

THE SCIENCE OF CHRISTIANITY

by

John L. Morgan

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THE SCIENCE OF CHRISTIANITY

By the same author:

The Sermon on the Mount (1980)
Scientific Translation (1981)
Mary Baker Eddy's Other Writings (1984)
Dissolving Barriers (1987)

The Science of Man (1950)

Booklets:

An Introduction to the Science of the Bible (1948)
In the Beginning (1949)
Some Notes on True Vision (1963)

Verbatim reports of Summer Schools – out of print, available as photocopies

The Gospel of John (1952)
The Gospel of Luke (1953)
The Gospel of Mark (1954)

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PUBLISHER'S FOREWORD

*"There is one thing stronger than all the armies in the world;
and that is an idea whose time has come."*

THIS saying, transcribed from a passage written by Victor Hugo, summarised the Preface of this book and also describes the impulsion behind this new edition.

A review of the book, published in a magazine in 1962, came to light recently and its immediate appeal led to a successful search for the book. The copy was read with increasing interest and because its timeless relevance was apparent, it began to be shared, resulting in requests for a reprint. A shortened version of that comprehensive review now serves to introduce this second printing.

"The publication of John L. Morgan's book *"The Science of Christianity"* is most opportune. In its Preface the author states that in delivering the six lectures that comprise this book, the intention was to offer the universal truths of religious experience in the form of a rational Science. . . . The author has spent many years studying spiritual Science and has presented here a penetrating analysis, building up his points in a relentlessly logical manner, thereby compelling the reader to re-examine his own thinking. Coupled with this is an unusual breadth of outlook, of understanding and even of compassion, so that those of his readers whose thoughts may have ranged widely over other philosophies or religions will find that the statements put forward have taken cognizance of the fact that Truth is universal.

...

"The author states, . . . that he writes as a universalist or scientific Christian and not as a member of any organization.

"Whist the underlying purpose of this book is to relate science and religion in a truly Christian view of life, the reader is invited

to re-examine some familiar topics. The first of these is the story of the seven days of creation from Genesis. The fundamental meanings concealed by the Bible scribes in the symbolism of the seven days are here clearly analyzed by the writer. . . . This may strike the reader with the sudden impact of a momentous discovery, or it may appear to be relatively insignificant. The truth is that the longer these days are studied in their effective correlations, the more overwhelmingly significant they become. . . .

“This book gains greatly by preserving the impact of the spoken word. There is, however, no verbosity, but a tautness and closeness of analysis that challenges and absorbs the reader, who detects also marked sensitivity and a sense of humour.

“John Morgan has written a book much needed by thinking people in the contemporary world. . . . It is a book to be read and referred to again and again.

“E.L.W. A Principal Lecturer in a London Teachers’ Training College”.

$E=mc^2$ is Einstein’s formula that in a few symbols describes a natural phenomenon of vast proportions. When understood, it was revolutionary.

This little book, with simple explanations and symbols, also provides a revolutionary glimpse of the scientific truth of our being. It cuts through those religious rituals which may have lost their significance and shows how and where to look for the key to spiritual understanding.

Publisher,
Elmdon Publications, 2011

PREFACE

THE lectures comprising this book were given before a public audience in Caxton Hall, London, in October and November 1960.

Never has there been a time when the world was so bankrupt of material answers to the tremendous and frightening problems of humanity.

Thoughtful men and women everywhere recognize that force is no longer the means either of preserving peace or of promoting happiness; the ultimate power is in ideas. Most people believe somewhat in spiritual values and good ideals, yet find repeatedly that right is defeated. Seeking to empower their best efforts, they turn to organized religion; there they may find consolation, but no vigorous scientific certainty that good alone is fundamentally real. Disheartened, they turn hopefully towards physical science as the means of giving man health, peace and harmony. But it is pathetically obvious that science alone may only increase man's capacity for mischief, and does not harness the human character into the services of good. Conventional religion and present-day science both fail because they are materialized.

Everyone recognizes the power of ideas. If, now, we take our good and positive ideas, such as are inculcated by religion, and learn to understand them as *laws*, we begin to have a spiritual Science of Christianity. Christian teaching appears to be confined to morals and ethics, which have very little influence in a materialistic world. Yet we may consider them rationally from a scientific standpoint: underlying these teachings is an exact Science of spiritual

ideas, to be practised confidently as law. The Science of Christianity is a perfect system of thought and life, and appeals to the thinker's own consciousness and experience.

The intention of the lectures is to offer the universal truths of religious experience in the form of a rational science. To do this has required divesting the inner truths of Christianity of their overlying layers of materialism, and it is fully recognized that some of the statements regarding religion may appear crude misrepresentations to advanced Christians. Such readers will already know that the symbol is but shadow; the spirit is all. But these contrasts may prove helpful to the mass of people who cannot subscribe to Christianity in the form in which it has been taught, and yet who long for the security which spiritual understanding can give them. It is for such that this volume is intended.

John L. Morgan,
Elmdon,
Saffron Walden,
Essex.

1961

LECTURE I

BASIC THINKING AND PURPOSEFUL LIVING

Part One

SCIENCE AND RELIGION

THE world is full of discord, and yet there wells up continually within us a hope and a faith in good. What is this buoyancy of the human spirit? Is it self-delusion? Or is it perhaps a responding to divine law? Are good and right to be forever thwarted by evil? Are health and harmony and justice mere playthings of chance, or can we have an exact science of good and of spiritual ideas? These are the perplexities which it is my purpose to try to resolve.

Throughout this series of lectures I propose to discuss one consistent theme, the Science of Christianity. I shall consider it extensively from a number of viewpoints, such as its possibility, its basis and laws, its practice and healing effects. First, however, I intend to examine briefly the relationship between science and religion, and explain the application of the term Science to Christianity.

To link together these two words in our title reminds us that this year [1960] we celebrate a century of the Darwinian debate. The year 1860 brought to a head the conflict between materialistic science and fundamentalist Christianity. At that time science claimed to offer a purely mechanistic explanation of man, whereas the orthodox Christianity of the day rested on dogmatic supernaturalism. The two were bitterly antagonistic to each other for a long

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period. Nothing could be more appropriate than for us to be discussing, a hundred years later, this subject of the Science of Christianity. For as we de-materialize our sense of science, and spiritualize our Christianity, we shall be able to resolve the ancient conflict between them.

The famous public debate between a biologist, Thomas Huxley, on the side of the evolutionary materialists and Bishop Wilberforce representing the Christian Church was a classic example of half-truths meeting in head-on collision. You may remember that Bishop Wilberforce was so incensed by the claims of the evolutionary theory that he leant forward in his chair and demanded of Huxley, "Was it on your father's or your mother's side that you were descended from an ape?" Neither champion in that debate won conclusively because each was much too extreme and over-stated his case. Only a few weeks ago in *The Observer* Huxley's grandson and another spokesman for the Church again crossed swords on the same topic. Many a neutral reader, weighing each argument, must have thought both sadly deficient, and felt that there must surely be a more reasonable way that would reconcile the two.

Science need not be confined to a mechanistic explanation of things, for scientific method is applicable in many non-physical fields, such as mathematics. It rests primarily on exact knowledge, and the more we know of matter today the more that knowledge takes us beyond matter. Similarly religion should not rest exclusively on the supernatural and historical; essentially it is concerned with the validity of inward spiritual things. Why should we not be able to investigate the ideals of good and find them to be scientific? Today, I maintain, we have a common meeting-

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ground for science and religion in the realm of mind. Science must become Christian and Christianity be scientific. It is on this ground of scientific method combined with Christian values that our subject is based.

IDEALS AND VALUES

Let us turn first to ideals. One doesn't have to be much of a prophet, looking at our world today, to realize that the basic sickness is a false sense of values. When our private values are no longer anchored to reality public values also go adrift. If in private lives personal advantage is the guiding light, it culminates in the "I'm all right Jack" attitude, and a rampant materialism. Concepts of good and of right seem to be crumbling, and therefore the world is sick, the hospitals are full, the mental hospitals crowded, and the prisons crammed. The human condition is no more secure or harmonious now than it was when civilization first began, although in the external world the advance has been staggering. It has become a truism to say that man has mastered everything except himself. We say, too, that he has set out to master outer space, when he has hardly begun to master inner space, which after all, is the dynamic part. Sputniks and rockets are wonderful symbols, significant of human thought breaking free from earth-bound limitations and soaring into undreamt-of realms of achievement. But if we don't learn how to master that inner space through mental and spiritual laws, these ventures may end in a spectacular funeral.

A GUIDANCE SYSTEM

The answer to guided missiles, they say, is guided men. But the question is, by what shall we be guided? Just

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as in rocketry they have to decide on a guidance system that shall be proof against interference, so in our own lives the question must be, what shall be our guidance system? Intuitively we all know that if we could only be guided aright by some unerring inner line of light, which would be proof against deflecting influences both from within and from without, then all would be well in our outer lives. But as it is we can scarcely get off the launching pad, let alone go into orbit. What holds us back? It's apathy chiefly, and lack of faith in good, that comes from the slow corroding away by materialism of idealism and spiritual values. Failures and disillusionments set up a further cycle of negative thinking and experience. However, I'm convinced that we can find an answer to this question. Already we have built into us the perfect guidance system, scarcely recognized yet potentially perfect. It's to be found not merely in spiritual ideals but in a Science of spiritual ideas.

So our subject, like that old Darwinian debate, is much concerned with science on the one hand and with Christian values and ideals on the other. It involves the scientific method and impersonal laws, as well as the eternal truths symbolized in Christian teaching. And although I say Christian, I mean all that is true in all religions, because undoubtedly a parallel spiritual idealism permeates every religion in its uncorrupted form. As most of us [*at this lecture*] have the Christian background it is the natural language for Western man.

A science that combines with Christianity is something which can only be understood as we live it; it's no mere theory, although one has to talk about it. As some

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writer has put it, "To understand the Christian creed, one must have tried to live the Christian life".

DEFINITION OF TERMS

The proposal, then, that Christianity can be studied as a Science of life comprises a bridge between science and religion — between science with its orderly method, its principles, rules and laws, and Christianity, with its emphasis on practice and "redemption" or correction. We need here to clarify our terms. It should be clear that by Science one does not mean scientific materialism, with its arrogant claims to determine everything mechanistically. Nor by Christianity does one mean dogmatic religion with its dualism and mysticism. These popular pictures are, surely, caricatures of the real subjects. It is materialism that falsifies true Science, and materialism that corrupts Christianity.

Religion and Science, in their pure form, represent two of the great lines of advance along which human thought has always reached out for truth — that great drive that underlies all human evolution. People are hungry for truth. Yet they look to the physical scientists and what do they find? They tend to be given part truths as though they were whole answers. They are given descriptions of effects as though they explain cause. All too often people end up disquieted and frightened. Frightened by the irresponsibility of some; angered by the ignorant interference with the natural balance and order of things; disturbed, too, by the inhumanity and cruelty that's involved in animal experiments and so forth. (This is putting it quite crudely in the worst light.) Then they turn to the Church, and what do they see? Well, many of us

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have unhappily been put off by what Christianity is not — by worship of the outer form, by gabbled creed and ritual and the burial of the idea in the symbol; by the divorce between the teaching and the living. Modern man falls between agnostic materialism and corrupted spirituality. So, rejecting out of hand both what science is not and what religion is not, thought has largely lost all faith in the living principle that animates both true Science and true religion. In rejecting the God that is offered in yesterday's garb, people throw away the baby with the bathwater and are left with an unhappy agnosticism that takes refuge in a kind of secular religion — decent living and good ethical qualities, without any divine Principle or power behind them.

NO REAL ANTAGONISM

Yet, fundamentally, there need be no real antagonism between the two. The answer is discernible through both science and religion, when we get to the heart of the matter. It is like asking ourselves: If I see a cloud from beneath, it's black, but if I look at that same cloud from above it's white; now is the cloud black or white? Naturally the answer is that it depends on our standpoint. Material science believes that the universe is material and self-created; orthodox religion believes that it is material but spiritually created. We say it is neither. The cloud is neither black nor white intrinsically, but its appearance is determined by the light in which we view it. Similarly the reconciling light between science and religion is the light of mind. The middle ground between them is the ground of mind — the science of ideas. Essentially, material science is all mental. All we ever know or can know about matter is how it affects our measuring instruments or senses. What it is, is unknowable from the

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standpoint of the material mind. Indeed it may be doubted whether there is any such thing as matter apart from the witnessing material mind. Physical science rests on mathematical equations, theories, hypotheses, which change every few years or so, and in the last analysis, of course, matter as such disappears. Disappears into what? Into energy. What is energy, and where does it come from? The great question of cause is left untouched. So the aggressive materialism of yesterday's science is fast dissolving; not by attacks from outside by the anti-scientists or by the idealists, but is dissolving itself by the fallaciousness of its original position. Today mind comes more and more into the picture.

On the other side of the story religion, too, is clearly a matter of mind and consciousness, a matter of inner living. "The kingdom of God is within you", said the Master. The kingdom of God is indeed only an interior experience. All the great religious concepts, such as the creation, the fall, salvation and redemption, regardless of how they may have been exemplified by persons in time, remain essentially ideas. They can only be experienced or realized within one's own being. Likewise, Christian practice is primarily an inward, mental activity, for the outward, secondary actions are of little value unless first impelled by the inward light.

So it is that science and religion begin to coincide, when we understand that all is mind. One may think of the two as Tweedledum and Tweedledee: they had a marvellous battle, but when they were stripped of their coal-scuttles and all the paraphernalia outside, at heart they were found to be twins. We need both the inductive

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approach of revelation, as well as the deductive confirmations of reason, if we are to have a satisfying balance. But only a de-materialization of science will make it safe for mankind, and only a spiritualization of religion will save Christianity from being lost in our age.

I use the term 'Science' in this title "The Science of Christianity" in its fullest intellectual sense: the sense of knowledge reduced to law and embodied in system, applying it to an intelligent, rational subject that can be understood and proved. And I use the term 'Christianity' in a liberal and spiritual sense. One is not committed by that label to a sectarian creed, but one does believe that the higher nature in man — or Christ — has to be acceded to and through it the lower propensities resolved. Agnostics, humanists and others all believe that man must live by ideals of decency and honesty and love, for conscience lies at the heart of all of us, whether we call ourselves deists or atheists, believers or agnostics. And what is conscience, really, but what the Christian calls the Christ-spirit? What, then, could have a more cogent and universal appeal for our day than the Science of Christianity?

SYNOPSIS

I speak tonight as one who has devoted fifteen years to the study of this subject and of the Bible as a Science of life; to practising it in terms of spiritual healing and regeneration, and to lecturing on it and teaching it over half the world. In these six lectures I intend to show you that the Science of Christianity comprises a system of thought and life, and that the ideas and ideals men live by are laws; that good is not haphazard or at the mercy of evil; that good ideas and Christian values, far from being weak and

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ineffective, are, in fact, spiritual dynamite; that all these fundamental concepts that we shall discuss actually comprise a self-operative Science; that as we come into line with them, they bless, heal, save and restore, mentally, morally, physically and in every way; that they give us dominion over ourselves. Finally one might add that this Science teaches little that is radically new, but rather it takes up all those happy and good things that everyone has always believed in and shows that they are our true nature and inalienable heritage.

I believe that as we come to see Christianity as a Science, it will bring about a change akin to what must have happened in those very primitive days when the first engineer came along and explained to his fellows that they no longer needed to build bridges by putting a log over a ravine and then seeing how many bodies it would carry; he showed how it can be worked out first in theory; one can do it all on paper because it is a science. Likewise, I believe that Christian living and our efforts towards the right and the good need no longer be empirical and subject to defeats and disappointments, but are the sure outcome of a Science of reality.

This opens up for us a dramatic horizon. We can direct our lives to purposeful ends without fear of being deflected; we can empower all our right endeavours with a sense of effortless law; we can free ourselves from fear and anxiety; and we can enjoy health — health of mind, of relationships and of body — and harmony in our world. I do not want to sound like a patent medicine advertisement; there is no short cut to the Science of Life. Superficial happiness is scarcely worth having, and anything

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worthwhile requires effort. If our Science is based on what is called God, then it's also a religion and a theology; it's a philosophy; it's a system of ideas; it's a method of healing; and it's a way of life.

Part Two

BASIC THINKING AND PURPOSEFUL LIVING

We are now able to consider the first title in this series, "Basic Thinking and Purposeful Living". In this first lecture I want to talk about the availability of this Science as ideas and how they operate as law. The basic premise is that thinking is the supreme animus in everything we do; and that all true thought is based on self-existent ideas. Moreover I maintain that ideas are dynamic, and that by turning to the ideas of the one creative Mind, our lives are perfectly ordered and governed by divine law, and that we can feel an unerring sense of direction in all things.

A MENTAL WORLD

It's almost too elementary to mention that thought is power. Every act begins with thought; every smile, every impulse of hate, every moment of joy, every moment of fright, everything begins in thought and is experienced with the mind. Every sin is first thought; every great thing ever done begins with thought. Surely nothing deserves more careful attention than the realm of thought! Why, only the other day we had that amusing, only rather pathetic, example of a hotel manager in New York who had to retire to hospital to have his ulcers made quiet again after his difficulties with the Cuban Delegation to the United

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Nations. It was entirely a mental proposition, as everybody knows today.

In physics we know it's all a mental world — matter has disappeared into energy. Sir James Jeans, an astronomer, said the universe is like a great thought. In politics it isn't people or nations but ideologies. In engineering the great bridge is built in mind; and where is tomorrow's invention but in mind? In advertising success rests on exploiting the appropriate mental and emotional stimulus. In medicine they say today that eighty-five per cent of all human ills are psychosomatic — that is, they are caused by stress of some sort. Well, in every field it's the same.

Now, it's easy enough to say that you mustn't get anxious or worried because it may give you ulcers, but how not to worry? This makes us realize that we must push back from thought to the idea behind the thought. Thought is transient and unreliable, whereas idea is objective to us and is something absolutely solid and changeless. For instance, we think it would be a nice thought to give someone a gift. Behind that ephemeral thought lies the causative idea, appreciation. And so we must push back all the time from thought to the basic idea which that thought represents, or else we're like a man who has pulled the flex of his electric fire out of the socket; the fire has gone cold and he walks about dangling the end unable to hook it up. Mankind is like that today.

It's not that we don't know what to do. We know perfectly well what to do, but the fact of the matter is that we don't believe the instruction book any more. What does our manual of spiritual power say? One thing it says is,

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“Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths.” Now the Bible is truly a textbook of spiritual Science. But Christendom, by and large, has only looked at the picture-stories that illustrate the teaching, and hasn’t pressed back far enough behind the illustrations to identify the spiritual principles which they depict. So in rejecting the literal plausibility of a textbook that is designed to be read metaphorically, we reject what many people feel is an impossible kind of manlike God, and fail to read the instruction book altogether. Running then on our own finite wisdom, it is no wonder we have but small trust in good! No wonder most mortals are adrift on the most perilous sea with no spiritual chart or anchor!

Trust in the *Lord*, it says. If we can learn to think of “the Lord” as the living, operative Principle of all that is right, as the actuality of good — an impersonal law, that operates instantly the moment we turn to it — we can then turn back to that neglected textbook with confidence and we shall understand it as a Science of Life, and not merely something comforting to read when we are in need.

INDUCTION

Now to do this successfully requires a radical turn-around in thought; such a change of standpoint that frankly not many people are prepared to do it. It requires an abandonment of our man-centred view similar to giving up the ‘flat earth’ belief; an abandonment of our cast-iron materiality, even if just on a trial basis. That’s all I’m asking you to do: to open your thought and say, “Well, all right, show me”.

BASIC THINKING AND PURPOSEFUL LIVING

We have to accept every new view by induction; we have to take it on trust to begin with — like learning a new language. So it is with accepting the unorthodox premise that ideas are substantial and viable. You see, the total effect of our material education is to make us extremely sceptical of mental and metaphysical notions, because we can't subject them to our mechanical system of weighing and measuring, which is the only accepted evidence in physics. Yet we accept quite naturally that ideas and qualities like order, love, courage or joy exist. They're valid in any context. We aren't required to measure them or subject them to some physical test. We accept them as being absolutely substantial. We don't perceive them altogether through the senses, and yet we are fully convinced of their actuality.

How, then, do we accept that they exist? Partly through experience, but largely through feel, through moral sense, through conscience; but above all we recognize them by reflection or sympathy. That's to say, for example, that we can identify and salute an instance of courage in another man because we know in our own heart what courage is. If we didn't have the other half of the ticket, as it were, within our own inmost being, we should never be able to recognize it or respond to it without. So it is with every non-material idea or spiritual value: it is valid because it strikes a chord within, and spiritual sense tells us that it is part of our own being.

This is so with all ideas. We can learn to be sensitive to them, to respond to them, to be energized by them, but only if we don't stifle the impulse through apathy and disbelief. My assertion is, of course, that we *are* these

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qualities and ideas, and that our daily harmony, or otherwise, reflects exactly our recognition of this fact, either consciously or unconsciously.

It may well be agreed that the mental governs the physical; our prejudices, affections, and convictions all govern the physical; but we must push on to allow the mental to be informed and illumined by the spiritual or we are not much blessed by this analysis.

BASIC THINKING

Now here is basic thinking: to know what we are based on, to know what are the basic mental and spiritual laws of thought and life. If we don't know and understand these spiritual foundations, we tend to drift with the tide of circumstances and are swayed by our emotions. But if we do know and understand them, we have control; we are the man that has dominion and we can shape our lives towards a purposive end and achieve it. Basic thinking is thinking based on causes and not on effects. Too much of our thinking is concerned with effects, and we remain at the mercy of the outer. The unillumined mind settles on secondary things. But basic thinking is like basic research in physics: it must be pure research for its own sake and not with an eye on "what it will do for me if ...". Through this detached attitude we can discern the basic mental and spiritual laws and come into line with them, and they then bless us naturally in the most providential way, just as one's understanding of the laws of mathematics operates providentially for one in the sphere of number and calculation.

Now let us consider some of these fundamental constants. They're about as difficult to define as a colour,

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for how could I tell you what blue is, or red? It involves a range of common experience and illustration, yet the thing itself remains purely mental and metaphysical. The final true meaning of each one we can leave for the moment; let us consider them just from the ground of our common experience.

ACCEPTANCE OF THE CREATIVE MIND

The prime fundamental is acceptance of the creative Mind. The first point is that there is an overriding intelligence or creative Mind and that all our thoughts derive from that Mind. If our thoughts are clear, luminous, progressive or impersonal they've come direct, as it were. If our thoughts are negative, personal, destructive and so on, they have still come from that Mind, but we have so filtered them through the layers of material-mindedness in consciousness that they've come out appearing as something else. An illusion is but an inversion of an idea. However, there is actually only the one source of thought and idea, and that is the one creative Mind.

We don't manufacture ideas, they come through, as music comes through a radio and isn't caused by it. All the time we're saying, "Let's see"; "Let me think"; or, "What do I do now?" It's common experience that the first consideration is always the need for ideas. We need to accept an overriding intelligence that is greater than our private brain. Then if we don't put up a mental block by believing that we're stupid or uninformed, the idea we need will flow in naturally. Often, indeed, it comes when we're not looking too intently. Where does it come from? Where was it? Why, it was right with us, and we became aware of it when we opened our thought and turned. Even

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the conceit of thinking we already know may prevent our receiving the new idea.

We find at each step that there is a law, and the law here is: be open-minded; be teachable and receptive, and the universal intelligence directs you unfailingly. However, because this is a reversal of the ordinary way of human thinking we must accept it on trust, and as we do so we'll find it's a law, an unerring, infallible law. We must learn to turn with an open, expectant confidence that this Mind is the infinite source and provides us with every idea we need at every moment.

Doesn't the Master say, "When ye pray, believe that ye receive, and ye shall have"? Doesn't that explain why the optimist meets happy experiences and the pessimist tends to meet unhappy ones? What have we made the principle of our thought, a Yes or a No? Do we accept an intelligent first cause or a power of chance that mocks us?

In asking or praying, we should ask wisely; that is, for cause to illumine us, and not merely for effects to drop into our lap. Prayer isn't God-bothering; it's bothering oneself until one comes consciously into line with this creative, luminous Mind that meets every need. It's a matter of recognizing and realizing that we aren't lone units of flesh called men and women but that we are mind, and that our mind is not a piece of private property, but is an individualization of the one and only creative intelligence.

The kind of asking or praying that is wholly positive and expectant is the kind of prayer that is answered even if there were no personal God. It is these self-existent and self-operative divine laws which *are* God.

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DISCERNMENT TO CHOOSE THE GOOD AS THE REAL

The second basic point is discernment to choose the good as the real. This one follows from the first. The creative Mind (which is “God” or good) provides ideas for us, and it can only provide good ideas, constructive ideas, beneficial ideas, because if it contained or could produce a negative or destructive notion it would cancel itself out. Mathematics, for example, can’t produce or tolerate both true mathematics and false — it would be self-contradictory. And so our second great point is to understand that all good ideas are real, coming from such a source, and all true ideas are good. All that He creates is good, is a Scriptural way of putting it. Therefore anything that comes into our consciousness that seems not to be good is fundamentally uncreated, like twice two makes five. It’s really a misconception and not an actuality. To illustrate quite simply, we all realize that light has a source, whereas darkness has none. Light is positive whereas darkness is only an absence.

So we have here a clear line of demarcation between good and bad. Good ideas are always beneficial, constructive, outward-going, positive, *real*; and bad notions are fundamentally harmful, destructive, selfish, negative, *unreal*.

Now by choosing spiritual qualities and ideas as the constituents of our real nature, of our true nature, we become separated from animal impulses, from the lower propensities, passions and appetites, just as dirt separates from clothes in the wash. This separating can take place in a perfectly natural and effortless way, because it’s a law. Often, though, we have a struggle over it, but this is only

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because we do not understand that the good is the real and the evil the unreal. One's moral growth over a lifetime illustrates this awareness; and conversely we know of the lack of harmony that we experience if we indulge something bad and wrong. It hurts us because it is foreign to our true nature.

Reality in all things is always the higher, it's always the spiritual. And the lower, finite sense, even the evil, is but a misconception of it, albeit seen so darkly that it appears to be something else. For example, we speak of *untruths* and *disease*, knowing intuitively that the right is the real.

CLAIM YOUR INHERITANCE

Now the third law, the third basic idea is, Claim your inheritance; identify yourself with your subject. The great question hitherto has been, Who am I? But now we know. We are the very embodiment of these ideals and qualities we're talking about. What is a dog? Is he just a four-legged thing in a fur skin? Why no, that's no dog; it could be a stuffed one. What is a dog but the living expression of dogginess – of friendliness, watchfulness, fidelity, trust and so on? If that's so for dog, isn't it the same with man? Isn't man the embodiment, the living expression, of all the real qualities of true manhood, like dignity, integrity, justice, decency – everything right and fine? It begins to appear that man is active identification with his divine Principle.

To be an architect, to be a business man, to be a homemaker, you have to identify yourself *with* that activity, and then that identification comprises your selfhood. An architect isn't so much "a man who", as "that which" is

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fully identified with the principles and science and art of architecture. In all things we are required at this third point to exchange the sense of a private self standing outside the subject, for the self which is one with the subject and identified with it. We may be learning to tie our shoelaces, or to drive a car, or to do accounts: there's always a moment when we change over from being outside that subject to being inside it; from the objective standpoint to the subjective.

In all things we must come to identify ourselves properly; I am man, not mouse, for instance. Once we identify ourselves with the principle of what we're doing, and this private self is merged with the Esse of the thing we love, we're in a different department; we're in the I CAN department, and all kinds of capacities and potentialities, that we didn't dream we had, begin to flower from our own withinness. It's the attitude of the master, rather than that of the student. We could summarize the law here by saying: When object and subject are one, our true identity flowers. This is so with every human subject. And in the Science of life itself, when we identify ourselves with Christianity as a Science, it endows us with capacities and abilities that we never knew were possible, because as private selves we couldn't have had them. In that way we claim and gain, our true inheritance.

The average person doesn't know who he is as the son of the infinite, and therefore he can't reproduce more than what he believes himself to be as a private, corporeal self. But when we do know who we are, we can begin to reproduce the infinite capacities because we're identified with the Soul of all being.

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OBEDIENCE TO THE ONE AUTHORITY

The fourth basic idea is obedience to the one authority. Can I *make* three threes eleven? I can't make them such. Can I make three threes nine? I don't have to; they are so. And in all things — although it isn't always so clear — that law holds good; obedience to the one authority. It's not ever what *I* want. It's what's right that requires my obedience. As the Master said, "The son can do nothing of himself, but what he seeth the Father do". And that's the case in mathematics and in business and in Christian living.

Harmony with the One in our inner consciousness will always result in harmony with others in our outer experience. I discovered recently that in building there are only two things that are essential. First there's the plumb-line, and second is the spirit-level. That's so indicative of our life. The first and fundamental thing is, Am I perpendicular? Am I the upright man? Am I truly in line with the principle of what I'm doing, whether it be building or trying to live in line with right? When that is established then I'm on the level with the other fellow. We're level by the spirit, as we might say. But there's no real harmony, no proper relationship on the horizontal plane, if we don't first have that plumb-line absolutely established in the vertical plane of the heart and the mind.

It's just like traffic driving; be right yourself, and then you're likely to be right by the other fellow. We're either in accord with the laws that be, or we're headed against them. You can see that, for example, with people who are getting over a broken leg. For somebody who has established a good sense of unity with themselves and with God and with their neighbour, that break mends quickly. With

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another person who perhaps is harbouring a bitter sense of resentment and ruptured relationships, that break may take a very long time to mend.

It is obedience to the one authority that frees us from wilfulness and mistakes. Here then is the law: "The divine Principle carries on His harmony" and we must be principled in order to be governed harmoniously.

LETTING LIFE FLOW

The fifth basic idea is to recognize that what we've been talking about is no dead abstraction; it's not a nice-sounding theory, but rather involves letting life flow — and here's our law: Letting life flow. It's a matter of *being*.

Can you *have* courage or patience, or musical ability, or spiritual sense? Indeed, you can't possess it at all. The only measure in which you have it is the measure in which you express it in life; the measure in which you let it flow through you and as you. And the only sense of true worth we can have in anything is the amount of expression we give it; the way we let it utilize us, in fact. The more we expend, the more we have. It's like water flowing through a pipe: the more you open the outlet and let it run from you, the more it will come to you; but not otherwise. If you don't let it go out, it won't come in. So life and its vital qualities are found in expression, not in possession.

This is the law, in every field of experience, "Freely ye have received; freely give". Don't we talk about being a live wire? Well, as you know, the live wire is only half the circuit: no current whatever will flow unless it's completed. There has to be a return wire, else the qualities of God would tend to lodge in us and become personal qualities and then they die. Figuratively the return wire is that we're

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always acknowledging with gratitude that there is a self-existent source — call it God, or what you will — and we don't then take personal credit or run dry of any quality. We are always acknowledging the divine power of Life itself, which invigorates and fortifies. You see, gratitude and appreciation for the qualities and characteristics of others enables us to tap the great source of those qualities ourselves. Gratitude for cause allows it to flow as effect. So, Let life flow.

Now, if we'll accept that there's an overriding Mind that illumines thought; if we'll choose the good as the truly substantial and the real; if we will identify ourselves with the subject of what we are doing — or, in this case, if we will identify ourselves with divinity; if, fourth, we will obey that one and only inner Principle, and not be concerned with others; and now, fifth, if we will let everything flow as life — why, we'll have a greater sense of abundance, of supply, of inspiration, of vigour, and every kind of worthwhile thing, than we could ever have on a personal basis. This leads us to our sixth point.

MEASURE UP TO THE IDEAL — BE MAN

Now here's the sixth basic idea, and that is, Measure up to the ideal of man. The ideal of manhood, which term includes womanhood, is the true, noble quality through and through. Don't we have in the legal oath that interesting phrase, The truth, the whole truth and nothing but the truth? Even common language holds that truth is absolutely whole; it has complete integrity and no corruption.

Truth is wholly positive, wholly affirmative. This is the truth which the Gospel says makes free. "Ye shall know

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the truth, and the truth shall make you free." Our premise in Christianity is that man is made in the image and likeness of this Truth which he calls God. Therefore he's not a miserable sinner or a failure or a fool. That's just the misconception that arises from reading from appearances. Man is that which has dominion over him-self, because he is the image, or the exemplification, of Truth itself.

We can state the law as, Live true to your ideal. Look at the work of a craftsman compared with that of a dabbler! The craftsman is living true to his ideal; the dabbler doesn't have one. There's the difference between a real person and a façade. If we would be craftsmen in life and in our endeavours, we must live true to the ideal of what constitutes the highest manhood. For, indeed, the man of Truth is the ideal lived, the ideal of God lived. In this way we transcend the mortal sense of manhood.

Don't we find that the more we lift up our sense of truth and integrity and refuse to compromise over it, the more we find a higher standard dominates not only ourselves, but the people around us? The world begins to conform to uplifted awareness of truth, which is something quite different from self-righteousness. It isn't just that honesty is the best policy: it becomes suicide to live short of the very highest standard we know. If a man doesn't *do* any better, it is because he doesn't *know* any better. And so we find, in obedience to this sixth law, a more assured and unimpeachable sense of manhood and of womanhood. We find a healthier state of consciousness and a healthier body.

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DWELL IN THE CONSCIOUSNESS OF FULFILMENT AND PERFECTION

Now one more, a seventh basic idea, which, if adopted, will ensure a purposeful sense of life. And that is to dwell in the consciousness of fulfilment and perfection. It is mothering the mental ideal that enables us to bring it into actual experience. The law is, Work from perfection and you'll achieve perfection. If you start to work from outside your ideal, you'll never measure up to it but will always be *becoming*. The very worthiest and best Christians among us are still *becoming* after a lifetime of endeavour, because they haven't fully adopted the Christ ideal as their very self; it will come hereafter, but not here and not yet. Surely it is so already, and needs only to be actualized. The religionist is much handicapped through not practising this principle. Well, the seventh law is: Work from perfection and you'll achieve perfection. The underlying Biblical statement is "Son, thou art ever with me, and all that I have is thine".

In all creation there's this unmistakable sense of purpose; there's the drive towards fulfilment or achievement in everything. Look at it in the evolution story — this continual betterment of the natural creation which is now pinnacled in consciousness, from where it takes off altogether from the animal realm and finds its destiny in the spiritual. In psychology they call it self-realization; in religion, it's atonement or being one with reality. The plant flowers in order to produce a seed, to fulfil itself. You start doing some homely job around the house with the mental picture of purpose already accomplished. In all things that are creative it is what du Noüy in his book *Human Destiny*, calls "the telefinalistic concept" that draws one; it is the end

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that draws you forward from the beginning. It is this ideal of present perfect fulfilment that is the seventh basic point.

If we are truly in line with this seventh law we are like a mother, conceiving ourselves — ideally — as the perfect idea in the Mind of God. And this working from the top end opens the doors and makes the achievement possible.

One often sees with a business man that if he's looking at his business project from an exclusively male standpoint, he has a hard job to fulfil it. He may be creative, ambitious, energetic, and so on, but he's still *becoming*. But if he'll turn round and look at that same proposition from the standpoint of woman and conceive it in the womb of his thought as already fulfilled, already beautiful, already a blessing to all, then quite suddenly the barriers will break and the thing will mature. I've seen it happen many times in helping business men. This, then, is the seventh law: Dwell in the consciousness of fulfilment. And this seventh basic idea shows us that the heart of all religion, and the be-all and end-all of all progressive thought, is conscious at-one-ment with reality.

SUMMARY

We have then, seven fundamental root-notions:

- acknowledgment of the creative Mind;
- discernment to choose the good as the real;
- identifying oneself wholeheartedly with one's subject, or with divinity;
- obedience to the one central authority;
- letting life flow as we work from that One;
- measuring up to the ideal — the Christ-ideal, the business-ideal, the home-ideal; and finally,

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- to work from perfection so as to achieve perfection.

Now, I've tried to trace very sketchily those seven basic ideas through the outer shell of them; we've observed them through common experience, as we come to know them through our ordinary human lives. But in their essence these things are theological; they're purely spiritual conceptions. Just like the colour blue: when you analyse it in an optical laboratory, it isn't a colour at all, but is our response to a certain wavelength on a scale of light waves. In subsequent lectures I shall discuss them from the subjective standpoint. As we adopt these root-notions, we become increasingly conscious of the deep spiritual laws that lie behind all human activity. There is indeed "a divinity that shapes our ends", as Shakespeare said, and this is something that supplies its own evidence.

No one can prove these things to us. I couldn't convince any of you about the truth or the validity of these things unless you open the door from within. Come to that, nobody can absolutely prove the existence of matter to you either! But as in all things, once we make the acknowledgement that this may be so, and we adopt this as a working basis for life, we find that it takes over from our doubting minds as a governing authority. It's no good looking at it from outside and wishing somebody would turn it on for us. We have to turn it on. This is a subject to be studied, a subject to be made one's own through deep thinking and through consecration and through some effort, like anything worthwhile.

I represent a group of people who have a loose association with each other through common allegiance to these fundamentals; we all believe that these seven spiritual

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laws and their action comprise the Science of Christianity. As we understand that the good is absolutely substantial and scientific, it'll leave us with all that's best in religion, all that's comforting, all that's inspiring, all that's Christ-like; but it will also give us, as Science, a sense of assurance, of authority and of power.

LECTURE II

CHRISTIANITY: RELIGION OR SCIENCE?

DO you remember when you first learned to ride a bicycle? When you mounted the thing it wobbled all over the road and you couldn't control it. It seemed impossible that there was an inherent principle of balance in that machine — until you let go; and when you ceased trying to control it, it steered itself. This is very much the feeling people have when they listen to lectures of this sort. I can only ask you to get on and ride, and discover for yourself that these ideas do have an inherent stability and are self-operative. You'll find, as many have done, that the notion that spiritual ideas can be scientific is a thoroughly viable proposition.

In our analysis last week when we thought about basic thinking and purposeful living, we recognized that thoughts, which are obviously the dynamic of life, require behind them a range of basic and reliable ideas from which to operate. Without such a backing, our thoughts are little more use to us than working with figures without an understanding of the numbers that lie behind them and give them substance. Thought without ideas is really like figures without numbers.

CHRISTIAN VALUES

It's indisputable that values are the determining factor in our lives, from the simplest notion of right and wrong in one's individual childhood, right up to what they call the value system of the total society. But what are values? Well, the humanist, for example, believes that

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decent values are the kind of ethics that man has agreed to abide by as a sort of evolving animal who has concocted a book of rules like the laws of football. The conventional religionist might believe that values are the Christian ethics that he himself has to uphold. Whereas the one you might call a scientific Christian understands that true values are the overflow of spiritual laws operating in terms of human experience.

A striking illustration of how shallow and unreliable are conventional values is to be seen in the account of the American prisoners of war in Korea, in the book called *Why They Collaborated*. The record was so disgraceful that a massive investigation was made, and the results published, on President Eisenhower's order. It appears that the values of Western Christian democracy were so little understood, so shallowly held, so easily surrendered, that over a third of the prisoners actively collaborated with their captors, and abandoned even decent treatment of each other. The interrogators were able to undermine all not very deeply held convictions, and to play on each man's self-interest. The values of superficial religion and even of humanity were wiped out. Those who held out were those who had mental self-discipline or who had a strong conviction in something that afforded an anchor. We might say that under pressure you are going to reveal whether your values are deeply felt and understood or whether they are merely conventions. At the lowest level there's only self-indulgence; at the middle level values are simply a good belief; but at the highest level, which I wish to speak about in this lecture, values are not merely belief but are the

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understanding of good. For example, Pastor Niemoller, who stood out against Nazi tyranny for so many years, was a striking example of Christian values that are understood to be based on divine law — not merely believed in — and that are found to be stronger than the mortal self.

BASIC REQUIREMENTS

We saw last week, then, that it is no longer the material world as such that's important, but rather it's human nature; it's the ideals and the values we live by, and what we acknowledge and obey as the supreme authority in our lives. What we acknowledge and obey as God, in fact. So we noticed certain basic requirements with which we have to come into accord if we wish to flourish in anything we do.

First is this conviction that we must accept that there is a divine Mind, and that reality is mental. From there flows the second attitude: we can discern that good is the real — at any rate more real, if you wish, than bad. Third, by identifying ourselves with imperishable and substantial things, we begin to become identified with the Principle of all that's good. We identify ourselves and find who we are, in some measure. Fourth, we learn that we are required to be obedient to the central authority in whatever we're doing, whether it be accountancy or home-making or life. Fifth, having accepted that Principle and been obedient to it, we learn to let go and the dynamic flow of being begins to live us, instead of us trying to make it work. Sixth, we know how to measure up to the ideal of true manhood — which includes womanhood in the term. And seventh, we learn how to work from perfection, how to dwell in what the Christian calls grace.

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HUMAN RESPONSE

Now those terms are worded as though they were the human response to some power not oneself. But plainly, if they are law — and we understand that they are — then they must work from a causal end, and our great need is to find the cause of these requirements. Can we identify these basic laws? Can we postulate the principles of life? Because if we can, we've got in our hands what the philosophers and the religionists have sought for since human thought began to be rational: that is, a calculus of reality. Well, I believe categorically that we can understand these things, and that they can be defined in such a way as to enable us to grasp the actual principles that comprise our being. A definition, such as we're looking for, must have dropped many times into the thought of great minds who are pure and impersonal and who are intuitively in line with the revelation of that creative Mind. The infinite defines itself to those whose dedication has fitted them to receive new light, much as the laws and nature of physics, for example, dropped intuitively into the thought of men like Newton and Einstein.

REALITY DEFINED

Now because the things of reality are scientific, I accept as my working basis the definition of God that is given in Mary Baker Eddy's book, *Science and Health with Key to the Scriptures*. In it she defines God as "Mind, Spirit, Soul, Principle, Life, Truth, Love", these seven synonymous terms affording the basis of spiritual Science. Her book is the textbook of the Christian Science religious organization, but just as one may accept the Bible as a sufficient guide to understanding and life and yet disagree with the

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interpretation and form of worship of the orthodox Christian Church, so one may accept *Science and Health* as a textbook of spiritual Science without at the same time committing oneself to all the requirements of that religious denomination. These lectures, therefore, are sponsored by no organization. They do not represent the official interpretation or body of thought, but are purely my own individual sense of Christian Science as a *Science*, as distinct from the more orthodox presentation of the subject as a religion.

As a lover of Truth, I find that Christian Science gives me in its teaching something that is not only heart-warming and inspiring in a religious way, but a sense of assurance and scientific exactitude too. It traces for me what precisely are the spiritual requirements of life, and what are the divine laws that make their attainment possible. It's rational, it's systematic, and it's demonstrable. It's provable not only in terms of healing, which can be over-emphasized, for many schools of thought go in for healing of various kinds, but provable in terms of a spiritual conviction and a spiritualization of thought and of life that rings absolutely true with the divinity within oneself.

TRUTH UNIVERSAL

Truth, we believe, is universal; and indeed, a thing is scarcely true unless it is universal. And so I speak not as a member of a limited sect, but rather as a universalist, as a scientific Christian, because I understand that the fundamentals that I have found most convincingly explained in *Science and Health* must also run through the wisdom teaching of all the philosophies and religions of all time, in varying degree.

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The fundamental, then, of Christian Science, as of all truth-teaching, must be, What is God? And the great gift that the study of Christianity as a Science gives us is this understanding of what God is. Indeed, the keynote of that book *Science and Health* is *understanding*. In contrast, one might say that the keynote of orthodox Christian teaching is the word *belief*; the very creed hinges on, "I believe". *Believing* that seven sevens make forty-nine is helpful, but to *understand* it is infinitely better. Likewise, to present the infinite through seven carefully employed terms affords us a detailed understanding of the Science of being that no belief could give. One is reminded of how Isaac Newton, in studying the nature of light, noticed that a prism splits a beam of white light into a band of colours, which he arbitrarily defined as seven. In the same way Mind, Spirit, Soul, Principle, Life, Truth and Love are convenient terms of reference. Mrs Eddy didn't invent them; as a matter of fact five of them are applied to Deity in the pages of the Bible. The only two that she had to supply for present-day terminology were Mind and Principle; obviously, in an intelligent age when men were wanting to think rationally and scientifically about every subject, you must have God as the knowable Mind instead of a mystery. And moreover if the things of God are to be a Science, what term but Principle could be brought in as the central one?

We find on investigation that the order which is represented by those seven terms is the fundamental order of the universe. It runs through all spiritual teaching; it's the order of evolution; it's the order of education, and of every creative activity. This may not be immediately

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apparent, but I shall endeavour to make it plain in the course of these six lectures.

It's well-known that in the two thousand years since Christianity was born a great many people have experienced dramatic spiritual healings, but very few have been unselfish enough to push behind that phenomenon and ask, "What is the law, what is the Principle that made it happen? – I must know the Science of this healing in order to share it with mankind". It was this urge that gave birth to Christian Science. At the same time many people have received glorious glimpses of Truth, such as the Christian mystics who have seen reality face to face in beautiful ways; but their visions tend to be too subjective to teach from. No statement conveys these views of the infinite with scientific clarity unless it stems from an understanding of the Science of being. Naturally, to understand what's meant by those terms calls for some effort; it calls for study and for observation and meditation, and above all, for true living. We soon become aware that in this definition mankind has one of the greatest gifts ever offered: a key to the understanding of God. We soon find, too, that these basic concepts run through just everything; they not only illuminate human life, but they also reveal themselves as the structure of the Bible story. Moreover, they afford the pattern of Jesus' life as Exemplar in the Gospel story.

Mrs Eddy once wrote, "The education of the future will be instruction in spiritual Science". Today many of us believe that that prophecy of seventy years ago is beginning to come true. People both in and out of the churches are hungering for spiritual Science, which will educate them

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out of the blind and ignorant materialism in which we appear to be groping.

IGNORANCE OF GOD

So ignorance of our fundamentals is no longer necessary; we no longer need to wander in the wilderness for a lifetime. Indeed it is ignorance of God that represents the whole nature of the problem, whether it be one's private difficulty or, on a larger scale, the whole world problem. It's always ignorance of reality or God. As I said last week, let us not think of God as *a* God, as *something* or *someone* called God, but let's rather use the word good — the infinite presence and power of good that is discovered in our hearts and which we live out in our own lives. The very Principle and dynamic of good on every level is what we may conceive of as God.

Ignorance of God really springs from thinking of the infinite from our personal standpoint. It's worshipping God as *a* God instead of as the potency of good that makes everything go awry, because personalizing the infinite at once makes it mysterious and makes it unknowable. We've looked at it from within the falsifying framework of our own fallible mistaken consciousness; therefore everything we look at will be distorted and we have a manlike God instead of a Godlike man. All kinds of things like hate and fear and sin and discord, social disorders and wars all spring from ignorance of God. Even astrology, betting or drug-taking arise in ignorance of God and all of them lead to disintegration. As religion has always taught, the answer is somehow to get back to conscious integration with this divine One.

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For example, take the case of the social worker or the advice column in a popular magazine and the desolating situations they are asked to cope with. All that the psychiatrist and the case-worker can usually do is to deal with effects, and chopping off the head of the dandelion never really deals with the problem. It's like mopping up the water instead of mending the burst pipe. Now the long-term answer in all these human predicaments is spiritual education — spiritual education in what being is and in one's relationship with the Supreme Being.

Oddly enough, we allow ignorance of God to govern the good in life also. Everybody has happy and harmonious things happen constantly, as well as the ugly. But mostly we're rather surprised when beautiful things happen and think of them as a nice coincidence, when, in fact, they aren't chancy at all; there is a law back of them. There is a divine mandate which makes that thing happen, with which somehow one is in line. But do we stop to find out what is the law, or do we go on believing that good is erratic and unreliable?

Let's push forward then to think of Christianity as a Science which makes good certain, and not have it merely as a religion in which good alternates with evil. Mrs Eddy wrote, "The purpose of Love is to create trust in good". That's where we all have to begin, with trust. It's like swimming: if you don't take your toe off the bottom, you'll never really swim. This trust in good may begin in belief, but it's found substantiated in spiritual understanding.

CHRISTIANITY AS RELIGION AND AS SCIENCE

Now let's compare a few of the differences between Christianity as a religion and Christianity as Science. In

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talking about religion I don't wish to sound as if I'm disparaging it, because religion is still the mainstay of society whether it seems to be very effective or not. All I wish to do is to try to shift the emphasis from belief, through faith, into understanding — and then it's safe. Then it's something that the world will be hungry for. My prime object in talking about religion like this is not to demolish but to reconstruct.

The heart of Christianity as religion is, of course, the worship of a God who is personal. But the heart of Christianity as Science is the consideration of God as the Principle of good; not to be worshipped so much as to be understood and lived. The premise of religion is fallen man; the premise of spiritual Science is man unfallen. As we say, perfect God and perfect man is the basis of thought and demonstration. Religious Christianity would say that man, the image and likeness of divinity, is a personal mortal; scientific Christianity maintains that this is a mistake and that the image and likeness of Spirit is a spiritual idea. Plainly, the likeness of Spirit must be spiritual, and therefore cannot be a mortal; hence the mortal concept is a misconception of spiritual man. The premise of religion is man is inherently evil, whereas in Science we must conceive of man as inherently good. (It took several centuries of debate by the early Church before it became dogma that man cannot be good without a Saviour.)

Now, a fallen man needs a Saviour to redeem and help him, and in religion we believe we are saved through acceptance of the personal Saviour. In Science, however, one understands that man never fell, and one is saved from the belief that he did through the Christ-consciousness. To

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realize that the ideal man never did fall, never lapsed from perfection, requires understanding and needs to be wrought out in life-practice. Simply saying man is sinless sounds marvellous, but it doesn't mean a thing unless we live it. The religious Christian believes that God became man in the person of Christ Jesus; the scientific Christian understands that Jesus was the living of the Christ example and that God does not personally become man.

Religion, again, rests on the dualism of good and evil, Spirit and matter; God and man two — which, when you come to think of it, reduces omnipotence to impotence. It makes the divine Spirit subject to matter, and puts right at the mercy of wrong. The religious sense of Christianity hinges on two realities which are antagonistic to each other. The Christian might reply that it toughens the moral fibre to have to strive with evil and overcome it, but this double-mindedness weakens one's sense of good. Many of us have wondered why it is that good and pious people so often have calamities befall them. Surely it's obvious that it is because they have two principles, a power of good called God and a power of evil called devil or sin, and the two are always at war in the human make-up. The good person's sense of good is much more often a kind of righteousness that is poised against unrighteousness, than love for absolute truth and goodness for its own sake which has no peer or competitor. A divided kingdom cannot stand.

So under religion we have dualism. As we think of Christianity as Science it is oneness — one power, one reality, one substance — and that oneness is Spirit. It then goes on to show that whatever seems not to be spiritual is simply a misconception about Spirit, even as a lie is really a

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truth so distorted that it seems something else. Indeed, doesn't Jesus say of evil that it is a liar? That's the definition of it, it's not a reality. Interestingly, the Hebrew word for devil means, "that which is good for nothing; uselessness". Metaphorically, we see from this that evil is really the non-use of good, and not another actuality.

Religion, then, is anchored to the level of duality and mortal frailty; whereas Christianity as Science works from the premise of one infinite power of good, and sets out from there to resolve duality. Let me repeat that I make these criticisms only from a deep respect for what religion ought to be.

ORTHODOX CHRISTIANITY

Would it be true to say that orthodox Christianity has never really taught what God is? What it has actually taught is a humanized view of divinity, arrived at from men's notions of what God might be from an external human standpoint. The human mind says, "I'm personal, I'm made in the image and likeness of God, therefore God must be personal". What egotism! We might as well say in regard to mathematics, "I'm liable to mistakes, I'm made in the image and likeness of mathematics, therefore mathematics must know mistakes". Now that is what you would call deductive reasoning from matter, and it's altogether fallacious. To arrive at spiritual truth, one must reason inductively by accepting the premise that there is one infinite, and that man is in and of that infinite good, or Spirit, and reason out from there. After all, how much could one ever hope to learn of music by listening to a child banging away discordantly on the piano instead of cultivating one's inner musical sense? Or by reading every

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Sunday the life of Beethoven and not studying the impersonal principles of harmony and composition?

Missing the Science Jesus taught and practised, orthodox Christianity becomes preoccupied with evil and is reduced to being concerned mostly with morals and ethics. Thank goodness it *is* so concerned, for we desperately need beacons of true morality in this dark world; but unhappily the kind of morality it teaches is usually the "ought" and "mustn't" variety which really isn't very potent. The result, therefore, of man-centred Christianity has been to build up this enormous emphasis on sin and on the theory that God compromises with mortal man and propitiates Himself in the crucified Saviour, a theory which dethrones perfection. The major and vital part of Christianity is largely ignored, namely, the process of spiritualization of consciousness which transforms man altogether out of the category of mortal.

HOW CAN CHRISTIANITY BE SCIENCE?

Now let's look at the other side. How can Christianity be Science? When it is formulated as Principle and rule and not as person and personal obedience; as absolute laws and not merely as moral values. Again, when it is strictly monotheistic and has one power only, the power of good. Scientific Christianity is not deceived by the good and the bad side by side in the human heart, because they're not equally real. Again, the function of Science is to elucidate the Principle and so to interpret phenomena. To explain what's going on from the standpoint of the Principle rather than from the standpoint of human life is what makes Christianity Science rather than religion. And finally it must present the laws of this Principle in coherent, ordered

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system, so that they can be learnt and understood, and so that they can be practised as naturally as you learn to typewrite or speak your native tongue. But the great fundamental need is to learn to think of God or the infinite as impersonal — and this is totally foreign to the conventional Christian.

Would it be permissible to say that God does not exist, but that He *is* existence? We should learn to say not merely that God is Life, but that Life is God. If we'll start that way round — put the dynamic Principle first and say that *that* is God or Godness, or Godhood — then we have impersonalized it and put it in the form of a principle. Causation *is*, but that doesn't mean that it has to be *a* cause. We should not project our finite scale onto the infinite.

EVIL

Now three or four topics that will help to illustrate the differing attitudes of Christianity as religion and as Science. The subject of evil. Christianity as religion fights evil loyally and splendidly, but it's always fighting evil as though it were sanctioned by God and as real as good. But Christianity as Science doesn't exalt this warfare, because it proves that eventually evil is a negation and that it is destroyed or filled up by the understanding of good. Evil really is finity; it is the product of a finite mind and is real only to the finite mind. It's limitation — limitation of spiritual good by a material standpoint. It is said that evil is a defect of being and not an existence.

One sees that this liar called evil would arrogate to itself the qualities of Spirit and then materialize and pervert them and apparently turn them into something else. Take an example: a quality of Spirit is intelligence. Now that's

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purely a property of the creative Mind, but humanly we would steal it and finitize it and think of it as *my* intelligence, subject to brain and so on. And then what happens? It becomes pride, it may become arrogance, mental domination and cruelty; in the end that fault destroys itself because it never had a real foundation. What we call evil, then, is never really another “thing” than good, but it’s a finitized view of good which it turns upside-down so that it looks like something else.

Evil, which at core is anti-good or un-truth, is the element of self-destruction, like a wilful mistake. Naturally, merely saying this won’t prove it. We can make marvellous statements, but it’s all hot air unless we understand it sufficiently for these things to live us and to drive us into obeying and being them. The Science of Christianity is what provides the means, through spiritual education and through an orderly process of translation in thought and in life.

For example, to show how malice is a misconception or inversion of divine Love: I know a woman who was in a Japanese concentration camp in the war, with many others. They were particularly brutally treated by a certain sergeant. One day this sergeant ordered my friend to do something that wasn’t in the book, and she refused. He stood there, furiously angry, with his stick raised, and would happily have smashed her face. Now this woman was a student of spiritual things, and she loved the truth about God and man as it’s taught in Christian Science. As she looked at that mask of ferocity and hate, she said afterwards, in it she saw the face of God, and she smiled at the beauty and the divinity of man which she discerned

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behind that horrible picture. The man froze; it was as if his arm were held by some force greater than himself, and for a minute or two he glowered at her; then very slowly he dropped his arm and his face became normal, and he turned on his heel and never molested her again.

Now what was that hate and that malice? It was only a negation of Love. That woman understood it scientifically and therefore she was able to prove it. We shall all be able to experience such transformations time and again infallibly, if we'll understand that the things of God are Science and law, and not only moral good.

SIN

Now let's think for a moment about sin. Where would religion be without sin! It seems almost to make it of central importance. Sin fundamentally is wilfulness, isn't it? It consists in acting against the Spirit, running counter to what we know to be the laws of being. Well, if it's persisted in, of course, the end product of sin is slavery to one's personal ego, which results in slavery to the corporeal body.

Sin could only arise as a valid theory if we were to accept that man is an entity separate from his creative Principle. For example, it's as though a man could be a mathematician without the principle of mathematics: that would be the beginning of sin. It's the notion that we can free-wheel through life and wilfully dictate what we want to happen. It's the product of a lost self, not a found self, and imagining that we can go it alone. As we analyse it like this, sin is understood as an impossibility, and so it can be healed or redeemed, as we say, by getting back into conscious unity with the Principle of all good. This, the

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Church teaches, is done through a Saviour and by confession and absolution. But Science teaches that it is done through re-adopting the Christ-consciousness, because there one cannot entertain falsity and truth simultaneously.

For centuries, religion has been falsely presented as a way of escape from penalty, instead of as spiritual education which voids sin altogether and makes it impossible. Incidentally, Christian Science is very realistic about sin and does not ignore it. But it does show that an understanding of the Christ-principle within increasingly liberates man from sin with its attendant penalty and suffering.

FREE WILL

Another question that religion is concerned with is that of free will. In the conventional religious sense free will is a delusion. Can you choose in arithmetic to make three threes nine or to make them eleven? In life are we free to hate or to love? That woman proved in the prison camp that only the good is true; the other's false and destroys itself.

However, we are indeed free moral agents. We're free to choose the good as the real; we're free to discern that there's no compulsion about evil; free to choose between two right courses; free to turn away from wrong; we're free to recognize that good is the real and enduring and that evil is fundamentally without foundation. Evil and temptation are always suggestion. They do not force us to believe in them, but invite us, like the barrage of advertisements. We are, then, free moral agents, not to do both right and wrong, but to refrain from being fooled.

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THE FALL

What about the fall? Religion holds to the supposition that the perfect spiritual man fell from perfection through disobedience. This fallen man or lower self is termed Adam. Well, Christianity as Science teaches that this lower self is not a real entity opposed to our true self; it's really but a misconception. For instance, if you let your thought about your neighbour "fall" because you're critical or condemnatory of him, your fallen sense loses sight of the real man and instead there appears to you a sinner. But has he actually fallen? It may be entirely your sense of him that has fallen. Even if everyone sees him that way, it is still the general sense of man that is awry, not God's man degenerated. Fallen man is altogether a fallen concept of man. Man never fell, but our poor apprehension of man is very often a fallen one.

Now there's a difference between man and a mortal. Man is the term we ought to reserve for what he really is as his creator knows him, perfect. But a mortal is altogether a different proposition. The mortal is the name we give to the inverted view, the misconception, like the product of a dream. He has no actual existence.

The only way out of the misconception of man as fallen is to stick with the divine truth about man as unfallen and perfect. As we do that, and practise upholding the truth about our neighbour, it not only makes him once again unfallen in our view of him, but it actually transforms him. I knew a man who went to work for a firm where the boss turned out to be a brute whom all his fellow employees disliked. But my friend, who was a student of spiritual Science said, "No, I'm not going to accept that. The

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only man I can ever work for is the man of God's creating, the divine ideal that I have in my heart, and not that chap with the mask over there". Well, things went from bad to worse and finally this man who was so mean gave himself a stroke and was carried home. Everybody hoped he wouldn't come back. But he did come back, and was not only reformed morally and spiritually but also healed physically. He recovered completely from the stroke; he was gentle, considerate, and everything that a man ought to be. He gave everybody a rise immediately and an extra week's holiday with pay. Now, how do these things happen? Why, by any one of us upholding the spiritual truth about man, and it thereby cancels out some of the falsity that man ever fell. The Christ-consciousness redeems the Adam-consciousness.

THE GIGANTIC MISCONCEPTION

All there is to evil, finally, is a gigantic misconception. You can make it something if you like, and suffer for your foolishness. They tell the story of a contractor who was driving along one day, and he saw an old quarry at the side of the road. He thought it would be a useful place to tip his rubbish, so he went and negotiated for this hole and bought it. When he went back to his yard he said to one of his men, "Joe, hitch up the lorry with the grab on the back; I've bought that hole down the road, so load it up and bring it back to the yard, will you?" So Joe went down the road, found the hole, got the tackle on it and put the hole on the truck and drove back to the yard. But on the way they hit a bump, and the hole fell off, and there it was on the road behind. So Joe looked out of the window and started to back up to it, but he went too far and fell in. Absurd? But

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it's no more irrational than fallen man or evil. If we want to make it real, we've had it; but we don't have to.

Now, spiritually, how do we fill that hole? There's only one way to fill ignorance and that is with understanding; not with belief, not with faith, not with knowledge, but with understanding of what is God. We must instruct ignorant thought with spiritual truth so that we re-establish our divine unity in the understanding, and consciousness is filled with true substance.

GENESIS

Let's go back, then, to the numeration table of our spiritual roots, to our spiritual fundamentals which are found in the days of creation in Genesis at the beginning of the Bible. The Bible, of course, is written as parable and metaphor, and so must be read and interpreted spiritually. Reading the Bible literally or materially is very like having an aeroplane and only using it to taxi about from one end of the aerodrome to the other and never taking off; the whole purpose of it is lost.

The purpose of Genesis is not to teach modern science, nor to explain how the world began, nor to argue with the theory of evolution. It's a vehicle for revelation; it's for conveying metaphysical truth by means of symbols. Naturally it's couched in the language of a cosmogony — that is, a world-birth — because the whole purpose of Genesis is to give us the insight that brings to birth a new world, a new standpoint. In this original view we look out upon our world from the creative Principle, from the spiritual instead of from the material senses which see everything upside-down.

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How does it begin? Like a good textbook, Genesis begins with a platform of spiritual fundamentals upon which the creation of our new world rests. They are called there the seven days of creation, because they describe, in picturesque language, the stages of mental awareness through which we awaken from mortal ignorance into spiritual understanding. These days have no particular duration and never happened in a time-space world. They correspond, as we shall see, to those seven synonymous terms for God: Mind, Spirit, Soul, Principle, Life, Truth, Love.

FIRST DAY

The first day gives us our first fundamental. It simply says, "And God said, Let there be light: and there was light". No sudden creative act; light *is*, eternally. Enlightenment, illumination, intelligence always is, like causation; but there comes a moment when you or I suddenly recognize it and we switch on and say, Oh yes! Notice, too, that it says both "Let there be", and "There was", all in one "day". There's no barrier between cause and effect; no gap between the law and its accomplishment. Our first day gives us the sense of the infallible law of creative Mind which says, Intelligence *is*; mental light *is*. And it presents this light irresistibly to every plane of thought. No matter how dull you think you are, how tied to a brain concept, that light is always there, always urging itself upon the dark places of human consciousness. There isn't enough darkness in all the world to put out the light of one candle. How much more potent is the mandate of the creator Mind!

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The New Testament says, "God is light, and in him is no darkness at all". Our ability to think, to entertain advanced ideas, to do, or to have the power to act, is nothing to do with us, but is because the creative Mind is always saying, Let there be the power of illuminated idea. We can think, not because of educated matter, but because Mind *is*. As the Psalmist put it, "In Thy light shall we see light".

SECOND DAY

The second day follows on from there. It says, "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". At once you see that between one group of thoughts and another group of thoughts (the waters), there is differentiation introduced. It's a sense of order, because clearly the intelligent, active, useful ideas that Mind is continually pouring forth are always pure and good, because they're real. So it follows that they're not to be confused with our finite, mortal conceptions, which are untrue and unreal. The concepts of man as God knows him and the mortal picture that our senses present to us are always to be kept separate by this firmament of understanding. So here's a marvellous dynamic law — the second law of God you might say — that the true concept is forever separated from the misconception. This is the firmament. As Jesus put it, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit".

Now as we understand something of this separation that must exist between real ideas and illusions, doesn't that give us the discernment that only one is real? What a

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sense of Heaven that is! The very text says, “God called the firmament Heaven” because suddenly the conflict has gone out. No longer are you battling with good and evil; you understand that good alone is real, for good is spiritual.

THIRD DAY

Then the third day, which corresponds with the synonym Soul. “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.” That is like saying, Let the ideas which you’ve understood now be consolidated in your thought; let them be you. It’s just as when somebody is explaining something to you and you say, “I’ve got it!” It’s solid, it’s dry land in your consciousness. The text goes on and says, “And God called the dry land Earth; and the gathering together of the waters called He Seas”. Well, when you’ve gathered together all the God-ideas, as it were — when you’ve gathered together intelligence and purity and stability and power and life and integrity and love — when you’ve made subjective the whole range of divine ideas that comprise your being, why then you know who and what you are and what your name is. That is why this third day hinges on the function of naming, because we’re able at last to gather these qualities of God and say, That’s me; I’m God-named, God-known, God-gathered, God-formed.

The moment we recognize who we really are, don’t we then begin to reproduce what we are? Like a child I knew, who, although only three and a half, didn’t say, “I’m learning to be a ballet-dancer”. She said, “I *am* a ballet-dancer”. She knew who she was and so could reproduce the nature of her principle. That’s exactly what the third

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day tells us. It goes on and says, "And God said, Let the earth bring forth, grass, and seed, and fruit tree whose seed is in itself". This is a description of identity — the identity of the spiritual idea. Think of an electric light bulb that has "100 watts" stamped on one end. That mere title isn't its identity, for if the filament has gone it is no longer a 100 watt bulb, strictly speaking. Its real identity is its actual ability to produce the light. Likewise the earth is employed in the third day as type and symbol of spiritual identity — not as a mere earth object, but by virtue of its capacity to reproduce the divine characteristics.

FOURTH DAY

The fourth day says that God made two great lights, and set them in the firmament of the heaven to give light and to rule, and so on. Literally, of course, the writer was referring to the sun and the moon, but he was using them metaphorically as symbols of the greater and the lesser. The sun alone has the power and the force that controls the other. We're not concerned here with astronomy, but with symbols of how the greater is like our Principle and the lesser is like us as the idea of that Principle, which operates not by its own power, but by reflection — by obedience. It is as Jesus put it, "my Father is greater than I". Whatever we do that's right and harmonious is the result of our being in line with the divine Principle of being. We become God-governed, God-operated, and it isn't you and me putting something into operation.

To recapitulate: the first day expresses the first fundamental of being: the nature of God as Mind comes to us constantly as light. Second, the nature of God as Spirit comes to us as a firmament or an ability to choose or

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differentiate between good, which is, and the false concept, which isn't. Third, the nature of God as Soul comes in the form of the dry land — the solid conviction that at last you know who and what you are, and, moreover, you can reproduce a little of what your Principle is. By what power or authority can you reproduce? The fourth day provided the answer: the greater light enables the lesser light to work because God is Principle and man is the expression of it.

FIFTH DAY

The moment you know that it is Principle doing things and not you, that takes you into the fifth day, where it says: "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". That word open is the key to it. As we let go this personal sense of responsibility, the burden's gone, and like the balloonist who drops his ballast overboard, we're off! This sense of release and delimitation comes because we have handed over the control to the divine Principle. We are no longer living our own life, but the one Life lives us.

The symbols of the fish and the birds so obviously indicate abundance and freedom and expansiveness; the fifth day is the stage of buoyancy and effortlessness and the abundance of good things that opens up. This all comes with the fifth name of God, Life, which takes off the limits. We've dropped that word "my". "My" is death. But the moment we drop "my" as a prefix, we're back in the infinitude of Life.

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SIXTH DAY

Now the sixth day takes over in consciousness, and we've got man coming into the picture; but before the word man is introduced the text says that God made the beast of the earth after his kind, the cattle and every creeping thing, and God saw that it was good. That is to say, before we can realize ourselves as man, we must recognize that man is a totality; man is the name for the complete expression of reality, not only for the human creature. "Man" therefore, must incorporate the truth about the animals, and the law, and nature and everything else. For example, we talk about bold as a lion, strong as an ox, happy as a bird, and so on. That's what the Bible writers are indicating, that we are constituted of every quality of God. In this spiritual presentation of creation, animals are not animality, but represent animated divine qualities.

Now comes the full recognition: "And God said, Let us make man in our image, after our likeness; and let them have dominion ...". This statement is the heart of our spiritual idealism: man is the image or expressed likeness of divinity. Naturally, being conscious of this, we do have dominion, both over animality within ourselves and over adverse circumstances. We can consciously measure up to the ideal, and anything less than true and perfect is put under our feet.

SEVENTH DAY

So we find ourselves to be in the seventh day now, which is really the attitude of thought where we sit back and see that this story hasn't been so much a becoming as an awakening to what was eternally true about us. And so from the seventh day we get the standpoint of God as Love.

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“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 the seventh day standpoint — from the standpoint of love even in human experience, which gives us some clue — everything is already beautiful, already perfect, has already fulfilled and accomplished its purpose. So there comes this sense of rest and contentment. The word “rest” indicates, of course, that we can’t improve on perfection. If we’re going to enjoy the conviction that our God or Principle is Love — and that’s the seventh day law — we must stop trying to do and to push, but sit back and rejoice and be grateful. We need to give thanks that anything we’re trying to accomplish, if it’s good, is already done, already fulfilled in its mission. Rest assured that Love holds everything at the point of perfection, says the seventh day.

So because God is *Mind*, the *first day* shows us that we can think intelligently. Because God is *Spirit*, the *second day*, we can discern that good alone is real, and that evil is but a misconception. Because God is *Soul*, the *third day* tells us that our identity is forever established, like dry land; and moreover we can freely reproduce the capacities of our Principle. Because God is *Principle*, the *fourth day* tells us that it’s the greater that operates, the lesser merely reflects and is obedient. The *fifth day* — God as *Life* — comes and shows us that life is abundance, effortlessness, open, free. The *sixth day* shows us that because God is *Truth* and man is the image and likeness, then the nature of man is whole and wholesome and altogether truthful in every sense of the term. Finally the *seventh day* shows that the nature of

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God as *Love* is a perpetual benediction, through which we know that all good is already here and has fulfilled its perfect work.

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Through familiar symbols the inspired Bible writers have given us the numerals of spiritual thinking. We can recognize, perhaps, that there is a definite order here, through which thought can develop in the understanding of reality. At this point we have no more than the root-notions of the spiritual Science of God and man; they expand elsewhere into a full Science of Christianity. Yet what a promise is revealed here of a Science of man's spiritual nature! In it we should get a blending of all that's inspirational in religion with all that's methodical in Science. A spiritual Science must rest upon and proceed from the Principle of all that's good, and we've seen how the Old Testament traces the orderly revelation of that good through the creation story.

"We reach the Science of Christianity through demonstration of the divine nature", wrote Mary Baker Eddy. But how much hope have we of achieving perfection here if we start from the premise that man is unlike his creator in nature and character? I should add that Christianity as Science needs to be practised even more assiduously than Christianity as a religion. Christianity as a religion is full of good works, which keep it practical; whereas Christianity as a Science can sound theoretical. Of course, it is the Science that underlies the religion, and the religion is the daily practice of the Science.

I have spoken about Christianity, yet it may well be that all religions in their original pure sense have taught

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these things. The original purity becomes overlaid with humanized concepts because of material-mindedness and ecclesiasticism. But as we strip off this overlay we shall find a greater sense of unity between the faith we happen to be in and that of our neighbour.

To seek out and to grasp the impersonal essentials of true religion leads us eventually to spiritual Science. We become universalist, not personal, sectarian or doctrinal. Really, in the end, there's only one religion, that of the living God — the living power of good. Science says, "Whom therefore ye ignorantly worship, him declare I unto you."

LECTURE III

SPIRITUAL SCIENCE AND THE SENSES

THERE was a story in the *Reader's Digest* a year or two ago that is pertinent to our subject tonight. In an American Mission in New Guinea, where the inhabitants had been cannibals, they had some of these natives trained as house-boys in the mission house. One day one of these fellows came to the Mrs and said, "Missus, you say you no eat human, you no eat baby?" She said, "That's right, we don't; we think it's wrong". So he said, "Well, look: you've got a tin with salmon on outside, and inside there's salmon; and there's a tin with bean on outside and bean inside; and there's a tin with baby on outside. Don't tell me you no eat baby!"

That's one more example of how reasoning from the material, reading from outside, is often fallacious. It's the age-old question of appearance and reality, with which the philosophers and thinkers have been perennially concerned. And I honestly believe that now we've begun to find an answer that satisfies both idealist and realist, both Christian and scientist.

In the first Lecture, I showed that thinking, if it's to be constructive and purposeful, must be based on certain absolutes. These absolute values or ideas must of necessity be spiritual, because if they were only material or moral they could not be invariable constants. If we see that thought can draw confidently on a fundamental range of spiritual ideas, we can accept that those ideas are law.

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Then in Lecture II we saw how these fundamentals are not merely mental concepts, but are actually the nature of what we call God. That's to say, they are divine; they are of the nature of something totally transcending any material sense of things and that's what makes them so completely reliable. When we say that these things are of the nature of God, we mean that they must express the essential principles of our being too, from the basic premise that man is made in the image and likeness of this divinity. We traced very briefly those spiritual fundamentals as they appear first in the Bible in the form of the days of creation. We noticed, too, that they appear in parallel forms in the sacred books of other religions also. Through the teachings of Christian Science we find those same seven prime concepts epitomized under the definition of God. Mrs Eddy employed in her textbook seven synonymous terms: Mind, Spirit, Soul, Principle, Life, Truth, Love.

PERSONALIZING DEITY

We considered the value and importance of impersonalizing our sense of Deity. The habit of personalizing Deity, which after all merely springs from sensualism, not only limits the action of divine power in our lives to what the physical senses allow, but also personalizes and sensualizes man. It's really gross materiality and egotism. Don't we, or didn't we once, pray to the divine intelligence as if he's a creature with softening of the brain who doesn't know how to look after his own creation? And didn't we ask the law of Love to pardon or to forgive what may not be pardoned or forgiven but has to be worked out of? And didn't we ask for a blessing on some motive or effort of ours that wasn't truly worthy of being

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blessed? That kind of prayer, which we've tried and left behind, is merely self-deception. It tends to give the religious element in human thought some comfort, but how can we experience Christianity as a Science, if it has such a variable and manlike Principle? My answer is that we cannot. To demonstrate the things of the Spirit as Science, we must see God as an impersonal and understandable Principle. The sincere and thoughtful Christian knows well that he has to lift himself to conform to the divine requirements. But how much more effective will his efforts be when he understands that this is done by obedience to scientific laws!

TRANSLATION — THE *MODUS OPERANDI*

Lecture II, moreover, took us a further leap forward and showed that only the good and the spiritual is absolutely real and substantial. Anything less than spiritual good, however real it may seem to the transitory senses, is in fact a misconception. It may be a good misconception like physical well-being, or a bad misconception like a discord, but nevertheless it's a *mis*-conception of reality. In fact, human language knows this intuitively, for we speak about such things as *dis*-cords, *dis*-eases, *un*-happiness and so on, because we know perfectly well in our hearts that all the negative things are *uns* and *dis*.

We now appear to be left dangling between a real real which we call spiritual and a real unreal which we label material. That's to say we recognize a scale of objects which seem to be real from the senses' standpoint, and also another scale, of ideas, which are real from the standpoint of spiritual sense. There seems to be a conflict between the inner and the outer. The man who to physical sense may be

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a mortal, to spiritual sense is found to be the son of God. Now, how to resolve these rival claims? This is where our lecture tonight offers an answer and it hinges on what we call translation.

Translation is the *modus operandi*, the “how” of spiritual Science, and if we can get this notion of translation, we’re on the inside from now on.

THE PURPOSE OF LIFE

What would one define as the purpose of life? Could we say that it is to know the truth, to love the truth, to live the truth, and to be the truth? Truth is the dynamic of life; the hunger for truth, the intuitive sense of fairness in us, integrity and conscience and honour — these are the mark of true manhood in everyone. The love of truth is the guiding star of man’s being, and the establishment of truth in the heart and its utilization as power over error is the very substance of human life. It’s what the Bible calls Emmanuel, or God with us. The great question, however, is, Where shall we obtain a reliable sense of truth — from within or from without? Surely the answer is that truth comes from within the heart and is found there by living it; it’s not found by amassing facts and information from outside. It’s like that marvellous symbol in the third day of creation, “the seed within itself”.

Robert Browning puts it perfectly in *Paracelsus*:

“But, friends,
Truth is within ourselves; it takes no rise
From outward things, whate’er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around,

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Wall upon wall, the gross flesh hems it in,
This perfect, clear perception — which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error: and to KNOW
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.”

The poet relies on his inner perception, much as the prophet accepts what revelation gives him. But most of us try to arrive at truth through rationalizing from material appearances, and never discover the true meaning.

FALLIBILITY OF READING FROM MATTER

We need to convince ourselves logically that reading from matter is always fallible, else we linger in a fool’s paradise. We learn in the Science of Christianity that matter is but a materialized view of ideas, so we can’t find absolute or ultimate truth by reading from a materialized view. It will always be mistaken. They tell of the man who came over from France to polish up his English. He saw a notice, “Guinness: Pronounced Success” and he took the first boat home! Well, matter is an obscured view of reality because it too is simply a product of a finite mind, or incomplete understanding.

I would define matter as ignorance gone solid. You may know that at the heart of the science of matter lies Heisenberg’s uncertainty principle or principle of indeterminacy. This states, in effect, that the further you pursue the ultimate nature of matter the more elusive it becomes; as fast as you fix one factor, you upset another.

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An electron cannot be examined without interfering with it. It is detectable only through what it *does*, never as what it *is*. Hence it can be said that the fundamental nature of matter cannot be determined at all, except as the subjective condition of the human mind. More and more, modern material science is becoming metaphysical, reflecting the quality of the observer's own thought.

Even what is called the calculus of probability is a frank admission that the behaviour of things is only a statistical probability and there is no absolute law about it. Sir Arthur Eddington, an astronomer, made a penetrating observation: "Every fresh discovery that is made does not add to our knowledge: it only enlarges the sphere of our ignorance". And he illustrated this remark by likening the growth of knowledge to a clearing cut out in a forest: the bigger the clearing, the greater the number of trees around it.

We can say, then, that there is no absolute material truth. Even relative material truths only appear true from a particular finite standpoint. What we call matter and material experience are like a sounding board on which we register the activities of some totally non-material activity. For example, a smile: could you analyse a smile physically or chemically or biologically? Indeed you couldn't. The material face is like a sounding board on which we're registering temporarily some quite non-material activity.

So matter disappears under scrutiny. We label certain things as possessing properties, but that's only an "as if" language. Where did those properties come from? Plainly, what we think of as matter is really mental energy or

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thought force. The substance of it is idea; it's something that we can really only call Mind.

APPEARANCES VARY WITH STANDPOINT

Now, appearances are going to vary with the standpoint. For instance, we all know how easily we can have two widely different or even completely opposite opinions about the same person. This illustrates the different views we get of man by looking at him through the five physical senses, and looking at that same man through spiritual sense. To the physical senses he's finite, contained in the human shape; his good is limited by his evil; he's likely to manifest some nasty qualities; he may be sick, he may be happy, but he's mortal. Now you look at that same man under the light of spiritual sense and immediately he's not finite but is infinite; he's the embodying of fine qualities and attributes; he is idea; he's the expression of the divine.

The corporeal senses will indeed testify of matter, but they will also testify of sin, of pain, of suffering, of discord, of hate and fear, and they won't testify one thing about spiritual reality. They can take no cognizance of spiritual reality; and yet everybody knows that spiritual qualities definitely exist. How do we know this? Well, not through the physical senses but plainly, through that inner spring of truth and understanding which we call spiritual sense.

I know a scientist, a metallurgist, who has devised a fantastic machine called an X-ray scanning micro-analyser. He brought me a page of photographs of a piece of metal. Identically the same area had been photographed by different means. One was taken through an ordinary optical microscope and it looked as one would expect; the next was

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taken with an electron microscope and it brought out different characteristics; and another photograph, taken through his X-ray scanning micro-analyser made it look totally different again. Isn't that exactly the case with the man we observe? A new light gives a new view. We look at him physically and sensually and that's how he appears. Then we look at that same man with the illumination of spiritual sense, and we lose sight altogether of what the senses had been trying to foist on us, and behind that mask we see something that we can only call the divine image and likeness.

Until my friend brought that photograph and showed what his machine revealed, one might have refused to believe that metal could possibly look like that, because one's eyes and microscope tell us something else. Just so do the physical senses tell us that man looks like this material object, whereas the insights of spiritual sense reveal something absolutely contradictory. Likewise, it is just as absurd for the materialists amongst us to deny the validity of these spiritual views as it would be to deny that metal could appear in the way it did.

THE SENSES MISREPRESENT

From a finite standpoint, as everybody knows, railway lines meet in the distance, the sun goes round the earth, the straight stick appears bent in water, and man seems to be but a bodily person. Now we all know that's nonsense, but do the senses tell us it's nonsense? Indeed they don't; the senses are telling us a bunch of lies from start to finish, and we have to provide that corrective something which translates what the senses are reporting to us. Take, for example, that hoary old theory that health is in

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physique; well, when you are most healthy not one of your senses is conscious of it. In fact the more silent they are, the greater the well-being you feel.

Well, does the sun go round the earth? Why, of course it does, from the standpoint of the senses. Is body physical, sensitive, sensual, and is man stupid or mortal or diseased? Of course it is so, if you accept sense testimony as valid. But you don't in the case of the sun; why should you in the case of the corporeality? Both are appearances only. Astronomical science disproves the one, and spiritual Science reverses or disproves the other.

Astronomical science shows that the earth-centred view is fallacious because it cannot account for all the factors. We need to take readings from outside our prison, so to speak, in order to discern the truth. So that what had appeared from a finite, earth-bound standpoint to be valid is shown to be a sort of egocentric mistake. We all know how it is when we're sitting in a train that has pulled up at a station: through the window we see another train moving away, but we are convinced that it is we who have begun to move again. As the physicists say, all movement is relative. All sorts of optical illusions like that arise simply because of this egocentric human thought, which starts subjectively from matter, locked up in the prison of the senses. Through spiritual Science, though, we learn to take a reading from outside the creature, and with it can be discerned the spiritual fact of whatever the material senses behold. This reversing of the material appearance is the function of the Science of Soul.

A small but common example would be the case of a man who's had a criminal record who goes around trying

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to get a decent job, and nobody will give him one because of what's held against him. But one employer will come along who'll trust him and give that man a new start. He does this not because of what sense-experience tells him but through what his spiritual sense tells him; he can call into expression the divinity that is hidden behind that so-called criminal character. The Christ in us is what recognizes the Christ in others.

EVIDENCE MUST BE RE-INTERPRETED — BUT HOW?

We see, then, that in all things the physical senses report to us falsely; and we have to provide the understanding that corrects and evaluates that testimony. For instance, the image on the retina at the back of the eye, they tell us, is upside-down; and yet we know that other people aren't upside-down — except perhaps metaphorically!

The senses can testify of something that is relatively true, but only spiritual sense identifies anything that's absolutely true. Now when we know, as we do so thoroughly, that the senses are unreliable and are always deceiving us, why on earth do we rely on them as being honest witnesses to truth or man or reality? It's so inconsistent, isn't it? We can never solve the problem of being from inside the problem; the puzzled human mind and its attendant physical senses are all part of the difficulty — the problem of limitation. We always have to withdraw and to re-align ourselves with the principle, and then we can look out from that principle upon the puzzle and see it in quite a different way. And so in terms of the senses, our only answer is to leave the whole argument of sensualism and to re-unite with the one Mind.

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Now, as regards the old illustration of the sun and the earth: the false order was believed so long as mediaeval astronomy was speculation based on mortal, earth-bound man. The earth-centred belief was, of course, largely dictated by the materialized religion that passed for Christianity at that time. But when astronomy began to become a science, and Christian thought began to free itself from superstition and to think more rationally, people could no longer be fooled. Isn't it just the same with us?

So long as Christianity is primarily personal and religious to us, we're always going to be earth-centred and body-centred and we're going to think from the senses, and we'll always be fooled because of reasoning from false hypotheses. But as Christianity becomes to us a Science based on spiritual principles that can be learnt and understood and demonstrated, we're going to be able to reverse the senses' testimony with complete dominion, and make real progress. We have to resort to a Principle that has an objective existence of its own.

How is this to be done? The answer, of course, is through instruction in spiritual Science; just as in physics or in astronomy we have to know what our premises are, so in the Science of life we have to know what the Principle is. The corrective is spiritual understanding; through it we can translate what we have hitherto believed to be true. We don't destroy it; we don't hide in the clouds of some airy idealism and try to deny the sun and the earth, but we translate or exchange the belief that we had held. For example, I once helped a woman who had been deaf in one ear for some ten years, and moreover the outer ear was grown over completely; there was no orifice there

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whatever. Together we saw the divine truth that there is only the one divine hearing faculty which we all borrow from the all-hearing Mind, and that she has unlimited access to that hearing faculty because it is part of her being. As Jesus said, "My sheep hear my voice, and they follow me". In a week or so that woman was listening in a new way, she began to hear from the heart instead of from the outer; and in a short time that ear opened itself up, and she went around the house with her finger in her ear because she was so unaccustomed to hearing anything that side at all.

Now, the deaf woman and the hearing woman were the same person. Nothing had changed except the belief that she was deaf at one time and not at another. The physical senses said she was a deaf mortal, while spiritual sense says she is a perfect spiritual idea, but we are referring to the same individuality. That would be an example of what we call translation. The veritable spiritual man is the present actuality, of which the poor mortal is a misconception. The mortal isn't another actuality: he's the divine image so misconceived, so finitely perceived, that he appears as something else. For instance, we have the word "home" and the word "house". That isn't necessarily two houses, though; both terms may apply to the same home. House without home is dead, whereas home includes house of some sort. And so the physical misconception of man and the true spiritual conception of man refer to one and the same man, and it's this one; not something hereafter when we're dead. What interest is that to us? We live our way into reality, not die into it except that the false, finite sense is dying away perpetually. The spiritual, ideal

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man is already the present fact about us all, and we bring it into expression through laying off limited beliefs.

TRANSLATION INVOLVES A NEW LANGUAGE

As we try to realize these things in our understanding, we make them real in our outer experience too. The external world is an outpicturing of what's in our hearts. We begin to prove it by the way it heals and transforms the outer evidence, even to the senses. And so, as the Bible says, "In the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God".

You see, every mistaken belief, that is, every material belief, hints at the existence of spiritual reality. An accident hints at the concept of law and order — by reversal, naturally; but the very notion of accident suggests a negation of law and order. Something has got out of line with the divine law.

That's because there is only one of anything, and you either see it spiritually and see it right, or you see it materially and see it wrong. But there's only the one, in any case whatever. Herein lies our clue to this translation process from the sensual view to the spiritual truth. To translate involves learning a second language; instead of the language of the senses we have to get busy and learn the language of Spirit. Last week we touched on a platform which first introduces this language right at the beginning of the Bible, in that infinitely significant story of creation. The seven days of creation depict reality or God's nature breaking on thought through the symbols of light, firmament, dry land, the system of sun, moon and stars, the open firmament with the fish and the fowl, man made in

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the image who has dominion, and peace and rest. As we think outwards from that platform, we begin to translate this dream-appearance that the senses are always speaking about. We translate, as we say, out of the Adam-consciousness into the Christ-consciousness; that's to say, we translate what being is *not* into what being *is*.

In that marvellous story of Mary Magdalene at the sepulchre, when Mary was looking through the physical senses she saw what she took to be the gardener; but when the truth touched her thought and "she turned herself", she saw not the gardener but a risen sense of man which she recognized as Master — the Lord of her consciousness and of her life. Now to us every Tom, Dick and Harry looks like the gardener from the physical senses; that is, the mortal who has to till the soil of human experience to keep himself going. But when we have turned ourselves about, that selfsame gardener is transfigured, and now what is he but the Christ, the divine ideal? Each one of us partakes of that divine nature. But in order to see it we must cease cultivating the sensual senses and must culture instead spiritual sense. And the more we do that the more we're able to do it, just like a musician who practises.

THE ADAM ALLEGORY

The Bible gives us this platform of spiritual viewing and thinking. But it also gives us, because it is written with compassion for benighted human thought, an allegory of the sense dream. The Adam allegory analyses and points the way out of ignorance, the ignorance that starts from, "But there went up a mist from the earth". If we are looking earthily or materially, everything is misty and wrongly seen.

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It is beyond our scope to go into that story in this lecture; suffice it to say that the true account begins with "Let" and the mistaken sense of things begins with "But". As we "Let", the true light comes. Knowing that the material mind misunderstands truth, and so recreates its misconception on a material plane, the Bible writers depicted, step by step, how the falsity builds up until it destroys itself. It's very like the kind of imaginary character we give to somebody whom we've heard about but whom we don't know; when we really know that person, the false character we had imagined for them disappears as naturally as the light dispels the darkness.

This whole subject of two entirely different accounts of creation, one spiritual and the other material, is something to be studied at another time. However, scholars point out that they belong to two quite different texts. The Adam man is not to be thought of as a continuation of the image-and-likeness man. In the first record it is "Elohim" or the Infinite who creates; in the second it is "Jehovah" or the tribal Lord God of the Hebrew people. Metaphysically, it is abundantly clear that the first record is what we discern through spiritual sense, whereas the second record is the misconception or the misty personalized view obtained through the physical senses.

THE SENSES AND SUFFERING

On thinking about Adam and fallen man, the question comes up, What about suffering? The good Christian believes that suffering has a tremendous purpose. And indeed, reading the Gospel record materially, it almost appears to have divine sanction. But fundamentally suffering is real only to the senses and not to spiritual

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sense. If we've already undermined our faith in the validity of the physical senses, suffering has to go out along with the supposed pleasures of sense. Suffering and tribulation can serve a purpose, in that they tend to shake us out of our wrong attitudes, our negative beliefs, our false positions, and so on, because they go together. But suffering isn't a spiritual necessity in the long run. Our theological beliefs may jibe at such a statement, and I shall discuss it further in the fifth lecture.

Isn't it possible, theoretically, to learn arithmetic without making a mistake? Perhaps none of us ever does, but it's still possible. Mistakes are no part of the processes of arithmetic. Now, likewise in learning of the Science of life, if we're wholehearted, if we're willing to give up our wilfulness, our egotism and so forth, then we *can* make this journey of life without any mistakes and without any suffering. Following the straight line of spiritual obedience, we would not leave the path and hurt ourselves.

EVOLUTION — A FALLING AWAY OF IGNORANCE

This exchange of the false belief for the true conception is really what the world calls evolution. The first Genesis account of creation, which is from the standpoint of Soul or spiritual sense, shows how everything unfolds outwards from within, in an expansive and unselfed way. The Principle at the centre is unfolding or imparting more and more of itself. But the second, or false, account of creation is all written from the standpoint of the corporeal or physical senses, in order to explode their fallacy. There, the tendency is all inwards, inwards on self, a build-up of self, through self-will, self-gratification and so on. The two contrasting stories illustrate liberty and slavery.

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Anyone who has tried to discuss spiritual things recognizes that Soul or man's spiritual sense is scarcely understood today. Materialism has so darkened thought by making bodily living more attractive and more appealing, that people don't realize how they are being corrupted. The false values are urged on consciousness through every avenue, blatantly or subtly. Worship of the body and glorification of the body are inculcated in thought through artificial standards and ephemeral fashions, and they just hold us slaves to the dream. We're supposed to look sexy, for example, instead of being man or being woman. Advertising runs shamelessly on man's self-indulgence. Debased standards in films and literature are a gold-mine to those whose values are so corrupted that they wish to pull the rest of mankind into the mire with them, screaming, as they sink, the sacred name of Art. Living according to the senses causes us to die to spiritual sense, for every appetite grows by what we feed it on. The evolved thinker recognizes this Gadarene slope.

But on the positive side, as we feed the appetite for truth and happiness on the realities of spiritual sense, then that grows and excludes from consciousness the old slavery to the senses. Most people have discovered already that the further evolved an individual is, the more he has begun to transcend himself, to supersede his brute nature with its self-love and corporeal fixations. Indeed that very term "self-transcendence" is the one the biologists use to describe how a species evolves out of a primitive into a higher form. This is exactly what we mean spiritually: that man has reached the point where consciousness, now imbued with spiritual ideas, has transcended animality. He

no longer conforms to the old unevolved mortal pattern. He can bend himself in new directions. He can translate his energies into creative channels, into service or education or an unselfed love — things that totally transcend the notion of man as a sensual animal.

The point, however, in thinking about our self-transcendence like this, is that evolution is not really an evolution upwards, as though we started as tadpoles and are going to become angels. Evolution is really a falling away of ignorance; it's a falling away of what we're *not*, a dissolving of the misconception, beginning with the grossest forms. The primitive unthinking protoplasm is the first sense to go from our thought; and then the more animate things, such as the deceitful and aggressive impulses, disappear in turn. So gradually we are shelling off the corrupt outer casing of ignorance and the pure diamond of what man really is is brilliantly revealed. Moreover, it's not by our own self-purification that this takes place. Our evolving footsteps are but our response to the spiritual dynamic, which is called the Christ. In our loose language we might say, on a misty day, that the mountain is getting clearer. But we don't really mean that; the mountain just *is*; we discern it more clearly as the mist disappears.

Likewise, the higher ideals that inspire man aren't merely abstractions arrived at through material experience; that would be the exact reverse of the case. On the contrary, they are the perpetual realities of being, which draw us like a magnet from our sensual, immature sense of them to a spiritual apprehension of them. We mistake this process and call it evolution. Truly, it is progressive revelation.

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As we realize this it's going to give us such a comforting sense of our own personal evolution, because it will translate the self. It's going to show that we start from the divine and not from the mortal. This is going to liberate the self from the "id". We shall neither love the body and live for it, nor disapprove of the body and mortify it; both courses only end in misery. Rather, we shall find progressively that we can enjoy harmony independently of the body.

THE SENSES TRANSLATED

Let us now consider the senses specifically. The physical senses aren't really a different set of senses from the spiritual. They are the same faculties of perception and awareness, but dropped to a lower level and frozen into a material form of expression. It is because of this firm belief in the validity of matter, instead of understanding that it's simply a shadow-shape, that our perception is finite and limited to five "physical" senses.

The mind, whether it's materially coloured or spiritually influenced, is going to outpicture its images through the kind of senses that the mind dictates. A beautiful mind beholds beauty within and without, and likewise a dirty or dishonest one sees its own reflection. This desire to know truth by looking from the outer is what makes the senses physical, just as the belief that body is matter drives us to drugging and surgery for help, instead of to spiritualization of consciousness.

The senses aren't something altogether false, but they're misconstrued, that's all. In *Science and Health*, we find a useful clarification for this: "When what we erroneously term the five physical senses are misdirected,

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they are simply the manifested beliefs of mortal mind [finite mind] which affirm that life, substance, and intelligence are material, instead of spiritual". When what we term the five physical senses are misdirected! Now let's look into that; physiologically the senses represent the means of awareness between the finite self within and the outside world. But spiritually considered, the senses are the means of cognizing the divinity within oneself and of relating it with the divinity in all things. It's the bridge of awareness — we call it perception or hearing or touch — that links the inner with the outer. If we are linking materially, the senses are misdirected and appear then as physical. But if we are linking spiritually, they are not physical. The higher usage then governs and quickens the lower.

So one purpose of the senses could be to make us reason spiritually: to look behind the veil of matter, to look for true motive, to listen for the inner meaning, to feel for real values and real substance, and so on. Even misusing the senses as though they were physical may eventually drive us to this conclusion, because truth is never to be found in material appearances.

Now, before we look at the five senses let's remember that there is really only one: there is one infinite capacity for spiritual cognizing. We label them five because it seems to be the smallest number we can reduce them to; anciently they added a sixth and a seventh. They used to say that the sixth was understanding and the seventh was speech, suggesting that we gather through the five, understand it through the sixth, and give it out again through the seventh. It is well to understand, too, that there's only one

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of each faculty; there's only one hearing, one vision. There's only one of the number one or the number two, though it's infinitely individualized, infinitely expressed. It is because there is only one of it that it has power, and that's why we can draw on it infinitely and so be able to heal our present misconceived sense of things.

HEARING

Now, hearing. As everybody knows, hearing must move from the literal to the figurative. We all know that a self-righteous or a self-engrossed mind can't hear, not because it can't but because it doesn't listen. The closed mind doesn't want to hear. There was a cartoon where the woman said, "Why, of course, dear, I want you to have opinions of your own; I just don't want to hear them, that's all". What is hearing but thought that is attentive, thought that's open, thought that's acute to detect undertones and alert to hear and to be advised? For example, somebody who has a quick sense of humour may illustrate true hearing, because they can detect the nuances of meaning and the subtleties that comprise humour.

One can hear and yet not listen, but it's impossible to listen and not hear. And so, with all the senses, we have to translate them from a passive sense to an active. Therefore it becomes attentiveness, openness, a positive listening, a freedom from will, a desire to cogitate on what one has heard so that even a further echo of meaning will unfold. Then it will be like the ultrasonic dog-whistle, which humans can't hear, but dogs can. Those things we couldn't hear when our senses were gross, when our hearing was merely aural, we can receive as the faculty becomes refined. This is what the Bible calls "the still, small voice" — the

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divine Mind informing and illuminating consciousness all the time. But the literal mind tends to have a deaf ear, and so have pride and intolerance and selfishness.

You remember how Jesus taught the people through parables, but the materially-minded didn't even understand the parables, let alone the direct teaching. And so to the disciples he said, "To you is given to know the mystery of the kingdom of God, but to the outsiders everything has to be explained by parables. For seeing they see, and yet do not perceive; and hearing they hear, and yet do not understand; if they return, their sins would be forgiven". That is, if they should return to the spiritual sense of hearing and seeing, they wouldn't be blotting themselves out from the divine intelligence by trying to read life literally and materially.

The function of hearing is really the property of the all-hearing Mind, which knows all. If we'll accept this, we shall have good hearing. As we cultivate it we'll find that we shall hear all we need to know. Time and again we've all experienced that the all-hearing and all-knowing Mind has told us things direct into our inner ear, by-passing the ordinary human means of communication. We'll find that as we accept that we are the activity of the all-hearing Mind, the world cannot keep from us anything that we need to know; it will be spoken to us absolutely unmistakably, "For there is nothing hid, that shall not be known".

Hearing is also, of course, clearly connected with taking a very real interest in other people; being interested enough to recognize that truth may be voiced by anyone, just as in the Old Testament God spoke through the

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donkey. Often the other chap may be a silly ass to us, and so we may shut out the words of truth that he's voicing. It is better to listen for the message than to be put off by the messenger.

VISION

While hearing appears to be objective, seeing must be subjective. Hearing starts with a willingness to accept what comes from "outside", whereas vision is the inner, beholding eye.

Job said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee". We have often "heard" something with the intellect but when we "see" it, it's with the understanding. The wide-open eyes of an unconscious person can't see. We have to look — not just observe blankly. When we say, "I see", we mean it not materially; we see by inner illumination, and when that inner vision is illuminated, the scales drop from our eyes and the outer is illuminated also.

Sight, then, is really perceiving with the understanding. It's mental and spiritual insight. It's beholding, for if we behold man truly with the inner eye, that is going to lighten the world around us and cast the light of Truth into the dark corners. As we exercise this faculty of Spirit called vision — it isn't simply seeing, it's vision — we shall then see the true facts where the senses had only recorded shadows. That's why we call it the outward vision, as it must go outward all the time.

The outgoing look needs to look for what's right rather than for what's wrong. A critical or a jaundiced eye makes for poor vision. "T'is ye, 'tis your estrangèd faces, That miss the many-splendoured thing." You see, vision, at

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heart, is the love of Truth; we need to love to behold pure Truth and to love to discern it in man. It's not a matter of beholding outer forms, but it's love of the vitalizing Principle of all things. Everyone has practised this. Haven't you exercised true vision when you have seen in somebody marvellous qualities and characteristics, which perhaps they haven't yet recognized themselves? That was vision, when you discerned reality in spite of the personal mask.

Vision, then, obviously has a tone of purity about it, like the second day, because it's always looking for the real and discarding the false. It's elucidation or clarification, which gives us the correct view of whatever we are thinking about. Indeed, one of the great clues for vision is to ask ourselves constantly, Who am I seeing? What am I seeing? How am I seeing? As we culture our true vision people become open books, and moreover the eyes, as we call them, become good servants; they become more flexible, more supple, more clear, more accurate, both for truth near at hand and for truth afar off. The physical eyes are not the real agents of sight. They represent our present, convenient, limited ways of expressing what vision really is. But it's vision that dominates the situation and not eyeballs.

TOUCH

The third sense is feeling or touch. Just as physical touch is the most sensual or earthly of the senses, so when translated it becomes the most spiritual and the most inward. Touch is the point of contact. It can signify the most beautiful of contacts or the most gross and sensuous. It needs to be translated from belief in electrical contacts to spiritual cognition and susceptibility.

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For instance, you touch the hand of somebody you love and it's beautiful; but touch the hand of somebody for whom you feel no affinity, and you shrink from it. In other words, touch is beautiful or otherwise depending upon the degree of identification. It's not, then, the physical contact that comprises this third sense, but it is one's inmost feeling. A person with a real feeling for animals has a sure and gentle touch with them too.

We can now see, I think, that the fineness of our touch is the degree of our identification with the Soul of all being, with the Divine. Isn't that why we say that a musician has a beautiful touch? It's because he's delicately and intuitively identified with the science and art of his music. When someone does something sweet and unselfish for us, we say that we're touched by it. Don't we go into somebody's house and say that we can feel that this is a real home? In every case, we mean not through any physical sense, but through this third spiritual sense of Soul. We like to handle people tactfully or considerately; we like to grasp and handle new and grand ideas and make them our own.

Touch is spiritual susceptibility. As we have this palpable spiritual sense and culture it, we shall be able to feel when people are touching us mentally. We shall not be as obtuse and thick-skinned as we used to be, but become more readily responsive to what we might be required to do. Like touches like — and like likes being touched by like, but we don't like being touched by something unlike. We call it in practical terms the Christlike touch. The Gospels are full of instances of how Jesus was moved with compassion and brought to the situation a benediction

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through a touch, handing on, as it were, the gift of the Father's love.

True feeling is really the Christ-answer to the craving for sensation in which our society appears to be doing its best to drown itself. This appetite for sense-gratification, whether it's expressed through emotional stimulation or sex or drink or drugs, shows how man is hungering for the touch of true satisfaction. He imagines he'll find it through the senses, when there's nothing permanent or substantial there. The pleasures ultimate in the pains and so drive us out of our houses of clay. But as we translate these senses and see them from a spiritual angle, it can heal this bottomless hunger. The delicate, spiritual sensibilities become quickened, and the coarser feelings are transformed.

TASTE

Taste, or testing with the tongue, is the first step towards assimilating. Taste is the same word as test and it signifies prove, put it to the test, try it out, experience it. Of a true act we may say, "That was sweet of you". Of a nasty experience or an unpleasant thing we say that it left a nasty taste. But on analysis we find that everything about which there has been a nasty taste or rancour was a personal thing. We never say it about an impersonal happening, but only about experiences where personalities have been involved. This is a sure sign that we've come off our basis of Principle and have slipped down into dealings with person within and person without, where we can be deceived and disillusioned.

A cultivated taste is a feeling for what is fitting or congruous; a sensibility for the quality of things. And it is

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no mere abstract feeling, but is a faculty that discerns and classifies what one experiences and appreciates.

To taste intelligently we need to know our subject from its Principle. A girl I know, who is a domestic science graduate, was visiting somebody and she rattled off five or six exotic ingredients that she could detect in the dish, and the housewife, who was really proud of her secret recipe said, "My dear, how did you know?" Well, it was her business to know because she had cultivated this sense of taste by knowing the principle of her work. And so it is in life. As we get to know the Principle of all things, which is Mind, Spirit, Soul, Life, Truth, Love, we shall be able to taste or experience intelligently everything that's going on around us. We'll be able to detect the intelligence of Mind at work, or the purity of Spirit.

Taste is experience, and we don't have to taste the wrong things. Who wants to taste all the depravity of the Adam-dream before it hurts him enough to drive him out of it? Didn't Jesus say, "If a man keep my saying, he shall never taste of death"? In other words, living in obedience to the divine laws, we never need have a disagreeable sense of the passing away of mortality.

When we understand that our daily life is governed by the unerring providential Principle, no experience need ever be bitter. Running on a personal basis we have no absolute Principle on which to base our judgments, but as we come to know that life is the stately unfolding of the divine power or Principle, all things are explained satisfactorily. What we call human experience isn't really human experience: it's simply the Divine experienced humanly. And so the Psalm says, "O taste and see that the

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Lord is good", meaning that we can put the providential Principle to the test as a practical science.

SMELL

Like all the senses, that of smell, physiologically considered, is partly to warn us of danger and partly to lead us to what's good. It need not be physical; we say, for instance, "I smell a rat", or we sense something fragrant about a person's character.

Most objects give off something into the atmosphere, and it's this volatilized quality that we pick up and smell. At once we see that the notion of smell or fragrance rests upon an outward giving. The kind of life we live puts forth its own emanation into the atmosphere of human thought. Everyone knows that a noble life, an unselfed and generous life, always has a fine savour and a fragrance about it, whereas anything mean or selfish or depraved stinks.

There is the phrase, "the perfume of gratitude". What we love and value smells sweet to us, and being grateful for such things sharpens the sense. Ingratitude is spiritual dullness and deadness. Here we find the tone of the fifth day of creation — the open firmament, the outward going, the giving of self, instead of selfish wanting.

The true function of smell then is to snuff, or to savour, the finer essences of life and to seek out and appreciate the good qualities in our fellow man. This is a spiritual interest, never nosiness, which is an abuse of true smelling. We should strive to keep the mental nasal passages uncluttered with selfish curiosity and such thoughts as "Where do I come in?" These things interfere with the true functions. When we know, however, that we live and move and breathe in the atmosphere of the divine

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presence, our affections do not drop to secondary things, and every function of our being is spiritually activated.

SPIRITUAL AWARENESS

We've glimpsed very briefly something of the faculties of Soul, which we miscall the five physical senses. Even though we have regarded them metaphorically, they're still only seen from effect; the actuality of them is in divinity itself. As we take up the study of Mind, Spirit, Soul, Principle, Life, Truth, Love in spiritual Science, these functions of spiritual awareness become deepened and quickened. Usually mortals want their corporeal senses healed or improved, whereas, of course, the senses are not corporeal and we'd have relief immediately if we realized that what we miscall our physical senses are neither ours nor physical. They're the free interchange of spiritual awareness between the divinity that is within us and the divinity that is round about us. You see, true hearing, true vision, true feel, true taste and true smell *are* man; they're not merely things that you and I can use. Man is the expressing of God's being and we experience this through the exercise of these Mind-faculties.

THE "HOW"

Perhaps we now gain some small notion of the "how" of this Science of Christianity, or the Science of Soul. It's the Christian exercising of these Mind-faculties that is their real function; but exercising them sensually or selfishly is an abuse of their purpose and that's what misleads us into believing in a material world. As we realize that the spiritual exercising of them is their true purpose, human belief relinquishes something of its fossilized conviction in

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physical eyes and ears, and consciousness is able to accept a truer sense of what they really are. Then even the finite organic concept responds and manifests an improved sense of health and function.

When we understand the truth about anything, the mistake is resolved. When our friend in that prison camp saw that what had looked like a brutal, ferocious guard wasn't actually that at all, but that he was the expression of God, what happened? That man didn't go up in smoke. He remained as man in the normally accepted outline of a man, but he was transformed; he was a new man; something of the falsity of him disappeared and more of the divine truth about him was manifested. So exercising spiritual sense alters the picture presented by the physical senses, and the evidence conforms to what is divinely normal.

We're not setting out to get a better sense of the mortal dream. We're setting out to get a better sense of reality, and that truer view of reality permeates the dream and dissolves it by degrees, leaving us with surer harmony and better health. Consciousness is less dense and therefore the shadows less false.

The translation process rests first and fundamentally on understanding. We call the subject Science and not religion because it rests on the understanding of the wholly spiritual nature of being, and on the understanding of the falsity of the world of the physical senses. The former translates the latter, just as the creations of one's night dream disappear naturally and effortlessly as one awakes, without any positive effort on our part. It's the same as we awaken to the truth of being. We realize that the five corporeal senses do not constitute man, but that man's self

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is the embodying of everything divinely true. We are no longer fooled by physical sensation, but find within ourselves all true feeling and infinite contentment and completeness. "And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God."

LECTURE IV

A SELF-OPERATIVE SCIENCE OF SPIRITUAL VALUES

I SHOULD begin with an apology for having gone on so long last time. Which reminds me, it is reported that Lord Birkett said recently: "I do not object to people looking at their watches while I'm speaking; but I strongly object when they start shaking them to make certain that they're still going".

Let me recapitulate the line of thought we have been following in this series. Lecture I tackled the requirement of basic thinking in order that we might be able to direct our lives to purposeful ends. Lecture II took up the notion of good thoughts and bad, and showed that in the last analysis there aren't two realities, one material and one spiritual. This world is, in fact, the spiritual, albeit so dimly seen, so mistily conceived, that it appears to the senses to be something else. That left us then with the problem of apparent dualism that had still to be resolved, and so Lecture III showed how this resolving takes place through what we call translation.

To take a simple illustration, one has to translate a house into a home. A house built of physical materials, even with two or three people living in it, is just a house and not necessarily a home. But if you invest that dwelling with qualities such as love and trust and mutual appreciation, it becomes something totally different, neither animal, vegetable nor mineral. It becomes *home*, and once you've got home, the mere "house" aspect of it is purely

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secondary. In fact, you can put a home into any kind of a box, and it will make that place beautiful. Translation, then, is exchanging the physical, material sense of all things for their metaphysical or spiritual reality.

Our fourth lecture now brings the next standpoint, and that is that good is self-operative. The concept of good and of spiritual power is not something that we put into operation arbitrarily. Good is divine law and not simply human choice. We shall see now that Christianity can be practised as Science when it is stated as Principle and practice. These things subsist in a self-operative Science; they are already operating, much as the twelve times table is forever operating universally. But what is demanded of us is obedience.

SCIENCE AND SYSTEM

It may seem inappropriate to use such terms as science and system when thinking in the realm of Spirit, and indeed some people shrink from it. That's hardly surprising when we observe the scepticism that greets the "system-builders" in theology and in history. It may well be that Barth and Toynbee, for example, are perfectly right in their interpretations woven around a systematic view, but their fellow-professionals often remain suspicious. This, of course, is because of the charge of erecting a system of ideas first, and selecting the facts judiciously so as to fit it.

Now there must be a difference between system-building and inherent system. System-building would be speculation from our present finite standpoint, and then imposing our subjective pattern onto the fabric of life. But supposing, on the other hand, that you go outside on a dark night and look up at all the thousands of stars. At first

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glance you might think it's chaotic, and wonder why they don't all collide. However, a little patient observation will soon show that there is system in that stellar universe. Man doesn't devise that system nor determine the orbits, nor select the facts arbitrarily. The stellar universe is an illustration of inherent system and order that's already there, which reveals itself; in other words, it's self-operative. By contrast, imposing a humanly conceived system on the stellar universe would be like astrology, which looks at the stars entirely subjectively and from the standpoint of the human imagination. One group may look like a lion and so it is called Leo; another resembles fishes and it is named Pisces. We start to impose a humanly-built pattern that would only be valid from our particular finite standpoint in space and time, and on it we erect a "system" that is wholly mythological. How different is this speculative scheme from self-existent system and order!

So the things of God, if they are to be spiritually accurate, if they can be termed Science, must involve system. Music, for example, in spite of its vastness and delicacy, all rests on the system of the seven fundamental notes, and the four prime methods of relating those seven, called tone, rhythm, melody and harmony.

Or again, the whole huge range of mathematics is open to us because it reduces itself to a very small number of root notions and systematic operations which we call the ten digits and the four methods of computing with them: addition, subtraction, multiplication and division. And it's no different in the business of life itself: as we analyze it we can find that it comes down to there being seven great fundamental facts, or spiritual factors of being which

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underlie all experience, and that these seven fundamentals are self-operative in a fourfold system, just like music and mathematics.

NO ALTERNATIVE

If you object to the concept of system, by all means reject it. But what's the alternative? If there is no system then everything functions on randomness. However, when we experience what we call a coincidence it may speak to us of the working of some law, even though dimly perceived.

Either we conceive of everything as based on an underlying Principle with systematic laws, or we fall back on some kind of blind fatalism or a capricious personal God. Neither of these latter alternatives is satisfying, for the agnostic lives in a vacuum, and the religionist who believes only in an inscrutable Providence is disabled at the start. Few people feel really happy over a total rejection of any kind of providential order, although it is understandable that so many today cannot accept the humanized father-figure of earlier times.

What then could be more heart-warming than the idea that the things of God are laws operating in system? We shan't have to face difficulties with the old uncertainty, nor have to fire off dozens of truths hoping that one of them will hit the mark. Rather we shall understand that because the things of God are scientific and systematic, we need only draw on one truth and entertain it in consciousness, allowing that that truth does its own work. With practice, we shall find increasingly that this is the case.

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In recent generations so many metaphysicians have had their fling, offering wonderful-sounding words. But now, I think, people are beginning to wake up and see the flaws and inconsistencies in a great deal of what has hitherto passed for spiritual thinking. Where there's no system to back up ideas, there is no logical basis for the earnest thinker. Spiritual thinking, therefore, must involve system.

CATEGORIES

In anything that is systematic one naturally finds that there are categories. That is, there have to be classes or groups in which the subject is arranged, so that one can discuss it clearly and intelligently. We need to have categories in order to take proper account of the different standpoints of life; for example, a spiritual Science would need such categories as divine and human, or absolute and relative. All these classifications must rest really on the one basis of the divine Mind, and then we are able to relate intelligently abstract metaphysical truths with practical considerations. If our vision is on cloud nine, we must still have our feet on the ground or else we cannot effectively help the human condition.

ONE

So we can envisage a Science of God and man, a Science that embraces system. What then is the basis of it? The only possible basis of a Science of reality is *One*: the divine One. This means one being, one substance, one reality, one power, one authority. This One is infinite good, for it cannot contain a contradictory element. Accepting that one authority fully, means that we gradually detach

our thought from any sense of separate existence, and we prove the oneness of being by degrees.

Marcus Aurelius, the second century Stoic philosopher, had a vision of this oneness when he wrote, "One Universe made up of all things; and one God in it all, and one principle of Being, and one Law, one Reason, shared by all thinking creatures, and one Truth". The Bible puts it, "Hear, O Israel, the Lord our God is one Lord". In the New Testament Jesus develops this into, "I and my Father are one," and also Paul teaches that we are all members one of another. Whatever our subject, the foundation of it is *one*; and, as we identify ourselves with it, its Principle and its practice become one also. To unite consciously with this divine One is, of course, the focal point of all religions, Eastern or Western, and of all truth-teachings. Atonement literally means at-one-ment.

If you think about it for a moment, it's really quite obvious that there's only one of anything, and that that one is infinite. How many twelve times tables are there? There's only one, of course, but it's infinitely utilized and expressed. There's only one man, but he is infinitely individualized; we call it men, but it isn't plural really. There's only one Mind and it's manifested or expressed infinitely as intelligence, wisdom and so on, but not as minds many, on the same principle that the sun is expressed as light and not as little suns. Similarly we might say in the language of religion that there's only one God, which is not manifested as lots of little gods but as the quality of good or Godlikeness universally. There's only one body, only one vision, only one courage; there's only one beauty, although men like to think there are lots of

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beauties. Fundamentally there's only one of anything and that one is infinite. What we can count or number is finite, and is also limited in power or capacity. Whereas everything real is outside the dimension of number and so it is infinite in its availability, power and scope. So let us accept the infinite One as our premise, and no finite personal sense. There's only one Mind or Spirit and this Mind is All, and that's what the Science of it rests on.

Jesus said, "One is your Father". Literally he meant that we've got only the one real Father or cause, but surely it also means that this great concept *One* is our Father. Just try it out in your own life: start thinking from One and let it be the father of your business, your home, your thought, your affections and so on. Try thinking and living and working from that divine One; you'll find that you can't get off the dotted line so easily, and moreover it will inspire and empower you. And then that One becomes the All.

ONE AND ALL

The great point of departure between Christian Science and any other truth-teaching or any other interpretation of the things of God is that this infinite Spirit is not only One, but it's *All*. There is naught beside Him, as the Bible says. Now, if we take that literally and factually as the true basis, then necessarily we have a science that either cuts right through the appearance of evil and of materiality or else includes them. Clearly infinite good cannot accommodate evil, which remains to be explained away as a misapprehension of reality, just as the science of mathematics excludes mistakes. It heals mistakes by going right to the very place where they seem to be.

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Because this one infinite Spirit is not only One but is also All, then we have the basis of really pure monism. Naturally this allness is not pantheism, (in which matter is a mode or extension of Spirit), for the allness is spiritual and not material. Matter is excluded as an actuality, for what we had misconceived of as matter is truly nonmaterial. Because all is Spirit, anything unlike Spirit is fundamentally *unreal*, like the mistake that twice two makes five, which has no creator and no validity. Mrs. Eddy wrote, "The infinite is one, and this one is Spirit; Spirit is God, and this God is infinite good. This simple statement of oneness is the only possible correct version of Christian Science".

Clearly, if we want to enjoy this Science of being and be blessed by it, we have to be one with it, just as in music. If we think for a moment about our failures and our troubles, we can recognize that it's usually been because somewhere we have become detached from the divine basis. We've lost sight of oneness and have degenerated into twoness, with consequent friction or anxiety. Instead of one man we have men, instead of one Principle and governing power we have personal sense and human will, and all the clashing of right and wrong. But if we'll go back to "One is your Father", then we can have a spiritually right relationship and we can enjoy a scientific healing of every kind of discord. "Unity is the essential nature of Christian Science" – and you might say this of science of any kind – "Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action."

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SELF-EXISTENT, SELF-EXPRESSED

The central fact of our Science, then, is that it's One. From there we may go on to see that the heart of our Science, whatever it be, is self-existent and self-expressed. It is self-existent: that is to say, it doesn't depend upon man-made creeds and formulations for its existence; it has *being*. The concepts represented by the twelve times table exist regardless of whether they had ever been conceived of by a human mind or ever been put down on a piece of paper. Where was that multiplication table before the first human creature recognized it? Where it was is where it is now — in Mind. Science is also self-expressed: that is, this One reveals or explains itself to thought through its own intrinsic nature. For example, white light explains itself to the observer by revealing itself through the prismatic band of colour. Or the science and art of music explains or reveals itself through the tonic scale; we respond to that musical revelation, as you might call it, by cultivating a sense of pitch and a musical ear.

WHAT IT IS AND WHAT IT DOES

The infinite One is revealed in an infinite range of ideas which, when reduced to our finite language, we summarize as Mind, Spirit, Soul, Principle, Life, Truth, Love. That's what it *is*, baldly stated. But there's also what it *does*, and so we find that it is self-expressed through four modes of operation. Music has the seven notes and the four modes of operation called tone, rhythm, melody and harmony. Mathematics rests on the ten digits, which are factual, and the four methods of computing, which are functional. Again, a year has twelve months, but it operates through a cycle of four seasons.

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The Science of being also unfolds through four modes of operation which we call Word, Christ, Christianity and Science. *First* it reveals itself to the seeking thought – “Let there be light”. *Second* it translates the divine fact to where one finds it and adopts it and exchanges the sensual basis for the spiritual. *Third*, it demonstrates itself as supreme in our experience by disproving what we call error and evil and so forth. And *fourth*, in a much more absolute sense, it interprets the infinite One of being. These four are analogous, really, to the first, second, third and fourth dimensions, which we call loosely line, plane, space and fourth dimension. Now I don’t mean to choke you and I shall say no more about these four modes of operation. These lectures are only to present a synopsis of the subject. I bring in these four dimensions only to show that there are these different attitudes. There’s not only the seeker’s attitude, there’s the master’s; there’s the user’s attitude, and there’s the pure subject itself, comparable with pure mathematics. If we didn’t have these categories clear we’d have no Science. And the Science of being – which is indeed the Science of Christianity – must cater for all states and stages of our evolving thought.

THE BEATITUDES

I want now to focus our thought on something much nearer the heart – the living of Christian values. We shall consider the self-operative aspect – a self-operative Science of spiritual values, as illustrated through the Beatitudes. The Beatitudes, of course, come from the Sermon on the Mount in Matthew’s Gospel. Matthew collects the teachings Jesus must have given over three years and presents them as one coherent systematic corpus of spiritual education.

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The Beatitudes comprise the first quarter, and trace the attitude requisite for a successful approach.

The Sermon couches these spiritual precepts in the language of human ethics and human behaviour; but actually they're absolute divine laws and are not primarily concerned with human ethics or morality at all. Ethics are their outcome; they are the language that we employ in trying to describe spiritual values in relative terms. For instance, there may be a metal notice on the side of the road: "Police Notice: NO PARKNG". You wouldn't dream of picking up that sign or removing it because it was in your way. As matter, it doesn't mean anything, but as representing the rule of law, you'd ignore it at your peril. Similarly, the Beatitudes are worded in the language of ethics and morality, but they are in fact, like the notice, vehicles of a self-operative divine law. They bless us automatically as we accept them and abide by them, and we penalize ourselves if we ignore or try to go against them.

Dr Jung, the great Christian psychiatrist, has said that he never came across a patient beyond the middle years of life, whose trouble didn't stem from the one reason that he had somehow abandoned a religious attitude to life. Moreover, he didn't know one who had been truly healed except by readopting a religious outlook on life. Now that's exactly what the Beatitudes are here to help us with. They're to show us that the religious attitude to life is not merely adherence to a set of moral precepts; but it is in fact lifting the affections so that we love the laws that are self-operative behind our human sense of right. You see, morality, or spiritual values as we call them at a higher

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level, are the outcome of loving a law of being. And as you touch the laws of being and love them, you inevitably come into accord with them.

Behind intelligence lies Mind itself; behind any kind of right-doing lies Principle itself; behind love or generosity or patience lies Love itself. If this weren't so, reality would be at the mercy of effects and man would be helpless — rather like being at the mercy of figures instead of having a consciousness of numbers. That is why we are reaching for an absolute Science of spiritual values.

I was told the other day by someone in California that they'd just had a T.V. programme on "Computers and Man". They fed into a computer the plot of a Western and told it to produce a play. It did, but in the play it had the hero killed off and the villain survived! The computer, of course, was quite incapable of distinguishing between good and bad. Now that's what happens to the human creature. The unillumined human mind is often unable to distinguish between right and wrong, and in extreme cases becomes a moral idiot like that computer. This is because we haven't let our thought push back to the point where we know specifically what the divine laws are back of this human experience. Once we've trained our thought and affections into line with those laws, they dictate unerringly what we should do and what's going to happen. Man is not an indoctrinated animal, reacting mechanically to superimposed moral strictures. He is rather a sensitivity to spiritual reality.

To return to the Beatitudes: the word, of course, means blessings. They trace the type of spiritual blessing that is ours as we successively ally ourselves to the facts of

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being. They call for a proper alignment of head and heart, so as to *be* in line with reality. It is what we *be* that counts in all things, isn't it? "What you are speaks so loud I cannot hear what you say." Well, the Beatitudes are telling us how to adopt an attitude of being that is based on a spiritually scientific understanding of the Science of Christianity.

FIRST BEATITUDE

The first one reads, "Blessed are the poor in spirit: for theirs is the kingdom of heaven". The "poor in spirit" means the poor in pride, the unassuming. In the original it is "mendici" which means cringing beggars. All too often our thought is filled with the pride and arrogance of knowing all the answers humanly, and therefore only partial knowledge is ours.

Blessed are the poor in spirit: blessed are those who are open or willing enough in thought to recognize that matter and brain don't tell us anything worth knowing. Blessed are they who are humble enough in thought to be teachable, to be receptive to what the one infinite Mind is forever pouring out. As we recognize the inadequacy of material knowing, we can exchange "my" mind for the infinite intelligence. But it calls for mental honesty and humility to do it. The unillumined mentality is using a small-bore pipe to narrow down the flow of infinite intelligence, and so can receive only as much as he will admit "his" intelligence is capable of. But through this first Beatitude — blessed are the poor in spirit — we learn to say, "Mind, I don't know; tell me".

Then how does it go on? "For theirs is the kingdom of heaven." The *kingdom* of heaven! — the whole extent of reality in which the divine intelligence reigns; in which the

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Mind of Christ is yours and mine, not for the having, but for the using. There is no time factor in this promise; it's eternally available. We only discover it or realize it as we are free of mental pride.

I could give you many illustrations from things that have worked out in people's lives through conforming to the spiritual laws the Beatitudes teach, but we haven't time; I shall give just one or two simply to show that it's by proving what Jesus taught that we show we have the Science of Christianity and not a happy-go-lucky business of sometimes hitting it right and sometimes not. I was asked to help a young fellow who was taking exams for the Civil Service and he had failed twice abysmally, so that he thought he wouldn't take the third shot he was offered. But he was persuaded to take an interest in this subject of a scientific sense of Christian Science. He came to see that the Mind that answers the questions is the same Mind that sets the questions, because there is only one infinite intelligence which he draws on, just the same as the examiner does. That Mind neither remembers nor forgets; it *knows*. As Paul says, "Ye have the mind of Christ". Well, he went into that examination room and out of eight hundred questions he got nearly seven hundred and ninety correct. He passed so high up the list that they took him into that branch of the Civil Service as a career man instead of just as a trainee. Now things like that ought to happen quite naturally for us at any moment, and indeed they do if we're conscientious. But we have to understand what are the laws and requirements of this self-operative Science.

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SECOND BEATITUDE

Now the second one takes us on to see that it's not a matter of the head only, but also of the heart and the affections. "Blessed are they that mourn: for they shall be comforted." We mourn, as a rule, from a sense of loss, but loss isn't necessarily a spiritual thing. Let's look at it a different way. As your thought progresses you drop behind you a whole lot of dross, like deceitfulness, or fear, or petty rivalry or telling lies. We've all left behind an enormous amount of rubbish that wasn't really true but seemed to be of value or importance to us at one time.

So this Beatitude is saying, Blessed are they who love to let their thoughts develop spiritually, so that they wean themselves away from false and outgrown values; for then they are comforted with the substance of Spirit — the actuality of what things really are.

Look at the times when we've all hoped to get friendship or appreciation out of people, and sooner or later we've become disillusioned about mere human worth. We've not mourned over it with sorrow, but instead have found that our worth is in realizing the divinity of true manhood. So as we mourn or turn away from a false sense of values, in that measure we are comforted with the spiritual substantiality of all things.

Progress always separates; it weans us from false loves, or what may have been simply a limited understanding at that time. As the true new idea dawns, there's no sorrow over the old. "Blessed are they that mourn" doesn't require of us a sharp cut-off of anything beautiful or lovely in the human, but it's always requiring us to come out of a material conception of things, and to

find comfort and peace in a more spiritual conception of those same things.

I could give you here a lot more instances of healings and experiences, but I'd rather not give you a bunch of cut flowers: it's better to have some roots that you can plant in your own garden.

THIRD BEATITUDE

The third Beatitude takes up what we've learnt in the first two and shows that because we've now exchanged our values, we've become a different "us". It says, "Blessed are the meek: for they shall inherit the earth". Meekness is not only humility as regards the mortal self; it is also a matter of being big; it's being big enough to puncture one's self-importance. It's a true evaluation of what the self or identity really is.

Through obedience to the first two requirements we have exchanged a finite personal sense of "my" self for the infinite Self, that includes the true essence of everything real. As a "me" — as a private self — I inherit a few nice qualities and some bad characteristics too, and six feet of earth at the end of the story. But that's reckoning without spiritual meekness. The meek, who inherit the earth, are ready to drop the limits of this private self or corporeal identity, and so to find identification with everything real and grand, with every God-quality. So they inherit the earth, the earth being the biblical term for the whole creation of God. Meekness, then, is the discovery of our true identity, which is not a corporeal personality but is being identified with the one generic body; and then we inherit the whole earth.

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FOURTH BEATITUDE

Now the fourth Beatitude can be stated; it shows what happens now that we're emptied of vainglory. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." To hunger and thirst! In order to get truly hungry and thirsty you've got to empty yourself either by not eating, by refraining from what the senses tell you, or by working, by giving off what you've learnt about reality in the service of your fellow-man.

Do we really hunger and thirst or are we half-hearted? Do we really yearn for justice and right or do we want merely what will be right for us? There's a snare! It must always be a longing for impersonal right, not for self-righteousness. The fundamental question at this point is always not, Who's right? but What's right? Then, once we've touched that sense, we experience the majestic and unerring Principle of right, always directing not only our own affairs but the whole universe. Being emptied of self-will this divine operation can fill our experience, and there's nothing more satisfying than to sit back and watch it operate.

We can't *make* three threes nine; we can't force anything to work out rightly. The divine Principle carries on His harmony, and we know it, and that's what comprises spiritual power. It's being fully conscious that there is a divine Principle that's operating providentially, and identifying ourselves willingly and exclusively with it. But we have to hunger and thirst for it, to clear the ground honestly and sincerely. Then we shan't have to find the

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answers through suffering but will gain them through Science.

But oh, the prodigious energies that men pour into unworthy causes! Or even sometimes into good causes, but perhaps dealing only with effects! And the fabulous price in misery and fear that mankind pays simply because it tries to put things right from the outside! If only we'd channel one fraction of that energy into basic study of the Science of being, that would itself be our answer, and we'd be repaid a thousand-fold with a happiness and harmony we'd never dreamed possible.

FIFTH BEATITUDE

The fourth Beatitude showed us obedience to Principle, and now the fifth carries on and shows how we can go out confidently from that Principle. "Blessed are the merciful: for they shall obtain mercy." Notice that the last one left us with being filled, and so this one shows how that fullness must be expressed.

Blessed are the merciful: we are to be givers first and receivers second. Getting never gets, but giving always receives more. "Freely ye have received: freely give." We can't hold onto anything; we can't "have" anything real, because man isn't a kind of pot; he's more like a flow, like a river. The more we give out, the more flows in.

To be merciful is to give back to man his true being. What is his being? Why, he's the individualized expression of the divine One; and the more we appreciate him like that and are grateful for him, the more we lift off him the burden of condemnation and criticism, and the more it enables him to flourish in his own true individuality as the expression of God. You can see that so clearly in your own

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experience, when you compare the depleting effect of criticism and condemnation with the vitalizing effect of appreciation and gratitude.

Blessed are the merciful: for they shall obtain mercy. As we give free expression to this "gift of the grace of God" we find it flowing into our own experience also in increasing measure. The result of this mercifulness is to enable us now to see man as he really is — a transparency for God.

SIXTH BEATITUDE

"Blessed are the pure in heart: for they shall see God." Blessed are the pure in heart: blessed are they who are spiritualized enough in consciousness to see that what they had thought was a man is in fact God expressed, or good expressed. Pure enough in heart to see man not as a mortal but as God in action. Jesus put it by saying: "He that hath seen me hath seen the Father". And that's true not because Jesus was special, but because it's true about every single one of us when we're being honest and pure and unselfed; at that moment, "he that hath seen me, hath seen the Father".

And so this sixth Beatitude is encouraging us to translate the whole concept of man. Behind every act and happening in man there is a truth of God, and we'll discern it if we're pure in heart. The ideal man is a transparency for Truth. I remember a case of a boy who was jubilant over being healed of some complaint, and he said to his mother, "Gee, that practitioner guy must sure know his business". She explained to him that it isn't really the practitioner; he is simply the one who knows the truth. As with a window

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pane, it's the light that does the job. "Oh sure, I know that", he said, "but he sure is a grade A hunk of glass boy".

SEVENTH BEATITUDE

"Blessed are the peacemakers: for they shall be called the children of God." The *peacemakers*, not just the peace-lovers. Here we have the state of thought that has been obedient to the first six requirements. We have done our six days' work, as the Old Testament puts it, so that we've now entered into our rest. We've bridged the gap of ignorance that would otherwise keep us separate from reality. We've made our peace by obliterating the imaginary enemies between ourselves and Mind and Spirit and Soul and Principle and Life and Truth. And now the way is clear to recognize fully that we are at one with divine Love. We are present in the divine presence. In fact we always were, but didn't realize it consciously until we had obeyed these divine precepts and so come into line.

We make our peace with reality by conscious union with divine Love as the infinite presence. We then find that love and peace and unity, expressed humanly, is really the practice in the outer of what we are in the inner: the children of God. "They shall be called the children of God": children and son are concepts which run through all religious literature, for showing the unity of man with his source. Child is the derivative; son has no meaning except it's related to parent. And so it's a case of, "Son, thou art ever with me; and all that I have is thine".

THE SERMON CONTINUES

The Sermon on the Mount continues through three more chapters. It is outside our scope to study them here,

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but it's interesting to notice that the four great quarters of the Sermon, of which we've just been through the first, are quite clear-cut and individual in tone, like the four movements of a symphony; four distinct attitudes that anyone can discern for himself. You'll find that they correspond to seeking, finding, proving, and being.

In the first quarter it's alignment of one's thought, in line with the divine laws that be, as we've just seen. The second quarter is adopting the divine as one's own true status. The third quarter is working out from the providential Principle, with a sense of using and proving. And the fourth quarter, which is very short and crisp, illustrates the basic scientific facts.

To illustrate that very briefly, just consider the last verse of each of the four quarters of the Sermon. The first quarter ends, "For they shall be called the children of God". Notice the future tense; in this first quarter we are still seeking for something that is objective to us. The second quarter ends, "Be ye therefore perfect, even as your Father which is in heaven is perfect". You see the radical difference in tone! It's bidding us adopt our divine sonship. The third quarter ends: "Whatsoever ye would that men should do to you, do ye even so to them". A most perfect illustration of how it is to be used, so that your unity with God is demonstrated as your unity with man. And the fourth quarter, which includes the brief parable of the man who built his house on the rock of the understanding of Science and Truth, finishes by saying that he taught them as one having authority. As you really know the science of your work, and are one with it, you'll always teach as one having authority.

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SELF-OPERATIVE

Let us return for a moment to those seven Beatitudes in the light of our title-word "self-operative". What is it that causes us in the first Beatitude to be seekers? What induces receptiveness of thought? It can only be because Mind is the only knower or thinker, and the one and only cause; and what we call "our" mind is really the activity of that Mind calling its own ideas to know itself. The Beatitude traces our human response to that ever-operating divine law; in proportion as we are poor in spirit, free of mental pride, so ours is the realm of infinite Mind.

Then comes the mourning one. What causes us to turn from the material? What leads us to choose the spiritual as the real? Isn't it because in the last analysis Spirit is the only reality and the real substance of all things? We know it intuitively, because we've got the other half of the ticket in our own hearts and that's why we recognize and respond to it.

Third, what drives us to spiritual meekness? It's because Soul is the only identity, the only true self, and our identity is found in Soul or the divine Esse and not in a private entity. What causes us, in the fourth, to hunger and thirst after righteousness? It's because Principle is the one and only authority and righteousness. What causes us to want to express mercy in the fifth one? It's because Life is the great giver; because Life is the supreme animus; because Life is the grace and mercifulness of the divine Being, and we are the flow of that fact. What causes us in the sixth one to want to be pure in heart, to require to spiritualize consciousness? Well, it's because man is the ideal of Truth or the expression of God. It's because of the

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dynamism of Truth that sooner or later we are dissatisfied with any kind of material idealism because it doesn't show us clear truth. And in the seventh, what causes us to be peacemakers? Well, everybody knows it's because we're unhappy when we're not at peace. But what makes us unhappy? It's because of the law of Love, which can tolerate nothing unlovely and which won't let its own beloved — that is, man — be outside the realm of Love.

It is through this kind of thinking that the Science of Christianity begins to give us the underlying self-operative Science that enables the Beatitudes to work.

SO WHAT?

What happens as we obey this call? What's going to happen is that through being poor in spirit or receptive in thought all sorts of things will fall away, such as ignorance, pride of knowledge, belief in brain capacity and memory — and the forgettery also. Finite thinking will begin to give place to the infinite Mind. What happens when we let Spirit come to us and cause us to be mourners? The values of materialism are going to fade, along with the dualism of real good and real evil. As we let Soul take over, things like belief in the senses, self-indulgence and so on, are going to become less attractive, less real, and therefore less hurtful. As we let Principle take over our hearts, we're going to find that self-righteousness, self-will and forcefulness become forgotten factors. As we let Life fulfil its demands in us we're going to find that all limitation, negative outlook, any sort of meanness or greed, fade out of our experience. As we let Truth come in and make us pure enough in heart to see God, as the sixth one put it, we're going to find that anything unlike Truth is going to pass right out of thought

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such as unwholesomeness or ugliness of character and so on. The whole mortal or material view of man is going to be supplanted and we shall look out serenely, no longer blinded by another's faults, and seeing not men and women but the living expression of the living God. A certain bishop once said that criticism is a public announcement that you haven't found the Christ. And as the seventh one, Love, becomes real for us, such things as fear or hate or division will fade from our experience.

Now as these things take place, it isn't a mere exchange of bad qualities by good, but rather it's the cancelling out of illusions by the laws of Truth. The eternal working of the great Principle of good operates in human consciousness in the language of the Beatitudes. But what has really been happening is the self-operative Science demonstrating itself; it is a providential Principle at work. A providential Principle! That's what we have here. And so we understand that these spiritual fundamentals operate as Principle with power, and that they cause human consciousness to come into line with them. This is a self-operative spiritual Science.

That is as far as we shall take the subject tonight. I should add that there are many other workers and teachers publicly engaged in this work, and that I'm speaking only as a representative of a world-wide movement of thought, a world-wide body of people who think along these same lines. We have one thing in common, with no organic ties, no human control, no central authority; the one thing that binds us is a love of these seven divine fundamentals and a recognition that we cannot step out of their mandate. That is what keeps us together without organization, in the same

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way as love of the fundamentals of any science keeps those scientists together.

LECTURE V

THE IMPERSONAL SAVIOUR

IT was Professor Einstein, the theoretical physicist, who once said, "Science without religion is blind, and religion without science is lame". Science without religion is indeed blind, for it lacks the insights of a spiritual dimension. And religion without science is indeed lame, for it requires rationality to explain and interpret it. The purpose of this series of lectures on The Science of Christianity is to show that there is a way of combining the scientific method with the truths of religion, with the truths arrived at through faith and the love of good.

Up to this point we have been tracing the workings of the great Principle of being and have also been noting man's response to the operations of that great Principle. In the language of religion what we've been looking at is God and man.

The whole search for ultimate reality, the great quest for truth in science and philosophy, the struggle to bring out the highest good in our social and moral lives, the desire for absolute values, the deep concern about the meaning of life and the possibilities of immortality: these are the substance of religion. They comprise the religious experience; and they're usually described in the somewhat special idiom of religion.

Traditionally, conventional religion has taught its truths in the language of personalities: personal God, personal man, personal saviour. This is because the

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human personality seems so vitally important to the mortal that he clothes the eternal truths with the garb of his own limitation. On the other hand scientific divine metaphysics treats of exactly the same truths in the language of Principle and practice.

Conventional religion does not equip man to overcome the problems of mortality, as it could do, because its own premise is too materialistic and personal. Unless Christianity be spiritually interpreted and spiritually practised it is largely meaningless. If, now, we can find that Christianity is in fact spiritual Science and not merely morality and personality worship, we are in a position to begin to resolve the whole mortal condition.

Numbers of people are very happy with the familiar personal interpretation that the Church has given for nearly two thousand years; but, alas, it's also painfully true that today orthodox Christianity does not meet the needs of our age, and especially of the scientific generation. It has been truly said that Christianity must be Science and Science must be Christian. Christianity must be Science if it is to be based on demonstrable Principle and attract thinkers; and Science must be Christian if it's to be practised humanely enough to redeem and transform our human condition.

ALWAYS SALVATION

In this lecture we shall consider the impersonal saviour. It is not my purpose to attack the conventional idea of salvation, still less to try to dethrone the Christian Saviour who is of such comfort and absolute reality to thousands. But there are varieties of religious experience, and not everyone can share his neighbour's convictions. It

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is worth attempting to widen our spiritual horizons, to take in a more impersonal and scientific view of the infinite, yet at the same time retain the reverence and warmth of almost personal unity, which is the consolation of religion.

We do not de-personalize the Christ-ideal in order to debunk religion in the cheap manner of the materialist, for the reality and validity of Christ to the real Christian is beyond any question. We should as soon doubt that the man higher up the mountain can see views that we cannot. It is the interpretation he puts on them, however, that we may question. For instance, both Christian and Buddhist may experience supreme joy in their oneness with the infinite good, yet they would interpret it in totally different ways. Who is to say that only one viewpoint is right?

There's always salvation. One can imagine no kind of a problem to which there isn't an appropriate solution. No matter what the problem might be, in mathematics, in music, in engineering, in business, in social and moral life, there is always salvation in some form or in some way. It may be a positive way out, or it may be by suffering and reformation. But there is always an answer to the human problem, because a mistake is a mistake only, and it's Truth that is eternal and ever available. There is always the Christ to every situation.

We might say that salvation is a full knowledge and understanding of one's subject and at-one-ment with it, combined with love of pure Truth and complete sacrifice of a wilful, separate self. There would be nothing to be saved from if we were utterly and intuitively at one with our subject, whatever it may be. There would not only be no mistakes and penalties, but no liability to mistakes. And so

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salvation is really a subjective knowledge and love of one's subject and a true evaluation of one's being in relation to it. It is the altogether saving knowledge, lived and loved.

In the language of the Christian religion this oneness is heaven, and this unity of one's being with the Divine Being is attained through what is called Christ. We can, of course, invest the term Christ with so many varieties of meaning. Perhaps our religious sense of Christ as Jesus is so charged with personal emotion that we are blind to another view. Yet the Christ function is so universal and timeless that we should be able to take in an impersonal sense. We may think of the Christ as the ideal Truth, as the ideal of God; as the ideal of God in terms of man; as what is eternally true about man as God knows him; as the doctrine of reality. And moreover this ideal is not abstract but is practical, and so the Christ is also the means by which that eternal truth comes to the human consciousness and corrects the mistake and reinstates us. So the Christ is also that which comes, which alters, rebukes, redeems, heals, restores, comforts.

Wouldn't the Christ in mathematics, for example, be the true plane of accurate mathematical calculating? And moreover it would also be the means by which true mathematics comes into your consciousness, (by teaching, by example, or by inspiration), and shows up the mistake and restores your thought back into alignment with the principles.

THE SAVIOUR

There's always a Christ; there's always a saviour. The means of man's awakening from the sense-dream is ever-present Truth; and the historical example has been given.

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But no one can do it for us. Our teacher in school can help us to a great extent, but in the long run we stand on our own feet and we do it ourselves. And so there is no vicarious salvation in the sense of a substitute or scapegoat, because it depends on our own acceptance of the truth of being. In one sense there's no exclusive personal saviour, but rather there is the ever-present Christ-spirit or divine nature, which is in our own being, and *is* our own being. We give expression to it increasingly as we evolve spiritually out of our materiality and egotism. This is a process depicted by Jesus' supreme self-abnegation and willingness to sacrifice his mortal self on the cross.

If we conceive of these things as religion, we may be content to accept Jesus Christ as our personal saviour, but the very intensity of our personal reverence may debar us from also embodying the Christ-principle ourselves. But if the subject is a Science of being, no one external can *be* for us, or carry the burden or share the blame. Through the example of one supreme exemplar we have a way of salvation for ourselves, a way of life of which Christ Jesus was the supreme embodiment.

All through the centuries countless people have perceived and made their own this divine nature. In the Old Testament, characters such as Noah, Abraham and the prophets caught brilliant glimpses of the Messiah or Christ. Other great teachers of Truth like Krishna and Buddha have presented the Christ in the idiom and symbolism of the East. One may even think of it in terms of history — habeas corpus and the rights of man, and things of that nature; they are all examples of how men have glimpsed the Christ, Truth or the divine Truth about man and been

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able to bring it down to the point where it redeems and corrects our mistaken sense of things. True religion, then, is not confined to the historical; it's independent of persons, of times and of places, because the eternal function of religion is to enable man to realize the divine Spirit within him — to actualize it in substance for himself.

Jesus, then, came interpreting and demonstrating the divine Principle to man, and so reconciled lost human consciousness with reality, or God. He gave the supreme instance of the Christ in terms of a human person, although he was not the only example, despite the Christian Church's claim to his exclusiveness.

A personal saviour is indeed very beautiful and very comforting, but it tends still to leave us outside it; it still leaves us with a mortal self and cut off from the nature and substance of that saviour. Whereas the impersonal saviour enables us to go and do likewise and translates us out of mortality by showing us what are the principles and rules involved that we also can adopt. It is not a ransom sacrifice by another, but our own sacrifice of materiality and egotism that offers salvation.

THE LANGUAGE OF RELIGION

These things are a mystery to the material senses, and so religion devises figures to symbolize the various stages of consciousness — Adam, Jesus, Christ. Let us not limit the metaphysical meaning of these names to personalities. Paul writes, "As in Adam all die, even so in Christ shall all be made alive". What the Bible calls Adam is not a person but a figure symbolizing a state of consciousness, a state of mind which is so unenlightened, so darkened by material thought that it's outside of reality altogether; it's a total

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mistake. Whereas Christ describes the divine state of consciousness, in which one's entire being is absolutely one with divinity. In the Adam stage we all die as we have not yet realized our saving Principle and consequently aren't living. But in the Christ stage we have transcended the limits and have eternal life. Jesus typifies the transitional stage, and represents the journey that mankind makes from Adam, which is what we're not, to Christ, which is what we truly are.

The human Jesus of Nazareth was undoubtedly a historical person, as the contemporary records bear witness. But the mystical statements he made, such as "I and my Father are one," enshrine timeless and universal truths that you and I have to actualize in our own experience if his historical example is to bless us. All make themselves the sons of God through a life-long process of spiritual discipline and a transcending of the egotistical self. The divinity of Jesus was actualized, whereas ours is still latent, though potentially just as glorious.

My purpose in talking about the impersonal saviour is not to destroy, but to reinstate; to remove some of the layers of obscurity and reinstate the spiritual and original meaning of every aspect of life. And that, indeed, *is* salvation! No matter what the subject, whether it be human life or religious experience or something that's gone wrong in business, salvation is a reinstatement of consciousness with the true Principle of what we're concerned with.

THE INCARNATION

The orthodox religious assertion that God became man in one historical act of incarnation belongs not to history but rather to theology. It is an interpretation of

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Jesus' life-purpose that, in its conventional sense, is such an over-simplification of the case as to be a travesty. The material thought would pull down the infinite and confine it in a historical person. We would lose the purpose and spiritual efficacy if we failed to see that the incarnation is an idea and not an event. It's really more like a figure of speech: we would say that Bach was the incarnation of music; or Albert Schweitzer, the missionary physician, is the incarnation of Christian service. In the same way we might say that Jesus was the incarnation of the spirit of Life and Truth and Love, which is God. But God as the infinite could no more become man than one could put the principle of the internal combustion engine *into* a motorcar. Not in his person, but in his life, Jesus incarnated — incorporated — the realities of God in terms of man.

The incarnation is really a matter of the living expression rather than a physical impersonation of the Principle. The doctrine that Jesus is God and therefore special and not on the same footing as ourselves was woven onto the narrative of the historical Jesus of Nazareth at the end of the first and beginning of the second centuries of our era. This was done largely to compete with the similar claims of a divine man that were current in a less pure form in the other religions of that day — chiefly the worship of Isis from Egypt and the worship of Mithra from Persia. Likewise the pagan and unjust teaching of a suffering Saviour and a blood sacrifice of the innocent have been added by human theological beliefs. Such concepts were originally *symbols* of how man is to liberate himself from mortality; but after a time the idea became lost and corrupted in the symbol.

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Surely the fact about incarnation is that every true moment of life, when the highest divine ideals are realized, is an example of the living Spirit. It's no more miraculous happening to you and to me than it was to Jesus, and no more miraculous than light passing through a windowpane. We don't confuse the light with the windowpane and say what a magnificent incarnation of the light that glass is. If, however, we personalize the window-function and say that it is the light, we're making a mystery and a miracle out of Jesus' example, and moreover, we're also making it impossible for ourselves to follow it. It would imply that only one man in history was the living expression of the living God, which would leave us all in another category, outside the Science of being. Lest this should sound arrogant, let me add that there is a vast difference in degree of attainment, for Jesus' mission was to be the way-shower and ours is to follow.

SON

We say that Jesus was the Son of God, yet don't we all pray in the Lord's Prayer, "Our Father"? Is one son more so than another? The term son shows that our being is derived, not self-existent. Jesus was "the Son of God" in the sense that his being was derived from the Divine Being; but this is true of man generically, who as the son of God has no underived being. Have we any wisdom, any true capacities, any true qualities, that aren't derived from the Principle of our being? Everything of true worth is borrowed, or reflected, and is never our own. Jesus so palpably depended entirely on the spiritual that he ceased to let material things father his course or his character, and so he made himself the Son of God, as we might say, one

hundred per cent; whereas you and I admit it only in a very much smaller degree.

“One is your Father,” said Jesus, indicating that we derive all good from the divine One. We scatter our mental and spiritual forces by looking to secondary things for supply and help, whereas if we would only go conscientiously to the One we would prove that it is indeed our Father. A physical scientist is trained to do this continually: at every point he goes back to first principles. So Jesus’ sonship was no miracle, except to mortal sense, but was the normal status of man brought to realization.

MIRACLES

The element of the miraculous has no place in science, because science explains all phenomena from the principle involved. But the miraculous and the supernatural do play a large part in popular religion, and unhappily Christianity loses thereby much credibility and much respect.

What is a miracle? A miracle is the working of a law that’s not yet understood from our present standpoint. For example, supposing an Eskimo came in and touched an electric light switch which he’d never seen before; suddenly the light goes on! Miraculous! But to you and me it’s not miraculous at all because we know the principle and rule involved. Things only appear miraculous when we look from the outer. When we stand outside the science of our subject, everything that happens is unexplained, but when we get into the heart of it and look out from the principle, the action is perfectly normal and is the expected result. “The miracle introduces no disorder,” Mrs Eddy wrote, “but unfolds the primal order, establishing the Science of God’s unchangeable law.”

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What is called the miracle of the incarnation was not God setting aside natural law and order, but was a higher sense of law becoming apparent and cancelling the lower, material mode of events which we are accustomed to regard as law. Actually they're not law but convention. I saw somebody spiritually healed of tuberculosis when under a doctor's care; and when this lung was fully restored to its normal substance he said, "I can't tell you how it has happened, but sometimes these things undergo spontaneous regression". He might just as well have called it a miracle, for he couldn't explain it from a physical standpoint. But as we become more spiritually-minded we shall understand the spiritual fundamentals of being and work from them naturally.

I like to think that the Christ is the blueprint and Jesus was the prototype. Now that blueprint has always existed; it's the divine ideal of God, available in terms of man. There have always been working models made from that blueprint in some degree of perfection. But the perfect working model, or prototype, as we call it, was the man Jesus.

Now material and agnostic thought is unable to apprehend spiritual things and so it rejects out of hand the whole picture of Christ Jesus. Not surprisingly, it rejects the supernatural God-man Jesus, so commonly misrepresented by theology; but it also fails to realize that Jesus' life-work rested on perfectly rational spiritual laws. However, the moment you accept Christianity as Science you can begin to prove the practical healing Truth as Jesus did; and then they're not miracles to you and me, but are the perfectly natural operation of Principle. So we're saved, or redeemed,

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not by a personal saviour outside ourselves, but by adopting that same Christ-principle that he, too, worked from so perfectly.

IS THE BIBLE TRUE?

Can we trust the Bible and the Gospel records? Well, reading the Bible intelligently is a good example of what we call spiritual sense. Take a term like man: the same word can mean quite different things from the two standpoints of physical sense and of spiritual sense. To physical sense man is just a form, a physique, a kind of animal; but from the standpoint of spiritual sense man is divine qualities, such as vision, integrity, altruism, moral conscience, and so on.

Now, the first sense of man isn't really *man* without the second any more than a stuffed dog is *dog*. Yet the spiritual sense of man doesn't destroy the former, but fulfils it and illuminates it. Similarly with the Bible: one can read it literally, and to a very large extent it's true, as we learn from archaeology and history. But unless you invest that dead historical shell with spiritual significance and perceive that it is primarily an allegory of one's own interior spiritual evolution, the written page is no more the Word of God than is the history of the man in the moon.

So when we ask, Is the Bible true? I'm reminded of Professor Joad who would have said, It all depends on what you mean by true! Spiritual teaching in the Bible is woven into the legends and history of the Hebrew people, and depicted through personal figures such as Abraham and Moses. Such characters very probably existed, but they are used as pegs to hang a garment on; they are archetypes or representative figures of stages in each man's journey into reality. Our common experience tells us how

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accurately the Old Testament stories enshrine timeless spiritual truths. It is not difficult, then, to accept that the Bible illustrates the divine and human coincidence, showing how human life bears the direct impress of spiritual law. The human is the raw stuff, as it were, while the divine is the pattern that gives meaning and vitality to that raw material.

The purpose and meaning of the Bible is exactly the same as the meaning of human life: that is, it's an exercise in spiritual perception or spiritual sense. We walk a knife-edge. At every moment we can look left and see it all materially, and account for events in personal or mechanical terms. Or we can look right and see everything as the working of spiritual law. It's a matter of the inner significance versus the surface meaning. So we see that the purpose of the Bible and the purpose of life is to teach us how to spiritualise our thought and how to translate all things.

You see, some things in the Bible may be historically true, like King John and Magna Carta are in our national history; but what happened at the time of Magna Carta as a historical event has little bearing on today unless we revivify it in our own life by a true regard for the value and sanctity of the individual. On the other hand, some things in the Bible may be historically untrue, as in our own idiom, Father Christmas. Yet he's far from unreal in a figurative sense; he is the very embodiment of the spirit of good-will. So it's not too important to wrestle over whether the Bible is literally true or not; spiritually, it's vitally alive; and in that sense it's the spiritual biography of you and me,

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an exemplary textbook of the Science of Life. The spiritual interpretation always lifts and illumines; it doesn't destroy.

RELIGIOUS MYTHOLOGY

A word now about religious mythology. I use the word mythology here not in the sense that the myths of religion are wholly imaginary and untrue, but in the sense that they are parables. Religious mythology is the system of types, symbols, and stories used as a vehicle for conveying spiritual truths, much as children are taught the realities of goodness through fictional fairy tales. Essentially, such mythology is concerned with origins. The more material the sense of origins, the more material are the myths. It is as though human consciousness has become so overlaid with the dream of materiality that we have all but forgotten our divine origin and primeval perfection, and the religious myths represent the tenuous thread by which we recall our heritage and find our way back home.

The eternal truths are wrapped up in material symbols and personal imagery, like jewels encased in clay. When translated — that is, when divested of the pseudo-historical element and read metaphysically — we discover the pure divinity of man, as a present fact. But when taken literally, the myths are spurious and wholly mythological.

Because the whole nature of religious truth is non-material and non-sensual, because it's an interior experience, it has always had to be expressed for ordinary people in the language of symbol and allegory like the fall, the divine child, the dying king, and so on. These stories are found not only in our Hebrew Bible but in all the ancient religions of the East; indeed, they were more anciently

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incorporated in Egyptian, Babylonian and Hindu traditions than in the Hebrew.

The central requirement of spiritual experience is universally the same: it's a dropping off of the finite self in order to unite with the infinite, with the divine One. It's a regaining of original perfection by transcending mortal imperfections. So all religions have adopted much the same stock formulae for depicting the example we all have to follow in order to save ourselves from the dream-world of the senses. The Egyptians had Osiris; the Hindus have Krishna; the Buddhists have Buddha; then there was Mithras, and Christianity focuses on Jesus as the human and divine coincidence. They all portray a representative of the ideal man, who has a divine origin and nature. But he has to bring it out or redeem it from its being buried in the overlying layers of sense; and so through suffering (self-renunciation) he overcomes the sense-dream and regains or attains perfection. The main story is always strikingly similar, although of course it varies in detail.

These types of the Christ in ancient religions, you see, are so parallel to what Christianity believes to be unique, that it's really quite uncomfortable-making to the exclusively Christian mind. For example, Mithras is portrayed being crucified; the infant Horus and the infant Krishna are held out for adoration in the arms of an immaculate mother; Osiris and Adonis were portrayed as being resurrected; and in his myth Heracles ascended out of mortality into heaven.

These things need not upset us, nor undermine our conviction in the validity of the Christian teaching. What the ancient heroes were said to have done, and what Jesus

did historically, are identical because they are universal requirements. The distinctive feature of Jesus' life was that he actually embodied these truths and so showed men how they are made practical. What we learn from them is that the creation, the fall, the redemption and the ascension are not things that happened only once externally in history, but they're living and eternal verities that are enacted constantly in our own interior experience. They are by no means mythological in the sense of being untruths, because they're the actualities of human life. But if we are foolish enough to fix the timeless in the historical, then indeed they are untrue and idolatrous. As everybody knows, all ancient religions very soon got corrupted and materialized, and this happens through the ingrained habit of mistaking the form for the substance.

In passing, we should notice the derogatory argument that the birth-death cycle of religious mythology arose from nature's year of birth, growth, maturity and decay — spring, summer, autumn, winter — and the fertility cults associated with it. But let's remember that nature's year of spring, summer, autumn and winter is just as much part of the mortal dream as is a fallen man who needs redemption. It's not the root of the religious myth, but is a more primitive illustration, in terms of nature, of the same belief that man has his being separate from God. You see, the divine substance, the divine flow of being, *is*; it's just continuous, but our present finite sense of things can only apprehend it in starts and stops, which we call being born and dying; burial and resurrection; winter and spring. But the continuity of being remains untouched like the

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continuity of number. As we die to the old, we are born to the new.

Spiritually interpreted, then, these old myths take us back always to Truth. For example, Jesus said in John's Gospel, paraphrasing the fertility rites which were commonly celebrated in the world of his day, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit". What a marvellous way of describing in the language of nature's year what we all know to be true! If I want to go on being a personal *me* as a private ego or corn of wheat, I abide alone and don't accomplish much. But if I am willing to die — if I will surrender voluntarily this private sense of myself, my mind, my life, my being, and identify it with the one divine Principle and power, then I bring forth much fruit. "The bread of life" which constitutes and sustains man's being is the divine nature and substance. We have to die to the mortal sense of it in order to gain the spiritual import.

So as we follow these things by spiritual interpretation it is no dying God or king that does it for us, no external saviour, but our own compliance with the eternal facts of being, just as it was in the case of Jesus the Christ.

If our Christianity is religion it rests on an historical person, and its claim to uniqueness is vulnerable. Moreover it leaves us still with a material view of man and of life. But when Christianity is understood as Science, it rests on an apprehension of the divine Principle of being, and through it we can spiritually interpret and so redeem the whole range of our experience. I think one ought to add for clarity that Christian Science, or the Science of Christianity, shows

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that the Christ doesn't come to bring salvation to a real fall, or a real mortal man, or a real error, but it's a showing forth, in the finite language of human life, of how man is redeemed from his belief in sin or mortality. Then the so-called miracles and healings are important because they serve to make Truth practical, and show that the fallen belief is simply a belief and not an actuality. If it were an actuality we couldn't alter it; but as it is it's a misconception.

THE GOSPELS

The Gospels, then, depict the divine ideal, or Christ, dissolving the dream of mortality. And Jesus is the name of the man who patterned that Christ command in terms of human life. The Gospels are depictions of the spiritual evolution and redemption of man as exhibited by one supreme example. We could say that he embodied in his own person all those universal religious myths of virgin mother and dying saviour so as to depict in man's finite physical language the spiritual footsteps that we all have to take.

It's not to be thought, therefore, that the historical Jesus story is "all mere myth," because that is ignorantly to caricature the inner significance of his story. But his mission as way-shower was to display in the outer what we all have to accomplish in the inner.

The sensuous material human mind doesn't really understand that Jesus' demonstration over corporeal belief was a deliberate and masterly subjection of the misconceived world of the senses. And so, not understanding what he did, it perverts his teaching and example into a doctrine of suffering and sacrificed

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innocence. As a result, instead of following his teaching with authority and power, Christianity virtually exalts evil as a factor as real and as potent as good, or God, and makes God subject to or responsible for evil, which is a complete reversal of the actual case.

Material thought has so falsified the record by reading it materially and personally that it has buried the ideal man in a semi-divine personage who has little relation to ordinary life. While Jesus was laying down the Jesus in order to lift up the Christ, the Church persists in lifting him up and calling him God!

The Gospels should be looked at as both figurative and literal. Many of us can accept them figuratively and then, perhaps, balk at their literal actuality. Yet surely Jesus' purpose was to show that the metaphorical truths are also demonstrably the literal facts about man. If we don't accept them as being literally true yesterday and viable today, we rob ourselves of half our heritage. If we confine the Gospels to being only symbolic, and deny that these things can happen physically, how are we to take up the command, Go ye into all the world, and preach the gospel, and heal the sick? We are still left with two antagonistic worlds, the spiritual and the material, and are no better off than the pagan. Christianity is far more than an ethos, a beautiful religious way of life. It is the practice of the Science of spiritual being. Understanding this, we have power to prove truth and health and harmony, and correspondingly to disprove evil and heal human woe, because we have understood that the picture called mortality is simply a shadowy misconception of real being. Christianity lived as a Science proves itself not only metaphorically in the inner,

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but literally in one's own outer life. Even if it could be proved that the man Jesus of Nazareth never lived, the words and deeds attributed to him are still true and demonstrable today because they're Science and not fable.

THE CHURCH'S YEAR

We can now take a line of thought that brings together what the Church believes and what we are seeing today in some degree as the impersonal saviour. From the earliest days the Christian Church has celebrated the main events of Jesus' life through a series of Festivals. The seven chief Festivals that comprise the Church's Year are: Advent, which comes in November; Christmas; Lent, which climaxes in the crucifixion; Easter with its resurrection; Ascension; Pentecost or Whit Sunday; and Trinity Sunday. These seven correspond with the fundamentals we observed in the days of creation and the seven synonymous terms for God.

We can read these things historically as events commemorating the life of the personal Jesus, which is beautiful, but it isn't honestly Science. Or we can regard them as depictions of scientific principles that obtain throughout time, and which you and I can adopt and prove in our own lives and thereby find to be an impersonal saviour.

ADVENT

Advent means "coming". In this period the Christian thinks of the first coming of the Christ in the form of Jesus, bringing to mankind the divine light. He also looks forward to the promised second coming, which some take literally and others regard spiritually.

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If we limit the first coming to the appearing of the man Jesus, we are apt to ask, What about all the people who lived before he came? Clearly, the problem can only be answered in impersonal terms. The impersonal saviour is the forever coming of the Mind of Christ. The divine illumination came to Abraham, Moses and the prophets, and to countless others throughout time. The Christ illumination or "light of the world" is a perpetual advent — the insight of divine wisdom that we need second by second. We receive it in proportion as we have fitted ourselves for it. It is a case of "Let that Mind be Mind to you that was also Mind to Christ Jesus". That's the Advent, not once a year, but a continuous influx of the divine light and power. Indeed in The Book of Common Prayer, the Collects for this period speak about light, learning, wisdom, power, might, using the very terms which we associate with the synonym Mind.

"Let there be light," is the eternal mandate of the creative Mind, forever revealing the path we should go. At its first coming it is objective to us and we see the way-shower perhaps, more distinctly than the Way. But the second coming is when we have made it our own, and the understanding and heart are truly governed by the divine wisdom, and we love this beautiful illumination for its own sake.

CHRISTMAS

The second Festival is Christmas, celebrating the birth of the infant Jesus. It is easy to see that it's figurative as well as literal. Doesn't it celebrate the birth of our own Christ self? Doesn't it signify the birth of our spiritual nature, and thereby the fading away of our mortal nature? It's the new

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birth going on hourly, the new birth of what we truly are; the new man coming to view.

Christmas is really conceiving man in the idea of God. How do we conceive of man? As a mortal? That's no Christmas; but conceiving of man as spiritual, as God-Fathered and God-Mothered, God-formed, God-endowed, God-sustained; that's the beginning of Christmas. To conceive of man in this purity and perfection we have to be virgin in thought, to admit only spiritual causation. *We* have to enact what Mary did. If we don't enact it, it has little value as an exterior thing, but it's efficacious beyond words if we imitate it in our own being. Every true idea, really, every instance of spiritual good we've experienced, has been virgin-born in the sense that that idea was initiated not by man, but by a totally non-material cause, the divine Spirit.

The plainly material thought cannot perceive spiritual things, for to the earthy, all is earthy. Thus it is that, as the Roman Catholics say, Mary brings us to Jesus. That is, our Mary or spiritual sense begins to conceive of man not as a mortal but as the idea of God; and so she brings to birth in our experience a diviner sense of man.

That which is born of the Spirit in us at this perennial Christmas is that which saves and redeems; to be reborn of the Spirit *is* our Saviour. And what does it redeem us from? From the mortal *misconception* that man's true being could be fallen and subject to materiality.

So Advent brings us the Mind of Christ forever coming; this develops into Christmas, as the birth of our spiritual nature. Now, as we take on our spiritual nature,

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we have to be prepared to let go the animal misconception, and that is where the third festival comes.

LENT

Lent is the forty-day fast that celebrates Jesus' forty days' temptation in the wilderness. In essence, it's abstention from the senses. Whether you actually give up beer and cigarettes and so on is perhaps an exterior and secondary matter. But are you trying from the heart to rule out and resolve the lower propensities? Are you trying to exchange the mortal sense of people for the divine? Like a man I know who says that he doesn't smoke and he doesn't drink or eat candy, so he's going to give up *people* for Lent! That may be a good idea but only if we translate the corporeal, personal sense of man into man as the idea of God.

Lent is not merely giving up self-indulgence and surrendering the material desires and affections; it is exchanging the whole sensual conception of man for the absolute facts of Soul. It's done, as we know, through self-abnegation; by voluntarily liquidating this personal, private self with all its self-interests in order to exchange it for the divine self or eternal identity. Let it not be thought that this is a gloomy business, for when we find real pearls we're glad to give up false ones.

In the Gospel records this self-surrender is depicted in terms of the Passion, culminating in the crucifixion. And what is the crucifixion, metaphysically speaking, but the cancelling out of mortality? It's the crossing out of man as an Adam creature, and finding him to be truly Godlike. This is what is called taking up the cross, not in misery, not through suffering and sorrow, but by joyfully taking up the

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cross of daily reckoning man more spiritually. As we do this, we die to self, as the religionist puts it.

EASTER

As we let that false self die, as we let the misconception fade, what's going to happen? Why, obviously, there will be resurrected out of those phoenix-ashes a new, risen conception of man as something outside the corporeal self altogether; something universal, not a finite and localized person. So it is that the fourth Festival of the Church's Year celebrates the resurrection at Easter-time. An analogy would be the "resurrection" of discovering that numbers don't perish when one destroys the written figures.

The result of Advent, of Christmas, and of Lent, in our lives as it was in Jesus' case, is that one is reunited with the Principle of being. Whereas before one was "dead" in the sense of being a prisoner to the senses and mortality, now one lives.

The resurrection was proof that the idea was indestructible because the Principle is indestructible. If you took all the clocks in the world and smashed them, you wouldn't touch the principle of clockwork. So the resurrection proved that man is not buried in a vulnerable person, but is the idea or expression of the divine Principle. Jesus could only exemplify that proof by appearing to conform to man's sense of death and resurrection. But the truth about man, including Jesus and all of us, is the eternal invulnerable Christ, that dwells in its divine Principle and neither comes nor goes.

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ASCENSION

Our thought is now ready to move into the truth represented by the fifth great Festival known as Ascension Day. Following the proof that man can no more be buried in the tomb of a bodily person than can his Principle, he's going to be so liberated, or de-materialized in thought, that the finite senses can't hold him any more. This is as natural as when we learn to do arithmetic mentally after previously having to do it on paper.

When a ship leaves the shore and disappears over the horizon, you don't have any sense that it's finished, but it's simply beyond the limit of your present sight. If you could rise high enough you'd see it constantly. Jesus didn't disappear; it was the beholders' materiality that lost sight of him. Therefore ascension is rising in consciousness to behold that there's no finity, no parting, no death.

Ascension is the natural outcome of living the Life divine as opposed to the life which is me. Life is progressiveness, expansiveness, the opening of new views and dimensions. We constantly ascend in infinite being, in many degrees, and what is theologically called the Ascension is the supreme illustration of how it could be and should be for all of us.

PENTECOST

This brings us to the sixth Festival — Pentecost, the fiftieth day after Easter; it's also known as Whitsunday because the penitents in mediaeval times used to dress in white. The book of Acts describes how on the Day of Pentecost the disciples "were all of one accord in one place," and goes on to say that the Holy Ghost or spirit of Truth came and settled on them like tongues of fire; each

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man began to speak with inspiration and the people in the room heard each man speaking in his own native tongue. Remember that Jesus had said to them, "If I go not away, the Comforter will not come unto you". That is to say, when we are willing to loosen our thought from a bodily redeemer and a personal saviour, the Comforter comes to us. We realize that the Christ, the living truth about God and man, isn't a person but is the spirit of Truth, the spirit of the God-man within us. When the disciples gained this conviction, their neighbours could each catch that message of Truth and hear it in their own language.

Historically, Pentecost was a generic experience, whereas Advent, Christmas, Lent, Easter and Ascension had been individual for the man Jesus. But now, as at the time of Pentecost, this truth becomes generic for the whole body of man; what begins to appear at this point is that there is one infinite Christ-man. Moreover from that moment they were totally changed, because, "If any man be in Christ, he is a new creature". From that time the disciples could go out and teach and heal with divine authority. Today we might call this consciousness, this full understanding of the Holy Spirit coming, *divine Science*, because it's the Science of man's divinity. If it's real to you and me we can heal with it.

TRINITY SUNDAY

Now we can look back in retrospect and see it all from the standpoint of the seventh Festival. Trinity Sunday has no counterpart in the Bible story, because it's a later theological attempt to coordinate the different offices of God. Traditionally the Christian Church calls the three chief offices of God Father, Son and Holy Ghost; and speaks of

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the Father that creates; the Son that redeems; and the Holy Spirit that sanctifies.

Now, as we saw before, the attempt of the materially-minded has been to personalize, and they tried to weave into the Trinity the human Jesus instead of the Christ-ideal. Hence the Church teaches that the corporeal Jesus was the Son, whereas really "Son" properly pertains to the Christ-ideal alone. If we think of it in terms of people we naturally have endless difficulties and confusions over what are the persons of the Trinity.

So let us state it another way, not as religion but as Science, and say that they're not three persons in one, but three statements of one Principle. They are the creative, the factual and the fulfilled; or energy, phenomenon and substance. *Life* is the fatherhood of being, which initiates and sustains; *Truth* is the sonship of being — not a personal man once, but that which makes every one of us son by virtue of the truth of our being; and finally *Love*, which typifies divine Mother, for if God is Father, God must also be Mother or else being would not be complete. And divine Love is the standpoint of Trinity Sunday, from which we look back at the whole conception of what religion has taught — of fall and redemption and so on. It is already a perfect and beautiful plan that's forever fulfilled in divine Love, rather as a problem always has its counterpart in a perfect solution.

SUMMARY

To recapitulate the seven great footsteps of Christian growth: through *Advent* we see how the impersonal saviour is forever being manifested because of the law of Mind. Through *Christmas* we see that man is forever being born

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spiritually because in Spirit alone is he truly conceived. Through *Lent* we see how man is absolved from a corporeal sense of his body and self, and thereby from sin and suffering, because Soul names him and rules out of him all sin. Through *Easter* we see that man is proved to be no separate destructible person but is rather the expression of his Principle. Through the *Ascension* we see that man never was confined in organic life, and therefore he's not subject to death and dissolution because Life is continuous. Through *Pentecost* we see that every man is recognized as the divine Son in quality; every man is infused with the Holy Spirit or healing Christ because Truth makes man so. And finally under *Trinity Sunday* we see that Love's plan of salvation includes man as forever perfect anyway. From the standpoint of divine Love we can look back at the whole picture and see that salvation is already fulfilled and present. And so man finds his home and his destiny.

To conclude this survey of The Impersonal Saviour: the entire process known as the creation, the fall, the exile, the incarnation, the passion, the ascension and the coming of the Holy Spirit is found within our own being and our own experience, and only there is it valid or efficacious. These terms are the conventional concepts of theology. Would not the process be much the same if we thought of it as *the problem, the means, the solving, and the eternal facts?*

Science recovers the lost original meaning by separating principles from persons. Regardless of the conventional thought-images with which he thinks, each man is saved really by no personal Redeemer in the flesh, reverently as we adore Jesus' sublime life-work, but is saved by his own rebirth in the way that was exemplified.

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He's to pattern himself on the virgin-born; he's to pattern himself on the one who transcended death and the grave. And who is this one, but the true type of himself? Humanly we call him the man regenerate; divinely we call him the man forever perfect.

The name and nature which saves is that of the divine, expressed as man. Putting on our true identity, we achieve our at-one-ment with the I AM, and we save ourselves through obedience to it.

LECTURE VI

BODY AND SCIENTIFIC TRUTH-HEALING

THERE'S no aspect of our work in the Science of Christianity that interests the public as much as this subject of healing. I've known people at lectures such as these to be healed of heart disease and arthritis and all sorts of things, and I trust that healings will take place not only tonight but all through our lives.

We should certainly expect spiritual healings and regeneration to take place as naturally as ignorance gives way to new illumination. Such healing not only testifies to the transforming power of Truth; it is also our evidence that we have understood it. This is why I come to healing last in this series of talks, because it is secondary to the fundamentals we have discussed. Let us not think at this moment about healing a physical body: that will be taken care of through the overflow of the Spirit. What we are interested in is the doctrine of divine wholeness, the truth about health and the truth about body. And if we keep our affections there on Truth, "all these things shall be added unto you" according to your need.

Our consistent theme through these weeks has been Christianity as a Science. In our course we have noticed how, (in the first one) it's available as ideas of the divine Mind, operating through law. In the second one, how it is the very substance of reality, of Spirit, operating through understanding. In the third, how it functions as one's true self in Soul, operating through translation of the sense testimony. Then in the fourth, how it's practised as power,

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through systematic obedience to Principle, which the Beatitudes illustrated. How in the fifth, it's individualized as Life operating through de-limitation; we come out of our personal, finite way of looking and living. And now in the sixth lecture we shall see its utilization as true body or consciousness, operating through healing.

Last week, we considered the Christ-ideal as the impersonal Saviour, Christ as the true ideal of God, which comes to us as divine consciousness. In coming, it redeems and saves from a fallen or mistaken consciousness. As we adopt it, it redeems us individually in the way mapped out by Jesus. Now what heals man's consciousness heals also his body, because actually body *is* consciousness. What heals from the mistake called sin heals also from the mistake called sickness, because they reflect the same mistake manifested in different dimensions.

RELIGION AND HEALING

Now the question arises: Shall we choose to have a spiritual Christianity and a spiritual healing? Or a materialistic religion and a *materia medica*? Man's systems of religion and of medicine tend to run at equal levels. The conventional religious view is that the immortal divine Spirit made man mortal and material; and this corporeal man is therefore obliged to resort to all sorts of material means of fixing the defects that it develops. Whereas a truly spiritual Christianity must see everything in spiritual terms, including man and body, and it will have a method of thinking about body spiritually and correctly and thereby healing it. The method of spiritual Science is to heal by the utilization of spiritual Truth over error.

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There are many approaches to what is called spiritual healing, as we shall consider. Many of them are not properly spiritual at all. For the moment we could define it as understanding of the one divine Spirit operating as the law of good. It is interesting that the early Christian writers confirm that spiritual healing was commonplace in the early Church, right up to about the third century. One wonders why it seemed virtually to perish at that point. It is significant that in the year 325 A.D. was held the Council of Nicaea, at which it was laid down that the teachings of Bishop Arius were false and heretical. Arius was only a mouthpiece for a point of view which had been quite orthodox in the previous century. The nature of the person of Jesus Christ was now in dispute. The Arians taught, very roughly, that in the man Christ Jesus, the Christ was the divine element and Jesus the human. This was now branded heresy and, as we now know, the man Jesus was exalted as God and incorporated in the Trinity of the Godhead.

The growing mysticism and sacerdotalism of organized Christianity, as it became more established and worldly, made the Christ-example more and more inaccessible. Strikingly, this is the point in history when spiritual healing was no longer practised as part of orthodox belief. It is as though the Christian Church rejected the human Jesus as the practical way-shower and preferred him instead as a semi-divine personage. And in doing so it partly did away with its own means of salvation.

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SYSTEMS OF MEDICINE

Perhaps you saw a few weeks ago an interesting and timely article in *The Spectator*, called "Fringe Medicine", by Geoffrey Murray. In it he reviewed the whole field of healing outside the National Health Service. He traced both the unorthodox medical fields such as bone-setting and so on, and the various forms of mental and spiritual healing, in which he included a brief review of Christian Science.

He showed the enormous dissatisfaction that people feel with orthodox medical methods. But this disenchantment also reflects the great hunger of people for Truth, for Truth that's non-material, for Truth that is not chemical or surgical. So long as man worships materially, he's going to believe that man is material and his body physical, and that his remedy is found in physical and chemical treatments. But everyone knows today that man is not really saved by material remedies. Goodness knows, many of us are glad enough of them from time to time, but we believe that the system is mistaken and that we can find "a more excellent way" by spiritualizing consciousness.

The fallacy of *materia medica* is shown, of course, most clearly by homeopathy, where you do away with the drug altogether, but still the world goes on, with tranquillizers at night and pep pills in the morning.

I once knew a doctor whose job as a pathologist was to see why the hospital cases had died, and he confessed to me pathetically that sixty-four per cent of the post-mortems he did showed that the patients had died under a false diagnosis. That man was big enough to add, "If I hadn't got a wife and five children to support, I'd give up the whole business of medicine tomorrow, and go in for spiritual

healing like you". That was a big thing to say. Well, doctors and nurses and everybody concerned with the practice of medicine are wonderful, dedicated people, and if you and I put into our study of spiritual Truth one half of the self-sacrifice and love and energy that those people put into their lives, we'd translate the world.

It is the doctor's attentiveness, confidence and regard for the whole person that makes him the instrument for healing. It is the attitude of the nurse, calm, buoyant, loving, that has the remedial effect. This is common knowledge, and is also borne out by the fact that in carefully controlled experiments with drugs, neither the patients nor the nurses nor the doctors are allowed to know which is the real drug and which the placebo, because it is recognized that the merit is not so much in the chemical as in the attitudes and beliefs of the people concerned.

SHADOW SHAPES

The doctor, of course, is dealing only with the shadow, and he doesn't touch the shape of consciousness that casts that shadow. There is not much to be gained by removing a piece of flesh if you're harbouring in your consciousness a deep sense of resentment or jealousy or sorrow; the problem is likely to outpicture itself again somewhere else and there's only a limited number of bits you can have carved out. And how can one remove a mental image by material means?

Disease is never the thing itself; it's not necessarily even one's belief in it or fear of it. Almost always it reflects a disturbance in the inner levels of consciousness, a disturbance that arises because man has forgotten his divine nature. He's forgotten his parentage and origin and

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the maintaining law of the divine Mind that accompanies him all through life. And so he's dropped his affections to merely secondary things, and then the disturbances that happen in the outer throw him off balance. It's unnecessary to speak, of course, at any length about the mental and emotional nature of complaints. They say today that eighty five per cent of all human discords are psychosomatic in origin and in their cure. Dr Elmer Gates, for instance, of the American Smithsonian Institution, established beyond all doubt that "the irascible, malevolent and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous. ...". And he goes on to state that "agreeable, happy emotions generate chemical compounds of nutritious value. ...". It is obvious, then, that orthodox medicine can only suppress the symptoms, and that for radical cure we have to look deeper.

THE AFFECTIONS

Now we find as we look into these things that the key point is the affections, the loves and desires of the human heart. When we set our affections on Truth, on things of true worth, on noble ideals, on unselfed ends, on real substance, then health follows. That kind of health tends to remain undisturbed, for there is no inner conflict. Moreover Truth will cost us something in our pursuit of it, so we shed some of the falsities and errors that go with self-interest. But when the affections are lowered, when we look for substance in the outer, when we look for pleasure in the physical senses, and relationships are intensely personal, then our wants and our loves incline to the selfish, and this is an unsound basis for health. To set our affections on

secondary things is to live in a fool's paradise; some breath of disturbance from outside can shatter our peace and our joy, and the struggle to get back that equilibrium upsets the whole system.

States like fear and worry and lack — and strife, particularly, — outpicture themselves in an outlined form that we call a sick body. But disease is only a picture of an untruth, a disharmony. The basic disturbance is always fundamentally the belief that man has become separated from the divine Spirit, the power and presence of God, and so he lays himself open to morbid doubts and fears.

For instance, take business: it's so easy to lower one's conception and to think of business solely in terms of markets and costs and labour and competition, all purely secondary things. So long as our thought is dropped to that level, strife and fear and tension operate, with unhealthy results. If we love gambling and competition and one-upmanship we reap that kind of harvest in ourselves. But we can translate all that. We can lift our affections to seeing that all business derives from the divine impersonal business of the universe in which the law of supply and demand governs all in harmony and equity; we all share in that great business for mutual benefit and mutual blessing because the true ideal is service. Then we've lifted our sense of things to the realm where no outer disturbance can trouble us. And, indeed, we shall find that the outer things begin not to happen once they cease to bother us.

Thinking in error induces an erroneous effect. Hence healing must involve a change of consciousness, or spiritual education. Things seem to go wrong in the physical. They're faced in the mental or the moral, and they're

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replaced with the spiritual. Traced, faced, replaced. In *Science and Health* Mrs. Eddy says, "Christian Science acts as an alterative, neutralizing error with Truth. ... The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind".

So in order to get this human mind stirred to a change of base, to get the affections properly orientated, it's essential to give time and energy to thinking deeply about the fundamental Principle of being and the things of God as spiritual Science. Then we shall be able to gain a new conception of home, of body, of friendship, of business, or anything else, and we'll translate it back into its true classification and significance. Everybody knows, for example, that stomach ulcers are often caused by worry and tension and so on; but then you can't tell the fellow, "Stop worrying," because he'll say, "How not to worry?" And the answer is to re-educate thought through spiritual Science.

MENTAL AND SPIRITUAL HEALING

There are many different methods of mental healing and so-called spiritual healing, which range all the way from primitive juju upwards. Roughly they fall into the categories of belief, faith and understanding. Mostly they are only modes of the human mind, exchanging one belief for another. Religious superstition, hypnotism, "spirit" healings through mediums, and most forms of psychiatry have no spiritual content, though they may bring about a change of symptoms through sheer force of belief. Will-power, suggestion and so on are effective up to a point, but their results are reversible.

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Then there is faith. In this class there's healing through prayer, or through the laying-on of hands. There are degrees of faith, and the most enlightened and exalted is the absolute conviction that all things are possible with God. Faith-healings are often very striking, though they may not always be accompanied by a spiritual regeneration. An ideal healing should include a gleam of spiritual illumination, so that one perceives the governing error for the falsity it is, and exchanges it for a new grasp on divine Truth and Love. Then there is no return to outgrown positions.

Some of us who have trained our thought in the idiom of spiritual Science tend to belittle the term faith and over-emphasize understanding, yet there's always a place for faith. Faith suggests humility at the start. Faith is the catalyst. A catalyst is a substance that has to be present before a chemical reaction can take place; it doesn't enter into that reaction but is its prerequisite. So faith in itself is nothing, but it's the opening of the door. Jesus healed none except those who turned to him or were brought to him. There has to be the turning, there has to be the gate of faith, which must be opened from inside; no one can do it for you.

All these methods help to relieve the human distress, thank goodness, and they're all worthy of our appreciation, but they're not truly regenerative, because they deal with the shadow-shape and don't redeem the consciousness to the point of understanding one's at-one-ment with reality that makes relapse impossible. All these worldly methods are really based on dualism, a real discord and a real truth; in these cases one's truth is only half a truth, and so we

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have the ding-dong battle of trying to heal one little discord and then another.

The third class of healing is that of spiritually scientific understanding, which should lift us to the point where we abide in Truth and we lose all consciousness of the actuality of the circumstance needing healing. Really there's nothing but pure New Testament Christianity, which in this age is called Christian Science, that works from the basis of understanding good as the sole reality. God, Mind, is All, the mighty actuality; and evil is naught, even though it appears to be; this is the fundamental. The more one understands and loves Truth, the more readily the lies stand out, and the more clear it is that they are untrue and impossible.

You see, mental healing you have to put to work, but spiritual healing is self-operative. One should not have to manipulate thought. Not long ago I saw a little girl healed of a severe condition of meningitis. It didn't seem as if Truth had touched the condition for a day or two, and the thing was getting worse. Then quite suddenly I saw that that child was in conflict with her mother, because she had been brought up as the youngest and was being babied along and rather liked it. Rather abruptly the mother took away that kind of affection and tried to make the child grow up a bit, and it threw the child and set up that strife and inflammation of thought which was called meningitis. It came as clearly as if somebody had spoken, that her mother isn't a person outside; her mother is the Father-Mother, God, the parent Love that makes her and dwells with her. She has direct access to divine Mother, and all the comfort and assurance that this brings. She has perfect

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awareness that divine presence is always with her and developing her. Half an hour after, the mother telephoned and said that the child was suddenly and completely healed, all the discharge gone and the child playing and well and happy. I said "I know," and told her what had come to me. She answered, "Oh, I've been looking for that truth for nine years for my other children, too". Now there was no communication between me and the child; it was Truth entertained in consciousness, and true consciousness is common to all of us, and at that point healing takes place spiritually and spontaneously.

BODY

Health isn't anything to do with matter; we can now begin to see that it is divine consciousness. And as consciousness becomes attuned to the harmonious facts and functions of true being, it outpictures itself in a more harmonious condition in what we *call* the body. But body, remember, isn't physique; body is the shadow-shape of consciousness; the outer body is the outer shape of the consciousness body.

Just as a discordant state of mind induces a discordant body, so a spiritualized state of mind embodies itself as a more harmonious and useful servant in what we call the outer. But *this* solid-seeming body isn't matter! Ultimately it's energy or thought-force. We think of it as matter and so it speaks back to us as matter, but it isn't really matter any more than the figure you write down on paper or the body you have in a dream. After all, in a dream you walk or progress from point to point; you've got a kind of body with you and yet you're not conscious of it as a physique; it's a consciousness body. And this thing that

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feels so solid and sometimes hurts us is really no more than a consciousness body outlined.

Body is the embodiment of what we designate as lord of our life. If we bow down to tyrants like self-will and self-righteousness and so on, we can scarcely be surprised if that kind of lord dominates the body in a painful way. It induces an ugly or painful shadow-shape until we are driven to seek the remedy. But what we are in truth is the embodying of the Love-principle. As we practise the principle of divine Love, so that we love not merely in a personal and emotional way but with the appreciation that everything really is divinity, and embody that attitude we'll find a much more harmonious human sense of body accompanies us. Moreover we find that wonderful quality *joy*. Isaiah writes about "the oil of joy for mourning". The *oil* of joy! How we creak and groan about all sorts of things, whereas the oil of joy would smooth and sweeten everything. That joy is the conviction that every one of us is God-operated, God-run, God-inspired, God-motivated, God-kept, God-maintained, God-renewed. Now, if we understand this at all we'll believe it, and it will bring us a sense of joy that begins to transform the whole human picture. It's oneness with real being that constitutes true health. Then there can be no erroneous thinking and so no fear, worry or strife, no severance of consciousness from the Holy Spirit. In this way we enjoy right mental action, which ensures right physical functioning.

FACULTIES, FUNCTIONS AND SERVICES

So body isn't matter. Our material view of all things sees it as matter; yet just as a radio isn't merely a collection of little physical bits and pieces but is the embodiment of

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principles, so in the same way body is really the embodiment of functions, faculties and services.

It's the embodiment of faculties — we call them eyes and ears and heart, but they're not physiological organs: they're hearing and seeing and awareness and feeling. Our enlarged sense of body begins with the functioning of faculties. We embody intelligence and express intelligence; materially we call it brain but it isn't brain. Intelligence *is*, long before the first brain materialized and it will continue regardless of brain. Man is the embodiment of action and service; we call it muscles and feet and things like that, but it isn't; it's a progressive, active, confident state of consciousness. In the degree that we embody this activity of divine idea, and see it as operating within the divine Mind and harmoniously governed by that Mind, we shall find that man is the expression of God's being. Everything about his body will be free and flexible and always renewing itself, and everything we wish to do will be without effort.

Making body real as matter allows it to talk back to us as matter, yet the servant should not be above his master. Really it's the free, flexible utilization of the great Principle of being. The body of arithmetic, for instance, is not embodied or imprisoned in a mathematical table, but is found in the usage of the whole science and art of numbers. Even physiologically considered every little part of the human body is designed as a function, a faculty or a service.

Talk about the hand: don't we have the hand that's open to receive and open to give? We talk about the hand that's strong to help, or firm in friendship, a generous hand, a gentle hand, a tender hand, a reliable hand. We use all

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sorts of ways of describing the metaphorical function of what we call hand, and we're not thinking about it physically.

The hand is an extension of the heart. If it's a servant of the divine heart, what you might call the Love-principle, then everything about your human hand will be gracious and strong, accurate and useful. It's an extension of the heart, for if you've got a loving heart, you've got a loving hand; a gentle heart has a gentle hand; a generous heart is expressed in a generous hand. Take people who love animals or are good with horses: the gentle-hearted man has a very gentle hand; but the wilful man has a hard hand. Now anatomically their hands are indistinguishable, but it's the employment that's different, and therefore it's in the function that we touch the key for a true sense of body and of healing. We should ask ourselves, Do we love to hand on to our fellows the truth that is spoken to us? "Freely ye have received, freely give." Do we love to do things from the heart with a genuine hand? Is there any secret meanness or fear, is there a wish to control others? Those are the things that determine our human sense of hand.

FUNCTIONING

It's interesting that we always use the same terms both for the physiological sense of body and for the metaphysical. It's right that this should be so, because it shows that there's only one body. If we used different terms for the metaphorical and the physiological it would mean that we've got two bodies, which we haven't. We talk about perception or elimination, meaning it in both senses.

So body is for using, but not as a matter-organ. Let's not think of it as matter or try to redeem an organ or to

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deny it. It's for using, for expressing as faculty and as function, and above all for service — for service of God and the service of man, as the Bible puts it. Doesn't Paul tell us, "Ye are the temple of the living God"? That doesn't mean that the physical body is the abode of the Spirit; it would be contradictory for the greater to be in the lesser. The temple is the place of divine service; the place where we serve the truth about God and man. Isn't the body therefore where you have to behold man aright? Where you have to conceive man aright, and act towards him rightly? It's the place of divine and human service, that temple. It is our reasonable service to see each other rightly. The temple is also for worship. In other words, it's the state of consciousness in which we must be taking everything back to source instead of leaving it out in effects. Taking every faculty back to God is what gives us its spiritual signification and ensures its proper function. As we see the truth about body in its spiritual signification, that truth will heal, because it puts it back into the infinite; whereas if we keep it frozen down into a finite physical connotation, we have, as it were, locked up the number in the figure.

We might enlarge on this. We could think, for example, of legs, not as two prongs on the end of a trunk but as servants of a forward moving thought; or a willingness to progress, or to run and to help someone in need; they're servants of an attitude, aren't they? Don't they represent confidence and stability and understanding also? Or the unwearied divine impetus that carries man onward in his journey? You see, we find infinite meanings like that in the Bible and in life.

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What are feet? Feet might be thought of as the handmaids of stepping lightly and joyously and without restraint. Don't you know how a burdened sense of life makes your feet feel heavy? There's a sense of certainty, too, with the feet — "I know where I'm going"; "I know whose footsteps I walk in" — that gives us assurance and a progressive sense. We know we walk with God; we know we walk the way of divine Life. "My path in life is free," says the hymn. I've seen people with foot-trouble healed through this truth that man doesn't stand on his own foundations, ploughing his own way through life and tripping up over people who are against him, but that he walks the way of Life with an individual and unique mission. And that lifts all the burden off, and gives us the authority to tread underfoot all the claims of wrong.

HEART

Heart: we might regard heart as abiding in our true centre, and radiating from it. If we abide in our true centre but don't radiate from it, our heart is small and fearful. If we don't even abide in that centre we're always hopping round the corner with "supposing" and "if" and "but", and that too is a poor sense of heart. But it's abiding in the true centre and operating from it. It's confidence, fearlessness, steadfastness, resolve; it's being loving, it's being tender and compassionate. It's a matter of doing everything from the heart. Don't you find that if you do something not really from the heart it makes you feel sick? It should, because if we're attuned to Truth, Truth won't let us get away with it, and as you go further along the line your tolerances get a lot closer.

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Doing everything from the heart involves honesty of the heart, honesty with one's self, purity of motive, genuineness. Doing a thing only because of what we want other people to say or what others expect us to do — that's bad heart in every sense of the word. But to be heart-whole our heart must be in it. Doesn't it involve real selflessness of purpose, real purity of motive? Then there's no exhaustion. What you do from the heart carries you forward and you never feel weary. But if you do it with an eye on the side, thinking, Oh dear, I wish this person would get better then I shouldn't have to slave for them. That's not healthy!

The love of the true heart is not only tender, it's mighty tough; it can't afford to compromise with anything untrue or unlovely, any more than music can or mathematics. And so the true love from the heart is love tempered with wisdom. Love's heart is never betrayed, never under pressure. The rhythm of the heart is being in rhythm with that grand Principle, Love; neither hasty nor tardy but always being in accord with the divine.

One sees a condition like a racing heart or a hole in the heart healed through understanding that this state of being in accord with the divine is actually the truth about heart and not just metaphorical. We use this metaphorical language to describe how divine Love, which is the heart of all being, operates in human consciousness and calls for us to come into line with it through that kind of service.

EXERCISE

When we say that the body is the embodiment of faculties, functions and services, these things must be exercised, because it's in the exercise of the Mind-faculties that we're being healthy; and it's in the non-use of them, or

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in the misapplication of them, that we're being unhealthy through being outside reality. Notice how Jesus healed: "Stretch forth thy hand"! Isn't that, Exercise your prerogative of spiritual power? "Receive thy sight"! Don't just sit there idly wishing that you had better spiritual perspicacity, but accept that you have it and utilize it. "Be thou clean"! The Christ speaks to us all in this language still. Exercise the Mind-faculties; then we find that body is the utilization of our understanding of God. That's why Christianity is the basis of all true healing, because Christianity is the practice of the Science of being. It's really quite impossible to practise the Science of being on an abstract plane; it must always be exercised in terms of Christianity or the Christ-ideal lived and expressed.

NOT READING FROM MATTER

There are many, many other ways of looking metaphorically at all these aspects of body. These remarks aren't intended to be a guide to your practice, but merely to serve as illustrations of how we loosen thought from an exclusively physical basis.

We learn all these things in their infinite variety not by reading from matter. We learn them by reading from Truth, by studying the Science of the divine body of man, which as far as I know is best contained in the Bible and in the Christian Science textbook, *Science and Health*. Consecrated study of the Science of being reveals structure and function for us. As we study the Science of Truth's body, we don't ignore the matter-body, nor do we deny it, but rather we translate our sense of it, and then there'll be no squeaks from it and it'll be a good servant. We find, as we culture our spiritual sense, that the specific truth we

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need for each particular difficulty that comes up will always be given to us, just as exactly as culturing musical sense will enable you to detect instantly what is the musical truth required for a particular discord. Nobody could fully tell you from outside how you find it, but as you culture your thought, it just flows naturally for you and as you.

We're not spiritualizing matter, but spiritualizing consciousness, and so translating our material beliefs as to what body is. The physical corporeality, then, is neither to be condemned nor to be worshipped, but to be left out of thought. We can well afford to scorn the body as a flesh object, but we should reverence it as the embodiment of divine function.

WHOLENESS

The basis of health is wholeness. We have that form of oath, "The truth, the whole truth and nothing but the truth". Jesus said to the man, "Thou art *made* whole" — meaning not just once when he was healed, but that man is *made* that way. We need to work from this conviction that we're made whole, that Truth makes a new creature, Truth makes a whole creature, in which our wholeness embraces the truth about every function, the truth about every individual, the truth about everything in our world. It's quite impossible for one individual to be spiritually healthy if he believes that all around him is a sick and miserable world; we have to heal our whole sense of things, else true health doesn't obtain within. To be spiritually whole includes being mentally whole, intellectually whole, morally and ethically whole and physically whole and sound, too. But it all starts from the highest and is dictated by spiritual wholeness.

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One vital aspect of wholeness is the balance of manhood and womanhood which we need to recognize and achieve in our own make-up. The masculine faculties of intellect, reason and logic must be married to our feminine qualities of intuition, feeling and conceptive sense. One side without the other leads to an unbalanced person, and we should cherish and cultivate both elements as of equal worth. Indeed, in spiritual pursuits it is disastrous to neglect this wedding of head and heart, knowing and feeling, doing and being. That is why the letter and the spirit are co-equal, and why the things of God should be conceived of as both Science and religion.

If this unity of our divine manhood and womanhood is necessary for our spiritual wholeness, it is just as vital for our mental and physical well-being. One can discern that a great many troubles arise from not consciously claiming our perfect balance in this respect, and they are healed as we learn that man as God's idea blends masculine strength with feminine love and therefore is complete and contented within himself.

You know, even medically they call many diseases "deficiency diseases". They say that many of the germs may be present inside us anyway, yet they don't pop up and call themselves cholera and so forth, because our other little bugs keep them under control; but that they do apparently cause a disease condition if we are deficient in some antibody. That's how the biologist accounts for it; but what it means metaphysically is that if we are not expressing some real quality, some quality of Truth and Love, that is a deficiency condition in the consciousness-

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body. This lack of harmony then takes form and we call it sickness.

Disease itself, even in the rampageous germ sense, is not causative but is merely evidence of a defect in consciousness, such as fear or ignorance or sin. Disease can no more cause disease than subversive political doctrines can bring down a healthy social body. They can't cause a fault in the body politic, but they can exploit one if we have not been practising Christianity in our social and industrial relations. So it is that we need never worry about chemical or vitamin deficiencies. Instead we should watch that we are living on, and expressing, the spiritual vitamins of divine qualities. It's much more important to heal oneself, through Christ, of timidity, selfishness, greed, anger, *et cetera*, by expressing more of the divine nature, than to try to get rid of disease.

This is why the Science of Christianity must be Christian in its practice because the Christian exemplification of the divine facts is the utilization or embodying of them. The metaphysician needs to be a real Christian, and the Christian needs an understanding of the Science of his faith. In this way, religion and Science are found to be equal parts of one whole.

THEOLOGY VITAL

We can begin to see that it's our understanding of what the divine is that determines our sense of body and of healing. If we take away the theology of Christian Science we take away the Science of its healing, and we let it fall to the level of a simple mind-cure operating on the basis of one human mind manipulating another. But with the theology of Christian Science, body is found to be the active

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corpus or body of one's understanding of reality, and of the relationship of God and man.

It's the study of this subject that gives us a better sense of body, both as structure and as function, and it's the study of the subject that heals — not the study of the body that heals. We don't discover what body is spiritually by inferences from matter, but by assimilating the divine system and Science of Christianity. One could never arrive at any conception of music, for example, by starting from a page of printed notes, but only by inward listening and feeling combined with study.

CONCLUSION

Over the ages, faith in matter has obscured the reality and potency of the healing Spirit, and so, by default, we have acquired a densely material theology. One's theology determines not only the idea of God but also one's concept of man and of body and of one's medical system. It has been our purpose here to find a more spiritual theology, the Science of Christianity. Can we see now that the divine Principle of good never makes anything evil, never makes or permits sin or sickness or any disease? Then our basis is perfect God, perfect creation and Godlike man. If we'll work spiritually and conscientiously *from* this premise, not up to it, it proves itself. As the world knows, there's no science of diseases, but there is indeed a science of health, the Science of Christ, Truth, and we've ranged over the fundamentals of that Science through these six lectures. It has perhaps been tough, but it's good to be stretched. To share something that is only inspirational may be good, but if the subject is Science it should be possible to communicate something of the grounds and the

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fundamentals so that everyone can find it and prove it and live it himself. It will then be found that this work is abundantly warm and comforting and beautiful.

The medicine of Truth is spiritual consciousness, in which each one of us is divinely self-governed within the overriding government of the divine Principle, Love. To understand it, the subject needs to be studied, and my purpose in these lectures has been to kindle in you sufficient interest in the idea so that you'll want to investigate it yourselves, and find the Science of Christianity right where you are.

As it is understood and practised, we find that reformation of mind is accompanied by re-formation of body, and we learn to live as the embodiment of infinite good. Then, as Paul says, we shall "have put off the old man ... and put on the new man, which is renewed in knowledge after the image of Him that created him" (*Colossians 3:9,10*).