

**The Mary Baker Eddy Science Institute is pleased to
present the following book, *The Science of Man*, by John L.
Morgan
and especially pleased to have a current foreword
by Mrs. Marjorie E. Morgan.**

FOREWORD

The author of "*The Science of Man: The Issue Between Spirit and Matter in Science, Theology and Medicine*", attended a Christian Science Sunday school for many years. In 1939, not long after he left school, the Second World War was declared and he joined the British army, serving in the Far and Middle East.

He was discharged in 1944 having sustained injuries resulting in a paralyzed right arm. Late the next year he attended a series of talks on the Book of Revelation given by a former teacher and Practitioner of Christian Science.

During these talks his arm began to 'kick into life.' Several months later it was completely restored. This experience persuaded him to devote the next few years to serious study of the *Bible* and *Science and Health with Key to the Scriptures*. Eventually he found himself in the healing practice of Christian Science and he also loved to encourage others to study these books.

In 1950 he was invited to give a series of six public lectures in Nottingham, England and later he published them as the six chapters of this book.

For the rest of his life he continued this work, not only in Europe but also in North America and South Africa. He was always willing to talk with those who wanted to know about Christian Science.

All his books were the result of working with groups, giving lectures, or holding Summer Schools. They are available from The Bookmark, P.O. Box 801143, Santa Clarita, CA 91380, U.S.A.

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THE SCIENCE OF MAN

**The Issue between
SPIRIT and MATTER
in
SCIENCE, THEOLOGY, AND MEDICINE**

**The substance of a series of six public
lectures given by John L. Morgan
in the Cottesmore School, Nottingham,
in November and December, 1950**

The purpose of these Lectures is to show that there is a Science of Man, based on real spiritual values, which offers a solution to the problems of the individual and of the world. This Science, whose fundamentals are to be found in the Bible, is logical, understandable, and thoroughly practical.

- Lesson 1 THINGS OR THOUGHTS
- Lesson 2 A SCIENTIFIC SYSTEM OF IDEAS
- Lesson 3 GENESIS AND MISCONCEPTIONS
- Lesson 4 THE BIBLE AND ITS STORIES
- Lesson 5 THE GOSPEL ILLUSTRATIONS OF THE CHRIST AND
JESUS
- Lesson 6 SCIENCE, THEOLOGY, AND MEDICINE

LECTURE I

THINGS OR THOUGHTS?

You will have seen that the title of these lectures, “The Science of Man: The Issue Between Spirit, and Matter in Science, Theology, and Medicine” is a pretty comprehensive one, and so if I am discursive I ask for your patience. As one might expect, the Science of man covers everything in human experience, and in the course of these six lectures I shall follow several different lines of thought, and draw them all together at the end.

In this first lecture tonight I want to make a general introduction to the idea of there being such a Science at all. In later talks I, shall go into it in more detail and show how thoroughly practical an idea it is. What I propose to show is, first, that it is our thinking that matters. Then, that all our processes or ordinary human thinking, and the way our minds work, although they seem to be variable, personal, and haphazard, are nevertheless subject to an overall pattern or system. And thirdly, that this pattern of systematic ideas is the hall-mark of divinity.

I am convinced that the meaning of human experience can be related to fundamental spiritual truths; that we do not need to be cynical or apathetic about the better things of life merely because they are out of fashion to-day or, perhaps, seem to be ineffective. I am convinced that reality is to be found in spirituality, and moreover that spirituality, or the things of God, is no vague emotion nor religious creed nor mystical worship, but is concrete, systematic, scientific, and capable of proof. This is what I intend to show you.

There are always two ways of approaching an idea, two ways of knowing something. First, there is the way of intuition, the way of revelation, by which an idea is born full-blown in your consciousness, you know not how. You may call it a hunch, you may call it instinct; some people call it spiritual sense; but anyhow, the idea has come to you. But when it has come to you, you then have to take that idea and relate it to your human experience, to see if it does work, if it does solve the problem, or resolve your difficulty.

The second way is the way of reason, the way of argument, the way of observation and deduction. This way starts from observable facts and thence seeks an explanation that account for them. In the first case, you see the principle of the thing and then have to see how it can be expressed as ideas; in the second you start with the ideas and seek the integrating principle.

In either case the result is the same: you have a self-existent fact, and you also have the way that fact expresses itself in human experience. For example, an engineering designer may have a brilliant idea come to him, and cherishes it as an ideal, but he has then to get down to it and see the practical implications of it, to translate it from paper and theory into terms of iron and steel and manufacturing processes. The other way, the way of reason, is when our engineer knows what his ideal should be, but he can arrive at it only by trial and error, by calculation and experimentation.

If therefore in these lectures I am following the line of reason, and appear to be arguing for spirituality from the basis of materiality, let it be clear that we are really tracing the idea backwards, from effect to cause; and later we shall trace it the other way, from cause to effect.

In taking as our material the human consciousness let us not exalt it in itself. What I think, and what you think, is of no lasting importance at all. What does matter is the actual ideas that come to us, the basic spiritual truths themselves. Human consciousness is like a window-pane, whose primary job is to let in the light. So let us not think too much about the glass, but consider the light itself.

IS MATERIALISM EVERYTHING?

Is it not a remarkable thing that in our modern world there is a branch of science that studies every aspect of man and his world except one – the spirit of man?

The biologist studies his living organism, the physicist studies the atoms that compose him, the sociologist studies environment, the astronomer his universe, the physician physique, the philosopher his beliefs, the psychologist mentality, and so on. But none of them study what man is, the very spirit and essence of him. Why is that? Well science does not speculate, but attempts to build up knowledge from observable facts of matter. It is therefore materialistic from its very premise. All these branches of knowledge start from the assumption that man is a flesh creature in a material universe, rather like a mobile cabbage – but a cabbage that has somehow acquired enough intelligence to wonder how it ever came to be growing in this particular plot.

Now I don't know about you, but I object to being treated as a cabbage, because there is that within human consciousness which rejects this materialistic interpretation. We think of ourselves as reasoning individualities.

This is a grossly materialistic age, perhaps more so than any other because physical science has become the god of the people. There was a time when man believed in Providence, but to-day Providence is out of fashion through the achievements of

material science. That is not to say that material science is undesirable or that it is anti-Christ in itself – far from it. What is undesirable is that mankind should pin its faith in science as being the source of all help, instead of the channel for it. The interesting thing is that many well-known scientists are themselves the first to decry the gods made of them. For instance, Sir Charles Parsons, the inventor of the steam turbine, said, “We are all too apt to look on scientific progress as purely utilitarian. We forget that we merely harness the mechanisms of the Creation. We create nothing.” (Manchester Guardian)

But by and large, for the majority of people, science has been enthroned as the authority and hope for man's future.

The issue in the world to-day is what it always has been – Spirit or matter? The world's evil to-day, as it ever has been, is materialism. And by materialism I mean the whole bit of thought that holds that all human experience should be viewed or interpreted in terms of physical or material causes rather than of spiritual.

The challenge of materialism is so pressing that there is a spate of radio talks, books, articles, and letters to the press, by people who love spiritual values and who are awake to this travesty of true manhood. Materialism is dense blindness, because it sees only material effect and can never find cause, and the tragedy is that the forces of intellectual spiritual freedom do not seem, as yet, to have found a voice. Every day in the papers there is some fresh plea; many of them are very striking. Here, for instance, is an extract from an article by Lord Samuel in the News Chronicle, called “A Philosophy for These Days.”

“We live in an age of confusion - political and economic, intellectual and spiritual. This is because mankind, in these centuries, finds itself involved in four great transitions all at once. There are the transitions from intuit guesswork to science; from hand-labour to machinery; from rule of the few to, the rule of the many; from empires to states.

“No wonder we are confused! And we can no longer rely confidently on ancient authority for direction, however much of particular inspiration and wisdom we may find there. We are thrown back upon ourselves...

“It is time to take stock afresh of our situation. This great many thoughtful people, everywhere, seem now ready and anxious to do.

“In springtime we watch the growing-points of trees and plants – the twigs and stalks and buds. But underground, unseen, are other growing-points,– the tips of the roots; pushing their way into the soil

in order to draw sustenance from it; when they come against stones or other obstacles, turning aside and finding another way.

“The most important growing-points of this springtime of the modern world are there – the tips of root-ideas, pushing forward. Science, religion and philosophy are the soil.

“By science I do not mean only physics and chemistry, the measurement and manipulation of material things. I mean also the study of that other element, the mental element, which surely exists – in ourselves, all around us, and throughout universe.

“By religion I do not mean dogmatic theologies formulated thousands of years ago, before the advent of coherent, tested knowledge; nor those disputations about the doctrines of rival creeds and the governance of rival sects, which so fascinated pious minds in the seventeenth and eighteenth centuries.

“I mean the intellectual recognition of the factual existence, now, of a purposive mental element in the universe, and man's spiritual, intuitional effort to understand and come into communion with it; together with – as an essential part of religion – obedience to the moral law.

“And by philosophy I do not mean a technical study of Plato and Aristotle, Kant and Hegel and the others, conducted in a scholastic language of its own, understood only by the learned.

“I mean a fresh eager search into the great problems, with the help of the new strong light that science has given us; such as the problems of mind and matter; free will and necessity; the existence of evil, or the basis, the content and sanctions of ethics.

“I mean a philosophy for every day, taught in everyday language and understandable by everyone.”

Lord Samuel touches the core of the matter when he writes of the overall mental element in the universe and we must pursue that line further, as it offers the only escape from materialism.

That is not to say that merely by living in the mental realm we jump from matter into Spirit; what is true is that in proportion as thought is loosened from things and persons, and seeks ideas and higher motives, then in that way we become receptive to what Lord Samuel calls “the purposive mental element in the universe.” At first it always appears that it is your thinking and my thinking that matters, but as we

proceed we shall see that we do not manufacture our thoughts; they merely represent real spiritual ideas.

We all say, "It's thinking that counts," and it is certainly true that ideas are power. But what I aim to show is that right thinking on a personal basis could be no more effective than any other human activity unless it happened that that right thinking was in line with a divine system of spiritual ideas. So before we go on to this system of ideas, let us consider this mental element in us and around us.

How often do we say, "I wish I could get the right idea about this!" We instinctively turn to ideas for help, and it is this conscious use of ideas that will help us out of the hell of meaningless materialism.

What separates man from the animals is the faculty of reason. (Of course, many animals reason too, after a fashion, but that is not the point.) The fact remains that reasoning man is more than an animal - he comes out of the realm of animality into the realm of consciousness. Conversely, unreasoning man is merely an animal, - as we say, "Sometimes I sits and thinks, and sometimes I just sits."

Therefore man is not a brute, despite appearances. It is this taking of matter-man at face value that is so misleading. His eyes tell him that it looks like matter; his fingers tell him that it feels like matter; all his physical senses tell him that he is a matter man. What more natural then that in this age when scientific analysis bases itself on observation, every aspect of man's experience should be studied from the basis of materiality?

Perhaps it is this very excess of materialism that is today driving so many thinking people to "look not at the things which are seen, but at the things which are not seen:" as Paul says; "for the things which are seen are temporal; but the things which are not seen are eternal." (II Corinthians 4:18)

Here are four typical headings from the daily papers, which indicate the trend:

" 'Love, Hate, Fear – Causes of Illness' says B.M.A. President."

"Wanted: new way of thinking."

"Churches 'stuck at Morality Phase'."

"Picture language of the Bible. New Translation Needed"

Half the experiences of all individuals are not physical at all, but metaphysical. The thought that prompts you to send someone a present; the care and patience you put into a job you love; the motive behind a kindly act; the compassion you feel for someone in trouble; the optimism you have when things look black; the indignation which stirs you when you see injustice done; – things like that are not physical at all, nor dependent on materiality in the least. They are things in your

consciousness, produced equally easily by a physical happening, hearing a story, or by pure imagination.

Why, you see a film, which you know is not real, and you enter into a covenant with your eyes to deceive yourself, and then you are stirred by emotions just as if the events happened to you physically. Yet it is all illusion. Now I ask, is there any more reality in the flesh-and-blood persons than in the imaginary ones? Not a bit. What the characters in your film are, are ideas, characteristics, and types: you know them only by the effect or the response they produce in you. If someone makes you laugh, you think of him as a funny man, but he may not be a funny man at all; someone appears to you tough, and you dislike him, but later on he turns out to have a heart of gold and thus you love him.

The sole reality of that film is what you give it. But take a cat to the cinema, and she doesn't see it – or if she does, it means nothing. It is your faculty of reason that enables you to get sense out of the pictures on the screen.

Suppose, then, we accept that it is not what daily life tells us that counts, but what we take to life. Then we shall not be swayed too much or controlled by outside circumstances, whatever they may look like, because we know that appearances are deceptive.

Human life is like that film; there is a story going on on that screen, and though the producer may be hammering some theme at you it is up to you to accept it or reject it. You just sit there, with your own standard of judgment and good sense within you, and accordingly you are influenced by that film or not.

Now suppose we can learn of a basic standard, a unit of measurement, an ideal, from which to judge our world; a standard based on solid spiritual values. Would we then be deceived by appearances? Of course not. We should know that man is not what he looks like, or what he feels like, but that he is in essence just qualities, good qualities, and we should look for those and bring them out.

Often in the business world there may be a man who has a reputation for not being honest. Word gets round and people avoid him. They expect him to be dishonest, and so he is. But now and again someone with a really positive outlook will treat that man as if he does measure up to the standard, and he responds. Why is that? I believe it is because it is a fundamental spiritual fact about man that he is honest; that the ideal man has integrity; and the business man who gave this fellow a chance opened the door to it and allowed that real idea to work.

The education of human experience tends to make us cynical about human nature, and we do not always expect good with childlike trust. But I maintain that cynicism is the fruits of false education, – an education based not on spiritual

values but on the testimony of the physical senses. Our rough and ready rules of thumb are most of them fallacies. They used to say that a big chin denoted determination, or large hands capability. To-day the tendency is to say that that is not so. Certainly one knows of people of great determination who have not got big chins. But the whole approach is absurd: you might as well say that a very tall man will go a long way, or that a broad man can shoulder responsibilities, or that someone with a hard-bitten face has no tenderness.

I heard a wonderful story that illustrates this fact that the true theory of man is to be found not in material history but in spiritual development. At the Nottingham Poetry Society, where they have meetings at which members stand up and read their own poems, a man got up and read the story of his life which he had written out in prose. It was an ugly story full of hate and hardness, and he read it quite dispassionately, then he took a match and burnt it at arm's length – it was ashes. After that he produced another paper and read from a short, simple poem, a thing of real sentiment, and said, “That is me.” He illuminated the fact that our material human history is but the record of dreams, and that the reality of man is to be found in the living spiritual qualities that he expresses.

But let us pursue further what the material sciences have to say about man, and see if they can give us a lead.

BIOLOGY

Let us consider biology, which includes all the sciences that deal with living matter.

Biology starts from the assumption that man is an organism of flesh and bones and nerves. It admits that there is an intelligence of sorts controlling this mechanism, but can not account for it. Because biology is the science of the living organism, its field of investigation is limited to what can be seen and deduced from matter.

It is true therefore to say that biologists are materialists, in that they have to seek a material cause for every material effect. A biologist who stepped over the borderline and suggested that perhaps material changes come about through changes in thought would cease to be a biologist and would have to change his whole standpoint.

Indeed, among the physicists, Sir Arthur Eddington and Sir James Jeans declared latterly that our universe is but the projection of mortal mentality, – that matter is nothing but thought crystallized into expression. Whereupon their colleagues said that they were off the beam, and were overstepping the mark by forsaking physics for metaphysics.

“Life is just an idea,” says the biologist, and he cannot say what it is, any more than he can say what truth is.

In the current Reith Lectures being given on the radio, Professor Young is talking on “The Biologist’s approach to Man,” – an illuminating discourse that causes us to doubt much of the “hard fact” aspect of materiality. In it he is putting forward the view that all our thought-processes can be related to certain activities in the brain, and that we shall understand more about man if we can understand just what happens in his brain.

Now I am going to put forward an opposite proposition. I do not believe that man is, primarily, an animal, and I do not suppose that many of you do either. There are hundreds of things within us that cry out against animality; things like reason, consciousness, kindness, sincerity, belief in the idea of God, and so on, which are directly opposed to animality, and are themselves things of the spirit.

The biologist likes to say that all our mental processes proceed from the brain, and that everything that we think or do represents an activity of the brain. But even if we were to accept that, it would not explain how all our individual brains can think of the same thing at the same time, or how we can converse with each other, or how we can conceive of abstract ideas like truth or goodness. Brains do not manufacture ideas. A concept like truth or goodness exists anyway, irrespective of the human brain. Now it may be true that if the biologist could follow what he calls my “braintracks” while I am thinking a good thought, he might conceivably find some corresponding activity in the mechanism of the brain. But that would not prove his thesis that the activity of the idea starts in the brain. It would merely show that the body and the brain are subservient to mind. To look for the cause and source of thinking in the mechanism in your head is working from the wrong end. The Science of man is to be found in the spirit of man, not in his mechanisms.

Suppose our scientist had never heard of the idea of radio, and out of the blue he came across a radio set, ready-made, and working. He would get down and try to understand how and why sounds came out of it. (Perhaps I should say that he would concentrate on the “how; the “why” is generally left to the philosophers.) Anyway, he would bring to it his great gifts of patience, systematic observation, deduction, and calculation. He might eventually be able to explain how the mechanism worked, and what happened inside the set as certain sounds were coming through, but unless he already knew the principle of wireless he could not account for the real origin of the sounds. It is wire-less – there is no visible connection between the set that reproduces the sounds and the transmitter that actually produces them. In exactly the same way the biologist investigates the

physical phenomena of brain body, but he is studying the mere mechanism instead of the principle behind it.

I like what Emerson said, “Moral qualities rule the world, but at short distances the senses are despotic.” So let us stand back a bit, and not be hypnotized by what the senses tell us. We are not creatures of flesh, but of consciousness. The five physical senses tell us nothing by themselves – it is our interpretation of their message that we listen to. You prove that time and time again when, if we are wrapped in thought; you don't see what you are looking at you don't hear the sounds around you; you don't feel the thing you are touching. For example, you shake someone by the hand the touch means nothing; but perhaps in other circumstance a touch of the same hand means the whole world to you. What has changed? The hand? The sense of touch? Or your thought? So, as Emerson says, “at short distances the senses are despotic.” It is this false trust that we put in the senses that chains us to a materialistic conception of man, as long as we are chained to that materialistic sense of things we cannot look up and see that reality is in ideas, and not things. It is this habit of thought, basing all its enquires on matter, that makes science so material, and that limited view prevents it from the start from seeing the real answer. The biologist looks from matter to brain for the cause of every effect, but even if he satisfies himself that way, he is still sunk in matter. If we are ever going to find a satisfactory explanation of the essence and spirit of man, we shall have to look not in brain but in mind.

Biology can give a materialistic explanation of pretty well every physical phenomenon, but it cannot explain the phenomena of cause or of consciousness. “For what man knoweth the things-of-a man, save the spirit of man which is in him?” (I Corinthians 2:11) As Jesus said, “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” (John 6:63) Could you think up an idea like spirit or life? Of course not. We can only become aware of them. Those concepts are self-existent, and are not subject in any way to human, personal mentality.

Then where do these ideas exist? Obviously, in mind. But equally obviously, not in your mind or my mind, because you may have only just thought of such an idea for the first time this instant, and where was the idea before you thought it? Nor could the idea be contained in any personal mind, or else we should be unable to communicate with each other. Great discoveries have often come to light in the minds of several people miles apart at the same time, showing that ideas are not confined to persons. Then we must accept that there is such a thing as a greater mind or intelligence than we possess, and so we postulate the idea of Mind with a capital M, called the divine Mind or God.

Therefore I invite you to consider with me this proposition: that if materialistic biology cannot explain the deeper things of life, and what man really is, a spiritual conception of man can do so. And further, that this spiritual conception can be scientific, intelligent, and provide a basis for really constructive thinking based on a few fundamental root-notions.

PSYCHOLOGY

There is another science, however, coming to the fore to-day, and that is psychology.

Of all the branches of knowledge concerning man, psychology might be supposed to offer a basis for a Science of man, an integrating Science that includes all others. Here, you might think, is something that really goes to the root of the matter, because it treats of, man as a thinking entity.

But I must disagree at once. It is of course true that psychology performs a service to mankind by lifting thought off a purely physical basis, and teaching us to look to our thinking for the cause of every effect. In that respect, it is a sign of the times - it is medicine brought up to date with the theories of the age, because ever since the beginning of human history men have been getting better and better at defining ideas and putting things on a mental basis. Psychology is really the scientific study of what used to be called common sense.

So although psychology deals with the mind rather than the body, it is not really any less materialistic on that account than any other science, but has merely transferred materialism from the human body to the human mind. To illustrate: if you boil water, it becomes steam, which is not so easy to see; water is tangible; steam is ethereal. Yet, steam is just as material as water. In the same way, psychology, in dealing with the mind of matter, deals in something that is no less materialistic, but is only in a more volatile form.

Psychology cannot deal with spiritual ideas, because it cannot find them in human behaviour. The mind that it deals with is what Paul calls “the carnal mind” – when he says, “to be carnally minded is death; but to be spiritually minded is life, and peace.” (Romans 8:6)

Therefore all that psychology deals with is the carnal mind, which it says is your mentality. Yet you know that carnal mentality is not the whole of you, and most of it you do not want to be associated with it anyway. But if you go to a psychologist, he will investigate “your” mentality, and fish out some nasty bit that perhaps you never knew about, and you think about it until you come to believe that it really was part of you.

Now the fact is that what the psychologist really uncovers is the sink of the carnal mind, which he calls your “subconscious;” he uncovers only the mess of fears and doubts all the prejudices, and of hereditary and pre-natal influences that make up the mortal you. That sort of uncovering is nothing but the most hideous materialism. He has no absolute standard by which to judge or to help, as his only standard of reference is mortal mentality.

Analysis truly is not, “What’s wrong here?” but, “What should this be?” You cannot really analyze a mistake except from the standpoint of knowing the complete answer. The limitation of psychology, therefore, is that it is negative; it can only tell you what has gone wrong, and being itself based on mortal mentality it has no real power to remove the trouble nor to heal its effect.

These things all have their place, but mental healing on a material basis will never redeem mankind. The human mind alone is not a healing agent. Our thought achieves nothing really constructive unless the idea we entertain is based upon a divine fact. Consider what Jesus said, “And which of you with taking thought can add to his stature one cubit? But rather seek ye the kingdom of God; and all these things shall be added unto you” (Luke 12: 25-31). By seeking first the kingdom of God, which could be considered as the realm of real, absolute, ideas, the human mind will receive thoughts suitable for its need, for all good and constructive thoughts are but derivatives of divine ideas.

CONCLUSION

What, then, is the conclusion? I suggest that it is twofold.

First, that man is not entirely a brute, to be studied and reckoned as an unthinking animal. He is a creature of reason, and lives the greater part of his life in the mental realm. “Man is the thoughts he thinks.”

Instances of this are legion, apart from the ones we have already considered; for example, why is it that in our national affairs we object so much to being treated as non-intelligent units in a scheme? Why is it that in medicine to-day, so much consideration is given to mental causes? Why is it that modern art is turning away from a materialistic representation of things? Why is it that, when a gift does not materialize, we appreciate the kindly thought just as much? Why is it that children always ask “Why?” – and adults too. Why is it that on every side the cry is “Wanted: a new way of thinking”? Why is it that people and things come and go, but books and ideas remain? Why did Jesus say, “Heaven and earth shall pass away, but my words shall not pass away”? (Matthew 24: 35)

Clearly the answer is that man is essentially individual; that he is a thinker; and that reality is not in things, but in ideas.

That brings us to the second part of our conclusion, and I would summarize it like this: Because man thinks, and does not manufacture his own ideas, this postulates the existence of an overall Mind.

We shape our lives according to the way we think. It is therefore essential that we have a range of definite spiritual values on which to base our thinking. In the first part of our conclusion, we saw that the “man is the thoughts he thinks.” But our own thought achieves nothing really constructive or helpful unless the thought is based on an idea greater than our own.

Unless there existed already a thought-force called Mind, mankind could never be conscious of ideas. We could not think; we could not discern between right and wrong; we could not be certain about anything; we could have no principles; we could not give; we could not have a standard; and we could not expect fulfillment in anything.

But because there do exist certain basic ideas, outside of and above personal human mentality, then every right thought we have is effective, because it has the backing and author of divine power.

I could not send anyone to Timbuktu merely by wishing him there, because such a thought has no corresponding basis in the realm of real ideas, or Mind. So while it is almost universally agreed that thoughts count more than things, there is this further step to be taken which is much more important: I refer to the distinction to be made between what I may think and what the idea really is.

Here we shall have to define our terms. Let us call activity of the human mind the mortally mental, and the realm of pure idea itself, the divinely mental. It is essential that we have this distinction, or else there is no standard, no measuring rod, no absolute value, and all is arbitrary, personal, and variable. It is all very well to say that each man can have his own sense of right and wrong, that truth for me can be different from truth for you. That is subjective thinking on a personal basis, – the individually subjective, and it is chaos.

Therefore we must have one, invariable, objective standard. It will be divinely subjective, of course, and when we learn to think from that standpoint we shall be thinking subjectively too. But as an ideal standard for all men, it must remain objective; otherwise each man's standard is merely what is expedient for him.

It is that sort of personal standard of right and wrong that produces so much disorder in the world. Child problems, crime, and international quarrels all arise from the “individually subjective”. If it were true that truth exists only as a

standard of convenience in each individual's consciousness then it would be right for me to cut your throat if I wanted and wrong for you to object. (You can see that happening politically.) It would be right for me to tell you one thing, to-day, and the very opposite tomorrow. Everything would be utterly contradictory and chaotic. But it is not so. Even in human behaviour we have codes of morals and standards of conduct to protect us from that very danger. Those very things are civilization.

Children, who are often nearer to reality than adults, have an intensely quickened sense of what is fair and what is not. In business, a manufacturer who varied the quality of his goods just as he fancied, would soon be out of business, because business is built upon trust.

Therefore we must conclude that there is an overriding standard of Truth, which is not to be perverted nor appropriated. Its name is God.

It is because this standard exists, because Truth is, that the human being who is seeking for help and security in his mental journey is able to find a sense of truth that meets his need where he is. But we are wise if we always bear in mind that we do not contain or possess Truth itself. We do not comprehend it; we merely apprehend it. If Truth were personal, or sectarian, or doctrinal, then it would be variable – no Truth, and a mockery of divinity.

If we can all agree that there is one permanent overriding standard of absolute Truth, then our only quarrel with our fellow man will be if he claims that his way is the only way. It is that presumptuousness that is the evil of the world – the human willfulness that wants its personal way instead of seeking for the one divine Principle that includes all.

As Professor Butterfield says in his excellent book, “Christianity and History” (page 60).

“Judgment in history falls heaviest on those who come to think themselves gods, who fly in the face of Providence and history, who put their trust in man-made systems and worship the work of their own hands, and who say that the strength of their own right arm gave them the victory.”

You know, unless it is true that the ultimate reality is Spirit, and that this reality of Spirit is scientific and, systematic both in its essence and in its workings, then everything is utterly meaningless, and reality would be nothing but the grossest materialism. Now every one of us knows in his heart that he can only find reality in spiritual things, but in thinking about those things humanity feels vague and helpless. The bias of religious education through the centuries has led men to think

of spiritual things as mystical and unpractical, and so we are somewhat apathetic about the tangibility and usefulness of spiritual values. This, surely, is a mistake. There must be, there is, an absolute Science of spiritual reality, a Science which is clear, understandable, and capable of proof, and in the next lecture we shall see something of this wonderful, fundamental system.

LECTURE II

A SCIENTIFIC SYSTEM OF IDEAS

I would like to remind you of something I said to you in the last lecture, because it is essential that we do not lose sight of the fundamental issue. It was this: "What I propose to show is, first, that it is our thinking that matters. Then, that all our processes of ordinary human thinking, and the way our minds work, although they seem to be variable, personal, and haphazard, are nevertheless subject to an overall pattern or system. And thirdly, that this pattern of systematic ideas is the hall-mark of divinity."

Perhaps I may also remind you that in considering our human mentality, I am only doing so in order to find basic metaphysical elements which underlie all thought, and it is the consideration of these metaphysical facts which I want ultimately to put before you.

Last week, therefore, we considered the subject of human experience from the point of view of mental causation - our title was "Things or Thoughts?" and we concluded that it is our thinking that matters. In fact, we saw two very definite things: one, that man is not matter, and his world is not things; he is ideas, and he lives in a universe of ideas; and secondly, that these ideas must be of a nature that is superior to human mentality, because they are permanent, operative, and universally available. From this second consideration we postulated that there must be an overall Mind, with a capital M, the Mind which is God.

Is it not extraordinary that if you talk to people today about God, they get most uncomfortable, as if you have said something you shouldn't, but if you talk about Mind or Principle they accept it perfectly naturally? Well, of course, mankind's conception of God has altered radically in this age of disbelief, from a personal God to a general belief in progress and ultimate good, but in throwing overboard a personal God people have lost much faith, - faith in good and faith in human nature. The liberal view of life is replaced by cynicism and apathy; and from the source whence devout people used to draw inspiration and assurance we no longer derive comfort. People no longer turn to the sort of God who is remote and mysterious and only to be approached in a religious sense, and for the vast majority there is no alternative except to live the good life as well as they can. Such people might say with Mary, "They have taken away my Lord, and I know not where they have laid him." (John 20:13) To such seekers, to those who have fallen between the two stools of a highly personal God and of no God at all, Science comes to comfort the mourner, to reassure the doubter, and to restore that which was lost.

We live in an age of change, and if for a time the old landmarks disappear, we shall find them again. Compasses may come and go, but the four cardinal points remain forever. If your intellect tells you that you cannot accept the God of the pulpits, do not lose heart, have faith. You have faith that morning will follow night; you have faith that the sun will come out from behind the clouds; you have faith that you will accomplish what you set your hand to. We all of us have faith in a natural order of things. Faith in ultimate good is a fundamental characteristic of man, and that very faith amounts to belief in God. The word "God" is the same as the word "good"; the distinction is that we think of God as being the Principle of all good. Therefore when I talk of God, let us be clear that I am referring to the principle of good, the principle of intelligence, the principle of man, and not to any God made in man's image and likeness, the God of the churches and of dogma and creed.

Because so many right-minded people reject the God of their fathers, there is a danger that the great good which religion has to offer will remain unacceptable; this would be the greatest tragedy, and would set civilization back into the dark ages again. Now, what is unacceptable is not the good ideas and basic truths they teach, but the mediaeval form in which these truths are presented. We must have a new formulation of old truths, and a spiritual Science can do that for us.

Listen to this from the president's speech at a recent conference of modern churchmen:

"The world is lacking in spiritual motif, but there are no signs of eagerness to accept Christian dogma as the vehicle of spiritual principles. This situation, might suggest that man is less religious today than in the past, but such a suggestion would be false. There is today, in the judgment of people of unprejudiced discernment, a far greater sense of spiritual values and a stronger call for spiritual revival than has existed throughout this century."

He goes on, "Man today is religious, but has learnt that he must not prostitute his intelligence on behalf of archaic and outmoded dogmas. Rather than do that he will resign himself to an unhappy agnosticism only made endurable by wistful yearning which expresses itself in art; music, and allied forms of spiritual enterprise. It is not surprising that the creedal statements required by Church practice estrange the bulk of religious-minded men today." (Sir Henry Self)

When therefore a man says that he does not believe in God, and yet can define "the good life" as "one inspired by love and guided by wisdom" (Bertrand Russell, "What I Believe") we must ask ourselves, What do I mean by God? Brought up in our Christian tradition, we are far too ready to answer with some orthodox,

anthropomorphic sense of a personal deity, which is a survival from very ancient times, before the age of reason.

All the arguments used against the existence of God are based on a misconception of divinity: they are directed against the popular idea of God, a personal deity, fashioned after mortal consciousness; they assume that because mortal consciousness knows good and evil then deity must do so too; they build up an absurd picture of the Infinite which is full of contradictions and inconsistencies, - not infinite at all, call it God, and then knock it all down again, - which is childish. What is the god of music? It is the principle of harmony. What is the god of mathematics? It is the principle of number and of the relations of number. The god of anything is not a deity but the fundamental principles, laws and rules of that subject.

In all things we have to get back to first principles, so why not with man? If we think of man as a personal animal, then the god we conceive of will also be personal. But if, as would seem better, we think of man as a consciousness, then the God we look for will be mental principles. The Science of man is not to be based on a materialistic conception of man; it must be based on a spiritual conception of him, which leads us to use the word "God". When we say therefore that God is the Principle of man, we must seek first principles, spiritual ideals; and then we shall have some idea of divinity. But let us beware that we do not attempt to build up our own Deity; we cannot create our principles - we have to discover them. The fundamental root-notions of reality exist anyway, irrespective of our paltry conception of them.

Sir James Jeans, in his book "Physics and Philosophy" says that Leibnitz, the German philosopher and mathematician, spent years hoping to find that all the fundamental ideas of reasoning could be reduced to a very small number of primitive elements or root-notions, but he could not find those root-notions in philosophy. Yet are they not what a Science of man should have? Could we not expect to find fundamental root-notions of reality? We certainly could. And might it not be reasonable to find that those very root-notions are the basic first principles of man's whole existence? And might we not go even further and say that those basic spiritual elements are what men call God? I believe this is so, and moreover I know that we can lay hold on these things and prove their reality by their effect in human affairs.

I now want to discuss a number of factors in our processes of thinking, - factors in physical science, too, - which are quite unaccountable from a material basis. I want to suggest that these factors are actually spiritual elements. So let us look at our

own human experience, and see if these spiritual elements in it can lead us to first principles.

THOUGHT

The first great principle is that of thought itself.

Of all the unexplained mysteries of our world, perhaps the most radical is, How is it that we are able to think of it at all? Here we are, apparently, creatures locked inside the mechanism of the universe, not knowing how we came here nor what it all means. And yet we are not entirely prisoners of the situation; we are redeemed by the faculty of thought. The philosopher Descartes said, "I think; therefore I am," and as we saw in our previous lecture, thinking man liberates himself from the confines of a matter world and can begin to look out upon his universe.

It is significant that in our daily lives we constantly translate things into thoughts - the house where we live is not entirely bricks and furniture, etc., it becomes an idea, a concept, and we carry it with us in thought. We learn that the health that man universally desires is not to be found in the physical, but is a mental and spiritual outlook; and so it goes on. We can be conscious of nothing except as we translate it into a thought. Again we can trace every act back to its source and find that a mental impulse was at the back of it. It is as natural for us to seek mental causation as it is for a bird to fly.

Quite apart, however, from our voluntary actions, which follow the dictates of our minds, and apart too from our habits of translating things into thoughts, there is the consideration of the infinitely vaster realm of ideas - the governing intelligence of the universe, often called the great First Cause.

It is without question that the universe is crammed with ideas, which as yet we scarcely dream about. It is the mental realm in which all law, cause, and action ultimately abide. Our personal knowledge derives from this greater source, the greater intelligence. For instance, we grope about in the mist of our mortal ignorance, seeking this and seeking that, and as we seek the mist grows thin in places and we behold an idea. Then there is born to earth a basic truth, or a great invention, or perhaps just the answer to some small problem. It does not matter if the idea is great or small; the principle of how it comes to us remains the same: we seek an idea and the idea comes. The moment an idea has come to us, our peculiar human habits of thought take it and translate it into terms of human experience. The engineer translates his idea into a practical machine; the housewife translates her idea into a recipe and so into a dish; the musician translates his idea into a composition and so into audible music. But for all that, the pure idea itself, the abstract concept, remains untouched by its human applications. If it were not so,

we could never use the same idea twice nor vary its application, nor could it come to more than one person.

There is no limit to the source of these abstract ideas. Continuous and infinite creation! The limitation comes in through our limited conception of them; we interpret ideas in a finite human way. But the idea itself remains in its creative principle.

Therefore is it not a first principle that there is a great First Cause, called Mind, in which, and because of which, all ideas and intelligence exist?

DIVERSITY AND ORDER

The second great principle is that of diversity and order.

We have just been considering the vastness of the mental realm, and yet we have not been appalled nor confused by it, yet there is not chaos, there is perfect order. Think of the letters and parcels in a sorting office. Everyone is different, in spite of appearances, - there is diversity, - and over all there is order.

We have that happy phrase, "A place for everything and everything in its place," - a saying which exactly sums up this great principle of diversity and order. "A place for everything:" diversity; "everything, in its place:" order.

Let us look first at this concept of diversity. In the realm of physical science, one of the most inexplicable things is this fundamental diversity. For instance, to go at once to the root of the thing, all matter is supposed to be constituted of atoms which band together to form different combinations, - different elements. The basic constituents of every element are identical, and indeed in atomic physics, as you may know, it is found possible to break down the constituents of one element and re-constitute them to form another. Why should the atoms combine to form ninety-two separate and distinct elements? Why this should be, can only be explained from the assumption that diversity just is a fact, a basic principle, and this principle makes itself manifest in every realm, even the atomic realm.

There is infinite diversity of ideas, too: everyone is different. The amazing thing is that we are able to differentiate or discern between them. The ideas that come to us fall quite naturally into groups for us - abstract ideas and relative ideas; positive thoughts and negative thoughts; ideas and illusions; intellectual ideas and emotions; and so on. This differentiation is normal, and muddle is abnormal to us. Another illustration would be the diversity of human nature, and the diversity of the opinions of churchmen, philosophers and others as to what man is. "Order" would be the proper arrangement and assessment of these diverse concepts.

You remember what Paul says about “diversities of gifts” in I Corinthians 12:4-6, 8-11. “Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all...For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy, to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.” He points out that although there are diversities, it is the same Spirit, which is another way of saying that although our universe manifests infinite diversity, it yet manifests order.

Now a word on order. It is interesting that order is so important to us. We use the word “disorder” to describe nearly all our troubled situations. The very faculty of reason is based on this natural ability to discern and to put ideas in order. A dictionary definition of order is “A condition in which everything is so arranged as to play its proper part” a definition which yields a very clear picture of diversity, and yet a diversity which is governed by order.

Why is it that we hate living in chaos? Why is it that no two faces are exactly alike? Why is it that whenever more than one possibility comes to us, we are forced to make a choice? It is because there is a fundamental principle called order, which permeates our universe and dominates our mentalities. This principle, this law of order, is an innate sense in all of us, and is what enables us to choose, or to discern between good and evil. “Order is heaven's first law,” said Pope; and without order everything would be utterly chaotic. But everything is not utterly chaotic; therefore we must assume that order is a basic principle.

IDENTITY

The third great principle is that of identity. By identity we mean the fundamental nature of an idea, the changeless essence of it; what the idea really is.

For example, consider yourself: there is what other people think of you - all diverse opinions; there is what you look like; how you act; how you behave to your neighbours; how you think; what you think of yourself; - all changeable, variable aspects. Yet none of them is fully you. But there is something else, which a Christian would describe as “What God knows about you;” that is what I mean by your fundamental identity.

From the outside we never see the whole of any idea. Identity is not what a thing looks like, or feels like, or even what it knows about itself: it is the soul and

essence of the idea seen from the standpoint of its creative principle. Identity then is something quite definite, changeless, and always free of the particular conceptions put upon it by persons. It is a sort of divine selfhood.

To see what “identity” means is difficult in terms of things; it is much easier in terms of ideas. An idea like “order,” for example, remains unchanged throughout time and eternity. We may think of it in a household sense, or in a numerical sense as in counting; or we may think of order as opposed to disorder, or we may think of it as “heaven's first law.” It does not matter. The idea of “order” has a fundamental identity, changeless and immortal, which does not enter into our finite conceptions of it. The existence of the very soul and essence of an idea is a concept which has to be admitted, though it cannot be accounted for on a material basis.

The reason is this: to the human view, every idea is objective; we have not created it - it has just come into our consciousness. We do not know where it comes from, or what it really is in its purity, because we inevitably conceive of it in a limited way, and see only an aspect of it. But because the idea exists, it must have a subjective reality; that is, an identity. The philosopher Schelling defined “identity” as “Reality at its deepest level, at which subject and object are one.”

Now one of the things that cannot be explained by human science is this principle of identity. All the things we know are subject to birth, growth and decay, and there is no stability in anything. Indeed, the very process of scientific knowledge is likened to “doubt leading to certainty.” According to material laws, everything ought to be in a constant state of flux and development, and as regards matter that certainly is so. But in the realm of ideas we come up against this concept of fundamental identity, which is absolutely permanent and always objective as far as human consciousness is concerned.

When we have seen the identity of any idea, such as the quality of sincerity, or a truth in arithmetic, it does not change for us and become something else: it remains definite, recognizable, and available. Consider what is written in: Ecclesiastes 3:14, “I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him.” A clear statement of the changeless identity of any idea.

You know, unless there was something changeless within ourselves, we would never know that things change. How could we be aware of the impermanence of material things unless we were aware of the permanence of the ideas behind them? Then let us conclude that this fact of changeless identity, the absolute selfhood of every idea, is one of the basic principles.

OBEDIENCE

The next great principle is that of obedience to the governing principle. By this I mean that all experience shows us that no matter what we personally may want, unless we subordinate our desires to the principle of what we are doing, we do not get results.

To take a physical example: if you want to walk, you have got to put one foot in front of the other alternately. That is the principle of walking, and you either obey that principle or you do not walk. There are laws governing every conceivable activity, and we are invariably required to obey those laws. If we don't, we merely punish ourselves by not allowing that principle to operate. In arithmetic, we either obey the laws of the system, or we do not get correct results. It is the same in making a cake, or in taking a photograph, or in playing the piano. If it is true in those things, how much more must it be so in human behaviour!

Take an idea like harmony, as in harmonious relationships. What man or woman is there who has not learnt at an early age that he is not the only pebble on the beach, and that life's largest lesson is to be found in subordinating personal will to the greatest good for the greatest number? So often we want a particular course in human affairs, and we are inclined to push to get our own way, and again and again we find that unless our desires are truly unselfed and in line with general progress, we find not harmony but unhappiness and frustration. That is because of this law of obedience to an overriding authority. In this case of harmony, the overriding authority is something much bigger than ourselves, much bigger than our own personal standard of right. No earthly method of establishing real harmony has ever been discovered. What we have to obey is the divine system that governs all in equity, and which does not share its government with human will. Our human systems of government will become more beneficial as mankind learns how to obey spiritual principles. Of course, when we do have a really harmonious situation, that is because we are obeying the governing principle, either consciously or unconsciously. Our thought is in line with the governing principle sometimes even when we are not aware of it.

We do not need to understand much about the system for it to work for us: all that we are required to do is to obey what laws we do know of. We use electricity without perhaps understanding what it is; but we could not have used it unless the electricians had first understood and obeyed its principles, nor could we then have used it unless we had obeyed the law and turned on the switch.

There is never a disorder, never a discord, never any trouble, except as the result of disobedience. We may not be aware of the principle we have disobeyed, but ignorance of the law is no excuse. You can give yourself an electric shock by

touching the terminals, and you can perhaps give yourself stomach ulcers through taking a sour view of life, without necessarily knowing that you are breaking a law.

Every thought that has ever accomplished good has been based on divine ideas, which exist in a perfect system. The only reason that our right motives, aims, and desires do not always work out is because we are in partial ignorance of this system and cannot therefore obey it fully.

But this basic factor remains: obedience to the principle. So we have seen these root-notions: thought; order; identity; and now, the necessity for obedience to the governing principle.

LIFE

The fifth great principle, or unexplained factor, is life.

The meaning of life is perhaps the most discussed question of poets, philosophers and ordinary mortals, and everyone has his different interpretation of it. What is universally agreed, however, is that existence is; there is a quality of life, whether it is organic or merely abstract existence. There is a quality called life whether we think of it as mortal - as illustrated by the lambs and flowers of springtime; or whether we think of it as mental - the living ideas we entertain; or whether we think of it as spiritual - the living spiritual qualities that exist in their own right.

Mankind desires to believe in immortality. All physical reason is against it, but our intellects support it. Even on a basis of utter materialism, you could not get away from the fact that abstract ideas never die. Mankind's faith in immortality is based on the permanence of mental and spiritual values - which has never been buried in a flesh body, but exist wherever consciousness is.

Take an idea like a number. It is an idea; a value. It has no physical form or limitation. It just is. But when we want to use that number we represent it by a symbol - we write down a figure and we proceed as though that figure were the number. The figure we write down could be destroyed, but the number, never. Therefore the quality of life obtains in the idea, and not in the thing formed, - the material symbol of it.

This fact explains something else: that is, whenever you see that an idea exists, it will multiply for you, and you can see it everywhere. Suppose you are filled with an idea like joy: because you have allowed that joy is, you are likely to see a lot of it, and to give a lot of it. You have accepted that joy is a living idea and so it multiplies for you. That is why happy people always find happiness, and wealthy people find more wealth. "For unto everyone that hath shall be given" (Matthew 25:29). The value of positive thinking is that it allows ideas, which exist anyway,

to appear in your own experience, and if you see an idea and see that it lives, then it's not in a time world for you any more. It is spontaneous, instant, and capable of infinite application. Is there any limit of time or space to an idea like two and two equals four? Then neither is there any limit to an idea like joy or health or success - provided we see that it is the idea that lives.

Why there should be such a concept as life or existence at all, no one can say; but we cannot deny that life is one of the great principles.

THE IDEAL

The sixth great principle is the conception of an ideal.

It is a peculiarity of man that in all his works he is always striving for an ideal. We desire ideal health, ideal happiness, an ideal world, an ideal home; in all our activities we look towards an ideal - a standard of perfection. We may aim for this standard whether it is attainable in practice or not. An ideal may be a practical reality, such as a dress one has seen, or it may be just a conception, such as happiness, an ideal image in consciousness. This urge for betterment, this urge to attain perfection in all we do, is one of the governing principles; it impels what we call evolution; it enables us to have a standard; it gives us the conception of absolute Truth.

Now an ideal is always a matter of consciousness, even when we see it expressed. In practical things our ideal is a compromise between various possibilities. For example, if you thought of buying a motor car, you would have about fifty different makes to choose from, and your ideal would be a compromise between a number of factors, such as first cost, size, running costs, reliability, performance, depreciation, and so on. You might find the very model that meets your requirements, but in the course of time that car would go the way of all cars and your ideal would be, once more, a concept. "Ah," you'd say, "that was my ideal car." The ideal therefore is always really a matter of consciousness.

The ideal man or the ideal woman is a concept that includes all the desirable features in a nice balance, - a standard of perfection and excellence. But your ideal man and my ideal man may not be the same. And yet we are both capable of conceiving of such an ideal. Now why should it be possible, in thinking of one and the same ideal, for us to be able to have two different concepts? Surely the reason is that ultimately the ideal is not something held in human consciousness at all. Are we not led to suspect that we each have a subjective ideal of our own, but that in reality we are each of us trying to attain one and the same objective standard? It is like each of us having his own ideal of heaven, -but it would be intolerable if we had to accept the other fellow's heaven.

Then we must suppose that in everything the ideal itself is outside of human and personal conception; in other words, it must be divinely subjective. Humanly, we each have a private and personal view of the ideal, but unless that absolute ideal existed; we could never have our own relative view of it. For instance, in the case of man, the only ideal man that we could all agree on, and who would include all the various aspects, would be what we might term "God's man."

We must always be clear that personal consciousness is no substitute for the divine consciousness. If the ideal is the perfect concept, then it must be in the divine consciousness; humanly we base our estimate on that ideal and approximate it as best we can, according to our own maturity and discernment.

You may know this little piece, which corrects rather nicely the fallacy that the ideal is a projection of man's thinking:

Idealism:

There once was a man who said
"God Must think it exceedingly odd
If he finds that this tree
Continues to be
When there's no one about in the Quad."

A reply:

Dear Sir,
Your astonishment's odd:
I am always about in the Quad.
And that's why the tree
Will continue to be,
Since observed by
Yours faithfully,
God.

(From the Week-end Book)

So let us conclude that our sixth factor is the existence of an ideal, an absolute standard.

FULFILMENT

The seventh great principle is fulfilment.

Why do you go out of the house in the morning? Because you are going to work and expect to get there. Why does a plant send up shoots? Because it will produce seeds. Why do you start reading a book? Because you expect to get to the end.

When you are humming a tune to yourself, and you have to break off for some reason, after your interruption you go back and finish the tune. In all things there is this expectancy of fulfilment; we start to do things on the assumption that we shall achieve our aim; every activity, every creative thought, presupposes the consummation of our labours.

We say of children that they like to be at the end immediately after the beginning; that anticipation is a fundamental characteristic in everyone. The very word “beginning” presupposes the idea of ending, and unless we expected every creative thought and every activity to achieve its purpose we should never think or do anything. We wouldn't get up in the morning and we wouldn't go to bed at night: our existence would be permanently poised between desire and frustration. But existence is not like that. On the contrary, everything is pushing on towards fulfilment like a symphony being played.

So we have this curious, unaccountable factor of purpose - the expectancy of fulfilment. “Hope springs eternal in the human breast,” said Pope. Why is it that we always look upward and forward? Why should it be that things evolve at all, unless there is a pattern of fulfilment that encompasses the universe?

Not only do we find the expectancy of fulfilment: there is the very common experience of feeling entirely satisfied of fulfilment achieved - even when the thing we feel so happy about is far from the ideal. The very fact, that we experience this sense of achievement, in spite of mortal imperfections, indicates that we have touched a fundamental principle.

So our seventh factor is this expectancy of perfection, the principle of fulfilment.

CONCLUSION

Here, then, we have considered seven fundamental root-notions, seven factors which cannot be explained materially: thought; order, identity, obedience to the principle; life, the ideal, and fulfilment. Let me recapitulate them through the analogy of an artist setting about some creative work, for the artist follows perhaps more truly than most the basic creative processes. First, he would entertain ideas - he would think of his project; then he would order those thoughts choosing the ones nearest his purpose; then as his thoughts became focused, the identity of his project would become clear to him; fourthly, he would have to obey the principles of his craft or technique, fifthly, using the correct technique spontaneously produces the desired result - his idea would come to life, so to speak, sixthly, his ideal is now represented, and finally he feels the satisfaction of achievement - his purpose is fulfilled.

These factors, singly or together, are the very core of everything we do. In going through them I have hinted here and there that there is a spiritual reason for them, and that is what I want to deal with now. Materialism makes its own science, is there any reason why spirituality should not have its own Science? Suppose there were already a spiritual Science, a Science of God and man, ready-made that has its own fundamentals and modes of operation?

If we look deeply into anything or anyone, do we not always find the same foundations, the same fundamental spiritual truths? You will recollect that we saw earlier that the basic principles of man would be God. Let me then offer you a definition of God that would account for these root-notions - though we are handicapped by our material language in talking of spiritual things – “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.”

Mind would be the great First Cause, the parent of all ideas.

Spirit would be that which differentiates between ideas, and thereby constitutes order.

Soul would be that one fundamental identity from which all identities derive.

Principle would be that governing principle which demands obedience.

Life would be the source and the “I AM” of all life.

Truth would be the ideal, the standard.

Love would be the pattern of perfection which draws all things towards fulfilment.

Just think of that! Think what it would mean for us all, - for mankind,-if we got to know the meaning of God like that, - as our governing principles.

As you begin to understand that God is Mind, you would find that Mind alone is cause and it would accordingly influence your thinking, and exchange human conceptions for divine ideas.

As you begin to understand that God is Spirit, you would find that Spirit is constantly separating your spiritual sense from your fleshly sense, and leading you into the divine order.

As you begin to understand that God is Soul, you would find that Soul is that which alone identifies things and persons truly, as what God knows about them, thereby liberating our conceptions from the limits of sense testimony.

As you begin to understand that God is Principle, you would find that Principle governs everything in harmony, and you would begin to relinquish your personal willfulness, and desire to understand and obey the universal Principle.

As you begin to understand that God is Life, you would find that Life is God, both for you and for everything in your universe; you would gain a most exalted and abundant sense of Life.

As you begin to understand that God is Truth, you would find that Truth is the only standard, the ideal; and that wholesome consciousness constitutes true manhood.

As you begin to understand that God is Love the meaning of these things would become warm and real and natural to you, and you would realize that a workable spiritual Science is what you had always been looking for, and you would feel at home with it.

Now I have not made up that definition of God. It is to be found as the answer to the question, "What is God?" in the book "Science and Health with Key to the Scriptures" written by that great lover of humanity, the American thinker Mary Baker Eddy. Her book, "Science and Health" together with the Bible, is the textbook of the Christian Science denomination, but I want to make it perfectly clear that I am not associated with the Christian Science denominational Church organization. I do, however, accept the truth of that book, together with the Bible, as offering a pure spiritual Science.

To the world in general, the Christian Scientists are a lot of cranks, - "they're the people who don't have doctors," and all that sort of thing. Now the fact is that what Mrs. Eddy discovered was the Principle and rule of a practical spiritual Science; and it is the irony of our age that the world has taken that discovery and made it into merely another religious denomination. In its purity, it is a Science of Being, but as a religion it has degenerated into a movement devoted almost entirely to healing.

There has never, down the ages, been a great spiritual idea which men have not strangled through burying it in organization. But you cannot organize music, or mathematics, and say that such-and-such a school teaches the only true music or the only true mathematics. If we can see that the Science of spirituality is a science, and not merely a religion, then it cannot be confined to an organization, but will be found to be the common fundamentals of every religion.

Of course, there are those people who like to think of these things in an emotional and religious way: the churches exist for them, and that's fine. But it is also perfectly obvious that unless the things of the spirit can be seen and understood as Science, as scientific Christianity, then scientific materialism will plunge us all into blackest night. Christianity, as represented by organized religion, is powerless to deal with the scientific materialism that is the evil of the world. As the prophet foresaw, "They parted my raiment among them, and for my vesture did they cast lots" (John 19:24). Truth cannot be appropriated by any sect. What is needed is an

integrating spiritual science that will recognize and use the common truth in everything.

And so, whether you are church-goers or not, whether you are religiously-minded or not, I am inviting you to consider this picture of a definite, ordered Science of spiritual values which runs through and through our lives, - the pattern and essence of science, theology, and medicine.

In this lecture we have only just touched on the spiritual foundations of human experience. We have tried to see some of the basic principles from a purely human point of view. Next week we shall see how the roots of these fundamentals are illustrated in the Bible, enabling us to learn the system.

LECTURE III

GENESIS AND MISCONCEPTIONS

OUR PLATFORM

Once again I would like to recall for you my leading points, the planks in my platform, because unless we have them clearly in front of us we are not going to appreciate the real practicability of these ideas.

What I said was, “First, it is our thinking that matters. Then, that all our processes of ordinary human thinking, and the way our minds work, although they seem to be variable, personal and haphazard, are nevertheless subject to an overall pattern or system. And thirdly that this pattern of systematic ideas is the hall-mark of divinity.”

In the first lecture I showed that it is our thinking that matters. Then last week in the second lecture I traced through the ordinary processes of thinking a pattern that underlies them, - thought, order, identity, obedience to the Principle, life, the ideal, and fulfillment. I also offered you as a basis for that pattern the definition of God that is to be found in Mary Baker Eddy's book, “Science and Health with Key to the Scriptures” – “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.”

For the benefit of those who were not here last week, let me repeat that I am not a member of the Christian Science organization, as I feel that Mrs. Eddy's discovery was a spiritual Science and not merely a religion. In that definition of God we have the root-notions of reality that can be found in all religions, and I am convinced that one day, as mankind learns to think more scientifically about spiritual things, the world will appreciate the profound and practical value of her book, and will realize the enormous service rendered to mankind by putting into our hands an exact definition of God that is both spiritual and scientific.

In this lecture I shall show further how this pattern is the hall-mark of divinity. A hall-mark, as you know, is the mark put on gold and silver articles to attest their purity, and when I speak of the hall-mark of divinity I mean that the gold of human character must measure up to the standard of divinity or it is not genuine. Who has not felt, many times, that some noble characteristic or beautiful quality in man is not of man at all, but is rather of God? It is as if God is the divine facts and man-and-the universe the expression of those facts. As Elisabeth Barrett Browning says:

“Earth's crammed with heaven,
And every common bush afire with God;
And only he who sees takes off his shoes;
The rest sit round it and pluck blackberries.”
(Aurora Leigh)

mind AND MIND

So in talking about mind, it cannot be emphasized too strongly that merely to go from “brain” to “mind” is not enough, if by “mind” we mean our personal mentalities. I have tried to show in previous lectures that unless our thinking, our so-called personal minds, are informed by spirituality, then they are informed by materiality; and a mind informed by materiality is just as material as brain. We must be clear that what redeems our thinking from being merely a more ethereal form of matter is the leavening of spirituality, whether we are aware of it or not. Unless we can learn to distinguish between “my” mind and the divine Mind, then we have no solid basis from which to work.

That is why in the course of these lectures I am tracing a pattern of changeless principles, or factors which cannot be explained materially. Our own thoughts are just so many opinions, approximations to Truth, and not one of them is effective to do good unless it happens to correspond to a divine idea. Nothing darkens our spiritual vision so effectively as to substitute person for Principle, - that is, to confuse our personal mind with the divine Mind.

Can we not say, then, that there are three gradations to the concept of mind? There's brain, mind, and Mind. Brain is the physical concept, mind is the mental concept, but Mind is the spiritual reality. Without that absolute concept of a divine Mind, our own mentalities would have nothing in common and we should be unable to communicate with each other. In all things there is this gradation in the concept: taking it from the highest, there's the divine idea; then, the best human sense of it (that's the mental); thirdly, there's the worst human sense of it (that's the physical). If we can really see that the material symbol of intelligence, called brain, is but our limited sense of mentality, and that that mentality is but our limited sense of Mind, then we shall have begun to resolve the apparent dualism of mind and matter.

Either it is true that spiritual values are real, natural, and provable, or man must be reckoned only as a brute and his existence as meaningless.

Humanly we are so stupid: we accept that ideas work in every field, - except one. We entertain an idea in mathematics, and it works for us; we entertain an idea in music, and it is of practical value; we entertain an idea in art, and it becomes

creative; we entertain an idea in business, and it leads to better business. Why then do we not have any faith in the practical value of entertaining ideas of God? Is not the answer that we just do not know what God is? As Paul says, "How then shall they call on him in whom they have not believed?" (Romans 10:14) If we drift along thinking of the Infinite as "God," we shall never know what He is; but if we can learn to see that God is Principle, the ever-present, ever-operative Principle of all that is good and positive, then we shall not only be able to get to know God, but we shall see in our own lives the spiritual power that springs from such understanding. In some small measure this has been proved time and time again.

Ideas constitute reality, but by that I do not mean anything cold and bloodless. I mean the living, vital quality of ideas like wisdom, order, balance, harmony, and so on. You cannot always have these ideas wrapped up for you in the form in which you first see them, any more than you can confine an idea like the number six to the figure which symbolizes it. Six cabbages or six books are of small worth compared with the closeness and friendliness of the idea "six" that you carry in thought. In the proportion that you are willing to let go a personal and finite sense of things, you will find the true idea, and in finding that true idea you are finding an attribute of God.

For instance, suppose in a time of trouble you are comforted and touched by a letter. Would it not be wise to see that it was not so much the physical letter that helped you, nor even the person who sent it, but the message, the idea of compassion, for which the letter was merely the vehicle? Why do we find it so hard to accept metaphysics - to accept the motive as more real than the act? It is because we live so much on the surface, in things instead of thoughts. But is it really difficult to accept that there is a metaphysical reason for the existence of thoughts and qualities? Why is it difficult to appreciate that all ideas and spiritual values proceed from a system of ideas, like the system of any other science?

Once again, the reason is that we do not know what God is, we do not know what the Principle is, and therefore cannot see any systematic scheme for spiritual qualities. But if we could see that the things of God are not vague but are definite and exact, and that they lie within a system which can be learned, then it would be a very different picture. It would be as different from our present mystical conception of deity as properly, taught piano playing is from playing by ear.

SYMBOLS

Now if I wanted to learn music, I should have to learn the symbols called notes and study the way those symbols are used; if I wanted to be able to do my accounts, I should have to study mathematics through the symbols called figures. We use

symbols to help us in every activity. In talking to you I am using symbols called words - words are symbols of ideas. The great characteristic of man is this ability to communicate ideas, and to have this interchange we use agreed symbols, - words and phrases, - to indicate the ideas we have in mind. One of the first things we learn in human experience is that we must have our symbols right - we must have the same word to indicate the same idea. As an illustration of what I mean, in this part of Britain the word "while" is used where in the South they would use "until" - "Wait for me while I come out of the shop;" and the story is told of the Midlands plumber who told his southern assistant not to light the boiler "while" the water was in it. Of course the boy took it in the southern sense, and so a new boiler was needed. If it is important to have an agreed symbol for everyday ideas is it not vital that we agree on the ideas of God and the words we use to symbolize them?

When Newton investigated the laws of light, he found that white light could be split up by a prism into a band of colors, and for convenience he divided that band of colors into seven red, orange, yellow, green, blue, indigo, violet. Of course there are not only seven colors - he merely chose those because they are an accurate, as well as convenient grouping for the study of light. As a matter of fact, he chose seven because he knew that music was based on seven notes, and ever since his time we have adhered to his system.

Last week I offered you seven basic factors that might lead us to suspect divine principles behind everything. I offered you also Mary Baker Eddy's definition of God that has the seven capitalized terms - Mind, Spirit, Soul, Principle, Life, Truth, Love. That is certainly an exact definition, but it might perhaps seem arbitrary.

Just as in physics we accept Newton's layout of the spectrum, without regarding it as a private and personal opinion because it is so obviously a reasonable system, so in metaphysics we should see that spiritual Science is not a religious creed nor a dogma, but is ,universally true and universally available. Hence Mary Baker Eddy's statement that God is "...Mind, Spirit, Soul, Principle, Life, Truth, Love" is a definition devised by an expert in spiritual Science, who certainly proved that she knew what she was talking about, and it is a definition that we would do well to accept as a working basis. It is obvious that if Science were of persons, or if its fundamentals were merely matters of opinion, then it would be useless. But if men are to be able to understand the Infinite, then it must be possible to conceive of the Infinite in an ordered and systematic way. Mathematics is infinite, yet through the medium of the ten digits and the four methods of computing with them - addition, subtraction, etc., - the whole of mathematics is available to us. Similarly, the definition of God as Mind, Spirit, Soul, Principle, Life, Truth, Love, opens the way for us to understand accurately and in a practical manner the infinite realm of spiritual values.

THE BIBLE

What is needed is systematic education in spiritual ideas. We need to learn the “new tongue,” - the language of Spirit, - and what better textbook have we for learning our spiritual alphabet than the Bible?

Mention of the Bible is apt to leave thinking people cold, because the attempt to read it literally is an affront to their reasoning. The alternative to reading it literally is to read it symbolically, which becomes difficult without a key because every man has his own interpretation. It is clear that a great deal of the Bible was written to symbolize spiritual ideas, and while the symbolism must have been familiar to the ancient Hebrews it is largely incomprehensible to us, who have lost the key. I am not concerned at the moment with the question of the historical accuracy of the Bible: it really makes no difference to the point that the Bible presents universal spiritual ideas which we can recognize. In learning arithmetic you may have to work out a problem in your textbook about water filling a bath-tub at a certain rate, and it makes no difference to the fundamental truths of arithmetic if that bath-tub never existed. Similarly it does not matter if the Bible is historically true or not, because unless the things in it represent some eternal fact of God and man then it would be of no more use to mankind than the record of any other events, historical or fictitious.

Philosophies, religions, and opinions have come and gone, but the Bible remains, and it remains because it is the greatest attempt in history to show the workings of the divine power in human affairs.

Just because the Hebrew nation built up for themselves a highly personal sense of this divine power, and gave to the Christian world a highly personal God, let us not miss the point and forget that what they called God was really the fundamental spiritual principles at work. The prophetic writers were really editors of ancient material, trying to show a superstitious age the pure spiritual principles of being. Inevitably the God they depicted retained much that was supernatural, but that is no reason why we, in rejecting the Lord God of the Hebrews, should be so foolish as to blind ourselves to the great principles that he stood for.

Naturally the Bible is not the sole repository of Truth, for Truth by its very nature is universally available, but as a book it is still held in the widest respect as having a unique spiritual message. It is also a book that is to be found in almost every home.

The great value of the Bible as a textbook for us is that its teachings are continually applied to human affairs, through the illustrations of the patriarchs, and the nation, and in the Gospels. Every event is turned to account, every circumstance is

recorded as showing the hand of divinity moulding mortal experience. Other books may give the same spiritual precepts: the Bible alone takes those precepts and carries them through to the point of their full implication. That is the unique value of the ancient Hebrew thought.

I shall have more to say next week on the Bible itself, but I would like to quote to you what Peake's Commentary has to say on this subject of the writers putting their spiritual aims before considerations of historical accuracy:

“If in the first place, we must once and for all set aside the precritical view of the Bible as an isolated and complete book. Before the dawn of criticism, scholars and commentators dealt with it as though it were the pure result of an immediate and unrelated revelation. It was like Melchizedek, ‘without father and without mother, owing nothing to any previous literature, and having no affinity with the sacred books of other nations. We now know that, however unique it may be in its contents and method, it was the deposit of a complex series of religious movements, dating from ancient times. It is no longer possible to trace its indebtedness to all the specific sources; but it is certain that the religious life and faith of which it is the exponent was a stream that drew its waters from a vast watershed of spiritual history and experience.

“Secondly, the Bible as we have it is a very much edited body of literature, and the various editors have treated their earlier sources with considerable freedom; nor have they always been very skilful in their treatment.

“It was the custom of many earlier historians to incorporate fragments of previous writings verbatim et literatim without acknowledgement, piecing these together without much art, often making no effort to test their trustworthiness, and occasionally embellishing them with details of their own, as is seen in the two books of Chronicles, which contain certain highly colored duplicates of earlier narratives in Samuel and Kings. The last mentioned instance gives invaluable material for noting how special religious interests affected the mind of many of the writers in dealing with earlier materials, and how fully they felt justified in modifying the narratives for their own purposes.”

All the best Bible Commentaries say much the same thing. They make it perfectly plain that the prophetic writers had a special purpose at heart, and to that end they used the materials of history, of legend, and of myth to show to its best advantage

their single theme of the fundamental spiritual principles and the necessity of man's obedience to them.

Not only did they take familiar myths which were common to other Eastern nations; they also used as figures of speech and as symbols things like trees and rivers and, more especially, numbers. The use of numbers is one of the most widespread features of the Bible. You probably remember how in the Gospels, after the feeding of the five thousand and the feeding of the four thousand, Jesus upbraided his disciples because they failed to discern the significance of the numbers involved. "Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread...?" (Matthew 16:9-11.)

There's nothing peculiar or esoteric about this using of numbers for symbols: to them it was as natural as for us to talk of a "number six bus" In writing the Old Testament, the prophetic writers were at pains to show three things:- .

1. That God works in an ordered way as cause and effect;
2. That the fundamentals of divinity are changeless and recognizable,
3. That through the symbolism of the stories men can learn and lay hold of the basic principles for themselves.

CREATION

They began their first book, Genesis ("originations"), with the story of the creation, which is recorded as taking place in seven days. It would be the natural thing for the prophetic mind to refer everything back to God as the First Cause, because they saw the hand of God in everything.

In our modern age we may think that this is a primitive cosmogony, and that they were mistaken in condensing the concept of creation into seven days, but on second thoughts might it not be that they were depicting through those seven stages of developing thought the creation or dawning of all ideas as they come to man? Seven was merely the number they used to signify perfection; it is still used in that way. So these inspired writers, who were always far more interested in the development of spiritual ideas than in the material history of the universe, were simply illustrating, through the story of creation, the way that the fundamental nature of the Infinite dawns and develops in human consciousness. The "days" are nothing to do with time, but represent a complete cycle of spiritual unfoldment.

So they started with, “In the beginning God created the heaven and the earth. And the earth was without form, and void: and darkness was on the face of the deep. **the Spirit of God moved upon the face of the waters.**” (Genesis 1:1,2)

“The heaven” indicates the Creator; “the earth” his creation or the spiritual idea. To-day we might say the same thing in modern language like this: “All that really exists is God and His idea, though humanly such a statement means nothing to you, - you are in the dark about it. But the march of progress, the impulse that has caused civilization, is always at work unfolding, spiritual facts to you.”

The seven days present in order, light; the firmament; the dry land; the sun, moon, and stars; the fish and fowl; the animals and man; and rest.

FIRST DAY

“And God said, Let there be light: and there was light. And God saw the light that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”

Whenever we are in the dark about something, we say, “Let's have some light on the subject” or, “Well, let me see.” We use the symbol of light figuratively to indicate the light of intelligent thought. This intelligent thinking is the beginning of your creation - it is the first step in any creative process. And moreover the whole process is not initiated by us, but is impelled by the divine “Let there be.” If “the light” represents the dawning of intelligence, then the “darkness” merely represents those ideas of which we are not yet aware, - the things we don't know. They are not necessarily any less good than the ideas we have seen, but at the beginning of our process of journeying from a state of “not knowing” up to the state of “knowing” there are bound to be realms of thought which are closed books to us.

That is why each of these “days” is described as beginning with evening and leading to morning. Our thought starts with an evening sense of things, - dusky, and obscure; then there comes the dawning of an idea; finally that develops into full day. “And the evening and the morning were the first day.”

Let us look briefly at the salient points of the other six days.

SECOND DAY

“And God said, Let there be a firmament in the midst Of the waters, and let it divide the waters from the waters and God called the firmament Heaven” (Genesis 1:6)

“The waters” indicate the elements of thought, the reservoir of ideas, and the statement that “the waters” are divided from “the waters” portrays the separating of one set of ideas from another. For us, it might illustrate the fact that we have to sort out our thoughts before they are distinct enough to be of any use to us, and the faculty of discernment, discrimination and understanding always follows the primary idea of thinking. “God called the firmament Heaven” shows that this firmament or separator is a spiritual and necessary thing.

THIRD DAY

“And God said, Let, the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth.” (Genesis 1:9,10)

The idea of the dry land appearing from the seas is the conception of definiteness. Imagine looking at the open sea, where there is nothing definite to focus your gaze upon; but if you could see an island, or some land, it would be a point of definiteness for you. Similarly, ideas begin to take shape in consciousness, out of a whole range of thoughts, so that they become quite definite and tangible to us, and we can put a name to them.

The processes depicted so far in the first three days are the processes common to all our searchings: first, we seek ideas - they come as light; second, we have to discern between those ideas, and choose the best; thirdly, we are not at sea any more, for the idea we need is as solid and recognizable as the dry land.

There is a second feature in this third day:

“And God said, Let the earth bring forth grass, the herb yielding seed...” etc (Genesis 1:11)

“The earth” represents a definite idea, - definite understanding, - so the earth bringing forth indicates the fruits of that understanding. That is to say, whenever we really see subjectively what an idea means, and make it our own, we are able to use it or express it.

FOURTH DAY

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years... And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth...” (Genesis 1:14, 16,17)

Here we see the solar system and the universe: what better symbol is there of the systematic workings of the divine Principle than this picture of the sun, moon, and stars? We think at once of the sun as the central government, and the moon as reflecting the sun's light, and the whole system moving in regular harmony.

“And God set them...” - one gets a sense here of the government of the spiritual universe being absolute, established, and fundamental.

FIFTH DAY

“And God said, Let the waters bring forth abundantly...The moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven... And God blessed them saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.” (Genesis 1:20,22)

Here we find that the, whole sequence spring into life - the abundance and multiplicity of active ideas:- In the order of developing thought, after you have seen that there is one fundamental principle governing your subject and obey it, the next stage is this one of activity and multiplication. Where ideas are governed by a fixed principle, as the ideas in the system of mathematics, or in the system of music, or in the system of spiritual values, then of course there is no limit to their availability or application.

In this fifth day we read of “the open firmament of heaven” - which speaks of unlimited activity, uninhibited thought, an unfettered range to spiritual thinking and living.

SIXTH DAY

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” (Genesis 1:26)

In the sixth day we see all these creative processes drawn together - the sum total appears: we see the ideal form of the idea we have sought from the beginning. Here the writers are illustrating the truth that man is consciousness; as the summit of creation, he is the total of all the ideas that have gone before, in the same way as the greatest number is the total of all the preceding ones.

We saw earlier that our conception of man must be based on spiritual values, and what better way of putting it could be devised than to say that man truly is made

“in God's image and likeness,” - that is, made as the ideal form of spiritual qualities?

He is to have dominion over all the creatures. You could take that to mean that he is to have dominion over animality within himself. It also indicates that man enjoys the right to possess and express all those mental and spiritual qualities symbolized by the animals, - such as courage, patience, and humility.

SEVENTH DAY

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.” (Genesis 2:1,2)

This seventh day is not strictly a day of creation at all, it is rather the stage of fulfillment, when the purpose which has been unfolding all the way is now achieved. “Rest” indicates that the work is done, and God’s seventh day illustrates the ultimate plan of perfection that underlies all creation and all activity.

Figuratively, when thought has reached the summit of its labors and has found its perfect ideal, then there is no longer a creative or laboring sense. When ever a job of work is finished, or a long-drawn-out sequence of thought reaches its logical conclusion, then one stands at the point depicted by the seventh day, when one can view for the first time in their true perspective the processes which have led one on.

SUMMARY

To recapitulate the Bible text: the first day tells us “Let there be light;” the second day tells us of the firmament which separates; in the third the dry land appears and begins to bring forth; the fourth shows the solar system; the fifth gives the fish of the sea and the fowl of the air; in the sixth appear the animals and man in God's image and likeness; and in the seventh “God rested.”

If anyone today can read that story literally and believe in it as it stands, then he is just basing his religious beliefs on dense materialism and a man-like God. But it is perfectly evident that the writers were symbolizing through the seven days the ordered manner in which the infinite things of Spirit make themselves known.

Is not this Genesis story your genesis and my genesis, the beginning of our spiritual awakening? Let us put the message of these seven days into a sequence of developing thought, the order that every seeker after truth would naturally follow. First, we seek ideas, and the light of intelligent thought begins to dawn for us.

Second, we have to sort out those thoughts, we have to use the firmament or understanding to discern between spiritual reality and mortal illusion; then, having discerned between them, spiritual values become definite and tangible to us, giving us the safety and permanence of the dry land; we would even find our subjective understanding of these spiritual values bringing forth fruit in some measure. Fourthly, as thought continues to reach upwards, we recognize that these ideas which are unfolding to us are the natural outcome of a divine system, the emanation of Principle, governing and controlling all thought and experience. Fifthly, having seen that all ideas are in reality based on that perfect Principle, our own thought is uplifted and we can begin to see the limitless possibilities of spiritual Science and our happiness, our health, and our opportunities are accordingly multiplied; whenever we see that an idea is based on a principle, then its application is unlimited. The sixth stage is the realization that these very ideas – in operation are man - we become conscious of ourselves as we really are, as – man in God's image and likeness, and therefore spiritual and perfect in reality. Finally we find rest, that “peace which passeth all understanding,” as we realize that this consummation has been the pattern and purpose of our whole journey.

This picture is no supposition, no merely personal interpretation nor doctrinaire reading. There is not a thinking human being whose thought processes do not follow this line of development, and if it is common to all men, it must of necessity be the “hall-mark” of man’s principle. Must it not be the way by which our spiritual principles make themselves felt in our consciousness?

You will probably have noticed that these seven days, taken figuratively, have given us a sequence of developing thought that is complementary to our seven fundamental root-notions, which we considered last week.

WAS IT DELIBERATE?

Of course, we cannot say categorically that the writers quite definitely meant their creation story to be taken figuratively like this or not. What we can be clear about, however, is that we can recognize the seven great fundamentals when we see them.

Just see how these seven days of creation give a spiritual basis for those seven fundamental factors which we considered.

The first factor was thought you remember, and whenever we think, ideas come to us like the dawning of the light of the first day.

The second was diversity and order. The second day tells us of the firmament called Heaven which divides the waters from the waters.

The third factor was that of fundamental identity, and the third day tells of the dry land called Earth - the same idea of definiteness and certainty.

The fourth was this concept of obedience to the governing principle, and the fourth day gives us the picture of the sun, moon, and stars governing the universe systematically.

The fifth factor was life and spontaneity. In the fifth day we have those ideas illustrated by the abundant fish and the soaring birds.

The sixth was the ideal, the ultimate standard, and in the sixth day we read of man in the image and likeness of God.

The seventh factor was the principle of fulfillment, - that pattern of perfection which draws all things towards fulfillment: In the seventh day we read that God rested and "blessed and sanctified" the seventh day; the purpose was achieved.

As I have just said, we cannot state that the writers deliberately wrote their creation story in this symbolical manner or that they did not; but when in their story we can recognize clearly the fundamental factors of all human experience, then we may think it highly probable that they did know exactly what they were doing, especially as we remember that the Genesis story was written by Ezekiel or his contemporaries in the age when symbolical thinking and writing was most exact. At that time, in 550 B.C., Judah was in captivity in Babylon, where astronomy and mathematics were advanced sciences, and it was in that spirit of scientific analysis that they took the old wide-spread creation-myth, purged it of mythology, and used it to indicate how the steps of spiritual thinking are ordered and systematic. It was not until this late period that the creation story was written and included in the Hebrew Scriptures, which would indicate that they then understood the spiritual principles of being and included them as a sort of preface at the beginning of their narrative.

On the other hand, if you choose to believe that they were unconscious of these principles, then the fact that their seven days depict these principles so wonderfully only strengthens and confirms the point that they are universal principles which underlie and permeate all thought. Indeed, unless the whole message of the Bible is to give every man the key to his own spiritual being, it would be of no more value than any other narrative.

REASON VERSUS REVELATION

It is well-known that by unraveling something backwards you do not necessarily find the whole principle of the thing. You may pull a flower to pieces and discover wonderful facts about its mechanism, but you are no nearer to explaining the

reality of it. You may answer the “How?” but not the “Why?” Similarly, by tracing the workings of the divine Principle as we have done, we are like the engineer who is seeking his ideal through a process of argument and reasoning. But reasoning alone cannot tell us everything: the picture needs confirmation from within. That is where we call on revelation.

You remember that in her definition of God, Mary Baker Eddy uses seven capitalized terms, Mind, Spirit, Soul, Principle, Life, Truth, Love. The whole of her writings consists in the fuller elucidation of those terms in a way which makes the truth and power implicit in them of really practical value. It has often been found that the person who works by inspiration arrives at the same conclusion as the one who proceeds by reason and logic, and would it not therefore be right and proper that in attempting to define Deity both reason and revelation postulate the same principles? Both science and religion do define God in the same way.

Just consider again this story of creation, this time from the standpoint of revelation. Suppose that the nature of the Infinite is Mind, Spirit, Soul, Principle, Life, Truth, Love, to employ those terms for convenience. Then it is always Mind that says, as in the first day, “Let there be light.” It is the divine Mind that says, “Let there be law, let there be cause, let there be intelligence;” and this command is constantly coming to man as enlightened thought.

It would be Spirit that is saying, “Let there be a firmament.” All through the Bible the word Spirit is used where a clear distinction is to be made between the true and the false. Spirit would be the divine fact behind the concept of order, giving to mankind the ability to discern, and to develop thought rightly.

The third word is Soul. Let me explain that by Soul I do not mean individual souls, but rather God as the Soul of the universe, the changeless, incorporeal essence of divinity. It would be Soul that accounts for the fundamental identity of all ideas. It would be Soul that says, as in the third day, “Let the dry land appear” - that is, “Let there be definiteness, let there be certainty, let ideas be recognizable, let there be spiritual understanding.”

Then, Principle. Conceive of God as the divine Principle that governs all in system and harmony, and that explains the factor of obedience. This fact of divine Principle is what comes to us, as in the fourth day, saying, “Let there be system, let there be government, let there be spiritual power.”

The next is Life. Life with a capital “L” is the divine Ego, the divine I AM, and is the source of the concept of life generally. It would be Life that says to us in the fifth day, “Let there be abundance” (the fish) and “Let there be exaltation” (the birds).

The sixth term is Truth. Here, as we saw earlier, it is capitalized, - absolute Truth, a name for Deity. Would it not be Truth itself that accounts for our sixth factor, the concept of the ideal? And it would also be Truth that impels the message of the sixth day. "Let us make man in our image, after our likeness" - "Let the truth about man be this: that he is the likeness, the consciousness of divinity."

Finally, Love. Is not Love the biggest name of all, the ultimate, the perfect, the all-embracing? The fact that God is Love would be the real basis for the principle of fulfilment. It would be Love that says in the seventh day, "Let there be rest, let there be fulfilment, let there be perfection."

Of course, in a few bald words I can give you very little of the fuller meaning of these terms, but there is obviously a connection between those seven terms for God and the seven days of creation. Not only that, but a further connection with the deep things of human experience which remain unexplained by material reasoning. It is no longer possible to think of spiritual things as vague and emotional: they are just as clear and available and potent as the numerals of any other science.

If there is a Science of man, then the Principle of that Science must be God, and we have seen how Deity can be conceived of in a few clear and precise terms. Where, you may ask, does man come into the picture? How does this tabulation of ideas help my problem, my health, or my relationships? Through Genesis. Through the seven days. Through your creation and my creation. Man, as we have seen, is ideas; but he is not any old ideas: he is God's ideas - the whole lot of them. Therefore, to know ourselves as we really are, we need to get to know God. And how can we do that, except through heeding the call, "Let there be light" "Let there be a firmament," and so on?

Where God is man's Principle, man is the idea of that Principle. Where God is Mind, man is the light, the intelligence, the wisdom - he is the very expression of the ideas of Mind. Wake up and take hold of them! Where God is Spirit, man is the firmament, the separating, the discerning, the choosing: wake up and use those faculties! Where God is Soul, man is the expression of Soul, - the certainty, the definiteness, the incorporeality, the joy: wake up and claim that inheritance! Where God is Principle, man is the idea of that Principle, - he is the system, the operation, the government, the power: wake up and prove it! Where God is Life, man is the expression of Life - he is the living, the abundance, the exaltation, the inspiration, the spontaneity: wake up and live it! Where God is Truth, man is the ideal of that Truth, the image and likeness of that Truth - he is the form, the consciousness, the health, the wholeness, the dominion: wake up and be it! Where God is Love, man is what Love encompasses he is the restfulness, the fulfilment, the achievement, the glory: wake up and know it! So when you ask what all these ideas have to do

with you, the answer is that they are you. What man really is, is nothing but divine ideas-in-operation, active, potent, and vital.

This dawning realization that man is truly the ideas of God, this awakening, is something that is going on all the time in everyone's consciousness. It is only to you and me that it seems to be a creative process; to our perfect Principle the whole process is already accomplished. To us, however, it has small beginnings, and then it grows and grows. It is your days of creation. It is your genesis. It is leading you up, as Paul puts it, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians 4:13)

"But," perhaps you murmur, "this lecture was to have been on 'Genesis and Misconceptions'". So it is. Genesis means originations, and what truer, profounder sense of man's originations could we have than this "seven days" story in its spiritual interpretation? Can we not see that this unfoldment of spiritual ideas is a true genesis, a new birth, a real beginning?

Then perhaps you may feel that it is all very well, but that it is an ideal to be aimed for, - some perfect state of being to be attained later. But that is an illusion. If a truth is true, it is true now. Twelve twelves make a hundred and forty-four whether you know it or not - it is a truth that has nothing to do with time. It is a present fact: but before you were aware of it, you were ignorant of it. It is always ignorance that divorces us from truth.

This very belief that these spiritual truths are remote and unrelated to you is the "misconception." It is our mortal ignorance of spirituality that would hide these truths from our consciousness, or make them appear mystical, as a cloud hides the sun. "Genesis" is your true spiritual fundamentals; "misconceptions" is all the darkness of materialistic thinking, all the inheritance of animality, all the Adam and Eve beliefs in man, that obscure your window-pane and block out the light. "Misconceptions" is the "but" when you say. "Yes, that's all right, but..."

Do you realize that in the book of Genesis, immediately after these seven days, it goes on, "But..."? "But there went up a mist from the earth..." Then it continues into the Adam and Eve myth. In other words, the writers are not giving a further account of how the man whom God made in His image and likeness fell from perfection, as theology would have us believe; rather are they explaining how the mistiness of mortal thinking obscures from us this clear spiritual vision of man, and they proceed to show how this mistiness can be cleared up and dealt with.

The whole of the rest of the Bible is a textbook account of how we can take hold of the spiritual fundamentals and use them intelligently and effectively to awaken

ourselves out of this Adam dream, and in the next lecture I shall give you an outline of this process.

LECTURE IV

THE BIBLE AND ITS STORIES

It will be helpful if we review the way we have come, with special reference to last week. I think we can say that unless you believed in the value of right thinking, and had faith in spiritual things, then you would not be here today, and it was to this matter of the value and substance of right thinking that I devoted the first lecture. There is hardly a human being who would deny the importance of right thinking, or who would not say that it is ideas that matter; but having said that, most of us would have to admit that we feel particularly helpless over considerations of this sort, because of the lack of tangible standards, and a principle and rule from which to work.

That was the point which the second lecture dealt with; we saw that there are certain fundamental factors which underlie all thinking, and through them we began to suspect the existence of a divine system. The points we took were, first, thought itself; then the fact that all thoughts are different, and yet are ordered; thirdly we saw the conception of fundamental identity, meaning that every idea has a selfhood which can never be fully known from the objective, human approach. Next, we saw that the activity of ideas, of persons, and of the universe in general is always controlled by a sense of government, and we called that factor "obedience to the governing principle." The fifth point was the conception of existence, of life itself, - the reason for the spontaneous effect of an idea that has been understood. Then there was the factor of the ideal, - the one objective standard in all things, to measure up to which is humanity's constant aim. And the seventh was fulfilment, which we described by saying that unless there were a perfect state in which all our labor was consummated, we should never even feel the urge to do anything at all; it is the retrospective view in which everything falls into place, and the significance of all the individual factors is seen in the bigger scheme of things.

Then again in the second lecture, the title of which was "A Scientific System of Ideas," we saw that if we could agree that these things are really fundamental, then would they not suggest a pattern of basic principles? It is as if, by feeling the body of thought processes, we detected the firm bone structure beneath the surface. So we were led to consider that, because man is a creature of spiritual qualities, aims, and motives, the principles behind him must be spiritual, and therefore, in short, that the Principle of man and his universe is God.

It was at this point that I gave you a definition of God that would account for these principles, a definition that has to employ words in ordinary usage, out in a higher

way than we are accustomed to: “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.” It comes, as you know, from Mary Baker Eddy's book, “Science and Health with Key to the Scriptures,” and I explained that although that book is the textbook of the Christian Science church, it is actually very much more than that, because although it has the usual religious sense, it is more essentially a universal textbook of spiritual Science, and is not the exclusive possession of an organization. It is hardly possible to conceive of a greater service to humanity than the giving of that definition, which puts into the hands of every man a key to the Infinite, a tool for fashioning his human life in the likeness of the divine, and a sword wherewith to deal with the hydra heads of sin and evil.

Finally, in last week's lecture, “Genesis and Misconceptions,” we saw that the same sevenfold pattern was to be found at the beginning of the Bible, in the story of the seven days of creation. We took it that the prophetic writers who wrote the Genesis story (some three thousand five hundred years after it was supposed to have happened) were perfectly familiar with the great spiritual principles that are to be discerned everywhere, and that they were faced with the task of presenting those principles in a tangible way to a people who were accustomed to thinking of Deity as their national, personal Lord God Jehovah. Naturally the way to show the fundamentals of being would be to write them into a creation story, to show that each man's universe has the same common mental origins; so it comes about that through these seven “days of creation” we find the ordered unfoldment by which every man becomes aware of his spiritual bases.

We considered, too, the question of whether the writers knowingly painted the picture as symbolic, or if it is we who are reading something into it; the conclusion that we came to was that it does not matter, as the spiritual truths of those seven days would still be true even if the story had never been written. Considering the very arbitrary manner in which the writers handled later stories, their purpose, and the way they used the land and so on, as symbols, it does seem they quite deliberately set out the basic of creation in seven days.

Let us recapitulate the message of the seven days, and see how they illustrate the functions of those seven words, Mind, Spirit, Soul, Principle, Life, Truth, Love. Respectively, the days tell us of (1) light “Let there be light:” (2) the firmament, or separator; (3) the dry land, or certainty; (4) the solar system, - the sun, moon, and stars; (5) the fish and birds, symbolizing activity and abundance; (6) the animals, (man's constituent qualities) and man made in the image and likeness of God; and finally, (7) the seventh day was when the picture was complete and it says that “God rested.”

Because they are days of creation, periods starting with an “evening” sense of things, and through the dawning (“morning”) of a new idea leading to the full “day” of understanding, they are days of your creation and my creation, - days or stages of developing spiritual thought by which all individuals gradually awaken out of the darkness of mortality and become aware of their spiritual identity.

In the first day, which says “Let there be light,” we begin to see that the fact of God being Mind is what causes ideas; Mind is ideas, and those ideas constitute the intelligence of the universe. When we begin to become aware of that, it is as if a command, “Let there be light,” has enlightened our thought.

The second day says, “Let there be a firmament...(to) divide the waters from the waters” and as we begin to “Let there be” such a firmament, we allow that God is Spirit, - we allow that reality is spiritual, and that it cannot be mixed with the fleshly nor material. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” (John 3: 6)

The third day says, “Let the waters. . .be gathered together unto one place, and let the dry land appear.” That is, let there be definiteness, let there be certainty, let there be firm understanding. When attributes like that come to us, we are beginning to see that God is Soul. Soul is that aspect of the Infinite that knows its own, - that knows the true identity every idea, - and confers the quality of definiteness; the third day is the dawning consciousness of that fact.

When the fourth day speaks of the solar system with “Let there be lights in the firmament of the heaven...to give light upon the earth,” it indicates the way we begin to see the workings of God as Principle. Principle comes to our consciousness through such attributes as system and government and operation and harmony.

The fifth day presents the fish and the birds - let there be abundance; let there be spontaneity. It is through such ideas that we become aware of God as Life.

The sixth day says “Let us make man in our image, after our likeness: and let them have dominion...” As we begin to “let there be” the man of God's creating, the man who is conscious of divine ideas, we begin to realize that what we are conscious of is Truth, - true health, true manhood, wholeness - and that God is Truth. Jesus said, “Ye shall know the truth, and the truth shall make you free” (John 8:32), and we find that in conceiving of man as divine consciousness, we do begin to have dominion over all things.

Then the seventh day says that God rested. That indicates the qualities of rest, peace, home, fulfilment, and so on. It is through such qualities that, we become aware of God as Love.

In this outline, do we not see that the Genesis story, as far as we have taken it, is the true story of what we really are? Do we not feel in our hearts that it is spiritual qualities such as these which actually constitute us?

It is because God is Mind that we can think; because God is Spirit, we have discernment; because God is Soul, we can be definite about the ideas we understand; because God is Principle, we are able to do things; because God is Life, we live; because God is Truth, and man is the image and likeness, we can be conscious of the true man; and because God is Love, we experience fulfilment.

It may be that these things appear cold and remote, but that is always so on one's first approach to a subject. If I were to paint at this stage too warm and emotional a picture of these days, I should not convey to you a sense of the Science and order of spiritual things. That is not to say that Science is not warm – it is, as it develops in us. There are great numbers of people, who would testify that these ideas are very warm and tender and comforting, as well as being spiritually dynamic, and who have proved that every idea that we ever need can be found within this divine system.

THE ENIGMA OF EVIL

If, then, all this is true and workable, - why is it that mankind does not see it? Why is it that our lives are often so perplexed and miserable? Why is it that we make so many mistakes, and fail to see the Principle and rule of living? In a word, what is the origin of evil?

There is of course no answer to that question, because the question itself presupposes that the Infinite is not infinite, - that something can exist besides All. Why does the small child fail to get his sums right? Because he is ignorant of the principle and rule. You may push the question further and ask why he is ignorant of the principle and rule, and find no answer because ultimately it is a non-sensical question. Where does two and two make four come from? From the principle of arithmetic. Where does two and two make five come from? The answer is that it does not come. The whole pursuit of seeking the origin of ignorance is fruitless and fatuous, because it is seeking nothing, seeking for something that is not there in fact, however real it may seem to be.

It is one of the peculiarities of our mortal mentalities that whenever we are in ignorance of a fact, we build up that ignorance into an illusion and give it reality. If we do not see light, we call it darkness. If we do not make two and two four, we make it three, or five or something else. But if two and two do not make four, they do not make anything. It is we who give the illusion its reality, its form, and its power. The human mind constantly tries to make positive that which is really

negative. I like the story of the man who went out of his house one foggy morning and thought he saw a dragon outside his front door, but when he went up to it and looked at it closely, he saw it was a cart-horse. Whatever we do not perceive clearly, our faulty mortal mentalities build up into an illusion.

A common form of this delusion is when things do not go too well with us, - probably because of some mistake of our own, - and we delude ourselves that everyone is in league against us, in a conspiracy to make life as difficult as possible. Every day brings us instances of how our ignorance of the principle and rule leads us into making real that which is fundamentally unreal. When mankind does not see God, or good, it sees the devil, or evil.

The average man's quarrel with metaphysics springs from a misunderstanding of this very issue. The metaphysician, thinking from the absolute, says, "Evil is unreal and pain is illusion." To the average man, who thinks in the relative, this is nonsense, and he is reminded of the limerick:

"There was a faith-healer of Deal.
Who said, Although pain isn't real,
If I sit on a pin
And it punctures my skin
I dislike what I fancy I feel."

Let us be clear and agree that, if pain and evil are real to us, we are thinking on a wholly relative plane, the physical level, where spiritual values do not count; but when we learn to think from the basic spiritual principles, they alone are real. When therefore we say that pain is not real, or that evil is an illusion because it has no fundamental reality, we need to be very clear about the viewpoint from which we are talking. To the small boy, immersed in his mistake, his mistake is very real. But to the teacher, who understands the principle, the mistake is not real, it is illusion - though he would have sympathy with the boy. It is a matter of the relative, human viewpoint, from which evil is as real as good, versus the absolute, divine viewpoint, from which good is the only reality. "Two men looked out from prison bars; one saw mud, the other stars."

In one sense pain and evil are not illusion: they are solid conviction, and it is a marked lack of Christianity to tell sufferers that their trouble is unreal, unless one shows them just why, and helps them at the same time to see what is real. It is perfectly obvious that these statements about the unreality of evil are utter nonsense unless one has learnt to accept spirituality and good as his standard of judgment, and it is in the proportion that such a standard becomes real to one, that evil and sin and pain become less real.

All the evidence as to the existence of evil, pain, disease, disorder, et cetera, is obtained from the five physical senses - they furnish all the evidence we have of them. All the evidence as to the existence of good, of spiritual values and divine principles, however, is not in the least dependent upon the testimony of those physical sense. We know of these things by inspiration, and no materialistic argument can ever lessen their reality. Should we then regard as reliable witnesses those senses through which we can know nothing of God or reality?

If our view of man is a physical conception, then we accept evil to be as real as good. "As a man thinketh in his heart, so is he." But if our view of man is a spiritual one, then we accept only good as the reality. Such a view is not transcendental; it does not cut out the human realm, for we still have to live in it, but our principles of living are spiritual actualities and therefore are actually usable even where we are now. A true fact is always capable of expression all the way down the scale from the Infinite to the infinitesimal, - from absolute Truth down to the most relative sense of things. A divine idea always has its relative expression in the human.

Do you want your Science of Man to be perpetually caught in the snares of materialistic thinking, keeping your vision down to the lowest common denominator? Or do you want it to be based on spiritual values which are so real and tangible and provable that they will teach you through spiritual Science how to come out from the mists of ignorance? "Hitch your wagon to a star" and you will come out of the mud. Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey...?" (Romans 6:16)

This whole range of illusions and delusions, the whole product of mortal ignorance regarding God, is what Paul calls "the carnal mind" - "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God." (Romans 8:6, 7). Jesus referred to this ignorance as a self-created liar - "he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44)

I have reviewed this matter of evil and illusions in order to link up last week's lecture with tonight's. Last week I talked of "Genesis and Misconceptions" and showed how the days of creation are the genesis of every individual as he begins to think his way along the road from the physical up to the spiritual, - from darkness to light. As for the "Misconceptions" part of the title, it indicates all the darkness and ignorance that would hide from us the light of the knowledge of God.

TWO CREATION STORIES

It is not often realized that the book of Genesis contains two creation stories, quite separate and distinct from each other. There is first of all the story of the seven days of creation, which occupies chapter 1 and the first three verses of chapter 2, and gives an account of the origins of “man” in a wholly spiritual and symbolical manner. Then in the next three chapters is a completely different story which begins, “But there went up a mist...” and describes the so-called creation of the Adam man, the man of dust, who is inveigled by the serpent into accepting both good and evil, and is consequently expelled from paradise.

This second account is not to be regarded as a further installment in the history of the spiritual idea of man: it is a different account in every way. It comes from a totally different source - the J document, written in about 850 B.C., whereas the seven days story comes from the P document, begun in about 550 B.C. The Adam story is thoroughly and frankly anthropomorphic, in contrast to the highly spiritual sense of God in the other; in the Adam story God is “the Lord God Jehovah,” who was a purely tribal god of the Israelites and a blood-thirsty one at that, whereas God in the first account is “Elohim,” which means simply “God”. The Adam story begins with mistiness, whereas the true picture begins with light; the Adam man is made of clay, whereas the true man is the consciousness of divine ideas. And so it goes on.

It is customary for theology to explain this by saying that it is really not two stories, but one; that man was originally spiritual and perfect, but that he sinned and fell from perfection. Instead of seeing them as timeless symbols, illustrations of what man is and what he is not, - theology makes the fatal mistake of putting these two accounts into a time world. Thus is manufactured the hideous doctrine of original sin, and there has never been a greater deception of mankind. Are you going to accept it as possible that man is a wholly spiritual being, made in the image and likeness of God, constituted solely of spiritual qualities, and yet allow that that spiritual conception, that ideal which dwells in the infinite Mind, sinned and fell from grace? Of course you are not. If we were to admit that Deity, perfection itself, could be the author of imperfection, we should be denying Spirit, we should lose our standard of perfection and make a mockery of infinite good. It would be as ridiculous to suppose that mathematics could cause or tolerate mistakes.

A perfect Principle has a perfect idea. A perfect ideal remains forever a perfect ideal, without any contradictions. What does vary, though, is our human conception of this ideal. In fact, our human concept is more often than not a misconception of the divine idea, and a travesty of perfection. In this way there

arises the mistiness of thought - woolly thinking about God - which results in the Adam man, and it is this misty dreaming that constitutes the so-called second story of creation. Of course it is not really another actual story at all, but is merely a very accurate analysis of the misty thinking which hides from us the true facts of being.

Now when we remember that the prophetic writers who gave us the seven days in 550 B.C. actually took the older Adam document and re-edited it and then put their true picture just before it, are we going to believe that they could not discern between the two? Is it not more reasonable to conclude that if the prophetic editors were spiritually-minded enough to discern the seven “fundamental root-notions of reality” they were also spiritually-minded enough to see that mankind required some explanation of the mortal, with its mixture of good and evil, of light and darkness? It is as if they said first, “Look, these are your spiritual fundamentals,” and secondly, “This is the proposition that you have to grow out of.”

In giving the seven days and then the penetrating analysis of mortality which is the Adam story, they have shown mankind how to take the exact Science of Spirit and how to use it intelligently and systematically to deal with materiality. Is not this the very thing we so urgently need today? The Adam story illustrates the technique of the lie: the bigger the lie, the more likely it is to be accepted.

Let us compare the two accounts, and see how the Science of the first shows the falsity of the second.

FIRST

The Adam story begins, “But there went up a mist from the earth, and watered the whole face of the ground” (Genesis 2:6).

Every falsity begins with a “but,” and the first mistake is this “but there went up a mist,” - “But I don't see,” “But I don't understand.” This mist is the mistiness of mortal thinking when it is based on materiality. Darkness and doubt come only through looking at the mortal problem. Light, on the other hand, comes when we turn our thought upward to accept the message. “Let there be light.”

SECOND

This mistiness of thought next leads to an inability to distinguish between the spiritual and the material, and we get a confused picture of infinite Spirit mixed up with finite matter: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (Genesis 2:7).

The second day gave us the firmament with which to discern between the spiritual concept and the fleshly. This other statement of the infusing of Spirit into matter is a wonderful instance of how our ordinary mortal thinking believes just the opposite - that man is a mixture of Spirit and matter, with each side equally real. This is the popular misconception of man, for in reality Spirit can no more mingle with matter than can light with darkness. This “dust man,” the matter body, is not so much evil as simply a misconception, but we shall never achieve dominion over ourselves unless we understand perfectly clearly that “it is the spirit that quickeneth; the flesh profiteth nothing” (John 6:63).

It is because the mist of faulty thinking misleads us, making the false seem true, that we accept complacently this illusion that the material is as real as the spiritual.

THIRD

Then, just as the dry land of the third day indicated the definiteness of spiritual sense, such faulty thinking comes to a definite conclusion. The conclusion it comes to here is a mistake, though it appears very real to us who are the victims of it.

“And the Lord God took the man and put him into the garden of Eden, to dress it and to keep It” (Genesis 2:15).

Eden means “pleasure” and stands for the corporeal body. It certainly is a definite conclusion, because once you have got man into it, it is very hard to get him out. The very essence of mortality is this belief that the corporeality constitutes man, It says that man is “to dress it and to keep it.” It is all this body-worship, thinking about it and planning for it, and seeking pleasure for it, and dressing it and keeping it, that just builds up for us a wholly corporeal sense of man and the universe. It gives us a corporeal sense of identity, complete with physical sensation, pain and suffering. That is why it says here that it is the “Lord God” who makes this Adam creature - and not a spiritual sense of Deity at all, but just a man-like personality. It is because man has this false model that he concludes wrongly about himself.

FOURTH

In the fourth day we read about the divine system in which Principle governs its idea, symbolized by the greater light and the lesser light. In this false record we have just the opposite: instead of man’s dependence upon his Principle, we have the picture of him being self-sufficient, - man without God, or effect with out cause.

“And the Lord God caused a deep sleep to fall upon Adam, and he slept:” this is the deep sleep of mortality, in which the Adam in us dreams of being a little god

and a little creator on his own. “And he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man” (Genesis 2:21,22).

Here in this picture of man in two halves is illustrated the fundamental divorce of the Adam from the divine; through the “deep sleep” we lose sight of the fact that God alone is man's creative Principle, and so come to believe in sex creation. Fundamentally, marriage is the symbol of the unity of man with his Principle, an “at-one-ment;” hence the picture of man divided into male and female represents the divorce, in belief, of man from his Principle. That is why the Adam and Eve in us is forever trying to bridge over this duality and achieve oneness, and it also explains why marriage is the most sacred thing in human experience.

In the fourth day also we saw the idea of the one power, the central Principle governing its own universe. Here in the false account, when mortal thought loses sight of that one power, there arises a belief in another power symbolized by the serpent. The serpent represents the invitation to believe in a power apart from God, to believe that man does not need a divine Principle.

FIFTH

The fifth day told us of Life, and the multiplication and the spontaneity of Life.

At the corresponding place in the Adam story we see that they eat of the tree of the knowledge of good and evil, and immediately they realize that they are naked: they see the nakedness of mortal beliefs. All that materiality offers them is multiplication of pain and sorrows. Instead of the exaltation of Life there is the degradation of mortality. Life always gives; the nakedness of materiality robs you. It robs you of your youth, your joy, your activity, your inspiration, your hair, your teeth, - everything. But Life gives; “Behold what manner of love the Father hath, bestowed upon us, that we should be called the sons of God” (I John 3:1).

SIXTH

So the allegory goes on, illustrating with marvelous spiritual precision the fundamental errors that make up materiality. We read next of the cursing of woman with sorrow in her conception; that is, if we conceive of man as physical, we suffer for our mistake. Man, you remember, came in the sixth day as the image and likeness of God, a wholly spiritual conception which brings not cursing but blessing. It said too that he was to have dominion: Adam here has not dominion but subjection; he is condemned to labour and to till the ground. That is the picture of mortal man - he works in the ditch, to get some money, to get some food, to get some strength, so that he can go back and work in the ditch some more!

SEVENTH

The seventh day showed us the peace and the rest and the holiness that comes with fulfilment, the plan of Love in which every idea has its place.

The Adam and Eve dream continues its downward trend, it is not so much a dream as a nightmare, - becoming more unlovely as it progresses, until it ends up with Cain, the wholly physical product of the Adam and Eve in us, going out into the land of Nod, which means "exclusion." In the seventh day we saw the picture of perfect Love wherein every idea in the universe is needed and wanted for the great plan of perfection to be complete; here the end of the misty thinking story is that it shuts itself out from the realm of perfection. Manifestly, an error in the premise leads to an error in the conclusion, and this means that a materialistic conception of man and the universe is bound to end up frustrated, unable to find a home or a satisfactory conclusion, for it is not based on spiritual fact.

To recapitulate: instead of the light of the first day, there is the mist of mortal thinking; instead of the firmament and discernment of the second day, there is the mixing of Spirit and matter; instead of the dry land (the spiritual understanding) of the third day there is the burying of man in corporeality; instead of the divine system of the fourth day, wherein man is governed by God as the moon is by the sun, there is the "deep sleep" of mortal existence based on the dream of self-creation; instead of the exaltation and multiplication of the fifth day, there is the degradation and robbery of mortality; instead of the man in God's image and likeness of the sixth day, there is mortal conception with its pain and lifelong labour; and instead of the rest and fulfilment of the seventh day, there is the self-exclusion of this whole picture from perfection.

That allegory is a very fair summary of mortal experience, tracing the downward trend of misty or materialistic thought. It may be objected that life does have some high-lights, and that there is a lot of happiness and love and rich humanity in spite of the dark side. That is perfectly true, but it must be remembered that anything which is good or positive is not a product of the mortal; it shines through into our lives in spite of the mortal, and never because of it. All the good that we see in human experience is some manifestation of God, and likewise all the evil that we see is some manifestation of human ignorance of God.

Some people think that that is good enough, and that we should be content to leave it there. Such a course would help no one. It is daily more obvious that unless mankind learns the Principle of all good, and the scientific system by which right ideas are ever available as spiritual power, we shall just drift along with apathy or mere optimism, expecting that something will turn up. Not only is that a very poor way of living, it is a form of suicide, Do we not see in the world today the forces of

evil scientifically organized, mass-mesmerism operating on a new scale as fear, hate, lack, and nationalism? Jesus told us to watch, “But know this, that if the good man of the house had known in what hour the thief would come he would have watched, and would not have suffered his house to be broken up.” (Matthew 24:43)

If we can avoid chaos in some human study by learning how to take the principles and rules and apply them systematically to the correction of mistakes, is it not reasonable to look for a spiritual Science which will enable us to analyse, uncover, and deal with the carnal mind in ourselves through the Mind of Christ?

A science gives you not only a systematic way of receiving ideas: it gives you also a systematic way of dealing with mistakes. Arithmetic gives you not only pure ideas of number; it also enables you to deal with mistakes in your daily calculations. There is no way of dealing with the monster mistake called evil except through the Mind of Christ, and the Mind of Christ is what comes to us as the spiritual elements of the seven days and enables us to break up and begin to deal with the mass of materiality called the Adam dream. Numberless people have proved that through spiritual Science one not only has more health, more joy, more inspiration, more peace, but one also has the spiritual understanding to deal with the carnal mind scientifically and systematically, and to despoil it of its goods.

Could you conceive of a more glorious thing to realize than this, that through these two stories of creation the great prophets of Israel have given us not only a standard, a textbook of spiritual values, but they have also put into our hands a sword, - the sword of the Spirit? This gift, if you take it in an orderly and systematic way, is going to enable you to learn your way out of mortality and to take hold of your birthright of spirituality; it is Emmanuel, - God with us.

THE BIBLE

To the ancient Hebrew writers, only one thing was important, and that was, “Hear, O Israel: The Lord our God is one Lord,” (Deuteronomy 6:4) or as Isaiah puts it, “Thus saith the Lord of hosts; I am the first, and I am the last; and beside me there is no God” (Isaiah 44:6).

How were they to make such an uncompromising statement acceptable to their people, ignorant, superstitious, and faced with appalling national calamities? How were they to present such an abstract idea even in a way that could be understood let alone accepted?

They did it through an appeal to the remarkable religious sense of the Hebrews. Alone among their neighbours, their God was a supreme spiritual deity; other nations had many gods, but the Hebrews were always monotheists, in spite of their

lapses. Hence the prophetic purpose of showing the line of spiritual development could be combined with the story of their national development, from the earliest beginnings right up to their own times. It could be said that the Old Testament is a record of the nation's spiritual experiences; a record of the whole nation which could yet, through the very personal nature of its presentation, appeal to individuals. In those times people seemed to have a much more corporate spirit, a higher regard for their duty to the community, and, so through the old sagas and folk-lore each individual came to identify himself with his nation, its spiritual aspirations, and its destiny. This was exactly what the prophetic editors required, and indeed they were editors rather than authors for that very reason: they edited their ancient material with an exceedingly liberal hand solely in order to present the nation's history in the light of its relationship to God, their obedience to Him or their neglect of Him. Everything was construed, if good, as being due to the favour of Jehovah, and if evil, to His wrath. At all costs, He was to be vindicated, and where there was disaster, the fault was to be found in a sin of the people.

That view of the Lord God of the Hebrews is the modern liberal one which replaces the age-old conception of the Scriptures based on a literal reading. As far as it goes, it is excellent, but does it go far enough? Does it show just what God is? Does it explain exact spiritual, - as opposed to moral, - principles and rules? No. There is another view, based not solely on an ethical and moral interpretation, but on a spiritual interpretation, and that is the view which I am putting forward in these six lectures.

Here you have these visionaries, the inspired prophets of Israel, whose spiritual vision is unchallenged and has not been excelled, who through revelation and through reason saw that the infinite things of Spirit could be known, and symbolized, and proved in human experience. Here you have these men, men with a mission, who saw that the things of God always come to man through the same ordered sequence of unfoldment, the order of "Let there be light," "Let there be a firmament," "Let the dry land appear," and so on. Do you suppose that men afire with such a message would edit their national history merely on an ethical basis? Do you suppose that they would miss the opportunity of ages to record the development of spiritual thought and experience? Of course they would not.

They took all the mythology, all the traditional history, all the folk-lore and saga, and re-fashioned it as a vehicle for their message. As we realize that, it does not matter to us whether it is historically true or not, because the material record of the Bible is no more important to our well-being or to the salvation of mankind than the history of Europe.

The childishness of trying to read the Bible literally is based on an anthropomorphic God, - that is, not an impersonal Principle, but a highly personal god made in the image and likeness of man. The result is to reduce Deity to the compass of a human conception; it is not spirituality at all, but plain materialism. Of course, if you want to have your personal Adam and your personal Noah and your historical flood, you may do so but remember this: in the proportion that you personalize these symbols you lose the spiritual message they bring you, The spiritual interpretation is there for all, for those who have eyes to see and ears to hear it.

Then let us accept that the prophetic writers put their material together in the way they did in order to show how practical and tangible are spiritual ideas in human affairs. In effect, the Old Testament story is the record of the disappearing of ignorance under the influence of the divine idea; or, conversely, it is the record of the development of spiritually scientific thought and the consequent dissolution of a material sense of things.

I just want to indicate to you briefly how the thread of the Old Testament is this exchanging of the material view for the spiritual.

THE THOUSAND-YEAR PERIODS

It was a general belief among the ancient Hebrews that this action of the spiritual idea would take time to deal with the errors of materiality? and they reckoned that it would take a thousand years of human experience really to develop the idea to its fulness. This is the idea of the "millennium." Accordingly they arranged their material so that each day of creation, or particular aspect of divinity, was illustrated through a thousand years of the Scriptural record. It was in reference to this that Peter wrote, "One day is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3:8).

Because the Bible record is copiously dated, and ages are frequently given, it is a simple matter to reckon up these thousand-year periods, and it is found that the Old Testament narrative falls most exactly into four periods of a thousand years. The story of Adam and Eve, including their descendants, occupies a thousand years; the story of Noah occupies the next thousand years; then there is the long story of the patriarchs, the Exodus, and the journey to the Promised Land, one thousand years; and finally the kingdom period, which includes the captivities, and the prophets, and continues up to the birth of Jesus, - another thousand years.

In previous lectures I have enlarged more fully on these thousand-year periods, and I do not intend now to touch on them any more than to show their exactness in the Old Testament. The first thousand years of Bible history, with the story of Adam

and his sons, illustrates the action of the first day of creation: the first day says, "Let there be light," and here we see how the light of intelligence, the light of divine Mind, comes to this mistiness of the Adam dream and gradually breaks it up. It is the creation of the divine Mind dissolving the supposed creations of mortal mentality.

The second thousand-year period is all in one clearly recognizable tone or key, this time that of the second day, or the firmament. The story of Noah and his ark is very distinctly an illustration of how to use the firmament of your own spiritual understanding to separate yourself and your world from the flood of materialistic theories.

The third thousand-year period again has a distinct tone, quite clearly corresponding to the third day of creation, where, you remember, we had the ideas of definiteness and identity presented through the dry land. This period in Bible history is remarkable for its consistent tone: Abram setting out to seek "the city which hath foundations;" his new name, or identity, of Abraham being given to him; Sarai re-named Sarah; Jacob re-named Israel; Moses identifying God as "I AM THAT I AM" and the deliverance of the nation from Egypt and their Journey to the Promised Land. All the way through is this theme of the Promised Land, the inheritance, which is identical with the dry land of spiritual understanding. For us this period is an illustration of how our developing spiritual understanding will lead us out of old materialistic habits of thought as spiritual ideas become more definite and subjective to us; we shall find our "new name," or spiritual selfhood and that will deliver us from the slavery of the corporeal senses, leading us to recognize our God-given inheritance.

The fourth thousand years is the kingdom period, the dominant tone of which is government. The fourth day gave us the symbol of spiritual government, - government by divine Principle, - and this Bible period illustrates through the rival claims of the prophets on the one hand and the kings on the other the superiority of spiritual power over personal, human methods. In this period also the prophetic writers gave to the world the wonderfully scientific Genesis story, also illustrating the Science and system of divine metaphysics.

At the end of this period came the birth of Jesus, the individual Exemplar who showed men how each one of us can claim his inheritance as the son of God. - Christ Jesus knew his Scriptures thoroughly, and every statement he made and every proof he showed was based on the spiritual truths of those days of creation.

You know, some of you have heard of the days of creation before, and the tendency of the human mind is to dry up on them, we say, "For heaven's sake, don't give us the seven days again." But do not think of them as just a few verses at

the beginning of the Bible: you'll lose your inspiration if you do. They are so much more than that. The ancient Hebrew writers were wise enough to realize that it would take a thousand years of human experience really to elucidate the meaning of each day, showing that they are not really a question of time, but of developing awareness. So although you may think you've "got them," realize that these things are identity itself, which will constantly inspire and refresh your thought every time you turn to them. It is childish to believe that you don't need, to study them or to think them out for yourselves. "So teach us to number our days," says the Psalm (90:12), "that we may apply our hearts unto wisdom." They are not days of twenty-four hours; they are periods of spiritual growth, and they lead on to the heights of divine manhood. They are the "living waters, springing up into everlasting life." They show you your birthright, your inheritance. As we read in Joshua (24:13): "I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them."

But take it gently, "precept upon precept; line upon line; line upon line; here a little, and there a little" (Isaiah 28:10). Science will wait for you because it is always ordered and systematic; if you try to rush it and swallow it all at once, you will only have to go back and do it again with tears. So don't try to throw old Adam overboard all at once: let it be a gradual process of exchanging. "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him," as Ezekiel put it. (21:27)

The Christ-idea comes not to destroy but to fulfill. Nothing is ever destroyed but a false sense of things; false values and false standards are replaced by true, spiritual standards. So build your citadel on these seven great fundamentals, and the foundations of materiality will pass gradually out of your consciousness. You'll lose nothing that's worthwhile, but you'll gain the kingdom of heaven.

LECTURE V

THE GOSPEL ILLUSTRATIONS OF THE CHRIST AND JESUS

THE BIG LIE

Suppose you had spent your whole life in a totalitarian country, where the state controlled absolutely the schools, your whole education, the press, the radio, and restricted your travel and your acquaintances. What would the result be? You would be a human being fed from infancy on falsities, deprived of truth, believing that your state alone was right and good and that everyone else was a monster; your standards of judgment would be the state standards; your conception of the normal man would be the men and women around you, - like you, victims of the big lie.

In politics the technique of the lie is always to pervert a truth and then make that perversion as big as possible. The bigger the lie the more effective it is. Of course moral standards go by the board – “truth and error,” “right and wrong,” cease to have any meaning, and God, or good, is just whatever you like to make it. Inhumanity, hate, and cruelty are the order of the day. The root evil is the domination of men’s minds.

We all know that picture, for in the last fifteen years our poor world has seen too much of it. But, politics apart, would it be too much to say that the whole of mankind is the victim of the big lie, a different form of mental domination?

In the course of these lectures we have seen, how the real essences of man are the spiritual qualities he expresses: they alone are permanent, constructive, and tangible. We have seen how materialism does not attempt to explain these things, but merely confuses the issue by burying life in organism, happiness in fleeting relationships, Principle in person, and so on. We have seen that the great spiritual qualities which underlie all being never actually enter into matter, yet never the less can be appreciated from our material viewpoint. We have seen that these qualities constitute man and govern him, and are in fact his governing principles. From that we inferred that these principles are the emanation of one Principle whom men call God. We saw also, through the seven days of creation, that this Principle is always manifesting itself, - making itself known to benighted human thought.

Might it not be true that our present human sense of life, based on materialism, is a misconception? Could we not say that this story of man as a piece of flesh with its sorry beginnings and its sorrier endings is just the big lie about man? Are not we, like the victims of the totalitarian lie, victims of the materialistic lie, born into it;

living in it, educated in it, and unaware of any other standard or possible freedom? Are not mortals more or less deprived of Truth?

I believe that is so. Mankind's whole desire for religion shows that all men believe it is so. Our very spiritual strivings indicate that we think that there's something better than plain materiality. The Bible goes further, and definitely indicates from end to end that mortal existence is a dream from which we require to awaken.

Last week we compared the two accounts of creation that exist side by side in Genesis. The first one, the seven days story, is the picture of light and wakefulness. The second, the Adam story, is the picture of darkness and benighted thought. It even records that Adam was put to sleep, and there is no mention made of his ever waking up. It is fair to conclude that the Adam story is really the Adam dream, the dream of mortality which begins with the mist of materialistic thinking and ends with the exclusion of Cain, - the physical, from spiritual reality.

From that point the Bible editors take the story on and treat their ancient material as a series of illustrations, an object-lesson in how to wake up, step by step, from this misty dream of material illusions.

To the human mind this mortal existence is solid reality, and it objects to being told that it is only a dream. We are, as it were, locked inside this experience and our thinking processes are themselves part of the mechanism of the illusion; but the dream is not water-tight, for constantly, through the chinks, we see some fundamental idea that dispels the illusion, if only for a moment. Material knowledge, based on the testimony of the senses, believes in its own self-created illusion; but spiritual sense tells us that we shall do better to regard human life as a waking dream. By a "waking dream" I mean that the discordant parts are the dream, the delusion, the positive, constructive, harmonious parts are where dream is pierced by the light of divine intelligence. Paul puts it, "For now we see through a glass, darkly; then face to face" (I Corinthians 13:12).

It is as if we have been forever shut inside a theatre, watching on the stage the continual scene of birth, growth, maturity, and decay, with the happy times and the miserable times, and the good and the evil, all mixed up together. This scene is so real to us that we seem to have become part of it. And then, something has made each of us look away from the stage, and our gaze has wandered upward and around the walls, and we are surprised to find chinks and cracks which we had not noticed before, and from which comes light, much brighter than what we are accustomed to seeing on the stage. We begin to break away from the hypnotism which that stage holds over us, because we must investigate this strange new light. If we get close to a crack, we can see out, and there outside is a real world, where joy does not become sorrow nor love turn into hate; it is the world of spiritual

reality, which knows no coming and going, no opposites, but infinite goodness and peace. It is a world of divine ideas, all working together in one perfect plan. To our human sense it seems strange, and yet at the same time, somehow, perfectly natural.

In this analogy, the scene on the stage is the Adam, mortal existence. Everyone wears a mask and their true identity is concealed. It is an artificial life, only supported and believed in by our common consent. The scene outside is the divine idea, the Christ idea, where spiritual values are seen really to have meaning and tangibility. The spiritual seekers are ourselves as we find that the stage-scene loses its attraction for us and it becomes more and more difficult for us to believe in it. We are drawn to gaze on the divine plan of spiritual manhood, and find, curiously, that as we gaze on that scene, and realize what it means, that that scene is what we really are and the stage scene is what we are not. Then we find that we are not locked into that theatre as we had thought. We are free to go out of it. We are free to be Adam-conscious or Christ-conscious, - to be asleep or to be awake. "For as in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15:22).

You will remember that our purpose in these lectures is to discuss the issue between Spirit and matter in science, theology, and medicine, and so find the elements of a Science of man. Our special title tonight is "The Christ and Jesus," and therefore at this point we must define our terms. Let me say at once that when I say "Christ" I mean "Christ" and when I say "Jesus" I mean "Jesus." They should not be regarded as interchangeable terms. "Jesus" is the name of a man, an ordinary name common to other Hebrew boys, and it means "Saviour." "The Christ" is not the name of a man but is a divine title, meaning "the anointed." The Christ is an office; Jesus was the man who once held it, - in much the same way as the term "Prime Minister" is an office, which individual men may fill. Commonly we speak of "Mr. Attlee" and "the Prime Minister" as being synonymous, but this is not so: he was not always Prime Minister and will not always continue to be. The office is, relatively, timeless; the individual who fills it does so only temporarily.

A CHRIST TO EVERY SITUATION

The Christ office is the means by which divinity makes itself known to humanity; it is the divine reduction, the divine translation, the divine manifestation. As an office it has always existed, and always will exist.

Whenever some spiritual thinker has seen some truth about God and man, that was an example of the Christ. When Noah perceived that spiritual understanding affords an ark of refuge from the flood of materialism, he typified the Christ. When

Moses led his people out of the bondage of Egypt, he illustrated the action of the Christ to save. When Jacob struggled with his own deceitfulness and prevailed, and he was re-named Israel, he was an illustration of the Christ redeeming and making a new creature. Jacob, you remember, had that dream of a ladder between heaven and earth, with “the angels of God ascending and descending on it” (Genesis 28:10-13). That ladder again illustrates the Christ, or the means 'by which divine ideas come right to the point of the sleeping mortal. In a fuller sense, the Christ is the coming of divine facts to human apprehension and their meeting of the human need, and through the Old Testament we see countless instances of how the Christ always comes, often apparently through an individual, but sometimes just through circumstances. The Christ is the impulse which forces man to awaken from materialism and to understand the truths of God and man. In a word, the Christ is Truth. As Jesus said “Ye shall know the truth, and the truth shall make you free.” (John 8:32)

There is a Christ to every situation. There is a right to every wrong, a truth to every error. The Christ in mathematics is the correct calculation, and it is also the means by which the truth comes to you and enables you to correct your mistakes. The Christ in music is the way harmony comes to you to replace discord. The Christ in your daily work is ideas coming to you to show you how to do things in the right way.

There is an activity of the Christ in everything: that is to say, there is both the right idea, and also the way that right idea comes to us from its principle; so the Christ in its religious sense is both the true idea of God and man and also the forever appearing of that true idea to human consciousness. The personal advent of Jesus in the flesh was just the supreme instance, the unsurpassed example, of that divine activity. In the measure that we can discern the Christ at work independently of the person who exemplifies it, we too can express divine power, - power to think spirituality, power to heal, power to redeem, and power to help mankind out of its blindness.

JESUS THE WAYSHOWER

To illustrate this distinction let us go back to our original illustration and take it further. We saw the picture of mankind being shut inside the totalitarian state of materialism, where the carnal mind is the dictator. From time to time a man arises who tells us that this state of subjection is wrong and an imposition; that the true ruler is Spirit, not matter, - infinite good, and not evil. The man with this message has arisen throughout the ages. Do we listen to him? No! He is a rebel a revolutionary - he must be silenced. He is overthrowing law and order (as if there were any law and order in a dream)! And so the spiritual thinkers of the ages, the

prophets, who would shake mankind out of the lethargy and helplessness of the Adam state, are stoned, or, what is worse, ignored.

Then there arises another, a man with the same message of redemption, who goes further than his predecessors by so putting his message into practice that he lives it. His name is Jesus. His message is the Christ. He not only preaches the message, he proves it. To those around him, it appears as if he is the message. How does he prove it? How does he prove the-power and the truth of what he says? By trampling on the so-called laws of Adam, - laws of birth, laws of suffering, laws of incurable diseases, laws of sin and penalty, laws of lack, even the law of death. He proves that laws of Adam are laws of limitation, which penalize and restrict, and hold man down to the level of the brutes. He proves that laws of God are laws of liberation, laws of freedom, laws of dominion over all materiality; and that by learning these laws, it is every man's birthright to prove his own individual freedom from the domination of Adam.

The message he teaches involves the putting off of the corporeal sense of man, in order to put on the spiritual sense. It involves a change of base, - from thinking materialistically to thinking spiritually.

Jesus healed the sick, gave sight to the blind, and raised the dead, not to make matter better, not to give men ease in corporeality, but to prove that a right understanding of God and man will restore the human condition to normal. The normal human is nearer to the divine ideal than the diseased one, and Jesus therefore demonstrated how the Christ-ideal must first make itself manifest by what looks to us like an improved condition. But in spite of this healing aspect of the Christ, Jesus insisted that signs were not everything, and that unless we rise above the desire merely to see miracles we shall not find spirituality: "Except a man be born again, he cannot see the kingdom of God...That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John 3:3, 6) His teachings involve not so much the actual laying off of the Adam, as the willingness to lay it off, opening the way for the Christ to make "a new creature." It is the putting on of the new man that puts off the old.

Is the message accepted? No! Do the proofs of spiritual power which he shows convince men? No! "though one rose from the dead," they would not believe. Do men want to lay down their materiality? No! Such statements as Jesus' are a rebuke to their sensuality and a slight to their ego. The pride of matter is that it is a creator and a power, and when this illusion is uncovered, it turns the lie upon the one who speaks Truth. Materialism hates and persecutes spirituality, because spirituality is death to materialism.

Jesus, in presenting the picture of the living Christ, refused to compromise. He stripped the disguise off evil, and showed the hypocrisy of Adam's claim to be man. Thus provoked, the malice of the carnal mind attempted to kill Truth, - attempted to silence the voice of Truth by killing its mouthpiece. Jesus, with the highest sense of purpose, allowed this to take place because it was plain that only by allowing man to think they had killed the body could he prove to that man's body is not his life, because Life is God and is indestructible. His crucifixion therefore is of small account compared with the resurrection. Christendom takes such a morbid interest in the crucifixion that his triumph over the grave is sometimes eclipsed.

Jesus' great task was to show mankind how the facts of spiritual being, when understood, redeem man from the belief being a mortal; they heal him mentally, morally, and physically; save the fallen sense of himself; and lead the way out from darkness to light, - from matter to Spirit. He proved that the reality of man is not contingent upon material birth through sex, nor upon physical death, and moreover he proved that this fact operates in the human even to the point of overcoming death. He showed that the Christ, the ideal man, lives because God is Life, and the man who understands this fact is new-born now as the son of God.

That is what he meant by such statements as "I have overcome the world" (John 16:33), - I have overcome the dream of mortality. Step by step he had worked his way up out of the limitation of the Adam sense of things into the full consciousness of the divine idea, and at the climax of that career he had disproved materiality to the full. That stage is what men call the ascension, but to spiritualized consciousness it is no more than the recognition that man is never less than spiritual. As Jesus said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John 3: 13) When he had realized his full Christ selfhood, materiality could see him no longer. He who lived entirely spiritually could no more be limited materially, and therefore Jesus could no more stay in the flesh than an oak tree can return to the acorn.

Jesus' example was ahead of his time. His mission was to express the qualities of divinity in as high a way as is possible in a fleshly form, and he therefore appeared to mortals in the normal form of humanity so that his example could be understood as well as perceived. We may feel that his methods were in advance of the period; but his example was right, and that Christ which he taught and demonstrated is as present and available for us now as it was for him.

However, the religious mysticism of mankind does not accept it in a practical way. We pay lip-service to Jesus, and even to the Christ-ideal; we try to live decent lives; we try in a poor way to obey the commandments and the teaching of the

Sermon on the Mount. But largely we accept the Christ only in a religious and emotional way. The general sense of being Christ-like is a negative one - not knowingly doing evil. Yet what of the promise, - "He that believeth on me, the works that I do shall he do also" (John 14:12)? What of James' precept: "Show me thy faith without thy works, and I will show thee my faith by my works" (James 2:18)? What of the command, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received freely give" (Matthew 10:8)?

Mankind wriggles round that command in every way it can. We plead diversity of gifts; we plead that Jesus was talking only to the disciples; we plead that the age of miracles is past; we resort to every sort of twist and subterfuge to excuse ourselves. The plain fact, and the honest answer, is that we don't do those things because we don't know how. We know we ought to, but we don't know how to set about it,

THE CRUX

That is the crux of the whole issue. Christianity as we know it today does not do the works because it is built on the personal Jesus instead of on the impersonal Christ, - the divine Principle which Jesus taught and demonstrated. This mistaken foundation is shown by the way Christians habitually speak of "Christ" when the proper term would be "Jesus," and vice versa. "Christ said" "Christ told us," "Christ did this," and so on, are phrases that betray a habit of thought schooled by theology and church doctrine and not by the Gospels. The Gospels are most meticulous in always referring to him as Jesus. If then we think of the Christ merely as the man Jesus, it is little wonder that we cannot do the works. How could we understand the Christ as timeless, as forever available, as the divine basis of reckoning, if our sense of the Christ is confined to a glorified personality? The whole situation is self-evident: man's own materialistic view of the Christ-idea has just buried that bright vision in the darkness of matter. The old story is once again repeated - men have crucified their Christ.

The Pharisees of old attempted to silence Truth by crucifying the man who voiced it; the Pharisee in us today, in all of us, - again attempts to silence Truth by burying the living Christ in a physical personality. Yet Jesus himself constantly kept the Jesus out of the way in order to let the Christ appear. When he told his disciples that the personal Jesus must go, he said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." That is, unless you are willing to let go the personal sense of Jesus, you do not receive the Spirit of truth.

No one was more acutely aware than Jesus that the personal, corporeal concept would have to be relinquished if he were really to show forth the pure idea of the Christ; the drop of bitterness added to his agony was the awful doubt that the world

would not understand what he had done. He was laying down the Jesus sense of himself in order to find his true Christ selfhood; but the world persists in lifting up that personal Jesus and calling him God.

PERSONALITY WORSHIP

Few things are more damaging to one's spiritual development than this popular mistake which confuses the man Jesus with the divine idea or Christ which he represented, for by so doing we limit our own spiritual vision and our own spiritual capabilities. If we educate ourselves to discern through Jesus' words and deeds the true spirit of divinity which he showed forth, then we find the Christ, and we do not stake our all on the personal Jesus who lived in the past. To make no distinction between Jesus and the Christ hampers our spiritual understanding exactly as our worship of the personal Beethoven or Bach would hamper our musical understanding. We study the music of Beethoven and Bach and others because they were master musicians, and demonstrated superbly the principles and rules of music, - the science and the art of music. We regard them as the greatest musicians the world has ever known, and from their methods we learn invaluable lessons. But we would never think of worshipping the personal man as the incarnation of music and hope by that means to receive musical inspiration.

I have no wish deliberately to tread on people's cherished beliefs, but this must be made plain: the religious tendency of human thinking loves to go off into realms of mysticism and emotional worship, which confounds principles with personalities and hides from view the truths of being. There is nothing more blinding than to confuse the spiritual idea, or Christ, with the personal man who represented it. Admittedly, Jesus represented the Christ in so supreme a manner that it is unquestionably right to refer to him properly as Jesus the Christ; but the Christ was no more a private and personal quality or possession of the man Jesus than it is of anyone of us.

THE IMPERSONAL SAVIOUR

The beauty of Jesus' work was that it showed how the things of God are manifested in terms of humanity; but it does not, therefore follow that God is personal or that Jesus was God. Why should we suppose that we can have a personal Saviour? Is it reasonable to expect that a music teacher can do your work for you, or that your teacher can take your mistakes upon himself, or that someone who lives the good life can live your life for you? It is just lazy human thinking that wants someone else to do the job; and it is just lazy, emotional religious thinking that can believe that our sins and mistakes are wiped out through someone else's personal efforts.

The doctrine of vicarious salvation is based on a personal Christ. In every field the command is, "Work out your own salvation." Is it not ultimately the same in the realm of human experience?

What do we mean by salvation? Surely it is that process of spiritual growth by which we develop out of animality into the recognition of our divine heritage? We develop from the Adam delusion to the consciousness of Christ, as the natural effect of divine ideas replacing illusions. But if humanity is asleep in that Adam dream, how can it work out its own salvation? Clearly the answer is that we accept the man Jesus as the Wayshower, the Exemplar, who presented to mankind the Christ-idea, or right idea of God and man. The man Christ Jesus best expressed the divine nature: he illustrated the coincidence of the divine and the human.

Jesus therefore is the model, but is not the personal Saviour. Worship of the personal Jesus is no more effective to teach us how to live closer to our divine Principle than worship of the personal Beethoven would make one a great musician. We must see that the Christ is, as it were, the blueprint, the eternal plan, while the man Jesus was the best human approximation to that ideal. Even the physical scientists are beginning to say that Jesus was the normal man, and not in any way abnormal, - that he was the prototype of what we must all become. That is why he is called the Master, the Wayshower, and the great Exemplar. But he knew that while he as a man showed the Way, the Way itself, the Redeemer itself, is infinitely greater than one man. He knew that the Way of salvation from a material sense of things is a divine fact, a divine plan, a matter of spiritual reckoning. It is only by reckoning spiritually that we can ever get out of the ditch of mortality.

This Way, this Redeemer, is what the ancient Hebrews had always been looking for; they conceived of it as a personal Messiah, and were therefore disappointed and perplexed when Jesus told them, "My kingdom is not of this world". (John 18:36)

FIFTH THOUSAND YEARS

Now to link up the Christ and Jesus' demonstration of it with the Bible story as we have traced it so far.

You remember that at the beginning of Genesis the prophetic editors laid out the seven days of creation, thereby indicating the way the things of God dawn in human consciousness. Then, in the chapters immediately following, they gave us the story of the Adam myth in which mortal man awakens to the hideousness of his position, for he begins to recognize mortality as a bald imposition. The strength of that story is not merely in its masterly analysis of the carnal mind and all its works, but also in the way the writers illustrated the hollowness and nakedness of

mortality. Here at the very beginning of the Bible we see already the Christ at work, the first dawns of spiritualized consciousness, and the first steps in the breaking-up of the Adam dream. Under the impulsion of the divine idea the mists of ignorance begin to disperse.

In that vein the prophetic writers took all the subsequent record, showing through patriarch and tribe, through blessing and calamity, the workings of the Christ-idea in human history. In order to give a proper sense of the vastness of the divine idea of creation, they devoted a thousand years to illustrating each day of it.

In the first thousand years they indicated how the light of intelligence, the Mind of Christ, is always at work showing the way out of the mists of ignorance.

In the second thousand years they showed how the fact of infinite Spirit comes as the Christ, the Saviour, through the illustration of Noah. Noah is represented as recognizing the value and the safety of spiritual understanding and his ark was accordingly a refuge for all his world. The ark was the Christ to Noah.

Then in the third thousand years we saw how the Christ idea led the patriarchs onwards until they conceived of the idea of the Promised Land: they saw that the divine nature translates itself in such a definite and tangible way that man can take hold of it as his inheritance. In this period also they saw that by identifying the Christ in yourself and in your world, you cannot be held down to the slavery of Egypt. The Christ-idea is as clear to you as a pillar of fire, and it leads you onwards, always over dry land. It leads you also through the desert, where things appear bleak and barren; that indicates the stage where you turn away from the flesh-pots and are passing over the threshold into the satisfaction of spiritual sense. The desert experience is always a healthy one.

The fourth thousand years was the kingdom period, beginning in exactly 1,000 B.C. when Solomon was crowned king. The people had shouted, "Give us a king" (I Samuel 8:4, 5), indicating that thought was reaching out for the idea of government. The fourth term for God is Principle and here in this fourth period we see how the Christ-idea brings the sense of Principle into the story through government and kingship and through system. Side by side with the kings there are the prophets, who preach that the only effective government is adherence to the system of divine Principle. Accordingly, at that time they wrote the Genesis story with its exact metaphysical system, to show how the facts of God are always available in a systematic way, by obedience to which each man can be self-governed.

In this period, in the prophetic books like Isaiah, we find constant references to the Messiah, the Messenger who shall come, the Servant who by his own self-sacrifice maps out the way for others. The imagery in which they wrote of the Messiah was

the usual Hebrew way of presenting spiritual truths, as human language is unsuitable for conveying them bluntly. What in effect they were saying was this: If you will turn from your material and personal sense of existence, and understand the divine Principle of being, then that Principle will automatically become clear to you, will translate itself to you; it will reduce itself (divinity) to the point where it meets your need (humanity). It will individualize itself and will be to you a Messiah, the One who is sent; it will be your Teacher, your Shepherd, your Redeemer, your Servant. It will give you a new sense of man, - it will come to you as the Son of man; it will be your Healer, your Physician; it will resurrect your conception of man and present to you the certainty that God is the only Life.

Isaiah in particular had a wonderful sense of the way divinity is manifested through humanity. He saw too that the Christ Truth would always be persecuted and reviled by materiality, and drew a very vivid picture of it happening. But he saw more clearly that the truths which the Christ brings to every man, flowing from the understanding of God as Principle, are indestructible and must eventually triumph. All the prophets proclaimed that it was no use just waiting for salvation to come along without the individual doing anything for it. Each man was responsible, for finding his own Christ and proving his Principle individually. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isaiah 60:1),

THE GOSPELS

When Jesus appeared, he was the embodiment of that Christ-spirit, and the distinctive feature of the Gospels is that he put it into action. "The kingdom of God is come unto you" he said, (Matthew 12:28); and again, "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17:21).

He demonstrated the timelessness of divine power, and showed that it is instantly available to anyone who understands the Principle. So when he came at the beginning of the fifth thousand years of Bible history, he said to them, "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35) He was explaining that the time theory of the millennium could be dispensed with: there had already been the "four months," the four thousand years of Scriptural record, - and he was showing them that the harvest of spiritual power is at hand now for every man.

The fifth name for God, as we saw, is Life; and the fifth day of creation is all about life - "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven" (Genesis 1:20). Was there ever a greater exemplar of Life than Christ Jesus? He demonstrated

every aspect of Life. Life's independence of matter-conception, through his birth; the multiplication of Life through the feeding of the five thousand; the abundance of Life through the abundant healings and proofs; the exaltation of Life through his own example "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32); the spontaneity of Life through his instantaneous healings; the immortality of Life through his raising of Lazarus and his own resurrection; the giving of Life, in his example and his words, "I am come that they might have life, and that they might have it more abundantly."

"I am come that they might have life and...have it more abundantly." What a wonderful declaration of the power of the Christ to redeem the human! What a clear sense of the purpose and ability of the Christ to translate Life to us as life, as abundance, as exaltation, as spontaneity, as inspiration, as fatherhood, as nowness! At the point of Life, all things become new; "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17).

Remember that Jesus came in the Bible record at the point of Life, and he proved that man's Principle is his Life, not only by his own exalted example but also in the way he dismissed the time element. The most remarkable feature of the Gospel healings is that they were all instantaneous; he proved therefore that an understanding of the Christ-Principle is effective instantly to redeem whatever needs redeeming. Humanity in general believes that things will get better in time, but Jesus showed that the moment you really perceive the spiritual fact governing a situation, you must expect an immediate recovery. It is this feature of the spontaneity of Life, the eternal nowness of Life, that enables us to accept Jesus' promise that "He that believeth on me, the works that I do shall he do also." If it is only in a little way that we can prove the Christ-power to heal and restore, that little proof confirms the whole divine Principle, for the only limit is our understanding of that Principle. The whole power of the Infinite is at hand. As Paul said, "Behold, now is the accepted time; behold, now is the day of salvation" (II Corinthians 6: 2).

It is seldom appreciated that the Gospels are written deliberately to show the connection between what Jesus said and what he did. There is always an intimate connection between the teaching and the healing. With every case of healing we find that Jesus taught some spiritual truth, and in each instance we can see how the particular error or mistake is healed by a particular truth. This is especially clear in John's Gospel, where he refers to himself as "a man that hath told you the truth, which I have heard of God." (John 8:40) It is perfectly evident that he told them the truth and then proved it, or alternatively, proved it first and explained it afterwards. For example, when he had fed the five thousand he said, "I am the

bread of life” (John 6:35); he said, “I am the light of the world” and then restored his sight, to the man who had been born blind (John 9:5); he said, “I am the resurrection, and the life” and raised Lazarus from the tomb (John 11:25) The truths he taught and proved were the ever-present Christ, the spiritual system of divine ideas that relate man to God, and his mission was to show that every man can learn and prove this Christ likeness for himself.

Let us take one or two instances. We will take the account of the healing of the withered hand, from Matthew 12:1-13, Jesus had been rebuked by the Pharisees for allowing his disciples to pluck ears of corn on the Sabbath, and he in turn rebuked them for allowing their religion to become paralyzed through outworn theological dogma and ritual. The law, with its “Thou shalt not,” is the negative approach to religion, and Jesus was telling them that they knew nothing of the living, vital nature of God if their restrictive doctrines could make the keeping of the Sabbath of more importance than the mercifulness of lifting man up to make him Lord of the Sabbath.

“And he went into their synagogue: and behold, there was a man which had his hand withered” (verses 9 and 10). The hand in the Bible is always used to typify divine power “the right hand of the Lord is exalted” (Psalms 118:16), - and the fact that the man was in the synagogue indicates that he had lost his sense of divine power through living in the realm of a restrictive theology. Pharisaism is dead dogma and creed, - the law without the Spirit, - while the practice of the Christ is vitalizing and strengthening.

“Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other” (verse 13). Bidding the man stretch forth his hand was an essential part, because each individual has to express and to exercise the divine faculties and functions. “Like as the other” might mean literally “Like his other hand,” but it could also mean “like the other – ‘the right hand of the Lord.’” Jesus always saw the true man as being in the image and likeness of God, and therefore as possessing divine power. To Jesus, paralysis was no more the image and likeness of God than any other discord or limitation, whereas spiritual power is every man's birthright, and because he saw that that was the Truth, he was able to prove it and call it forth.

JESUS' METHOD

Let us look at another Gospel healing, which reveals Jesus' method. The story in John, chapter 9 of the man born blind is a clear case of statement followed by proof, - and , - a pattern which we find throughout the Gospels.

“And as Jesus passed by, he saw a man which was, blind from his birth” (John 9:1); the Adam in us is, from birth, blind to spiritual reality. “And his disciples asked him, saying, Master, who did sin, this man: or his parents, that he was born blind?”(verse 2) The question reflected the hideous law of penalty and heredity which would punish man not only for his own mistakes but also for the sins of his parents, - venereal disease or something of that sort.

The “law” of heredity is based on a past - some mistake made yesterday penalizes us today, whether it is a physical inheritance or merely a slip in doing our accounts. We correct the latter sort by tracing back the mistake to the misunderstanding that caused it, and a proper, application of the principle brings out the right result. We accept that process in the realm of numbers, but where human beings are concerned mortal belief holds that what is done cannot be undone, as mortal belief makes no allowance for the power of spiritual fact.

Now, if it were a fact that man is entirely animal, a matter-man affected only by material happenings, then Jesus could not have healed this case. Fundamental reality cannot be altered. But he was able to do so because he understood that the whole proposition was a misconception, - that man is not the father of man, as if he were so much livestock; on the contrary, he knew that God is his Father, and Life is the law of his being, and that this truth, understood, makes men free from the limitations imposed by a materialistic outlook.

Chapter 8, which immediately precedes the account of this healing, contains his argument. He declares that God is his Father, and that if his hearers would lift up their concept of man they would be free from the bondage of mortality (verses 14-32). The Jews answered that Abraham was their father, and that therefore they were not in bondage to anyone. Jesus replied that they were in bondage if they were sinning (conceiving of man as corporeal), but that the realization of man's divine sonship would make them free. To this they answered, “We be not born of fornication; we have one Father, even God” (verse 41). Jesus then told them plainly that if God were their Father, they would have enough spiritual sense to recognize him as the type of the Son, but as it was, their sense of things was derived from the carnal mind: “Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”

In that statement Jesus was rebuking the hypocrisy of saying that God is the Father of mortality. Their materialistic conception of man was fathered by “a liar,” - in other words, it was a mistake, and there is no truth in it. Our whole conception of

man as a corporeal mortal, as a matter creature, renders us liable to every defect of mortality, including hereditary ills; on the other hand, Jesus' ability to heal sprang from his more spiritual conception of man, in which man is patterned after the divine likeness, and this correct view of man is a truth potent enough to heal the sick. When therefore the disciples asked him, "Who did sin, this man, or his parents, that he was born blind?" he knew well enough that the Adam-law of heredity was the root-cause of the trouble, but he was not going to acknowledge that such a law was valid; hence his reply, "Neither hath this man sinned, nor his parents." He dismissed that false law of penalty and heredity as not pertaining to the man of God's creating, for "against such there is no law" (Galatians 5:23).

We read on, "As long as I am in the world, I am the light of the world" (verse 5). The Christ is the light of the world, and vision consists in letting that light shine, - in seeing the Christ in everyone.

"When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay" (verse 6). Jesus reckoned man as spiritual, and scorned the fleshly sense. By spitting on the ground he showed his utter contempt for matter, and by anointing the eyes of the man with the clay he was demonstrating that physical eyes are so much clay, - all the wonderful mechanism is no more than a material symbol of vision, - while man truly sees not with those things but with discernment, perspicacity, and the outward vision.

"And said unto him. Go, wash in the pool of Siloam, (which is by interpretation, Sent.)" - Go, wash away that blind belief that man is a physical conception; get a clearer sense of what vision is. "He went his way therefore, and washed, and came seeing" (verse 7).

John goes on to make it clear just what it was that the man saw. Jesus was not content merely to restore the man's physical sight: he forced him to recognize that the healing was the natural outcome of a change in the man's viewpoint. So we read that the neighbours gathered round and asked the man, "How were thine eyes opened? He answered and said, a man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight" (John 9:10,11). All that he could tell them at first was a plain recital of the material happening; his healer was only "a man that is called Jesus."

Then they took him before the Pharisees, and they wrangled over whether this Jesus was a sinner because he did these things on the Sabbath day. Remember that the Sabbath indicates the seventh day, the day of rest, which we saw in our days of creation as symbolizing ideas of rest and perfection and fulfilment. Clearly Jesus did many of his healings on the Sabbath because it was the symbol of that highest,

holiest standpoint from which he saw God's work as perfect. "They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet" (verse 17). You can see how his discernment is becoming clearer: first, it was "a man that is called Jesus;" now, "he is a prophet," - that is, one who sees spiritual reality.

Next we read that they tried to make him admit that "This man is a sinner" (verses 24-29), but the man tells them plainly that anyone who can do this unheard-of thing must be utilizing divine power, and as divine power would not respond to something unlike itself in nature, then Jesus could not possibly be a sinner.

By now the man was beginning to realize that it is only the eternal truths of God which can deal with errors of time and the past, and so when they tried to get him to say that Jesus was a sinner, he suddenly saw that the only sin that needed healing was this business of looking back into mortal history, - the history of the Adam dream. Therefore he answered them again, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth . . . If this man were not of God, he could do nothing" (verses 31,33).

First, "a man called Jesus;" then, "a prophet;" now, he is "of God." That man was healed of more than optical blindness: he was discerning step by step that the truths and the goodness of man are divine; moreover he was becoming so clear and stable in his new-found vision that he had the courage to tell the Pharisaical thought where it got off. At that they cast him out of the synagogue - you cannot keep expanding spiritual vision tied down to ritualism and backward looking. It was the very Pharisaical law of sin and penalty which had made him blind, and now he was liberating, himself.

Then it goes on, "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him," - you have already understood that man is truly the Son of God - "and it is he that talketh with thee" (verses 35-37); that is, you have seen both the spiritual fact, and also that that fact is made manifest in the human to give you a standard of the normal man.

So we have Jesus' whole method presented in this one clear story. His system was one of enlightenment, - to heal by teaching. He understood man to be the Son of God, but the blindness of mortal belief - material conceptions - hides from view this true conception of man, and leads men to think of themselves as corporeal mortals. This mistaken view produces its own disorders, and furthermore it takes no account of man's spiritual sense, nor of the power of divine ideas to meet the

human need. Hence Jesus, whose conception of man was a spiritually scientific one, removed the disorder by healing the mistaken view.

It is noteworthy that Mark (Mark 8:22-26) gives an account of a similar healing, but from a different aspect, and in Mark's account we have the only instance recorded where Jesus failed to heal at the first attempt. There we have one of the most telling things in all the Gospels, for if the Principle and system of Jesus' works would not operate for him unless he had seen the specific truth required, does not that show that spiritual thinking must be systematic and scientific? The very fact that spiritual things are Science made even Jesus measure up to it; it shows that Jesus had not got a private method of healing, but that it is the one spiritual Science which is available universally for all to learn and to demonstrate.

I have talked of healing, and we should have healing, for it is the evidence that we understand what we are based upon. But healing is no more than the beginnings of a spiritual Science, - the outward and visible sign. What we have to aim for is how to live close to God, how to put on our Christ selfhood. As we do that, the healings will follow, for the divinity of the Christ in us will be made manifest through our humanity. The Christ always has enough compassion to come down from the mountain-top to the people in the market-place.

Here is this wonderful picture of how every individual can find his Christ in an orderly and intelligent way, - by learning how to reckon spiritually; and how to bring this Christ into his daily life with richer living, better health, deeper joy, and a more universal love. Surely, the Science of Man is the Science of Christ?

LECTURE VI

SCIENCE, THEOLOGY, AND MEDICINE

It is a remarkable historical fact that whenever some spiritually-minded individual perceives a great spiritual truth and gives it to the world, the disciples of that idea begin to hedge it around and to form an organization to protect it and promote it. The tragedy always is that those very well-meant efforts to preserve the purity of the message serve only to bury the idea more and more in organization; and the tendency is to deify the personal founder. One has only to look around at many of the world's religions, - or political creeds, for that matter, - to see that the lofty ideals with which they began have become so sunk in organization that in many cases those ideals are lost to view, and little is left but hideous materialism. Hypocrisy and cynicism creep in on the one hand, while on the other all that is decent in man despairs of preserving the spirituality of the original message. These are the two horns of the dilemma which face every faithful disciple of every creed.

Organization has its place, but each individual must choose for himself the extent to which he likes his spiritual ideals presented through an organization. A growing child cannot be kept for long in swaddling clothes. We must face the fact that with every organization there comes a time when it is no longer devoted to enthusiasm for the ideal that gave it birth, but must apply itself to the suppression of heresies and to forcing individuals to accept the party line. The inevitable result is not life but death - death to one's spiritual sense. It is perhaps this atrophy that is responsible for the enormous drift from the churches of such numbers of genuinely Christian men and women.

We live in an age of free enquiry, the scientific age; today honest seekers after truth demand an understanding in fields where before dumb wonder or supernatural belief were usual. Is it then too much to propose that the things of the Spirit can be scientific, and found to be based on fixed Principle and rules? Or too radical to suggest that the "miracles" of Jesus' time were not miracles at all but supremely natural?

Now, it is evident that Jesus taught and healed from a viewpoint which was perfectly normal for him, as it later became perfectly normal for his disciples. To us in our materialistic age, however, such works are far from normal, and similar healings are rare. The human mind thinks of these things as miracles, - wonders which may once have happened in the past but are not possible now. That opinion is an illusion, for a miracle is only the working of a law that is not yet understood.

What from a carnal standpoint is inexplicable, from the standpoint of spiritual understanding is merely what you would expect.

Suppose a primitive savage came and touched the electric light switch: the result would be a miracle to him; but to you and me educated in modern civilization it would merely be a foregone conclusion. What is the difference between those two reactions? The answer is the understanding of law. You and I knew the law, the savage did not. The law is that if you close the switch, the current will flow and you will see the required result. To the savage there is no visible connection at all between the switch and the light.

Now transfer this analogy to the miracles of the Gospels; it is we who are the savages this time; it is we who see no obvious connection between what Jesus said and the events that followed. Therefore with the false logic of mortal mentality, we say that they can never really have happened, or if they did, they were miraculous and Jesus himself was more or less divine, and leave it at that, without any serious attempt at finding the law on which he worked. Clearly, Jesus recognized spiritual law and a system of divine ideas, which to us is a closed book. We shall do better to admit that there is a Principle and rule of all right activity, even if we have not yet learnt it, than to deny the existence of a spiritual science which Jesus so very evidently followed.

SECURITY

At the very beginning of this series of lectures I pointed out that we should have to approach the whole subject from the relative end, using argument and inductive reasoning to lead us from effect to cause. We had the illustration of the engineer who knows what his ideal should be, but who can arrive at it only by trial and error, by calculation and by experimentation. This is the normal human way of finding our answers, and we know that we have found the right answer only when our problem is solved, or our disorder is put right. We go on seeking until we find. Everyone is at heart a seeker for some spiritual anchor which will counteract the meaningless drift of mortality. There are of course very many solutions to the uncertainties of life that appeal to individuals. Probably many of you already have a perfectly satisfactory philosophy of your own. The urge to find an explanation of human existence and an outlook that protects us from the damaging effects of pain and sorrow, of disappointments or of personal triumphs, is a universal one.

If then it is a universal seeking, is it not reasonable to suppose that the answer is a universal one also? Ultimately all men seek the same thing - security. Mortal existence is anything but secure, and we seek security in all imaginable ways: we build houses, make laws, take out life insurance policies, make pacts and treaties,

all for the sake of security. We take medicines because we believe they will give us relief, or ward off something. The clearest example of our urge to find security is in the universal desire for religion, by which I mean not dogma and organization but spiritual aspirations generally: the conception of the spirit of man, of a hereafter, of a God, and so on. These aspirations represent man's highest aims and ideals, even though the form of the religion itself fails to rise very high, for the basis of man's desire for religion is his dissatisfaction with materiality. If mortal existence were perfectly satisfactory and self-explanatory, man would not seek an alternative to it.

Of course, it is popularly argued by the materialists that in seeking for reality and security through religion man is hoodwinking himself, and that he is building up an illusory security in something which is only the projection of his own thinking. One might reply to that by saying that it is at any rate more courageous to seek a spiritual answer than to be rooted, feet and eyes and all, in materialism.

But the real answer to the materialists' objection is that they cannot explain why all men seek for security; nor why, if materialism is all the reality there is, everyone should seek to escape from it. Quite clearly, the human consciousness is continually drawn, as it were, by invisible cords to find its home in spirituality, and we resist that pull or we respond to it according to our bent.

The Old Testament is particularly rich in illustrations of the way men are drawn to seek they know not what. Paul describes how Abraham obeyed the urge to look higher: "By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went...For he looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:8,10).

Perhaps he was not aware that what he was looking for was "a city which hath foundations, whose builder and maker is God;" perhaps all he knew was that he had got to leave the place he was in and find a better; perhaps he felt he had to quit the old basis of thinking and living as an animal and seek a nobler foundation; perhaps he did know exactly what he was doing. The great point remains that whether we know it or not, every step that man takes out of animality is a step towards spirituality, a step towards that "city which hath foundations."

CIVILIZATION

Apart from the Bible, consider civilization itself, this long, slow journey from jungles and caves to the point where men and women can sit in chairs and think about spiritual ideas as we are doing now. Think of the development in human thinking out of the dark night of superstition to clear reasoning and spiritual

rationality. Think of the progress made in our social existence, from the time when human life and suffering meant little, up to our present idea of the importance and sanctity of every individual. Think of the inventions, especially of the last hundred years, which have made life easier, and toil more rewarding, and generally so lifted off man the physical burden of getting a living that he is able to devote time and thought to the cultivation of his mind. Every invention represents an attempt to overcome the limitations of the physical man. Think of the universal desire in man to express himself in art, which some people hold to be the highest achievement of the human spirit, or even the wish we all have for beauty and order in everyday things.

What has brought mankind along this road, from twilight into day - materiality or spirituality? It is abundantly evident that progress does not spring from materiality. Indeed, the whole concept of development and evolution is the very opposite of materiality, for on a material reckoning everything ought to be slowing down and moving towards a dead stop and dissolution; instead of which we find civilization evolving towards a higher sense of existence, and man seeking the finer essences. All mere things show this downward trend: flesh decays, the works of our hands perish, even the rocks and mountains are gradually being worn away, and the sun is burning itself out. But the upward trend is manifest in all that lives, - in everything that has animation; we see evolution from matter, and in spite of matter, up to a sense of existence which we can only call spiritual. Why should this be? Why should there be this trend towards betterment, towards fuller living, towards spiritual ideals? Can we expect the materialist to answer that? Of course not, because the very proposition is a denial of materialism. There is only one thing which is a denial of materialism and which effectively refutes it, and that is spirituality.

We are therefore back at the conclusion that men seek for security because the very nature of materialism is insecure, and they feel drawn to spiritual ideas because they are fundamentally the very substance of man. It is the presence of spiritual ideals which forces material conditions to improve. Evolution is really the restoration of the normal, spiritual normality appearing, - and if we can see it like that we shall not make the mistake of thinking that an improved mortal universe will lead us to spirituality. Rather is it the other way round: the development of spirituality in each individual's consciousness will result incidentally in an improved mortal universe. Rightly viewed, the whole process is not one of a little more Truth today than yesterday, but of a little less of the mist of ignorance.

All that civilization is, is the journey that mankind makes between Adam-consciousness and Christ-consciousness; to us it appears as a journey, for mortality is necessarily looking at the process from the wrong end, seeking cause from

effect. What impels our journey, what has forced the development of all that is best in man, is the Christ irresistibly making man pattern himself after higher and higher ideals. Is not that what we saw in the Gospel account of the man born blind? From the divine standpoint from which Jesus worked, the blindness was a negative, ignorance, a mistake, and therefore he was able to heal it. But from the human standpoint, where the man was, his blindness was real and therefore he had to learn his way out of that state through the stages which we noticed. Those stages represent the way by which every single individual awakens from mortal blindness to spiritual light, and the long record of human civilization tells the same story.

SPIRITUAL SCIENCE NECESSARY

It can be argued, and with much truth, that civilization is overrated, as it has given man dominion over everything except himself. We conquer time and space, but not human nature, which remains at heart as brutal as ever it was. That is precisely the consideration which forces us to base a Science of man on spiritual values, and leads us to realize the vital necessity for understanding the nature of man's real Principle in an exact manner. There is nothing on earth, which has the faintest hope of dealing with that depravity of the carnal mind and all its works, called human nature, except an ordered, scientific understanding of spiritual ideas. Mere religious sentiment and even decent living is powerless to combat the organized evil in scientific materialism that we see today, and equally hopeless is the psychological method, which attempts to heal the human mind with the human mind.

I have stressed throughout these lectures that we cannot hope to arrive at that point of grace and power where we can deal with the carnal mind in ourselves or anywhere else as long as we are thinking from the standpoint of mortal mentality. "Mind over matter" is only the very first baby footstep in the direction in which we need to go, and as a means of lifting mankind higher it is as fatuous as the Indian rope-trick. I cannot emphasize too strongly that the Science of Man I am presenting to you is nothing whatever to do with psychology nor with psychological method. Psychology deals only with cause and effect in the human mind, and though it helps many individuals through dark times it is itself based on nothing more fundamental than mere mortal mentality. Trying to use mortal mentality to help mortal mentality is the blind leading the blind, and it will never teach man how to rise to his heritage as the son of God nor empower him to annul sin and disease.

The imperative demand is that we rise to find all law and cause In God, the divine Principle; that we understand the things of God as Science having clear fundamentals and distinct modes of operation. Science is not a system of right

thinking; it is exact knowledge, “reduced to law and embodied in system” (Funk and Wagnall's Dictionary). What mankind so desperately needs is exact knowledge of spiritual facts, presented as law and operative in system, in order to deal with the flood of evil which threatens to destroy humanity. The need of today is education in spiritual Science, education in the Mind of Christ.

We cannot sidestep the issue by saying that because this Mind of Christ is within every man anyway, there is therefore no need to learn how to think systematically about spiritual things. We might as well say that because music or mathematics is within every man anyway there is therefore no need to study them systematically. Some people are afraid that this word “education” means that someone is going to force his ideas upon them and they will run a mile to avoid it whereas the word truly means “to educe”, “to lead out” what is already there. Naturally the Mind of Christ is every man's heritage, but how does he know it, and what use is it to him, unless' it is “led out” through disciplining his thought? Education in spiritual Science therefore only means that we must discipline our thinking and our approach to divinity. Haphazard religious thinking has done pathetically little to lessen the evil in mortal mentality, and our age demands that the things of God be studied as spiritual Science.

Listen to what a wise man said, Charles Steinmetz, a well-known electrical engineer:

“I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has seen in the last four.” (Church Federation, U.S.A., June 1930).
The day he speaks of is today.

Now I would like in this final half-hour to summarize for you the substance of the whole six lectures under the three headings of science, theology, and medicine.

SCIENCE

As we have seen, all things point to the existence of certain fundamental factors which may be detected beneath the surface of all fields of human experience. We enumerated the seven leading factors.

First there was thought, or intelligence; the creative mental impulse, or the thought-force which evolves all ideas.

Second was the factor that although all ideas are diverse, they are yet distinct and ordered. Where there is order, there is development and progress, and we begin to get the concept of discernment and separation.

Third was definiteness, - the fact that every idea is eternally changeless in its own fundamental identity.

Fourth was what we called "obedience to the governing principle." We found that there is an overriding authority or principle in every sphere, which must be obeyed if results are to be correct and harmonious.

Fifth was the concept of life or existence, which led us to see that because life is, then it is infinitely available, giving further ideas like abundance, immortality, spontaneity, and timelessness.

Sixth was the ideal, - the existence of an objective standard or an objective truth. It is because such a standard always exists that we are able to have even a relative sense of right and wrong, or a consciousness of truth as opposed to error.

Seventh was the principle of fulfilment, the peak of achievement, the end to which the other six were the means.

Inevitably that is only a brief sketch of these great factors, but in the second lecture they were considered more fully. It is the bane of metaphysics that the points seem dry and abstract to most people, and if one were to reduce them too much into terms of human experience they would lose their purity and their strength. However, we shall be able to discern the Science of all true being only as we learn to appreciate these pure ideas.

To illustrate, here is a statement by a well-known modern artist writing on abstract art:

"...he" (the modern artist) "does not attach such intense importance to natural form as many realist critics, because, for him, these final forms are not the real stuff of the process of creation. For he places more value on the powers which do the forming than on the final forms themselves." (Paul Klee, "On Modern Art." Faber.)

Think of those “powers which do the forming,” those fundamental principles which are the true cause of every effect. Is it to be supposed that these things are mere chance? Are they to be dismissed as valueless? Think of the immeasurable benefit to mankind of recognizing that there are unchanging principles underlying everything, principles which are moreover to be counted as spiritual. Finally, think of the significance of realizing that these principles are God, - the divine Principle of man and the universe.

Then as we learn to appreciate the nature of God, the Infinite, as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love, we shall be opening the way for infinite facts of Deity to flow to us and transform our lives not merely in a mystical way, but in a way that is so clear and practical that our needs will be met exactly, and we shall be able to explain to another just how he can share the same understanding.

Either the things of God are Science, or they are not Science. If they are not, then they have no order, no system, no possibility of proof, and the example of Jesus is virtually meaningless. But we cannot accept that, if only because every individual has had proof at some time that spiritual ideas do work, and human history is full of examples of the power of a right idea to redeem some ugly situation. If then, as we know, an occasional inspired idea arms us with divine power, how much more desirable is it to acquaint ourselves systematically and scientifically with Deity, so that chance is eliminated and we can use exact spiritual truths to deal with our human problems? Here is a method of reasoning not from effect to cause, but from cause to effect; not from man up to God, but from the very throne of grace outwards to all mankind.

Let me give you an illustration of what I mean, by taking just one of the seven names for Deity, - those seven group-terms which include every right idea. Let us take the second one, Spirit.

THE SCIENCE OF SPIRIT

From the second day of creation we know that the nature of God as Spirit comes to consciousness as a firmament, which divides one conception from another. You remember that the second day says, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters!! (Genesis 1:6). At once we see that order is a fundamental factor, which enables us to separate our thoughts so that the essential ideas will stand out for us and we can discard the others. No one really needs to be told that that is a law, because we all know it from our own experience, anyway. We are continually doing that separating in thought, whether we are aware of it or not; but how much more valuable and vital such a process is

when we learn that it is a divine law! We shall no longer need to remain for long in a muddled or disordered state of mind when we see that the second law of God declares that “order is a fact, and bids us let that fact be. Whenever we have a disordered sense of things and we turn to the fact that order is a law of God, and we ponder that truth and see that it obtains in the human as well as in the divine, it is guaranteed that that disorder will resolve itself, and that clarity and order will take its place. That fact has been proved time and time again, in one's own muddled thinking, or in a chaotic situation, or in a case of mental disorder. The one divine fact of order is power, when understood, to disprove the illusions of disorder, muddle and chaos, or derangement.

To take it further: when we find that by understanding a fact of Spirit one of the illusions of mortality disappears, we realize that Spirit is the fundamentally real and that all that is unlike Spirit, or God, is fundamentally unreal, - it is counterfeit. Spirit gives us true values, matter gives us false values. This consciousness of the absolute reality of spiritual values and of the fundamental unreality of matter, gives us a new and more positive sense of substance. We find that there is more strength and substance in the understanding of spiritual values than there is in material things.

The firmament is a matter of choosing the good and not the evil,” the substantial and not the illusory, the spiritual and not the material, and as we get into that habit day in and day out, it is inevitable that spiritual values will become so real to us that they will be our very substance. Furthermore, that understanding of substance will express itself in our human experience in such a way that we shall not lack, nor will right things decay and be lost to us, nor will evil overcome good in our daily lives, for the understanding of the spiritual fact blesses us mentally, morally, physically, and in every way.

If a small boy has a dirty face, his mother tells him to go and wash it clean. She knows that the dirt is not him, it is not the boy she knows him really to be, but only his temporary appearance. In the same way, through the education of our spiritual sense we learn that the fleshly appearance and discords are not the real man nor have they substance, and a proper understanding of that fact clears our vision and brings out the truths of being. In the measure that we learn and cultivate these divine facts, they will endow us with clearer vision and spiritual power.

This is partly what we mean by Science. We come to understand that reality is divinely mental, - that it is spiritual substance. We learn that the things of Spirit are scientific, - that they are laws which prove themselves positively in human experience, and are effective to offset the materialism in which we appear to live. Order, for example, is a law, and it refutes disorder, derangement, and chaos. The

firmament operates as a law to discern between what is good and what is evil, and this law gives us spiritual insight, as well as perspicacity in ordinary affairs. Spiritual reality, or the reality of Spirit, is a law which uncovers and replaces the unreality of materialism, - as we see when the understanding of a divine fact causes some trouble to disappear. The substance of Spirit is a law which gives us a truer and more permanent scale of values. The purity of Spirit is a law which deals with impurity - whether it is polluted thought or bodily infection or an offensive atmosphere in one's business. The infinite good of Spirit is a law which empowers us, little by little, to deal with the carnal mind and all its works.

Those are a few of the facts of Spirit which one comes to understand to be laws of reality, and as they are so understood and cultivated they prove themselves in human experience and disprove the beliefs of mortality.

Do not think that spiritual Science is a ready reckoner. It is no abracadabra - it must be understood. It does not give a cut-and-dried or ready-made pattern for living, because it is not a science of human affairs, but a Science of absolute spiritual values. It does, however, remain with us as an ever-available yardstick, and all human experience is a compromise between what is the divine fact and what is the nearest possible human approach to that ideal, - the most Christ like step in the circumstances.

A word now about the material sciences. It should not be thought, because one advocates spiritual Science, that the others must be brushed aside, for through them come so many of the inventions which enable man to rise above the cave-man level. Most discoveries represent progress, (though of course their abuse can be evil), and many lead to a clearer understanding of the mental forces which underlie the universe.

Let us not forget that the sciences merely harness what already exists as ideas; the very words "discovery" and "invention" point to that fact. Where material science diverges from spiritual Science is in the interpretation of phenomena: the materialist naturally seeks a material cause, while the student of Spirit would see events as the expression of spiritual fact. You cannot see Spirit in the laboratory, but you can certainly see its effect in men's lives. The sciences are good in so far as they represent liberty and progress; the wrong comes in when man looks to them instead of to spiritual principles for his health, his harmony, and his happiness.

Materialistic theories postulated by human science come and go, and the tendency today is to seek mental causation rather than physical. The overthrow of an old theory by the new is regarded as a triumph for the scientific method rather than a failure, and this is well, for eternal unfoldment is one of the laws of Deity, and all these things represent man's reaching out for exact knowledge of the Infinite.

THEOLOGY

Theology is the science of theism, or the science of the belief in God.

The important question is: Is God to be conceived of in a materialistic way or a spiritual? We have come to that question many times in these lectures, and I feel that we can summarize the answer like this: Man's sense of the universe and of existence has always been dependent on his conception of God. If God is to be conceived of spiritually, then His idea, man, must also be conceived of spiritually. If, on the other hand, we conceive of him materially, then it follows that we have a materialistic conception of God.

Now what does popular theology tell us? It is built upon dualism, and its cornerstone is the “fallen man” story the doctrine of original sin. It tries to claim that God is spiritual, yet His image and likeness, man, is material. It claims that matter is as real as Spirit and that evil is as real as good; it gives us a personal devil as well as a personal God. It claims that God, the Infinite, came to be buried in mortality as a person, and that Life once died. We can only conclude that scholastic theology is not a science of Spirit at all; its hopeless confusion of the seen with the unseen is merely a mass of materialistic beliefs about God. Human theology reckons always from the materialistic end, accepting mortality and evil and pain as absolute realities, which is as unsound a basis for reckoning God and man as it would be to form a conception of music from listening to a child's discordant thumpings. Because theological belief starts from the ditch of mortality, it is in no position to lift humanity from the same situation; and if the premise is false, it is no wonder that the conclusion fails to attract the bulk of intelligent people today.

In these lectures, therefore, I have tried to show that we must reckon not from the materialistic end but from the spiritual, and with that aim we have discussed “Science” before “theology.” Having, postulated a, scientific definition of God, under the headings of the great spiritual fundamentals of Mind, Spirit, Soul, Principle, Life, Truth and Love, it is now evident that if man is the image and likeness of divinity then he is the expression of those divine qualities. Where God is Spirit, then man is spirituality, discernment, development, goodness, and so on. As a window only fulfils its function by transmitting all the light it can, so we are only being man as we are actively expressing divine qualities. As we express these qualities, so we are alive, and as we fail to do so, so we are “dead.”

What, then, of the doctrine of original sin and the problem of evil? Surely the whole matter is one of viewpoint. If we take the line which we have followed throughout these lectures we would say that sin and evil are, fundamentally, mistakes. One of the words translated “sin” in the Bible comes from a Hebrew verb

meaning “to miss the mark,” and the mark we miss is the fact of man's spiritual identity. Naturally, failure to recognize the truth of any situation leaves us with a mistaken sense of it; and so the doctrine of original sin refers to the universal mistaken view of man as mortal, as sickly, and as a miserable sinner. Theology would hold man in this state rather as a suspicious policeman might make a criminal of a man who once did something foolish. Science, however, holds no condemnation, nor does it brand mankind a sinner because his ignorance of the law gave him a mistaken viewpoint. Rather does it foster the spirit which says, “All right, we've all made mistakes, but that has been due to our ignorance. Now come and cultivate spirituality as Science, and learn of spiritual principles and rules which will enable you to prove your dominion over such mistakes.”

What of the Christ? The Christ, as we have seen, is the infinite translation of spiritual fact, which has the effect of enlightening human consciousness as to truth, and incidentally dispelling the illusions of ignorance. The Christ is the only mediator between God and man, needing no priesthood, but interpreting divinity to humanity directly in the way that best meets each man's need. The Christ translates the infinite love of God to the point where man claims his divine heritage. The Christ was best expressed in human history through the man Jesus, but to mankind today it is available as Science, - the Science of God and man.

What of redemption and salvation? To “redeem” means “to buy back at an agreed price.” The price is not the self-sacrifice of one individual, but is the giving up, by every single one of us, of the belief in mortality and materiality. The example of one showed us how to do it, but did not absolve us from working out our own salvation, which must be done through spiritual education.

Our prayer, if we base our theology on spiritual Science, will be the striving to understand spiritual principles, rather than appeals to a personal God. Does the infinite Principle need to be reminded of how it should work? Would you ask the principle of mathematics to solve your problem for you? Of course not. The rule is forever established, and the requirement is that we should understand that rule. It is pathetic the way two warring nations will set aside a national day of prayer for victory, or one farmer will pray for rain and his neighbour for sunshine. Such personal supplications are based on a humanized deity, and when those supplications are “answered” it is because our human aspirations happen to be in line with what is already divine fact, rather than to the indulgence of a superhuman person. We shall really help the world to some purpose as we learn that prayer is the understanding of universal spiritual laws, and moreover those people who find great inspiration in personal prayer will realize that their prayer is a matter of attuning their thought to divine ideas which exist in system and operate with law.

Our theology, then, is the Science of God and man, giving us an understanding of the intelligent relation of God to man and the universe, of the divinity of man in the image and likeness of Spirit, and empowering us with dominion over all that is unlike divinity. This is not human effort, but divine fact. It relates God to man and man to God without mixing Spirit with matter, and resolves the old theological dualism of good and evil.

MEDICINE

If spiritual Science is our theology, is it not also our medicine? For what heals man's spirit heals also his body. Jesus showed that when the governing belief ("devil") was cast out, the sick were healed. When the spiritual informs the mental, then the mental in turn governs the physical beneficially; but when the mental is informed by materiality, the effect on the body is corresponding.

It is generally admitted that mind influences the body to some extent, and even that a healthy mind tends to produce, a healthy body, but few would go so far as to say that mind rules the body entirely. The usual objection is, "How can you say that disease is produced mentally when I've never even thought of it?" To this it might be answered that one does not necessarily need to be conscious of all the beliefs of mortality before they can be manifested: the very fact that we believe ourselves to be corporeal mortals, instead of spiritual ideas, lays us open to all the impositions of mortal belief. One's individual mind is only a small part of that larger ignorance we call the human mind.

Again, any doctor will admit that many diseases have mental causes and that they can be cured mentally. What is admitted today in a limited field will one day be acknowledged to be true in every field. We are inclined to think that because a disease manifests itself physically then its cause and treatment must be physical also, not realizing that most diseases are the fruits of a state of mind. The rise of psychiatry, (which of course has nothing to do with spirituality), is perhaps the most telling of all the signs of the times, for it indicates how men today are searching for truth in the mental realm. But the human mind must be instructed by the divine Mind if it is to attain real health and healing power, else it will go round in circles with no real regeneration.

Mankind is slowly realizing that a right idea is a more potent healer than a drug. Even with drugging, the confidence of the patient in the drug or in the treatment is the healing factor, as is shown by homeopathy. It is often found too that medically-minded laymen will run for the medicine bottle where the practising doctor would not, for he has little faith in it. A doctor was telling me the other day that there is a factor called "healing," - a regenerative process, - which is going on anyway, and

that this process can be quickened by the confidence of the patient in the treatment he is getting, or, in the case of spiritual healings where the drug is dispensed with, rendered instantaneous. He said, "We do our best, and people like you do your best, but healing is an activity which is taking place anyway." We should all recognize that what heals is not the medicine but our faith in it - or the general faith in it. Healings take place in spite of medicine, not because of it. As Voltaire said, "The art of medicine consists in amusing the patient, while nature cures the disease." This ability to, recover is not the will to recover, but it is allowing the fact of perfection to become a present possibility. Of our own volition we cannot make ourselves perfect - we cannot lift ourselves up by our bootstraps. Briefly, disease is the result of shutting ourselves off temporarily from perfection through mortal ignorance of divine laws, perhaps an unconscious trespass, - and it is cured when we learn and abide by those laws.

I do not propose to say much more about medicine, as in the time we have left I cannot do justice either to the world of medicine or to spiritual Science. But if we have seen in some small measure a Science of real spiritual ideas, and have seen moreover that the illusions of mortality are wiped out, and replaced, by the truths of spirituality, and, further have noticed that the Gospels from beginning to end testify to the power of spiritual truths to heal, then should we not expect that this understanding can be our medicine also?

I have seen it proved too often to doubt it, but I will not ask you to accept blindly what needs to be understood systematically. The tremendous fact that divine ideas, clearly understood, are power to heal and reform, is not supported by material reasoning or evidence until you experience such a healing yourself. When you see the proof, then you are forced to admit that the divine Principle of man is a very present help in trouble, and that conclusion is scientific.

I could tell you of healings of cancer and of broken legs, which the human mind calls "big things," but they would mean nothing without the spiritual understanding which made them possible, because they are too far outside the scope of normal experience. Instead, let me give you two parallel cases of healings of asthma, one of which is from the newspapers and the other from my own experience. You may have read about the first one. Apparently the Medical Officer of Health for Bristol came to hear of some asthmatic children being cured at a certain school, and went along to investigate. He found the games mistress there had taught those children to balance by making them walk along a beam, and in learning to balance they were cured of their asthma.

The other case was one with which I was asked to help. It was a girl whose home life was not happy - there was a great deal of resentment in the home, and it had

the effect of making this girl, who was a sensitive person, all tied up in knots with nervous tension. I never saw her, and I never visited the home; it was all carried on by letter. Well, when I was asked to help, I turned to the Principle of all true being, - to the ever-available Science of God and man, - and it came to me that the answer was poise and balance. I saw that one of the facts of the Infinite is poise; that man's Principle is fixed and established. Therefore man, who is the expression of divine fact, is constituted of ideas which can never be disturbed, and he is beautifully balanced. Hence nervous tension is an illusion and is powerless. That girl was perfectly healed. The proposition which the carnal mind would argue in this particular case is that man is a mortal, having no governing Principle, and is therefore liable to be so upset by outside circumstances that the result is a physical disturbance. The truth which healed it is the fact that man is God's idea, governed and controlled entirely by divinity, and uninfluenced by anything else. That truth proved itself, as it always will when understood.

When that games mistress taught the children to balance on a beam, she was calling on them to express a divine fact. She had unknowingly allowed a divine law to operate. Had she known that balance was a divine law, and understood that divine laws are power and prove themselves, she would not have needed the beam. In those two instances we see clearly that healings are not dependent upon the material symbols employed, and that there are laws of God which can be learnt and understood to redeem every situation.

Now why have we people come together to talk on the Science of Man? Is it not because we recognize the pressing need of such a Science? Does not all mankind yearn for a solid basis on which to build true peace, real health, and lasting satisfaction? Well, it's yours. You have such a basis, and it's like a tree: its roots are in the Bible, in the days of creation; its trunk is divine Principle, God; its branches are the multitudinous ways by which divinity comes to humanity; "the leaves of the tree are for the healing of the nations;" its fruits are in your lap.

There is only one thing that matters for each individual and that is to get to know the fundamental reality which men call God. Individuals may show us the way, and we certainly do need each other along the, road, but ultimately the only way out of materialism and into reality is through individual, spiritual, scientific thinking. There are no factions over this, no organizations, no personal leaders. The unchanging ideas of divinity are ever present and ever available. We take hold of them in the way that seems best to us, and I have outlined for you a way which is logical, and systematic, and practical.

I'm not going to tell you its easy: nothing that is worth while is ever easy. But it is joyous, it is unlaboured, and it is progressive, leading step by orderly step up to the

Science of absolute spiritual reality. Moreover, with Science there is the assurance that every man can prove it for himself.