

SPIRITUAL SENSE

The Kingdom of God is here; moreover, it is as plainly perceived as the things of this material kingdom. As a matter of fact there is but one Kingdom, the Kingdom of God, and that which we are pleased to designate the material, the animal, vegetable or mineral kingdom, is merely the material viewpoint of the one and only spiritual universe, the Kingdom of God, Spirit.

In Genesis, first chapter, we find the true and spiritual description of the Kingdom of God, and therein man having dominion over all. In the next chapter we find, not a description of a material viewpoint of the spiritual universe, the Kingdom of God and of man who is really spiritual and perfect; not a description of a material viewpoint of spiritual things.

James says in his own clear way: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was;" meaning, of course, that we look into the mirror and behold ourselves as material personalities, or get a material viewpoint of ourselves, and then go our way and forget that we are really and truly the Sons of God, spiritual and perfect.

Paul tells us the same thing, too, when he writes to the Corinthians: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Paul also tells the Romans, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." By this, of course, he means that we should no longer entertain that material viewpoint and so behold things materially, but through spiritual vision we should transform ourselves, as it were, into what we really are — the spiritual Sons of God.

When I was a boy, I lived in my hometown of Fredericton, New Brunswick, Canada, where Benedict Arnold lived for many years after the War of the Revolution. My ancestors were loyal to the British Government, which was natural under the circumstances, for the first Winslow in America, and his son after him, were made Governors of Plymouth Colony, and the British Government conferred many favors and honors upon the family constantly. So the teaching of those members who lived in the Maritime Provinces were more than tinged with loyalty to the British Crown. Consequently I grew up to believe that Benedict Arnold was a fine English gentleman, a man of excellent repute, one who had served God and his country well, a man to be sought after and associated with, an honest, loyal English gentleman and Officer. I was also taught to believe that John Paul Jones was a pirate who should have been captured and swung from the yard arm. And as for George Washington, well, the very mildest desert for him was that he was a British renegade who should have been court-martialed and shot.

In time, I came to these United States of America, the first Winslow ever to return and take up his permanent abode in the United States of America, and as I walked about, I noticed statues of George Washington, John Paul Jones, but none whatever of Benedict Arnold, which struck me as being odd, to say the least. However, in time, something of the facts began to seep through this mind of mine, and I learned that Benedict Arnold was a traitor, that John Paul Jones was a great sailor and hero, and that George Washington was a patriot of the first water, a fine, honorable, upright gentleman, Father of his country and first President of the United States, and so I began to see them in a new light.

These men had not changed at all, in this new light of mine. It was my viewpoint which had changed. I had been "looking through a glass, darkly" and so saw them in the manner first described, but now they had become "transformed by the renewing of your [my] mind," and I beheld them as they really should be seen.

It is the same with us. We have been taught to behold spiritual things from a material viewpoint, and now we must learn to perceive those things of the spiritual kingdom from the standpoint of the spiritual senses.

In order to do this we must begin to cultivate our spiritual senses. How shall this be done? How shall we cultivate these spiritual senses? Just as we would cultivate our material senses; just as we have become motor-wise and are becoming air-wise. In short, by using those spiritual senses.

For instance, take the renowned and great Ignace Paderewski. He started out to behold the kingdom of Music, so he had to cultivate his musical senses. He did this by using the primitive things of the kingdom of Music. He learned his notes; having mastered this most primitive thing of the musical kingdom, he proceeded to practice. He practiced, and practiced, and practiced, until after a while he was able to play a Bach fugue or a Beethoven sonata, and to perceive not only for himself, but for others, or dispense to others, the wonderful themes of that kingdom of Music as perhaps few others have been able to do.

If we would cultivate those spiritual senses which enable us to behold the things of the Kingdom of God, we must start off with the primitive things of that kingdom, or we must learn our notes, as it were. These primitive things are in part gentleness, tenderness, kindness, politeness, courtesy, good temper, good nature, good sense, good taste, good humor and good cheer, joy, mirth, laughter, gratitude, generosity, love, affection, faithfulness, constancy, contentment, consideration, tolerance, obedience to Principle and not person, and so on.

After this it becomes necessary to practice constantly these things, to practice, and practice and practice, until finally we, too, can behold and dispense the wonderful chords and themes of the Kingdom of God just as Jesus did, and dispense spiritual health, spiritual life, spiritual supply and substance, and spiritual peace.

To the onlooker it may have seemed that physical life, and physical health were restored, material food supplied to the hungry multitudes, and a raging storm ceased at his command, and to all intents and purposes this was so. But the actual fact of it all was, though it was thus perceived through the physical senses (as we have previously had pointed out to us to be the non-use of the spiritual senses) that under the light of the Christ even those materially minded persons saw something of that true Kingdom of God, with its peace, harmony, plenty, and eternal life. The whole was but the direct result of being "not

conformed to this world,” but being “transformed by the renewing of your mind.” Jesus made this plain when he said, “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” He meant that he brought not that evanescent peace which the world gives, but that peace which is eternal.

So begin now to cultivate those spiritual senses which are yours. After a while you will see as Jesus saw and behold those wonders of the spiritual universe, the Kingdom of God, which are right at hand and available at all times and under all circumstances. As Jesus grew in spiritual wisdom and spiritual stature so you will grow, and as this growth or advancement comes to you, you too will perceive the great chords, symphonies, motifs and themes of Spirit; and not only this, but you will be able to dispense these spiritual ideas to others, and thus give to the world your share of service in the betterment of mankind.