

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).<sup>1</sup> 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

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

that appeared to fetter those around him. John Smith, the Cambridge Platonist, truly said: "Such as men themselves are, such will God appear to them to be." Dr. W. R. Inge writes: "So closely do gods resemble their worshippers that we might almost parody Pope's line and say that an honest  
5 God is the noblest work of man."

We have made God manlike instead of man Godlike. "Men . . . changed the glory of the uncorruptible God into an image made like to corruptible man" (Rom. 1:23). Religions differ according to their amount of spirituality. This is the essential difference. Some are so material that  
10 they are not worthy to be even called religions. The higher the religion the more spiritual it is and the more it rests on right thinking and its resultant right acting. What thought is so right and so high as thinking of God? Now "God is Spirit"—this is a more correct translation than "God is a Spirit" (John 4:24)—consequently true thoughts are not material, but the  
15 opposite, namely, spiritual, or of Spirit, God.

Having found our God we have to find out how to apply this sacred knowledge rightly, and therefore scientifically. "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee" (Job. 22:21). "And this is life eternal, that they might know thee the only  
20 true God." (John 17:3). We have to gain a true conception of God and man, the divine man. In proportion as we gain a better understanding of the "spotless selfhood" of God, so do we become more like Him, and more like our real selves, which are created "in the image of God," good, and "in the likeness of God" (Gen. 1:27, and 5:1). "An acknowledgment of the  
25 perfection of the infinite Unseen confers a power nothing else can" (*Unity of Good*, p. 7, Mary Baker Eddy). Man is the reflection of the Ego, co-existent with God, being the eternally divine idea. "The one Ego, the one Mind or Spirit called God, is infinite individuality,"<sup>1</sup> one living Principle, for God is Life and God is All. Can one say more?

30 "All is of God that is and is to be,  
And God is good, let this suffice us still" (*Whittier*).

The beginner, in his path upwards, may at one time think that he has lost his God, when he recognises that God is Principle; but soon after he will joyfully admit that he has found the Christ, 'Truth: Life, Truth, and  
35 Love.

Browning makes Paracelsus say: "By intuition genius knows and I knew at once, what God is, what we are, what life is. Alas! I could not use the knowledge aright." Now we can use this knowledge, which, as a lens, magnifies the divine powers that are a present possibility to all, until so  
40 recognised that we use them to the full extent, for the benefit of all mankind. What a glorious life then appears before us, enabling us to step out into the sunlight of Truth, "God-crowned."

Wisdom is "knowledge practically applied to the best ends" (*New Century Reference Library Dictionary*). To know Truth we require wis-  
45 dom. In the Wisdom of Solomon occurs a scientifically accurate statement of man's inherent ability to attain to true knowledge. He says: "He hath

<sup>1</sup> *Science and Health*, p. 281, Mary Baker Eddy.

given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements: The beginning, ending, and midst of the times: . . . And all such things as are either secret or manifest, them I know. For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, . . . she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: . . . I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him” 10  
(Wisdom of Solomon 7:17, 18, 21, 22, 25, and 8:21).

**Theology.**—“*The science that treats of the evidence, nature, and attributes of God, especially of man’s relations to God*” (*New Century Reference Library Dictionary*). Of the three classes of thinkers endeavouring to ascertain truth, referred to earlier, let us take first the theologian, as his 15 work is the endeavour to gain and teach the knowledge of God. Whether Truth passes under the theologian’s names of God, Elohim, or Jehovah, under the scientific man’s name of cause or nature, or under the metaphysician’s name of Mind, we find that religion, which we may almost define as the endeavour to understand and practise the law of God, or 20 good, has, taken as a whole, presented a steady evolution. Such an idea, for instance, as eternal punishment, or aimless torture, and “eternal roasting amidst noxious vapours,” as it has been described, is now almost given up by the more spiritual and cultured classes. Views about the Atonement are now altering. No longer does a view of God as a jealous, one 25 may almost say a savage God, sacrificing his dearly beloved Son, appeal to us.

Absolute good or Truth is the Mind that includes all life, truth, love, wisdom, and joy, in fact, all the good. The statement that God cannot know evil, and therefore cannot know the material world, excited as much 30 hostility ten years ago as the assertion of universal salvation did fifty years ago, when men thought that salvation was their reward for being as good as they could be, not recognising that material thought is the instrument of all reward or punishment in a material world. “Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner” 35 (Prov. 11:31).

To think that God can know evil is equal to saying that eternal consciousness of infinite goodness can at the same time be conscious of evil, an obvious impossibility, even for a moment, as it is equivalent to saying that black is white. So many have been the hopeless inconsistencies in the 40 material world, that we have quite calmly fallen into the habit of accepting as true such absolutely illogical statements. Soon there will be no further cause for Carlyle’s scathing remarks: “Quackery and dupery do abound in religion; above all, in the more advanced decaying stages of religion they have fearfully abounded; but quackery was never the originating influence 45 in such things; it was not the health and life of religion, but their disease, the sure precursor that they were about to die.” The only real test of a religion is: Are its doctrines demonstrable? “It should seem rational that

the only perfect religion is divine Science, Christianity as taught by our great Master" (*Message for 1900*, p. 4, Mary Baker Eddy). His teachings are now at last becoming understood, and as they become understood so do they become demonstrable. This is because they are founded on an unyielding underlying Principle, the Principle of good, an active, living Principle.

Thomas Aquinas, whom Huxley spoke of as possibly the most subtle of the world's thinkers, states in his *Summa* that theology, "the word of God," is the only absolute science known, and shows that every phase of natural science is purely relative. This is correct, as it is solely based upon mere human knowledge. If Christianity is not scientific and science Christian, one or other is untrue.

**Dogma.**—"That which seems to one, opinion, tenet, decree" (*Oxford Dictionary*).

How can we attach much weight to dogma, which has been the cause of constant demoniacal religious contests in the past? It rests upon the balance of probabilities, on man's authority. "Custom doth make dotards of us all." Every age and nation makes and unmakes, each sect tampers with the prevalent dogma, and the individual modifies it to suit himself. Heaven keep us from the broken reeds of dead rites.<sup>1</sup> "Creed, dogma, and traditionalism in the Church are fast forcing the best men out, and as a prominent theologian has well said, are fast making the Church an asylum for drones and imbeciles" (Stephen Hasbrouck). "Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:9).

In the old days of rigid dogma, knowledge "revolved like a squirrel in a cage," and intellect "was chained in thrilling regions of thick-ribbed ice." Those who put forward new religious ideas were burnt. Those who enunciated new scientific truths were treated as heretics. There is but one heresy—belief in the possibility of separation from God. There is no necessity to give the names of religious martyrs, "earth's luminaries." There have been hundreds of thousands tortured in the name of religion. In the thirteenth century one hundred and eighty-three so-called heretics and their pastor were burned alive together before the Archbishop of Rheims and seventeen prelates.<sup>2</sup>

The scientific martyrs are also numerous, although less known. Pietro, the great philosopher and physician of the thirteenth century, was held to be a wizard and condemned to be burnt alive. Copernicus, who, in the sixteenth century, elucidated the action of the solar system, but thought that the planets moved round the sun in a circle, instead of in a kind of ellipse, "because God could only choose a perfect figure," was excommunicated for heresy. Galileo, because he declared that the earth moved, was imprisoned. Bruno, who declared the stars to be suns, was burnt at the stake as late as A.D. 1600. Franklin's electrical experiments with kites

<sup>1</sup> "Dogmas become dangerous as soon as they commence to grow old" (*The Evolution of Matter*, Dr. Le Bon). See Matt. 15:9; Gal. 1:14; Col. 2:8; Titus 1:14; 1 Peter 1:18.

<sup>2</sup> Draper's *History of Intellectual Development*.

were ridiculed, and his papers on lightning conductors ignominiously thrown out by the French Academy. Newton was accused by Leibnitz of introducing "occult qualities and miracles into philosophy," the law of gravity being "subversive of natural, and inferentially of revealed, religion." Darwin was denounced and then "whitewashed by being buried in Westminster Abbey." Jesus himself, the great Exemplar, and the most scientific man who ever lived, met a felon's fate. So is the path of human progress strewn with the pitiable evidences of the inhuman battle that has been waged throughout the ages. To-day there is almost the same unreasoning conflict of creed, the same antagonism of sectarian bitterness. 10

"Brave men have dared to examine lies which had long been taught, not because they were freethinkers, but because they were such stern thinkers that the lie could no longer escape them" (John Ruskin). "Gods and dogmas do not perish in a day" (Dr. G. Le Bon). What originally was blasphemy or infidelity is now orthodox. "Orthodoxy is my doxy, heterodoxy is other people's doxy." Many of our clergymen, three centuries ago, would have been burnt for teaching what is already considered practically antiquated dogma by those most earnestly reaching out for spiritual truth. The miracles of yesterday are the scientific discoveries of to-day. Our present beliefs are simply the heresies of previous days. Paracelsus truly 20 wrote: "That which is unexpected will in future prove to be true, and that which is looked upon as superstitious in one century will be the basis for the approved science of the next."

Dr. Heysinger recently has written: "A clergyman of one of our largest Protestant denominations, returning, a few years ago, from one of their 25 general assemblies, and who spent a few days with me, said that, 'If a clergyman had risen and stated what three-fourths of them honestly believed, he would have been expelled by a two-thirds vote.'" <sup>1</sup> No wonder someone has said: "Get on, get honour, get honest."

Dean Farrar, in *The Bible and the Child*, writes: "There are a certain 30 number of persons who, when their minds have become stereotyped in foregone conclusions, become obtrusives, and not unfrequently bigoted obtrusives. As convinced as the Pope of their own personal infallibility, their attitude towards those who see that the old views are no longer tenable is an attitude of anger and alarm. . . . Those whose intellects have thus 35 been petrified have made themselves incapable of fair and rational examination of the truths which they impugn. They think that they can, by mere assertion, overthrow results arrived at by the lifelong inquiries of the ablest students, while they have not given a day's serious or impartial study to them."

Père Hyacinthe, the well-known Roman Catholic priest, writes as follows: "For myself, the more I consider it, the more I am persuaded that Catholic Christianity is approaching a transformation. It seems as if the Lord were saying a second time, as once to the prophet, 'Behold, I create new heavens and a new earth; and the former things shall not be 45 remembered, nor come into mind.' Nor is the Biblical revelation the only revelation, though it be the highest. There is something of God in all the

<sup>1</sup> *Spirit and Matter before the Bar of Modern Science.*

great religions which have presided over the providential development of humanity. It is not true that all religions are equally good; but neither is it true that all religions except one are no good at all. Science, again, must not be ignored. It also is a revelation, at once human and divine, and no less certain than the other. Some day will be realised the daring forecast of Joseph de Maistre, 'Religion and science, in virtue of their natural affinity, will meet in the brain of some one man of genius—perhaps of more than one—and the world will get what it needs and cries for; not a new religion, but the revelation of revelation.'

10 "Aggressive scepticism is absolutely fatal to any sort of scientific progress. It warps everything it touches, and vitiates every result obtained. It is no more defensible or tolerable than the simple and unquestioning faith of those who accept everything that turns up at a séance" <sup>1</sup> (J. W. Heysinger, M.D.).

15 "Unbelief is usually due to indolence, often to prejudice, and never a thing to be proud of; doubt may be scientific, pending investigation, but denial on *a priori* never" (Romanes). Archbishop Whateley has said "That man will never change his mind who has no mind to change." Emerson has said, "A foolish consistency is the hobgoblin of little minds." 20 Huxley has said, "Clear knowledge of what one does not know is just as important as knowing what one does know."

Even philosophy has its paralysing dogma. The celebrated Auguste Comte actually proposed the creation of a committee to limit the scientific researches which should be permitted.

25 Both scientific and religious dogma is fast fading. Dr. Campbell Morgan, possibly the most "orthodox" Evangelical among leading Congregational ministers, said recently in one of his sermons, "Ten years ago, when I began my ministry (*ætat.* 40) in this pulpit, there were things in theology upon which I would have dogmatised as I cannot dogmatise now."

30 Professor Agassiz says: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they had always believed it." T. J. Hudson amplifies this, and says: "First, it is met by a universal shout of derision. When that fails to disprove it, as it sometimes does, 35 everybody claims it as his own. When that is disproved, as it sometimes is, each claimant proceeds to cover himself with a dust of old libraries in an effort to prove that it was always known." Indifference, as Lawrence Wetherill says, is a "robber of opportunities," and I am not sure that it does not keep a man back more than aggressive scepticism.

40 **New Truths Hateful to the Sluggard.**—A Baptist minister of Arkansas is said to have told some members of his congregation, on his return from a summer visit to Port Smith, that he had seen men making ice a foot thick. The congregation, who were "sound orthodox believers," received this statement with amazement, being doubtful whether he was 45 not mad. The giant intellects of the deacons quickly settled the question, for, "As the Lord could not make ice more than three-and-a-half inches thick in that country, in the winter, to say that a man could make it a foot

<sup>1</sup> *Spirit and Matter before the Bar of Modern Science.*

thick in the summer was a tale so contrary to reason and experience as to be preposterous," and the preacher was turned out of the church for his scandalous lying.

H. Croft Hillier, in *Heresies*, writes: "New truths are hateful to the public—the public of science included. All is a case of wriggling in familiar mud-holes. Science will have nothing to do with so-called occultism, and snubs metaphysics because the truths of occultism and metaphysics are not in the parish of science." 5

Throughout the world the exponents of physical science have been held up to scathing ridicule by those familiar with occult matters, now recognised as merely having to do with shifting forms, ethereal phenomena. Many of the truths now put forward, although new to the natural scientist, or only recently admitted, have been, as a matter of fact, known and taught for years.<sup>1</sup> Fortunately, this habit of burying our heads in the sand has now passed, and all workers are on the look-out for higher truths. "Strive for the truth unto death, and the Lord shall fight for thee" (Eccles. 4:28). 15

At the same time, as Huxley has said, "Take nothing for truth without clear knowledge that it is such."

W. M. Salter says: "The Mighty Power hid from our gaze by the thin screen of nature and of nature's laws . . . is with our struggles after a perfect right." "If God be for us, who can be against us?" (Rom. 8:31).

**Philosophy.**—"*The knowledge of the causes of the phenomena both of mind and matter*" (*New Century Reference Library Dictionary*).

Philosophy, like a moth fluttering round an incandescent electric lamp, has, as will be shown hereafter, continually touched the fringe of the truth, that truth Plato so desired to know. Sankaracharya, a noble representative of Hindu thought, taught that perfect knowledge was perfect bliss. Knowledge of God is eternal life, and at last Philosophy is on the threshold of truth, with the door opening wide to the glorious light which has always been shining. 25

The great merit of such men as Descartes is that they are open-minded enough to view as doubtful what up to their time had been considered uncontested truths. We all have to maintain this position, which is really the outcome of logical reasoning. As Dr. Le Bon, in *The Evolution of Forces*, says: "Too often do we forget that the scientific idols of the present day have no more right to invulnerability than those of the past." Truth must be demonstrably true. 30

**Science.**—"*Knowledge; the comprehension of truth or facts; truth ascertained*" (Webster). 40

"If the time is ever to come in the religious history of the human race when what may be called God's Science of Man is to supersede

<sup>1</sup> Mrs. Eddy, forty years ago, gave the world the details of what is now beginning to be accepted as the correct explanation of the universe. Col. Olcott, lecturing on April 26, 1882, at the Patchiappah's Hall, Madras, made the following statement: "Electricity cannot, except under prepared conditions, be seen; yet it is matter. The universal ether of science no one ever saw; yet it is matter in a state of extreme tenuity." This now turns out to be correct. 45

theology, which is man's Science of God, that time is already here." (*Spirit and Matter before the Bar of Modern Science*, J. W. Heysinger, M.D.). At last we begin to understand the Science of Mind.

Science, which Mrs. Eddy describes as "the atmosphere of God," is eternal, and includes all truth. Natural science, like theology, has also been hampered by its dogma. "Scientific ideas which rule the minds of scholars at various epochs have all the solidity of religious dogmas" (Dr. Le Bon). Dr. Heysinger writes: "The dogmatism of theology finds a full counterpart and co-worker in her newer sister, dogmatic science. The scientific pursuit is a noble one to espouse, the work is grand beyond comparison, the fruits are already priceless and vast; but specialties always narrow the field of vision of the specialist, and the time for dogmatism has not yet come, and will not come for ages, if at all." Writing of the extraordinary phenomena that natural scientists are now admitting must point to some great underlying facts of life, he also says: "I do not fully understand these things, but that is no reason why I should allow others, who understand them very much less, or not at all, to do the understanding for me. I agree with Professor De Morgan that . . . the physical explanations I have seen are easy, but miserably insufficient. . . . I merely cite the facts, however, leaving to other skilled psychologists the interpretation of the phenomena" (*Spirit and Matter before the Bar of Modern Science*).

Natural science has, however, presented a steady evolution, checking the statements put forward by the metaphysicians; and plodding on, by the gradual elimination of falsities, to the recognition of the non-reality of matter, which soon all leaders in science will accept and acknowledge to the world as an absolute fact. Our present spiritual understanding is "the fruit tree yielding fruit after his kind, whose seed is in itself" (Gen. 1:11). We are waking up out of our "learned and happy ignorance"! Scientific statements change. What is true in one age is out of date in the next.

Natural science is essentially a matter of observation, weighing, measuring, etc. It is now coming to the end of its powers in this direction, for the simple reason that so attenuated has the thought of matter become, that we cannot obtain apparatus sufficiently delicate to deal with so ethereal a conception.<sup>1</sup> Who can weigh an electron? Who can measure a line of force? Its arguments and deductions are now based on mathematical formulae, and we have to fall back on reason and logic, for Mind is the Alpha and Omega, not the human, falsely called mind, but the Mind that is All-in-all.

Natural science has come back now to the knowledge possessed by Paracelsus, nicknamed "the other Luther," the first teacher who ever held a Chair of physical science. Striking at the monopoly in learning, by teaching in German instead of Latin, he produced a revolution in science as great as the one Luther produced in the Church, and even before Luther's first public denouncement of Papacy, began his lectures at Basle by lighting some sulphur in a dish and burning a Papal bull with the books

<sup>1</sup> Yet our instruments are wonderful. A bolometer, for instance, will register a rise or fall in temperature of one-millionth of a degree, and will register the heat from a lighted candle a mile-and-a-half away.



of his great predecessors in the medical art, Avicenna, Galen, and others, saying: "Sic vos ardebitis in gehenna."<sup>1</sup> So far advanced was he in the hidden knowledge of the material world that many, even of those who scoff at the knowledge of the scientific man of the present day, are unable to follow him in his explanations. For fear of punishment for sorcery he had to conceal his doctrines, and used fanciful names. Even those who have recognised and testified to his ability have not recognised the depth of knowledge that he had sounded. It always appeared as though he must have been able to obtain knowledge inspirationally, and I recently found that Dr. Hartmann had testified as follows: "Paracelsus was a Christian in the true meaning of that word, and he always attempted to support the doctrine he taught by citations from the Bible. He asks, 'What is a philosophy that is not supported by spiritual revelation?'"

Edward Berdoe, M.R.C.S., in his *Life of Paracelsus*, writes: "He was called a quack and impostor because he cured sick folk by unaccustomed methods. We have baptised these methods now, and given them orthodox names. Thus does the quackery of to-day, like its heresy, become the orthodoxy of to-morrow. We know how this man's character has been misrepresented in so many ways—we can see that much of his so-called arrogance was inspiration, and inspiration so far beyond the conception of the narrow, bigoted, grossly ignorant, monkish minds about him, that the inspiration of genius was probably mistaken oftentimes for that of wine." "Behold a man gluttonous, and a winebibber: . . . But wisdom is justified of her children" (Matt. 11:19).

A recent writer says of him: "Into the tangled undergrowth of theosophy, mysticism, magic, and theology, he burst with the pioneer's hatchet." This path was narrow and dangerous. Fortunately, he seems to have steered clear of its leading pitfalls, although he, like others, made the mistake of thinking that it was the "soul-powers" of the spirit in man that, by occult means, produced material things, and gave him exceptional powers. He recognised, however, that in "black magic," or when these powers were used to harm, or to interfere with others, they were demoniacal. We now know that "white magic," or when these powers are apparently used to further the wishes of others; is almost as bad.

Before his time, religion and science of the day were one. Working from a material, false basis, each harmed the other, religion strangling science, science putting religion on a false pedestal. The genius of Paracelsus was so far beyond that of those around him, that he was slandered and misrepresented universally, and ultimately he is supposed to have been, to all intents and purposes, murdered in 1541 by those who were jealous of him.

This is the history, more or less, of all those who have been before their time and have had sufficient moral courage to put forward their views.

**True Science Includes True Religion.**—"Give us not only angels songs, but Science vast, to which belongs the tongue of angels and the song of songs" (Mary Baker Eddy).

<sup>1</sup> "So you, too, will burn in hell."

Huxley has said: "True science and true religion are twin-sisters, and the separation of either from the other is sure to be the death of both. Science prospers exactly in proportion as it is religious, and religion flourishes in exact proportion to the scientific depth and firmness of its basis." He also has said: "The antagonism of science is not to religion, but to the heathen survivals and bad philosophy under which religion herself is often well-nigh crushed."

Herbert Spencer writes: "To reach that point of view from which the seeming discordance of religion and science disappears and the two merge into one, must cause a revolution of thought fruitful and beneficial in consequences."

M. Flammarion's forecast of the religion of the future is that it will be "scientific, founded on a knowledge of psychical facts. . . . This religion of science will have one great advantage over all that has gone before it—  
15 unity."

Henry Drummond, in the Preface of *Natural Law in the Spiritual World*, writes: "Theology must feel to-day that the modern world calls for a further proof. Nor will best Theology resent this demand; it also demands it. Theology is searching on every hand for another echo of the  
20 Voice of which Revelation also is the echo, that out of the mouths of two witnesses its truths should be established . . . Science . . . speaks to Religion with twofold purpose. In the first place, it offers to corroborate Theology; in the second, to purify it. If the removal of suspicion from Theology is of urgent moment, not less important is the removal of its  
25 adulterations . . . the artificial accumulations of centuries of uncontrolled speculation . . . they mark the impossibility of progress without the guiding and sustaining hand of Law."

We are in the midst of a mental revolution. Sir Oliver Lodge has written: "The region of religion and a complete Science are one." This  
30 complete knowledge is divine, and is now at hand. For years science has been separating itself from the falsities of religion, and the greatest intellects of the twentieth century have been slowly divorcing themselves from it. Now the light has come, and again the two are wedded together, this time with an indissoluble band, the band of the knowledge of truth.  
35 "Science is clearly moving in the direction of the spiritual; nothing can be more certain." (J. W. Heysinger, M.D.). Weary of matter, science would endeavour to give the meaning of Spirit.

**Ethics.**—"The science that treats of the principles of human morality and duty" (*New Century Reference Library Dictionary*).

40 "Ethical Science is already for ever completed, so far as her general outline and main principles are concerned, and has been, as it were, waiting for physical science to come up with her" (*Paradoxical Philosophy*). Physical science has now come up.

**Miracles.**—No miracles could have been exceptions to any law. They  
45 must have been scientific and divinely natural, due to the inevitable action of a universal spiritual law. God, being Principle, is the Principle of all law and order, and a perfect Principle could not possibly allow of any deviation from its essential rules.

"The region of the miraculous, it is called, and the bare possibility of its existence has been hastily and illegitimately denied. . . . Miracles are no more impossible, no more lawless, than the interference of a human being would seem to a colony of ants or bees" (Sir Oliver Lodge). As Professor Drummond says in *Natural Law in the Spiritual World*: "Science can hear nothing of a Great Exception." The word miracle merely means marvel. The work of Jesus was marvellous. Now we can confidently assert, indeed prove, and that with overwhelming evidence, that we know the laws governing these scientifically normal occurrences.<sup>1</sup>

Professor H. Langhorne Orchard, in reading the Gunning Prize essay of 1909 at a meeting of the Victoria Institute, held at the Royal Society of Arts, stated that Science set herself to take account, not of some facts only, but of all. The aversion to "miracles" which was cherished by some scientists, did not rest, he said, upon a scientific basis; it might now be stated as a truism that belief in the fact of miracles was thoroughly compatible with the true scientific temper. As to the question whether miracles had actually occurred, science answered in the affirmative. Bible miracles were *a priori* probable from the nature of the phenomena and the conditions under which they were said to have taken place. They were inseparably bound up with Revelation, and explained what was otherwise inexplicable. The exodus of the Israelites from Egypt was unintelligible if the attending miracles did not really take place. Miracles, he said, explained Christianity, and nothing else did; they gave the key to its doctrines, they accounted for its wonderful rise and spread, and the divine vitality of its continuous history.

In *The Decline and Fall of the Roman Empire*, Gibbon, whose views on the subject make him a safe authority, writes: "During the age of Christ, of his Apostles, and of their first disciples, the doctrine which they preached was confirmed by innumerable prodigies. The lame walked, the blind saw, the sick were healed, the dead were raised, demons were expelled, and the laws of Nature were frequently suspended for the benefit of the church."

Mr. George Rawlinson, Tutor of Exeter College, writes as follows: "There is good evidence that the ability of working miracles was not confined to the apostolic age. . . . Papias related various miracles as having happened in his own lifetime, among others, that of a dead man who was restored to life. Justin Martyr declares very simply that in his day men and women were found who possessed miraculous powers. Quadratus, the apologist, is mentioned by a writer of the second century as exercising them. Irenæus speaks of miracles as still common in Gaul when he wrote, which was nearly at the close of the second century. Tertullian, Theophilus, and Minucius Felix, authors of about the same

<sup>1</sup> "The word miracle has no supernatural meaning, and never had any. It is the arbitrary translation of two Greek words, one of which means an act of power, and the other a sign; . . . and it is a mere abuse of the Greek language to give it a supernatural significance" (Frederick Dixon in the *Birmingham News*, February, 1914). Jerome, in his translation of the Bible known as the Vulgate, used the Latin words meaning an act of power and a sign. Later on, when the Church had to account for the reason why its followers could not prove the truth of its teachings by acts of power and signs, he used the word "miraculum."

period, are witnesses of the continuance in their day of at least one class of miracles" (*The Historical Evidences of the Truth of the Scriptures*). The Prayer Book of Edward VI contains a service of healing and the journals of Fox and Wesley contain numerous stories of healing by  
5 prayer.

The world wants to know the laws that govern these miracles, so as to apply them. It has a right to the benefits that are attainable. Men (by this expression is meant throughout this work both men and women, as there is no essential difference) are now thirsting for knowledge. All men worthy  
10 of the name have, as Browning calls it, "a wolfish hunger after knowledge." They will no longer accept a stone for bread, nor the creeds and dogmas of others; they want something definite, something logical; they want proof of everything advanced, practical proof, something to make them better men and women. They want men to live what they teach, and openly  
15 teach what they live, without fear of criticism or aiming at reward. Like William Law—according to Gibbon—men should believe all they profess and practise all that they enjoy. H. C. King, President of Oberlin College and author of *Reconstruction in Theology*, writes as follows: "There are laws in the spiritual world; we can find them out; we can know their  
20 implied conditions; these conditions we can fulfil; and we can so count confidently upon results" (*Rational Living*).

**The World's Awakening.**—"Religion is a great reality and a great truth—nothing less than an essential and indestructible element of human nature" (Herbert Spencer).

25 True religion is helping our fellow-man. For this it is necessary to obtain a better knowledge of God. The world is fast waking up to the true knowledge of God and all that this means. We are seeing that we cannot be pushed into heaven at the last moment by a blind belief in an inhuman sacrifice of a dearly-loved Son, but that we receive day by day, moment  
30 by moment, only the results of the right and wrong thinking of ourselves and others. Fortunately, we are now recognising that by right thinking we rise into a consciousness of complete dominion over the evil that hitherto may have appeared irresistible. "For since by man came death, by man came also the resurrection" (I Cor. 15:21). "Blessed and holy  
35 is he that hath part in the first resurrection" (Rev. 20:6). The Greek word, "Anastasis," translated resurrection, means primarily, "an arousing from sleep."

"Come now, and let us reason together, saith the Lord" (Isa. 1:18). For the first time in the world's history every man's highest reasoning  
40 faculty can be satisfied by the demonstrable truth that is now flooding the world, proving beyond all cavil the omnipotence of good, at all times, and under all circumstances. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). "The entrance of thy words giveth light" (Ps. 119:130). "The true Light, which lighteth every  
45 man that cometh into the world" (John 1:9). This is the light of the knowledge of God and His manifestation, heaven.