualities of love.

Actual spiritual status is the measure of Deity attainment, Adjuster attunement. The achievement of finality of spirituality is equivalent to the attainment of the maximum of reality, the maximum of Godlikeness. Eternal life is the endless quest for infinite values.

The goal of human self-realization should be spiritual, not material. The only realities worth striving for are divine, spiritual, and eternal. Mortal man is entitled to the enjoyment of physical pleasures and to the satisfaction of human affections; he is benefited by loyalty to human associations and temporal institutions; but these are not the eternal foundations upon which to build the immortal personality which must transcend space, vanquish time, and achieve the eternal destiny of divine perfection and finaliter service.

Jesus portrayed the profound surety of the God-knowing mortal when he said: "To a God-knowing kingdom believer, what does it matter if all things earthly crash?" Temporal securities are vulnerable, but spiritual sureties are impregnable. When the flood tides of human adversity, selfishness, cruelty, hate, malice, and jealousy beat about the mortal soul, you may rest in the

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*The goal of human  
self-realization  
should be spiritual  
not material. The  
only realities worth  
striving for are  
divine, spiritual, and  
eternal.*

(1096)

assurance that there is one inner bastion, the citadel of the spirit, which is absolutely unassailable; at least this is true of every human being who has dedicated the keeping of his soul to the indwelling spirit of the eternal God.

After such spiritual attainment, whether secured by gradual growth or specific crisis, there occurs a new orientation of personality as well as the development of a new standard of values. Such spirit-born individuals are so re-motivated in life that they can calmly stand by while their fondest ambitions perish and their keenest hopes crash; they positively know that such catastrophes are but the redirecting cataclysms which wreck one's temporal creations preliminary to the rearing of the more noble and enduring realities of a new and more sublime level of universe attainment.

## Errors in the Science of the Urantia Papers.

In previous publications<sup>5,6,7</sup> we have concentrated attention on what we called the prophetic component in the cosmology of the Papers. Though we were aware of discrepancies in their history of the geology and paleontology of the planet, these were set aside on the grounds that dating procedures were too inaccurate to be certain that the Papers were in error.

A new dimension has since been added to radiometric dating procedures by the discovery of the remarkable properties of tiny zircon crystals. These crystals accompany many sedimentary and metamorphic rocks and, in combination with incredible new micro-analytical technology, they enable the accurate dating of spots no wider than a human hair, taken either at the surface or the

*Some circumstantial  
evidence is very  
strong—as when  
you find a trout in the  
milk.*  
Thoreau

*Errors, like straws,  
upon the surface flow;  
He who would search  
for pearls must dive  
below.*  
Dryden

crystals interior.<sup>3</sup>

The revelators were well aware that this would eventually be so: "The radium clock is your most reliable timepiece." (659)

Included in the error listing that follows are statements from the Urantia Papers that would almost certainly be seen as erroneous by new readers and cause them to abandon interest—the more so if their expectation was they are reading a revelation from a supernatural source:

**Page 656.** Referring to Jupiter and Saturn, "These two largest of the solar system planets have remained largely gaseous to this day... The gas-contraction nucleuses of the other ten planets soon reached the stage of solidification and so began to draw to themselves increasing quantities of the meteoric matter circulating in near-by space."

**Comment:** The inner planets, Mercury, Venus, Earth and Mars are classed as 'terrestrial.' The Jovian planets are the giant planets, Jupiter, Saturn, Uranus, and Neptune. These are also classed as 'the gaseous planets' because the major part of their volume is gaseous. All have a 'rocky' core. As a proportion of its mass, Uranus is much more 'rocky' than Jupiter. Nevertheless, it has a lower density.<sup>3</sup>

**Page 657.** "Such gravitational influences also contribute to the stabilization of planetary orbits while acting as a brake on the rate of planetary-axial revolution, causing a planet to revolve ever slower until axial revolution ceases, leaving one hemisphere of the planet always turned toward the sun or larger body, as is illustrated by the planet Mercury and by the moon, which always turns the same face toward Urantia."

**Comment:** In the late 19<sup>th</sup> century it was concluded that Mercury was in synchronous rotation exactly equal to its year of 88 Earth days. Thus there would be a dark side always facing away from the Sun. This was brought into question in the 1960's when observations indicated the 'dark' side was much hotter than it should be. A final answer came in 1974 from photographs taken by the spacecraft Mariner from which the rotational period was shown to be 58.646 Earth days—hence for Mercury there is no permanently dark side.<sup>3</sup>

**Page 658.** "2,500,000,000 years ago the planets had grown immensely in size. Urantia was a well-developed sphere about one tenth its present mass and was still growing rapidly by meteoric accretion."

**Comment:** The fact that evidence is available for the occurrence of sedimentary rocks and oceans dating back to from 3.8 to 4.4 billion years ago and for life forms existing close to 4 billion years ago is impossible to reconcile with this statement. And there is much convincing evidence indicating the Earth and its moon were close to their full size by about 4.4 billion years ago.<sup>3,4</sup>

**Page 659.** "1,500,000,000 years ago the earth was two thirds its present size... Volcanic action is now at its height. The whole earth is a veritable fiery inferno, the surface resembling its earlier molten state before the heavier metals gravitated toward the center. This is the volcanic age... The primitive planetary atmosphere is slowly evolving, now containing some water vapor, carbon monoxide, carbon dioxide, and hydrogen chloride, but there is little or no free nitrogen or free oxygen. Presently, the atmosphere became more settled and cooled sufficiently to start precipitation of rain on the hot rocky surface of the planet. For thousands of years Urantia was enveloped in one vast and continuous blanket of steam. And during these ages the sun never shone upon the earth's surface."

*Good nature and good sense must ever join;  
To err is human, to forgive divine.*  
Alexander Pope

*For every evil under the sun,  
There is a remedy, or there is none,  
If there be one, try and find it,  
If there be none, never mind it.*  
W. C. Hazlitt

**Comment:** There is no geological evidence to support such a scenario. Photosynthetic bacteria have been present in the oceans of the world since between 3.5 and 4 billion years ago, a fact demonstrated by the ratio of carbon isotopes in fossil remains that is unique to photosynthesis by living organisms. Additionally, studies of crater formation on the moon demonstrate that bombardment by large planetesimals virtually ceased by 3.8 billion years ago and that crater formation fell to the current level at about that time. An Earth, two thirds its present size just 1.5 billion years ago is not a possibility.

Oxygen is the waste product of photosynthesis, itself a biological process. 3.8 billion years ago these bacteria had oxygenated the waters sufficiently to convert the soluble ferrous iron salts to the insoluble oxidized ferric form. Deposits from this process are present as sedimentary strata at Isua in Greenland and elsewhere. Barite/gypsum deposits, aged 3.5 billion years are found at places like Pilbarra in Western Australia, and are the result of oxidation of sulfides to sulfates. This oxidation process continued until 1.7 billion years ago when the oceans were cleared of the excess reduced salts.

A period of "thousands of years" during which the "sun never shone on the earth's surface" would have wiped out all photosynthetic organisms. Thus the incredibly complicated oxygen producing process of photosynthesis would have needed to evolve all over again. But the evidence is for a sharp rise in atmospheric oxygen commencing in this period, rising towards 10% of current levels by its end, 1.0 billion years ago.<sup>3,4</sup>

**Page-660.** 1,000,000,000 years ago. "The planet had attained approximately its present

size.... The real geologic history of Urantia begins with the cooling of the earth's crust sufficiently to cause the formation of the first ocean. Water-vapor condensation on the cooling surface of the earth, once begun, continued until it was virtually complete. By the end of this period the ocean was world-wide, covering the entire planet to an average depth of over one mile. The tides were then in play much as they are now observed, but this primitive ocean was not salty; it was practically a fresh-water covering for the world. In those days, most of the chlorine was combined with various metals, but there was enough, in union with hydrogen, to render this water faintly acid."

**Comment:** The Urantia Paper describes a period of 500,000,000 years prior to this billion year period during which "the surface of the planet was bombarded by meteorites so that it increased its mass by one third, for much of the time was a fiery inferno due to volcanic activity, and for thousands of years was enveloped in steam." And ocean formation commenced only after this period.

In conflict with the above, craters and maree on the moon's surface date back as far as 3.9 billion years, and present no signs for a meteor bombardment that could increase the Earth's mass by one third in this period.

Also algal fossils are known aged 1.9 billion years from the Gunflint formations in Canada and aged 1.5 billion years from the Amelia dolomites in Australia. Current estimates are that the oceans reached their present degree of salinity 1.5 to 2 billion years ago.<sup>3</sup> And sea dwelling Ediacaran creatures<sup>3</sup> were present on the ocean bottoms from almost one billion years ago to the late Pre-Cambrian a half billion years later

The description in the Paper is diametrically opposed to the evidence of modern investigatory sciences—so much so that any new reader

*To deny the facts  
does not change the fact  
that facts are facts—  
and evermore will be so.*

A. Rooney

*The heart bowed down  
by weight of woe,  
To weakest hope will  
cling.*  
A. Burn

having a sound knowledge of the new technologies of geophysics and astronomy would be mystified as to why it was ever written.

**Page-663.** 750,000,000 years ago the first breaks in the continental land mass began...

**Comment:** We finally arrive at what is a truly prophetic statement for the period in which it was made. This breakup of a single land mass is the commencement of continental drift, now a virtually unopposed theory. But up until towards the end of the 1950 period it was vigorously opposed by the vast majority of professional geologists. The concept was put forward around 1910 by Alfred Wegener and drew almost hysterical opposition from many prominent geologists.<sup>1</sup>

British geophysicist, Sir Harold Jeffreys, spent years attempting to demonstrate that continental drift is impossible because the strength of the mantle should be greater than any conceivable driving force. Eminent American geologist, R. T. Chamberlin listed 18 points that he considered destructive of the hypothesis.

The turning point came with the discovery of sea floor spreading at the Atlantic ridge around 1960. However, The Urantia Book's story of the Earth's geological history from 750,000,000 years ago had been presented in the face of intense opposition to continental drift and also to Wegener's view that drift had started much more recently, around the 200,000, 000 year mark.

In the 1980's, geologists started to publish their belief that the first breakdown of a single continent commenced much earlier, around 500,000,000 years ago. By 1995, this had blown out to 750,000,000, the same period as given in the Urantia Paper.<sup>2</sup> So was continental drift, commencing 750 million years ago just a lucky guess? There is only one chance in hundreds of it being so. But if not by chance, why have the

revelators given us what appears to be an utterly ridiculous account of other aspects of geological history?

**Page-667.** "550,000,000 years ago the Life Carrier corps returned to Urantia. In co-operation with spiritual powers and superphysical forces we organized and initiated the original life patterns of this world and planted them in the hospitable waters of the realm. All planetary life (aside from extraplanetary personalities) down to the days of Caligastia, the Planetary Prince, had its origin in our three original, identical, and simultaneous marine-life implantations. These three life implantations have been designated as: the central or Eurasian-African, the eastern or Australasian, and the western, embracing Greenland and the Americas."

**Page-668.** "500,000,000 years ago primitive marine vegetable life was well established on Urantia."

**Comment:** Primitive marine vegetable life of both prokaryote (no nucleus housing the chromosome) and eukaryote forms (chromosomes are contained in a nucleus) had for long existed on Urantia. The prokaryotes were in existence close to 4 billion years ago while the eukaryotes, including photosynthetic algae, had been present for about 2 billion years.

Fossils of red algae of the species *Eosphaera* and *Huroniospora* are dated at 1.9 billion years ago. The crawling trails of bottom-dwelling, worm-like creatures are found among Ediacaran fossils that occur as early as about 1 billion years ago. Amongst these Ediacaran creatures was a leaf-like organism called *Charniodiscus* that grew to about 10 feet in length and had a holdfast for anchoring it to the sea bed.

*They are not long, the  
weeping and the  
laughter,  
Love and desire and  
hate:  
I think they have no  
portion in us after  
We pass the gate.*

*Ernest Douson*

*I took one draught of life,  
I'll tell you what I paid,  
Precisely an existence—  
The market price, they  
said.*

*Emily Dickenson*

The only way to reconcile the Urantia Papers version of the beginning of life on our planet with the fossil evidence is to redefine what is meant by "life." It is possible that the life implantations made by the Life Carriers were re-organized from the existing forms and had the full potential to eventually evolve to a self-conscious intelligent life form. It would be this latter quality that defines it as life for the Revelators.

Evidence of our direct relationship to the early forms that we call "life" is present in the DNA of our shared genes—so these forms would need to be classed as pre-life if the Revelators' assertion is correct. Of course, new readers would not be likely to rationalize such an apparent error.

**Page-673.** "400,000,000 years ago marine life, both vegetable and animal, is fairly well distributed over the whole world. The world climate grows slightly warmer and becomes more equable. There is a general inundation of the seashores of the various continents, particularly of North and South America. New oceans appear, and the older bodies of water are greatly enlarged.

"Vegetation now for the first time crawls out upon the land and soon makes considerable progress in adaptation to a nonmarine habitat.

"Suddenly and without gradation ancestry the first multicellular animals make their appearance."

**Comment:** According to modern paleontology, most of the known phyla were already represented in the Cambrian period, 570-505 million years ago.<sup>3</sup> The multicellular priapulid worms were already diverse, fossils of annelid worm are present, also sponges, coelenterates, arthropods, trilobites, and crustaceans. Air-

breathing scorpions are found in the Silurian period, 410-435 million years ago.<sup>3</sup>

**Page-674.** This was the biogeologic picture of Urantia at the end of that long period of the world's history, embracing fifty million years, designated by your geologists as the Cambrian.

**Comment:** This curious statement appears at the end of a section commencing at 360,000,000 years ago so would cover from 410-360 million years ago. As far back as the 1950's the Cambrian period was given as from 540,000,000 to 500,000,000 years ago.

**Page-675.** 310,000,000 years ago. "The marine fauna developed to the point where every type of life below the vertebrate scale was represented in the fossils of those rocks which were laid down during these times. But all of these animals were marine organisms. No land animals had yet appeared except a few types of worms which burrowed along the seashores, nor had the land plants yet overspread the continents; there was still too much carbon dioxide in the air to permit the existence of air breathers."

**Comment:** Air-breathing scorpions (an animal) were present in the Silurian period 100 million years earlier. Fossil evidence for land plants exists in the Ordovician (505-438 million years ago) and fossilized tracheids (which are diagnostic of vascular plants) are found in the early Devonian (408-360 million years ago)

**Page-681.** "200,000,000 years ago the really active stages of the Carboniferous period began. For twenty million years prior to this time the earlier coal deposits were being laid down, but now the more extensive coal-formation activities were in process. The length of the actual coal-

*Our past is clean forgot,  
Our present is and is not,  
Our future's a sealed  
seedplot,  
And what betwixt them  
are we?*

*D. G. Rossetti*

*Tell me not in mournful  
numbers,  
life is but an empty  
dream,  
For the soul is dead that  
slumbers,  
And things are not what  
they seem.*

*Longfellow*

deposition epoch was a little over twenty-five million years.

"180,000,000 years ago brought the close of the Carboniferous period, during which coal had been formed all over the world—in Europe, India, China, North Africa, and the Americas."

**Comment:** Modern geology places the Carboniferous at from 360,000,000 to 286,000,000 years ago. In the 1950 period some geologists drew the boundaries at 320,000,000 to 260,000,000 years ago. It would be interesting to obtain information on the geological time scale for the 1920 to 1935 period. As with other commentaries on matters of science and cosmology in the Urantia Papers, it is possible that much of the information on paleontology is drawn from one or two text books that were current in that period. If so, they will eventually come to light.

However the time scale for continental drift is another matter, the commencing period at 750,000,000 years ago not appearing in science papers until the 1990's. Also the age given for the origin of the solar system of 4.5 billion years is remarkable for 1934, the time the Papers were received, or even for 1955 when they were published. In 1952, Hubble had estimated the rate of universe expansion and from his data, calculated its age to be 2 billion years. Later it was found that the Cepheid variable stars used in measuring distance from the Earth actually had two components and Hubble's age for the universe had to be doubled. But that still made the Urantia Paper's age for the solar system about the same as Hubble's estimate for the whole universe—which was known to be impossible.

By 1955 a new estimate made from radiometric data from meteorites put the solar system's age at 4.6 billion years. Could this new information have been used in writing the account given in the Urantia Papers? To do so would have required a complete rewriting of at least 50 pages. In 1955, far too many people had been involved in checking the galley proofs for the book for this to have been even a remote possibility.

Further curiosities are statements such as 45,000 years ago "the ancestors of kangaroos (marsupials) roamed Australia" (694) and around this time, "a southern land bridge connected Australia, Antarctica, and South America." (695) At the time this was written, the concept of wandering continents was heresy—which left paleontologists debating about how marsupials could have existed in both South America and Australia. The 1982 discovery of marsupial fossils at Seymour Island in Antarctica confirmed that their migration between these continents had indeed been possible.<sup>3</sup>

Likewise Page 689 tells us "...as the continental land drift continued, it met with the first great obstruction on the deep floor of the Pacific. This contention of geologic forces gave impetus to the formation of the whole vast north and south mountain range extending from Alaska down through Mexico to Cape Horn."

**Comment:** The concept of plate tectonics and the Pacific plate diving under the American plates and pushing up the coastal mountain chains did not become an acceptable hypothesis until long after the The Urantia Book was published.

Page 690 "75,000,000 years ago marks the end of continental drift.

**Comment:** Error returns. Drift continues. Satellite pictures show that, taking Africa as a fixed point, the Australian plate moves north at 8.4 cm/yr (4000 miles/75 million yrs); the South American plate west at 3.2 cm/yr; the Arabian plate north at 2.6 cm/yr; the Pacific plate north east at 10.6 cm/yr., etc. Plate movement is expected to continue far into the future.<sup>10</sup>

*The reason why birds can fly  
and we can't is simply that  
they have perfect faith, for to  
have faith is to have wings.*

J.M. Barrie

*Yet in the maddening maze of  
things,  
And tossed by storm and flood,  
To one fixed trust my spirit  
clings;  
I know that God is good.*

Whittier

There are statements outside of the geological and paleontological history of our planet that will be seen as simple error by new readers. For example, the human chromosome number is given as 48 instead of 46; the distance to Andromeda is given as less than 1 million light years instead of 2.2 million; elements with more than 100 orbital electrons are said to decay "instantaneously," whereas the man made element 101, mendelevium 258 has a half-life of 54 days. Most such errors merely reiterate beliefs current in the mid 1930's.

New errors now emerging are the migration of the red man to the Americas that is given in the Papers as occurring as a single incident 85,000 years ago (723), which contrasts with recent work indicating that at least five separate migrations occurred between 47,650 to 13,000 years ago.<sup>8</sup> It also appears that the "Out of Africa" hypothesis for the origin of modern man, a story that would be impossible to fit with that in the Urantia Papers, is almost certainly correct.<sup>9</sup>

Obviously this extraordinary contrast between error and amazingly prophetic statement in these same Urantia Papers constitutes a mystery—one that has yet to be solved. Surely though, we must seriously consider the possibility that what is now obviously erroneous material was put there, waiting to be discovered, because it serves some hidden purpose of the revelators.

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[Note: Those wishing to confirm data cited herein can, for much of it, do so by using keywords and the Encyclopedia Britannica CD Rom.]

## Why Did the Quakers Fail?

The Quaker movement was founded 350 years ago. It had striking similarities with the principal teachings of the Urantia Papers. An offshoot of Christianity, the Quakers were dedicated to living in accordance with the "Inward Light," meaning a direct inward apprehension of the God-Within—our Thought Adjuster. They operated without creeds, clergy, or other ecclesiastical bodies. Their founding leaders believed that this experimental approach to the discovery of God would eventually lead to the purification of all of Christendom.

Their accomplishments included leading the movement for the liberation of slaves in Britain and America, prominence in their opposition to social ills such as brutality in prisons and insane asylums, the oppression of women, militarism, and war.

*The old order changeth,  
Yielding new place,  
And God fulfils himself in  
many ways,  
Lest one good custom  
should corrupt the world.*

*Tennyson*

*If God in his wisdom have  
brought close,  
The day when I must die,  
That day by water or fire or  
air  
My feet shall fall in the  
destined snare,  
Wherever my road may lie.*

*D. G. Rossetti*

Ideally their emphasis on the direct relationship between the believer and the God-Within bordered on being absolute for the individual. But at their meetings this concept was moderated. These meetings were usually held monthly to worship God and await his word—and were open to anyone who wished to attend. Worshipers remained in silent contemplation until, ideally, someone felt they had reached a new understanding that needed to be proclaimed. That person then spoke or prayed, thus ministering to the meeting which listened, weighing the "testimony" and assessing it by comparison with their own experiences of God.

Quakers rejected a formal or salaried clergy as a "hireling" ministry. They believed that if God can provide living testimony at their meetings, then the Bible can take a subordinate place and creeds and sacraments dispensed with.

The basics of Quaker-ism and its expectations are similar to what many readers might feel are revealed in the Urantia revelation. But after 350 years of trying, their impact upon Christianity and other religions of the world is close to zero.

The Urantia Papers contain this exhortation: "The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness. Such a new and righteous vision of morality will attract all that is good in the mind of man and challenge that which is best in the human soul. Truth, beauty, and goodness are divine realities, and as man ascends the scale of spiritual living, these supreme qualities of the Eternal become increasingly coordinated and



unified in God, who is love." (43)

The Revelators have provided us with a revised version of the Fourth Epochal Revelation. And in both the Thought Adjuster Papers in Part 3, and in their comments on the Thought Adjuster's role in Jesus' life, are they not indicating the same hope as the founding leaders of Quakerism—that our experimental discovery of the God-Within will lead to the purification of Christianity and other earthly religions? They state:

"What a 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! Surely the Christian fellowship of believers will not hesitate to make such adjustments of faith and of practices of living as will enable it to "follow after" the Master in the demonstration of his real life of religious devotion to the doing of his Father's will and of consecration to the unselfish service of man." (2090)

How do we differ from the Quakers and how can we improve our chances for success?

One difference appears to be in the way the Quakers perceive, not the actuality of the indwelling presence of God, but in the way they relate to that Presence. In their meetings it is through the stilling of their minds that they hope to become conscious of the Presence and to receive inspiration.

The Papers reveal a different kind of relationship to that Presence-Within: "During this year Joseph and Mary had trouble with Jesus about his prayers. He insisted on talking to his heavenly Father much as he would talk to

*If there were dreams to  
sell,  
Merry and sad to tell,  
And the crier rang his  
bell,  
What would you buy?*

*T. L. Beddoes*

Joseph, his earthly father. This departure from the more solemn and reverent modes of communication with Deity was a bit disconcerting to his parents, especially to his mother, but there was no persuading him to change..." (1360)

And in the Thought Adjuster Papers: "Children, when first learning to make use of language, are prone to think out loud, to express their thoughts in words, even if no one is present to hear them. With the dawn of creative imagination they evince a tendency to converse with imaginary companions. In this way a budding ego seeks to hold communion with a fictitious alter ego. By this technique the child early learns to convert his monologue conversations into pseudo dialogues in which this alter ego makes replies to his verbal thinking and wish expression. Very much of an adult's thinking is mentally carried on in conversational form." (996)

Later, they recommend the use of this alter ego method for relating to our indwelling God-Spirit as an older Jesus related to his: "Enlightened prayer must recognize not only an external and personal God but also an internal and impersonal Divinity, the indwelling Adjuster. It is altogether fitting that man, when he prays, should strive to grasp the concept of the Universal Father on Paradise; but the more effective technique for most practical purposes will be to revert to the concept of a near-by alter ego, just as the primitive mind was wont to do, and then to recognize that the idea of this alter ego has evolved from a mere fiction to the truth of God's indwelling mortal man in the factual presence of the Adjuster so that man can talk face to face, as it were, with a real and genuine and divine alter ego that indwells him and is the very presence and essence of the living God, the Universal Father." (997)

*All religion must be  
tolerated for  
Every man must get  
To heaven  
In his own way.*

*Frederick Magnus*

For Urantians, the ideal relationship with our indwelling God-Spirit is one that seeks continuous interactive personal communication—whereas for Quakers it appears to be more of an intense awareness of God's presence. But in other respects, particularly those associated with authoritarian religions that interpose creeds and priests between man and God, Quakers and Urantians share the same ideology.

A revealing comment from a Quaker states: "When Quaker-ism became established the attention of many became focused on externals and consciousness of the Inner Presence—and the path illuminated by that Presence—was largely lost."

More so than the difference in how Quakers and Urantians view their individual relationship to their indwelling God-Spirit, the diversion by Quakers into political and secular affairs appears to have been the catalyst for their failure to make a lasting impact as a popular religion. It is also the likely cause of their failure to achieve the "purification of all Christendom."

The Urantia Papers inform us: "Jesus refused to have his attention diverted from his mission of establishing a new way of salvation; he would not permit himself to be concerned about anything else. In his personal life he was always duly observant of all civil laws and regulations; in all his public teachings he ignored the civic, social, and economic realms. He told the apostles that he was concerned only with the principles of man's inner and personal spiritual life." (1580)

However that does not mean avoiding all interaction with the secular world. But Jesus carefully defined how that interaction should take place for his followers:

*For all sad words of  
tongue or pen,  
The saddest are  
these:  
"It might have  
been."*

*Whittier*

*Pure religion, undefiled  
before God and the Father  
is this,  
To visit the fatherless and  
widows in their affliction,  
and to keep himself  
unspotted from the world.*

*James 1: 27*

"Those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to their fellow creatures. And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace." (2054)

He followed that up with: "If professed believers bear not these fruits of the divine spirit in their lives, they are dead; the Spirit of Truth is not in them; they are useless branches on the living vine... My Father requires of the children of faith that they bear much spirit fruit."

Besides getting involved in the problems of social injustice, the Quakers also evolved a set of criteria that distinguished them clearly as being Quakers. They had severe restrictions concerning dress to the point that a single glance identified a person as being a quaker. And when they spoke they used special words like "thee" and "thou." Although originally designed as a witness for honesty, simplicity, and equality, these distinguishing features quickly became a "password" declaring, "I am a Quaker."

Unfortunately such visual icons can quickly become substitutes for the reality of a religion—for Quakers this was meant to be their dedication to living in accordance with "the Inward Light." In the Urantia movement symbols such as the three concentric circles have been used as identifier for Urantia Book readers..

"Jesus talked at great length, trying to show the twelve what they must be, not what they must do. They knew only a religion that imposed the doing of certain things as the means of attaining

righteousness—salvation. But Jesus would reiterate, "In the kingdom you must be righteous in order to do the work." (1584) And, "In my Father's kingdom there shall be neither Jew nor gentile, only those who seek perfection through service." (1586)

Remembering that at their basic philosophical foundations, the Quaker movement and the Urantia movement are almost the same, there must be many lessons to be learned from the experience of the Quakers and their failure. Already we have made some of their mistakes.

In a nutshell, the Quaker movement fell apart because it promoted secular issues to a position of fundamental and overwhelming importance—and forgot their foundation ideology, the principles of their real founder.

## Building upon the Quaker experience.

The ultimate aim set by George Fox, one of the founding fathers of the Quaker movement around 1650, was for each individual to so relate to the indwelling Spirit of God that they would be enabled to live as Jesus lived—in total dedication to the will of God. Fox had a further purpose—to influence the whole of Christendom to do likewise.

Sincere Quakers were relatively disadvantaged compared with those who have the Urantia Papers. Although the basics of Jesus' life can be discerned from the Gospels (with the guidance of the indwelling Spirit), they nevertheless contain some misleading doctrinal statements. Paramount among these are two verses from John 3:

*If Jesus were on Earth today,  
he would not take sides in  
present-day political, social,  
or economic disputes.  
Rather, he would make men  
God-like—and leave them to  
solve their own purely  
human problems.*

*(see 1581)*

*To see a world in a grain  
of sand,  
And heaven in a wild  
flower,  
To hold infinity in the  
palm of your hand,  
And eternity in an hour.*

*Blake*

"For God so loved the world, that he gave his only begotten Son that whosoever believes in him should not perish, but have everlasting life." And, "He that believes on the Son has everlasting life: and he that believes not the Son shall not see life; but the wrath of God abides on him."<sup>1</sup>

These verses readily lead to an exclusivity mentality—"I'm right, you are wrong. Believe as I do or be damned." Fox meant for his philosophy to be universal but the minds of men readily adapt, and so adopt the exclusivity concept. It is highly contagious. Not even Urantians are immune.

The Urantia Papers reiterate that Jesus' gospel was for all men, that he wanted "to make all men God-like" (1581); that he wanted his children on Earth to live as though they were already citizens of the completed heavenly kingdom" (1582); and that "he was concerned only with the principles of man's inner and personal spiritual life," (1580)

The Papers also stress that our spirituality was the dominant concern of Jesus' life.

"Jesus concerned himself exclusively with the underlying and permanent spiritual needs of the human race. His life revealed a goodness equal to God. He exalted love—truth, beauty and goodness—as the divine ideal and the eternal reality." (1583)

So what are the principles of an inner and spiritual life?

### Origins of morality and spirituality

"The one characteristic of Jesus' teaching was that the morality of his philosophy originated in the personal relationship of the individual and

God—this very child-Father relationship." (1585)

"Jesus stripped morality of all rules and ceremonies and elevated it to majestic levels of spiritual thinking and truly righteous living." (1585)

"Jesus taught morality not from the nature of man, but from the relation of man to God." (1585)

Thus morality and spirituality are tied inextricably together, both having their real origins in divine sources. Even the first moral decision in childhood that initiates our indwelling by the Spirit of God derives not from ourselves but has its source in the Eternal Spirit.

### **On bearing spiritual fruit**

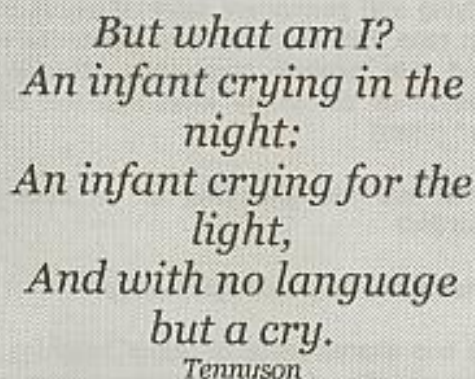
Bearing fruit can be given a widespread meaning. Jesus reduced the boundaries:

"Jesus refused to have his attention diverted from his mission...he would not permit himself to be concerned about anything else; in all his public teachings he ignored the civic, social, and economic realms. He told his followers that he was concerned only with the principles of man's inner personal spiritual life." (1580)

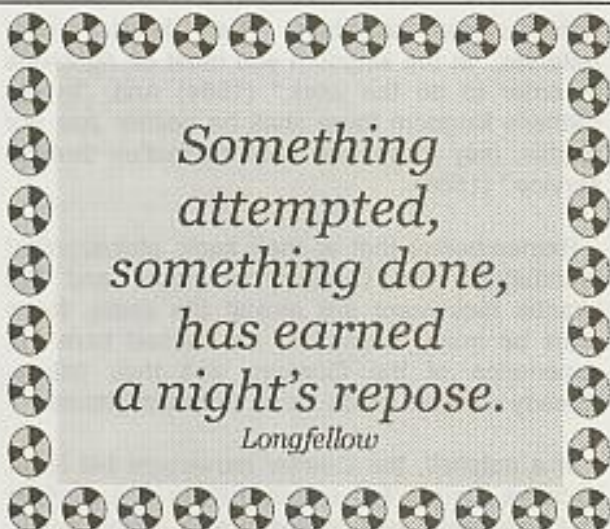
Jesus informed us that bearing spirit fruit is an imperative: "My Father requires of the children of faith that they bear much spirit fruit." And the boundaries spelled out in listing the fruits of the spirit (ibid.;2054) exclude the secular realms, those social areas within which the Quaker's were so active.

### **How are we to influence others, or purify Christendom?**

We are left in no doubt that we are intended not



*But what am I?  
An infant crying in the  
night:  
An infant crying for the  
light,  
And with no language  
but a cry.*  
Tennyson



*Something  
attempted,  
something done,  
has earned  
a night's repose.*  
Longfellow

to follow the pathway that brought disaster to the Quaker movement. Shouting our message from the roof tops is not our intended role. The contrary: Jesus said when we give alms, when we are bearing fruit in service to our brothers and sisters, we are not to do as other men do—try to draw attention to their philanthropy. We are to do our good deeds, to bear fruit, in secret. We are not to let our left hand know what our right hand does.

But our first duty lies within ourselves. First we must "be:"

"That evening while teaching in the house, for it had begun to rain, Jesus talked at great length, trying to show the twelve what they must be, not what they must do. They knew only a religion that imposed the doing of certain things as the means of attaining righteousness—salvation. But Jesus would reiterate, 'In the kingdom you must be righteous in order to do the work.' Many times did he repeat, 'Be you therefore perfect, even as your Father in heaven is perfect.' All the while was the Master explaining to his bewildered apostles that the salvation which he had come to bring to the world was to be had only by believing, by simple and sincere faith." (1584)

How do we set ourselves right so that we can live as Jesus lived? The Papers state:

"To 'follow Jesus' means to personally share his religious faith and to enter into the spirit of the Master's life of unselfish service for man. One of the most important things in human living is to find out what Jesus believed, to discover his ideals, and to strive for the achievement of his exalted life purpose. Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it." (2090)

For those blessed with a photographic memory, a mere 700 or so pages of Jesus life might not present a major challenge. To most of us, it is not even a possibility.

Perhaps the best place to discover the religious life of Jesus and how he lived it is in Paper 140, "The Ordination Sermon." In about twenty pages we receive a condensed version of Jesus' thought and teaching that is described as "a master philosophy of life" (1572) that would help create "a high spiritual and inspirational ideal for all mortal beings on all worlds." (1585)

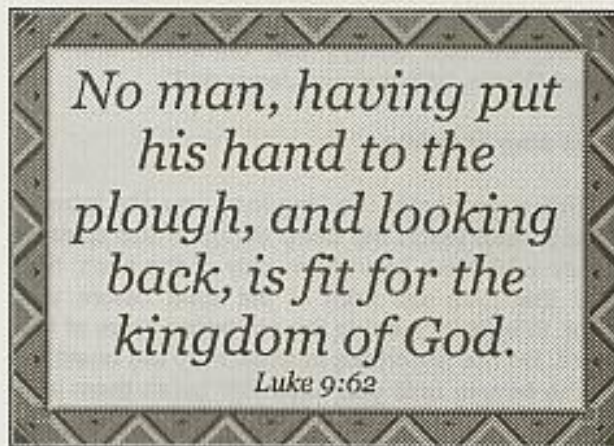
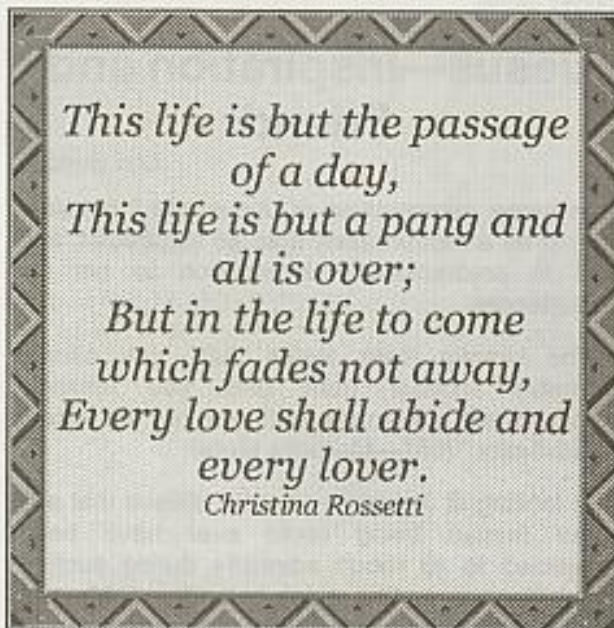
**Our personal spiritualization and "living as Jesus lived."**

"The goal for human self-realization should be spiritual not material. The only realities worth striving for are divine, spiritual, and eternal."

"Spirituality is the indicator of one's nearness to God...it enhances the ability to discover beauty in things, recognize truth in meanings, discover goodness in values."

"Spiritual development is determined by the capacity therefore and is directly proportional to the elimination of the selfish qualities in love." (1096)

Being an abstract quality, a precise definition of spirituality is not really a possibility. Any definition will tend to be in terms of other abstract concepts, themselves indefinable. An example: What is spirituality? Spirituality is all that is encompassed in divine love. But what is divine love? God is love and divine love is what God is.



The nearest thing we have to a definition of spirituality in the Papers is:

"Actual spiritual status is the measure of Dely attainment, Adjuster attunement. The achievement of finality of spirituality is equivalent to the attainment of the maximum of reality, the maximum of Godlikeness." (1096)

Jesus' life was a revelation, one that is comprehensible by mortals such as ourselves, as being the "maximum of God-likeness." Hence the Paper's statement that the most important thing in our lives is to know the life of Jesus and how he lived it.

Perhaps the best approach may be to view spirituality as being something that is generated more or less unconsciously by experiences that are given meaning and value by the "touch" of divinity—concepts such as truth, beauty, goodness, tolerance, patience, forbearance, fairness, trust, peace, selflessness, etc. All these are "God-likeness" properties that, when grasped and incorporated into our selfhood have the potential to spiritualize our experiences—and thereby become the spiritual reality that, through our indwelling God-Spirit, can generate our eternal soul.

There is a feedback loop involved in the creation of our souls. This process is under the control of the God-Spirit-Within who is both the source of our aspirations to attain to God-likeness, and the control channel by which our spiritualized experiences are conserved for the process of soul formation. And help is always at hand:

"If your own mind does not serve you well, you can exchange it for the mind of Jesus of Nazareth, who always serves you well." (553)

This statement leads to a useful technique. When

in a quandary, if we are familiar with the mind of Jesus, we can always ask ourselves and our Spirit-Within, "What would Jesus do?"

**One step at a time.**

"When you enter the kingdom, you are reborn. You cannot teach the deep things of the spirit to those who have been born only of the flesh; first see that men are born of the spirit before you seek to instruct them in the advanced ways of the spirit. Do not undertake to show men the beauties of the temple until you have first taken them into the temple. Introduce men to God and as the sons of God before you discourse on the doctrines of the fatherhood of God and the sonship of men. Do not strive with men—always be patient. It is not your kingdom; you are only ambassadors. Simply go forth proclaiming: This is the kingdom of heaven—God is your Father and you are his sons, and this good news, if you wholeheartedly believe it, is your eternal salvation." (1592)

Christians already know that God is their Father. From childhood they are taught the Lord's Prayer: "Our Father who is in heaven...." The task confronting us is to modify that concept to include "Our Father whose Spirit dwells within us." There are more than twenty verses of the New Testament attesting to this virtually forgotten fact. Almost all are from Paul or from John. Examples are:

"Surely you know that you are God's temple, and that God's Spirit dwells within you (1 Cor. 3:16)

"If we love one another, God dwells in us, and his love is perfected in us." (1 John 4:12)

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆  
☆☆  
☆☆ *Whosoever would* ☆☆☆  
☆☆ *become great in my* ☆☆☆  
☆☆ *Father's kingdom shall* ☆☆☆  
☆☆ *become a minister to* ☆☆☆  
☆☆ *all; and whosoever* ☆☆☆  
☆☆ *would be first among* ☆☆☆  
☆☆ *you, let him become the* ☆☆☆  
☆☆ *server of his brethren.* ☆☆☆  
☆☆ (1596) ☆☆☆  
☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

**Serve as we pass by—and leave the rest to God.**

We are left with little doubt that we are not to follow the path of social service that brought disaster to the Quakers. Where does that leave us? Primarily we must put our own house in order, learn how Jesus lived, and seek to be like him. Bearing fruit will tend to be unconscious, a by-product of living as Jesus lived. Mostly it will come about through serving as we pass by. We are to avoid being conspicuous—in giving alms, doing our good deeds in secret—or at least unobtrusively, "not to attract attention to self." (1572)

So how can we influence Christianity or anyone else? Jesus said to take no thought for tomorrow. When a young Indian lad asked Jesus why he was not yet teaching publicly, Jesus responded: "You must, in all such matters, wait upon time... We are now on the way to Rome and that is sufficient for today. My tomorrow is wholly in the hands of my Father"

In other words the doing of God's will is just that. It is not our will. We are passive performers, living as Jesus lived, doing as Jesus did—leaving the future to God. It is not our world, we are only messengers. Faith is our sole support as we labor inconspicuously, taking no anxious thought. That appears to be the way things are meant to be for God's messengers.

**Reference**

- 1. These words, attributed to John, were written about 70 years after Jesus crucifixion and probably were editorial additions by John's disciples. See Catholic study edition of the Good News Bible.

**Jesus—Inspiration and Friend**

Ann Bendall

In some perspectives of Jesus' life I consider him to be a model rather than an inspiration, and this is predominantly in relation to his life experiences.

The Urantia Book states that, "you cannot perceive spiritual truth until you feelingly experience it, and many truths are not felt except in adversity." (557—Morontia Mota)

In looking at Jesus life I do not believe that any other human being could ever have been subjected to as much adversity during such a short life span as that which he endured. My own life experiences pale into insignificance in

comparison, and I know that whatever I may be subjected to, so also was he—and far, far more.

Examples of Jesus' life experiences include:

- To experience poverty and unremitting financial pressure.
- To have the reality of financial hardship being reversed as a result of a legitimate claim for a capital sum—only to have the claim dismissed (i.e. the sum legally awarded in compensation for his father's death being rejected by Herod). As was natural, Jesus had already planned how he would utilize the proceeds. Jesus' desires were to buy a small tract of land as a more suitable environment for the rearing of his brothers and sisters, and to be able to afford a dog a pet for the children—but he had all of his plans shattered by the action of "that fox."
- To be required to manage the family finances from adolescence until such stage as his brothers reached an age of maturity where he could delegate it to them.
- To have his father, perhaps the closest person to him in all his life, go to work and be killed in an accident, and to be deprived of the opportunity of saying goodbye.
- To attend to his mother at the birth of her ninth child, with his father having died four months earlier.
- To care for a young brother, striving to help him overcome illness, and to have him die in his arms.
- To be ostracized and rejected by his peer group and the local community from adolescence onwards.
- To be deprived of adolescence due to enforced responsibilities of having to be father to eight brothers and sisters.
- To have to sell his one pleasure—his harp, a

*Everyone wants to live at the top of the mountain—but all the happiness and growth occur on the way up.*

*A. Rooney*

decision made to prevent it being taken by the tax collector.

- To be unappreciated and/or misunderstood by those closest and dearest to him.
- To have no understanding friend in whom he could confide.

And these life experiences/adversity led, at the age of twenty, to his being described by his revelators as:

"Jesus is rapidly becoming a man, not a young man, but an adult. He has learned to bear responsibility. He knows how to carry on in the face of disappointment. He bears up bravely when his plans are thwarted and his purposes temporarily defeated. He has learned how to be fair and just, even in the face of injustice. He is learning how to adjust his ideals of spiritual living to the practical demands of earthly existence. He is learning how to plan for a higher and distant goal of idealism while he toils earnestly for the attainment of a nearer and immediate goal of necessity.

"He is steadily acquiring the art of adjusting his aspirations to the commonplace demands of the human occasion. He has very nearly mastered the technique of utilizing the energy of spiritual drive to turn the mechanism of material achievement. He is slowly learning how to live the heavenly life while he continues on with earthly existence. More and more he depends upon the ultimate guidance of his heavenly Father while he assumes the fatherly role of guiding and directing the children of his earth family. He is becoming experienced in the skilful wresting of victory from the very jaws of defeat; he is learning how to transform the difficulties of time into the triumphs of eternity." (1405)

*Great things are done when men and mountains meet; This is not done by jostling in the street.*

*Blake*

And throughout the remainder of his life his experiences included:

- To be rarely allowed to be human, being forced to be always the one who bore the responsibility of comforting others.
- To be rejected and treated with disdain and lack of respect by his family (bar Ruth).
- To go before a court of law and experience the travesty of justice.
- To be a victim, but perceived as a perpetrator.
- To die an ignominious death, in incredible pain, fatigued, alone, with his life goals apparently shattered, and unachieved.
- To never have a home or a place of retreat from adulthood until his death.
- To know disappointment, tiredness, and frustration.

And yet he lived a life of joy! He never summated his experiences, or viewed himself as being cursed in some way. And, perhaps because of his disposition, and most certainly because of his short life, he was never ill.

In those facets of his life where he had control

he was able:

- To have the satisfaction of a trade and be permitted to work at his trade in both a professional and perfectionist manner.
- To enjoy going fishing, gardening, going for walks, and working with animals.
- To have the opportunity to travel, meet lots of people, and enjoy spending time in their company.
- To play with children
- To have quiet times

"Jesus portrayed the profound surety of the God-knowing mortal when he said: 'To a God-knowing kingdom believer, what does it matter if all things earthly crash?' Temporal securities are vulnerable, but spiritual sureties are impregnable. When the flood tides of human adversity, selfishness, cruelty, hate, malice, and jealousy beat about the mortal soul, you may rest in the assurance that there is one inner bastion, the citadel of the spirit, which is absolutely unassailable; at least this is true of every human being who has dedicated the keeping of his soul to the indwelling spirit of the eternal God." (1096)

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