

IS THE REAL MAN MATERIAL OR SPIRITUAL ?

"Call no man your father upon the earth; for one is your Father, which is in heaven" (Matt. 23:9).

For ages man has been cajoled and generally hypnotised into the belief that he is a material being, liable to sin, sickness, worries, troubles, and ultimate death. There is not a word of truth in it. It is a misapprehension of existence, absolutely false. "For if a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3). "It is, then, as it appears, the greatest of all lessons, to know one's self. For if a man knows himself, he will know God" (Bishop Clement, *Pædag.* 111). "There is no question more important to solve than that of knowing what human knowledge is, and how far it extends" (*Œuvres XI*, Descartes). For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:19). Jesus said, "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also" (John 8:19). The message of Jesus through Mary to his "brethren" is equally ours by right of inheritance to-day: "I ascend unto my Father, and your Father" (John 20:17). This ascent is mental.

The Material or Carnal Man as Described in the Bible.—"*Ye are of your father the devil, . . . He . . . abode not in the truth [reality], because there is no truth in him . . . he is a liar, and the father of it*" (John 8:44).

The material man is simply an ethereal individualisation of a theoretical human structure; a mere mechanical apparatus manifesting imaginative theories, and bad at that. He is the misformation or misrepresentation of spiritual being. He is dead to Spirit, buried in matter.

It is instructive to see how accurately the Bible description of the material or carnal man supports the so-called facts with reference to his history put forward in this work. The first man mentioned in the Bible as born to human parents became a murderer (Gen. 4:8), and the last time that man is mentioned is in connection with penalties to which he is liable (Rev. 22:19).

"For we are born at all adventure: and we shall be hereafter as though we had never been" (Wisdom of Solomon 2:2). "Dust thou art, and unto dust thou shalt return" (Gen. 3:19). "A man hath no pre-eminence above a beast: . . . All are of the dust, and all turn to dust again" (Eccles. 3:19, 20). "Yet hath he seen no good: do not all go to one place?" (Eccles. 6:6). "The carnal mind is enmity against God: . . . they that are in the flesh cannot please God" (Rom. 8:7, 8). "There is none that doeth good, no, not one" (Ps. 14:3). "The heart of the sons of men is full of evil" (Eccles. 9:3). "There is none righteous, no, not one" (Rom. 3:10). "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God . . . cannot sin, because he is born of God" (I John 3:8, 9). "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). "They which are the children of the flesh, these are not the children of God" (Rom. 9:8).

"In me . . . dwelleth no good thing: . . . how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. . . . It is no more I that do it, but sin that dwelleth in me. . . . For I delight in the law of God after the inward man" (Rom. 7:18, 19, 20, 22). "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone" (Ps. 103:15, 16). "The grass withereth, the flower fadeth," says Isaiah. He adds, however, "but the word of our God shall stand for ever" (Isa. 40:8).

Mr. Arthur Balfour, former Prime Minister of Great Britain, tells us that, as far as natural science is concerned, man's "very existence is an accident, his story a brief and discreditable episode in the life of one of the meanest of planets." But this cannot be God's intelligent manifestation, though it might well describe the kind of man of whom Huxley was speaking when he said that he would "neither affirm nor deny the immortality of man."

"For good ye are and bad, and like to coins,
Some true, some light, but every one of you,
Stamped with the image of the King" (*Tennyson*).

The Apparent Duality.—"No man living hath yet seen Man" (Bishop Foster).

"Man begins to hear a voice that fills the heavens and the earth, saying that God is within him, that there is the celestial host. I find this amazing revelation of my immediate relation to God a solution of all the doubts that oppressed me. I recognise the distinction of the outer and the inner self; the double consciousness that within this erring, passionate, mortal self, sits a supreme, calm, immortal mind, whose powers I do not know; but it is stronger than I, it is wiser than I; it never approved me in any wrong; I seek counsel of it in my doubts; I repair to it in my dangers; I pray to it in my undertakings. It seems to me the face which the Creator uncovers to his child" (Emerson).

Michael Faraday, who spent his lifetime in the forefront of experimental research, declared in a lecture on education, delivered in the Royal Institution, London, that, "High as man is placed above the creatures around him, there is a higher and more exalted position within his view. . . . I believe the truth of that future . . . is made known to him by other teaching than his own, and is received through simple belief of the testimony given."

Something deeper than mere belief is needed. A practical and demonstrable understanding of truth is necessary for intelligent, harmonious existence.

Had there been added to a character such as that of Faraday, the priceless scientific knowledge of to-day, many years of painful waiting for the end of evil might have been saved the world.

"Things of to-day! What is a man? A dream of shadow is mankind. Yet when there comes down glory imparted from God, radiant light shines among men" (Pindar). "We feel we are nothing—for all is Thou and in Thee; we feel we are something—that also has come from Thee" (*Tennyson*). "It is well men should be reminded that the very humblest of them

has the power to fashion after a Divine model" (Maeterlinck). Herbert Spencer, though regarding the ego as "the transitory state of the moment," yet suggests the existence of a permanent ego which cannot be known.

The following statements are scientific when rightly understood.
 5 "Ye are not in the flesh, but in the Spirit" (Rom. 8:9). "We know that we are of God, and the whole world lieth in wickedness" (I John 5:19). "God sent forth his Son . . . To redeem them that were under the law . . . And because ye are sons, God hath sent forth the Spirit of his Son into your hearts . . . Wherefore thou art . . . a son . . . an heir of
 10 God through Christ" (Gal. 4:4-7). This being so we must therefore without delay, "Put off the old man which is corrupt . . . and be renewed in the spirit of your mind" (Eph. 4:22, 23). We must rise from "the burial of mind in matter, into newness of life as Spirit" (see *Science and Health*, p. 38. See also Rom. 6:4).

15 **False Spirituality.**—Let us here clear up a misconception that has misled many, especially earnest religious people. The spiritual man is not a human being who is constantly thinking of spiritual things; that is, a material person "spiritually minded." The spiritual man is the real permanent man now and always in heaven, the son of God. When
 20 you think of God you are praying; but this is only the material sense, the false consciousness, awakening to a better sense of the spiritual world. This right method of praying is the endeavour to rise in consciousness to the true sense of heaven, now and here. The effect of this is the elimination of the material human sense, hitherto thought to be man. Even when the
 25 material counterfeit, hitherto thought to be you, is apparently conscious of evil, your real self is always thinking God's thoughts.

The True Man.—"The kingdom of Heaven is within you; and whoever shall know himself shall find it. Strive therefore to know yourselves, and ye shall be aware that ye are the sons of the almighty Father, and ye shall know
 30 that ye are in the city of God, and ye are the city" (General interpretation of *New Sayings of Jesus from The Oxyrhynchus Papyri*).

You are not sinful and material. "God created man in his own image.¹ . . . And God saw every thing that he had made, and, behold, it was very good" (Gen. 1:27, 31). You are a perfect being in a perfect, spiritual
 35 world, in heaven, the kingdom of harmony, one with the infinite Mind, as an individualised expression of that Mind, an individualisation of the Christ, a spiritual divine emanation, governed by a perfect God, for ever perfect, imaging forth the infinite perfection of Mind, and with limitless powers. Act up to this perfect ideal. Mentally identify yourself always with
 40 your real self. "We have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). "The kingdom of God is within you"² (Luke 17:21), within your present capacity of conscious realisation. We are glorious children of a King, spiritual, eternal, and divine.

"It alters the whole outlook on life to know you personally are an
 45 idea in the mind of God" (*Mystic Immanence*, Archdeacon Wilberforce).

¹ "Image—an essential, substantial, real and adequate resemblance of another" (*Wilson's Christian Dictionary*).

² A.V., margin "among you"; R.V., margin, "in the midst of you."

“Never have I not been, never hast thou, and never shall time yet come when we shall not all be” (L. D. V. Barnett’s Translation of *The Song Celestial—The Bhagavad Gītā*).

We have to recognise clearly the distinction between this real perfect man, the Son of God, and the son of man, the material thing that we have hitherto thought to be ourselves. The Bible speaks throughout of man as the Son of God, and yet Jesus said, “Ye are of your father the devil” (John 8:44). 5

“The ungodly said, reasoning with themselves, but not aright: . . . Let us oppress the poor righteous man, . . . because he is not for our turn, and he is clean contrary to our doings: . . . He professeth to have the knowledge of God: and he calleth himself the child of the Lord. . . . We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father. Let us see if his words be true: . . . For if the just man be the son of God, he will help him. . . . Such things they did imagine, and were deceived: for their own wickedness hath blinded them. . . . For God created man to be immortal, and made him to be an image of his own eternity” (Wisdom of Solomon 2:1, 10, 12, 13, 16, 17, 18, 21, and 23). The exactness of this statement has scarcely even been conceived of, much less tested and proved, until recently. “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. 5:48). “Ye are the temple of the living God” (II Cor. 6:16), “in him we live, and move, and have our being” (Acts 17:28). “The Spirit of God hath made me” (Job. 33:4). “For we are also his offspring” (Aratus, quoted in Acts 17:28). 10 15 20 25

In the 8th Psalm, verse 5, it is said that God made man “a little lower than Elohim” (R.V. margin) or God, and elsewhere in the Psalms and in many other places the statement occurs that we are the “sons of God.” In the Authorised Version the word “Elohim” has been translated “angels,” for the translators, being so misled by matter, could not see that the real man is and always has been spiritual, and that, being made by God in His image and likeness, he never could fall nor be material. 30

“Thou madest man, he knows not why,
He thinks he was not made to die;
And Thou hast made him: Thou art just” (*Tennyson*). 35

Jesus, as recorded in John 10, verses 34, 35, not only quoted Psalm 82, verse 6, “Ye are gods,” but also drove it home by adding, “and the scripture cannot be broken.” The full statement in the Psalm is, “I have said, Ye are gods; and all of you are children of the most High.” This definition shows the absolute unity of God and the real man, man not being God, but the manifestation of God, the compound idea of God. The word used in the Psalm is “Elohim,” and in John “Theoi,” both words referring to the higher sense of God. 40

Nearly all great men who have lived their religion have recognised and taught that man is divine. St. Athanasius wrote: “He became man that we might be made God.”¹ St. Augustine said: “He called men 45

¹ *Orat. de Incarn. Verbi.*

gods, as being deified by his grace, not as born of his substance.”¹ It is a false sense of life, substance, and mind that hides the divine possibilities (see *Science and Health*, p. 325).

Zechariah, with prophetic foresight, based upon a knowledge of the
 5 one true God, when speaking of the final battle in the latter days, writes: “The house of David shall be as God, as the angel of the Lord before them” (Zech. 12:8). “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” (Rom. 9:26). This prophecy is now
 10 being fulfilled. “Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God” (Rev. 21:3).

“The essence of our being, the mystery in us that calls itself ‘I’—ah, what words have we for such things?—is a breath of heaven; the Highest
 15 Being reveals Himself in man. . . . We are the miracle of miracles—the greatest inscrutable mystery of God. We cannot understand it, we know not how to speak of it, but we may feel and know, if we like, that it is verily so” (Thomas Carlyle).

Sons of the Living God.—“Now are we the sons of God” (I John
 20 3:2). “Ye are the sons of the living God” (Hosea 1:10).

Having found the true idea of God, which dawns upon human thought with the advancing light of spiritual understanding, man learns what he really is, and always has been, namely, the son of the living God; in other words, a perfect spiritual being in heaven, a permanent individualisation of
 25 spiritual, scientific consciousness. “We are in infinity now just as we shall ever be” (Sir Oliver Lodge).

The following quotations are instructive:—

“I have said, Ye are gods; and all of you are children of the most High” (Ps. 82:6). “Worship him, all ye gods” (Ps. 97:7). “The Lord
 30 hath said unto me, Thou art my Son” (Ps. 2:7). “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:13). “There is but one God, the Father . . . and we in him” (I Cor. 8:6). “Ye are of God, little children” (I John 4:4). The Godhood of man is the fact which spiritual evolution is bringing to light. “Man is
 35 the noblest work of God.” “Himself from God he could not free” (Emerson). In this material world man should so recognise his noble destiny, his oneness with God, that holiness be found in him, and he should live the Christ life.

“In Christ.”—Both John and Paul have pointed out that we are in
 40 Christ. “We are in him that is true, even in his son, Jesus Christ” (I John 5:20). “Blessed . . . with all spiritual blessings in heavenly places in Christ” (Eph. 1:3). This does not mean that we are in the man Jesus. “Jesus of Nazareth is plainly terrestrial. His advent was the glory, his reception the shame of the human race”² (Sir Oliver Lodge). “Jesus . . .
 45 unveiled the Christ, the spiritual idea of divine Love” (*Science and*

¹ Aug. in Psalm 49. Ex. Bened.

² *Christian Revelation from a Scientific Point of View*. Address before the National Free Church Council, at Portsmouth, March 9, 1911.

Health, p. 38). Few grasp the far-reaching and glorious signification of Peter's reply to our Master, "Thou art the Christ, the Son of the living God" (Matt. 16:16).

Each of us is an individualisation of that consciousness, an individualisation of the Christ. "In him is no sin" (I John 3:5). All the spiritual beings together are the Christ,¹ "We, being many, are one body in Christ" (Rom. 12:5); "we are in . . . Jesus Christ" (I John 5:20); "Your bodies are the members of Christ" (I Cor. 6:15); "In Christ shall all be made alive" (I Cor. 15:22); "Your life is hid with Christ in God" (Col. 3:3); "the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). Remember that "church" means originally, "an assembly."² It is held together by the power of Love alone. "Union with Christ must be something real and substantial, and not merely a metaphor and a flower of rhetoric" (Rev. Charles Kingsley). St. Augustine says: "Let us rejoice and return thanks that we have been made, not only Christians, but Christ."³

Dr. Inge writes: "Union with the glorified Christ is the essence of Christianity."³ Professor Wallace, of Oxford, says: "The great deed that seems to emerge as the life of Christ is the bringing into one of God and man."⁴ The Christ is as infinite as God, the true idea of God, "of whom are all things, and we in him" (I Cor. 8:6). We therefore, individualise the power or activity of God, for God is seen to work by man, the Christ by reflection. "Christ the power of God, and the wisdom of God" (I Cor. 1:24). "His eternal power and Godhead" (Rom. 1:20). This is "the mystic Christ" of the early Fathers (see Eph. 3:3-5, 9), which now is no longer hidden and misunderstood by those who can prove their knowledge of God, by demonstration of the Christ-power. "When we recognise . . . that the mystic Christ is in all, and that every human being is a potential Jesus, we have realised what it is to be 'in the Lord.' If only we could stand fast in this truth!" (*Mystic Immanence*, Archdeacon Wilberforce).

The "Second Coming of Christ."—"Do not be afraid of an idea because it has several times striven to make itself appreciated. Every great revelation is likely to have been foreshadowed in more or less imperfect forms so as to prepare our minds and make ready the way for complete perception hereafter. It is probable that the human race is quite incompetent to receive a really great idea the first time it is offered. So it was with the idea of the Messiah which was abroad in the land, and had been for centuries, before Christ's coming; and never has He been really recognised by more than a few"⁵ (Sir Oliver Lodge).

God must be absolute good, Life itself, Truth itself, Love itself, and the perfect world must be governed by the Principle of all good. The manifestation of good must be made in the image and likeness of good, of

¹ "The oneness of all men with one another in Christ, and their oneness with God through Christ, is the foundation of all practical and effective religion" (Father Tyrrell in *The Way of Truth*).

² Smith's *Dictionary of the Bible*.

³ *The Paddock Lectures* for 1906.

⁴ *Lectures and Essays*.

⁵ *Christian Revelation from a Scientific Point of View*.

God. The account of the Creation in Genesis I, verses 26, 27, bears witness to this. Man, therefore must manifest Life, Truth, and Love, having life eternal, and being absolutely truthful and loving. He must thus be found active, energetic, and absolutely joyous, having all know-
 5 ledge of what he requires, all wisdom, all intelligence, with an infinite vista of infinite variety before him.

You are now and ever have been, in reality, a perfect spiritual being, "the same yesterday, and to-day, and for ever" (Heb. 13:8). To the human consciousness this truth of our unity with God comes as the
 10 birth of a new idea. In reality it is as old as eternity. This is the second coming of Christ, which comes to each of us when ready, lifting us into heaven, into the kingdom of God that is within, when, with glorious possibilities daily unfolding, our hearts go out to every man, and joyously manifesting the Christ, life, love, and truth are spread around, filling the
 15 hungry with good things.

"Thy soul must overflow, if thou
 Another's soul wouldst reach;
 It needs the overflow of heart
 To give the lips full speech.

20 Think truly, and thy thoughts
 Shall the world's famine feed;
 Speak truly, and each word of thine
 Shall be a fruitful seed;
 Live truly, and thy life shall be
 25 A great and noble creed" (*Horatio Bonar*).

"Before the immense possibilities of man, all mere experience, all past biography, however spotless and sainted, shrinks away" (Essay on *The Oversoul*, Emerson).

Three Points of View.—Throughout history there have been three
 30 great classes of thinkers, who, approaching the knowledge of this so-called material universe from different points of view, have always been more or less antagonistic. These are the theologians, who look at things from a religious point of view; the natural scientists, who look at things from a material point of view; and the philosophers, who have until recently
 35 looked at things chiefly from a human and therefore semi-metaphysical point of view.

During the last few years a great change, a splendid and glorious change, pregnant with meaning, has been taking place among the advanced workers in these three schools of thought; the least being among the
 40 metaphysicians, and the greatest among the natural scientists. For generations these three classes of thinkers, starting from a slough of ignorance, have been climbing up the mountain of knowledge and emerging from the mist into the bright sunlight. Nearing the peak the theologian looks round and is staggered to find on one side the scientific man close within reach,
 45 and on the other the metaphysician likewise emerging from his wilderness of theories into practical metaphysics. "I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish" (Isa. 29:14).

Paley says, "We believe what we are taught," and as Bishop Westcott, in his *Gospel of the Resurrection* puts it: "We receive the facts and the dogmatic interpretation of the facts simultaneously." We have to change all this and learn how to learn. Then we shall commence to give up our multitudinous false ideas. "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (I Cor. 1:20). "There are things which the intellect can seek, but by herself will never find. These things instinct can find, but will never seek them unprompted by the intellect" (Henri Bergson).

Choice of Words.—At the present time the difficulty in understanding the relative views of these three great classes is largely a question of terms. There will now be put forward some ideas which cannot fail to enable those belonging to different schools of thought to understand each other better and so change opposition into co-operation.

It is always more or less difficult to express metaphysical truths in literal or physical terms. This is why in all religions there is such a wonderful variety in their methods of expressing such concepts. Plato felt this, for as James Martineau says: "His speculations present the liveliest image of a mind struggling with the inadequacy of language to shape into consistent expression relations which nevertheless consist in reality."

Expanding thought has to find expression and define its use of terms. Various religious phrases, which may possibly appear to have a hackneyed significance, are used in this book in their scientific sense, and with definite purpose. For instance, "wake up" is used as it would be to awaken one under the influence of hypnotism. "Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11). A treatise on an inversion of false ideas must include truer meanings of words in general use.

ADVANCING HUMAN KNOWLEDGE

"Knowledge the wing wherewith we fly to heaven" (Shakespeare). 30

Good, not what we have hitherto called good, but absolute good, is Truth. God and good are synonymous terms. All religion is a question of man's conception of God, of good; and to find out a man's religion you must find out what he thinks of God. The only real test of a religion is: Are its doctrines demonstrable? It must be proved in every department of life. "A religion that will teach us how to live, that will hold up clear and high the laws of life, and win us to obedience to them—this is the religion the world needs, and it is the only true religion" (W. M. Salter). "For a righteous man thinketh that which is righteous. And whilst he does so, and walketh uprightly, he shall have the Lord in heaven favourable unto him in all his business" (I Hermas, Vis. 1:10).¹ 40

The only perfect religion must be scientific Christianity, as was that of Jesus the Christ. His innate spirituality enabled him in his boyhood to utilise the powers that God had given him, and to put aside the limitations

¹ Irenæus quotes Hermas as Scripture, and Origen thought it divinely inspired. Eusebius and Jerome say that it was read publicly in the churches. 45