

RELIGION

AS

* **E X p a n d E d** *

By

REVELATION

Doug Mayberry

A RESEARCH PUBLICATION

by

Doug Mayberry

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INTRODUCTION

RELIGION EXPANDED BY REVELATION

Revelation is a technique whereby ages upon ages of time are saved in the necessary work of sorting and sifting the errors of evolution from the truths of spirit acquirement.

Science deals with facts; religion is concerned only with values. Through enlightened philosophy the mind endeavors to unite the meanings of both facts and values, thereby arriving at a concept of complete *reality. Remember that science is the domain of knowledge, philosophy the realm of wisdom, and religion the sphere of the faith experience. But religion, nonetheless, presents two phases of manifestation:

1. Evolutionary religion. The experience of primitive worship, the religion which is mind derivative.

2. Revealed religion. The universe attitude which is a spirit derivative; the assurance of, and belief in, the conservation of eternal realities, the survival of personality, and the eventual attainment of the cosmic Deity, whose purpose has made all this possible. It is a part of the plan of the universe that, sooner or later, evolutionary

religion is destined to receive the spiritual expansion of revelation.

Both science and religion start out with the assumption of certain generally accepted bases for logical deductions. So, also, must philosophy start its career upon the assumption of the reality of three things:

1. The material body.
2. The supermaterial phase of the human being, the soul or even the indwelling spirit.
3. The human mind, the mechanism for intercommunication and inter association between spirit and matter, between the material and the spiritual.

Scientists assemble facts, philosophers co-ordinate ideas, while prophets exalt ideals. Feeling and emotion are invariable concomitants of religion, but they are not religion. Religion may be the feeling of experience, but it is hardly the experience of feeling. Neither logic (rationalization) nor emotion (feeling) is essentially a part of religious experience, although both may variously be associated with the exercise of faith in the furtherance of spiritual insight into reality, all according to

the status and temperamental tendency of the individual mind.

Evolutionary religion drives home to the individual the idea of personal duty; revealed religion lays increasing emphasis on loving, the golden rule.

Evolved religion rests wholly on faith. Revelation has the additional assurance of its expanded presentation of the truths of divinity and reality and the still more valuable testimony of the actual experience which accumulates in consequence of the practical working union of the faith of evolution and the truth of revelation. Such a working union of human faith and divine truth constitutes the possession of a character well on the road to the actual acquirement of an immortal ' personality.

PART I

1. The Reality of Religious Experience
2. The Essence of Religion
- . 3. Science and Religion
4. Philosophy and Religion
5. Philosophy of Religion
6. Philosophic Co-ordination

1. THE REALITY OF RELIGIOUS EXPERIENCE

The religious tendencies of human races are innate; they are universally manifested and have an apparently natural origin; primitive religions are always evolutionary in their genesis. As natural religious experience continues to progress, periodic revelations of truth punctuate the otherwise slow-moving course of planetary evolution.

On our planet, today, there are four kinds of religion:

1. Natural or evolutionary religion.
2. Supernatural or revelatory religion.
3. Practical or current religion, varying degrees of the admixture of natural and supernatural religions.
4. Philosophic religions, man-made or philosophically thought-out theologic doctrines and reason-created religions.

2. THE ESSENCE OF RELIGION

Theology deals with the intellectual content of religion, meta-physics (revelation) with the philosophic aspects. Religious experience is the spiritual content of religion. Notwithstanding the mythologic vagaries and the psychologic illusions of

the intellectual content of religion, the metaphysical assumptions of error and the techniques of self-deception, the political distortions and the socioeconomic perversions of the philosophic content of religion, the spiritual experience of personal religion remains genuine and valid.

Religion has to do with feeling, acting, and living, not merely with thinking. Thinking is more closely related to the material life and should be in the main, but not altogether, dominated by reason and the facts of science and, in its nonmaterial reaches toward the spirit realms, by truth. No matter how illusory and erroneous one's theology, one's religion may be wholly genuine and everlastingly true.

Although religious experience is a purely spiritual subjective phenomenon, such an experience embraces a positive and living faith attitude toward the highest realms of universe objective reality. The ideal of religious philosophy is such a faith-trust as would lead man unqualifiedly to depend upon the absolute love of the infinite Father of all creation. Such a genuine religious experience far transcends the philosophic objectification of idealistic desire; it actually takes salvation for granted and concerns itself only with learning and doing the will of the Father in Paradise. The earmarks of such a religion are: faith in a supreme

Deity, hope of eternal survival, and love, especially of one's fellows.

When theology masters religion, religion dies; it becomes a doctrine instead of a life. The mission of theology is merely to facilitate the self-consciousness of personal spiritual experience. Theology constitutes the religious effort to define, clarify, expound, and justify the experiential claims of religion, which, in the last analysis, can be validated only by living faith. In the higher philosophy of the universe, wisdom, like reason, becomes allied to faith. Reason, wisdom, and faith are man's highest human attainments. Reason introduces man to the world of facts, to things; wisdom introduces him to a world of truth, to relationships; faith initiates him into a world of divinity, spiritual experience.

Faith most willingly carries reason along as far as reason can go and then goes on with wisdom to the full philosophic limit; and then it dares to launch out upon the limitless and never-ending universe journey in the sole company of **TRUTH**.

Science (knowledge) is founded on the inherent assumption that reason is valid, that the universe can be comprehended. Philosophy (co-ordinate comprehension) is founded on the inherent assumption that wisdom is valid, that the material universe can be coordinated with the spiritual. Religion (the

truth of personal spiritual experience) is founded on the inherent assumption that faith is valid, that God can be known and attained.

The full realization of the reality of mortal life consists in a progressive willingness to believe these assumptions of reason, wisdom, and faith. Such a life is one motivated by truth and dominated by love; and these are the ideals of objective cosmic reality whose existence cannot be materially demonstrated.

When reason once recognizes right and wrong, it exhibits wisdom; when wisdom chooses between right and wrong, truth and error, it demonstrates spirit leading. And thus, are the functions of mind, soul, and spirit ever closely united and functionally interassociated. Reason deals with factual knowledge; wisdom, with philosophy and revelation; faith, with living spiritual experience. Through truth man attains beauty and by spiritual love ascends to goodness.

Faith leads to knowing God. Faith must not be overmuch influenced by its emotional consequences. True religion is an experience of believing and knowing as well as a satisfaction of feeling.

3. SCIENCE AND RELIGION

Science discovers the material world, religion evaluates it, and philosophy endeavors to interpret its meanings while coordinating the scientific material viewpoint with the religious spiritual concept. But history is a realm in which science and religion may never fully agree.

Logic is the technique of philosophy, its method of expression. Within the domain of true science, reason is always amenable to genuine logic; within the domain of true religion, faith is always logical from the basis of an inner viewpoint, even-though such faith may appear to be quite unfounded from the in-looking viewpoint of the scientific approach. From outward, looking within, the universe may appear to be material; from within, looking out, the same universe appears to be wholly spiritual. Reason grows out of material awareness, faith out of spiritual awareness, but through the mediation of a philosophy strengthened by revelation, logic may confirm both the inward and the outward view, thereby effecting the stabilization of both science and religion. Thus, through common contact with the logic of philosophy, may both science and religion become increasingly tolerant of each other, less and less skeptical.

What both developing science and religion need is more searching and fearless self-criticism, a greater awareness of incompleteness in evolutionary status. The teachers of both science and religion are often altogether too self-confident and dogmatic. Science and religion can only be self-critical of their facts. The moment departure is made from the stage of facts, reason abdicates or else rapidly degenerates into a consort of false logic.

The truth -- an understanding of cosmic relationships, universe facts, and spiritual values -- can best be had through the personal ministry of the Spirit of Truth and can best be criticized by revelation. But revelation originates neither a science nor a religion; its function is to coordinate both science and religion with the truth of reality. Always, in the absence of revelation or in the failure to accept or grasp it, has mortal man resorted to his futile gesture of metaphysics, that being the only human substitute for the revelation of truth or for the mota of morontia (immortal) personality.

The science of the material world enables man to control, and to some extent dominate, his physical environment. The religion of the spiritual experience is the source of the fraternity impulse

which enables men to live together in the complexities of the civilization of a scientific age. Metaphysics, but more certainly revelation, affords a common meeting ground for the discoveries of both science and religion and makes possible the human attempt logically to correlate these separate but interdependent domains of thought into a well-balanced philosophy of scientific stability and religious certainty.

4. PHILOSOPHY AND RELIGION

Although both science and philosophy may assume the probability of God by their reason and logic; only the personal religious experience of a spirit-led person can affirm the certainty of such a supreme and personal Deity. By the technique of such an incarnation of living truth the philosophic hypothesis of the probability of God becomes a religious reality.

The confusion about the experience of the certainty of God arises out of the dissimilar interpretations and relations of that experience by separate individuals and by different races of people.

The experiencing of God may be wholly valid, but the discourse about God, being intellectual and

philosophical, is divergent and oftentimes confusingly fallacious.

A good and noble man may be consummately in love with his wife but utterly unable to pass a satisfactory written examination on the psychology of marital love. Another man, having little or no love for his spouse, might pass such an examination most acceptably. The imperfection of the lover's insight into the true nature of the beloved does not in the least invalidate either the reality or sincerity of his love.

If you truly believe in God -- by faith know Him and love Him -- do not permit the reality of such an experience to be in any way lessened or detracted from by the doubting insinuations of science, the caviling of logic, the postulates of philosophy, or the clever suggestions of well-meaning souls who would create a religion without God.

The certainty of the God-knowing religionist should not be disturbed by the uncertainty of the doubting materialist; rather should the uncertainty of the unbeliever be mightily challenged by the profound faith and unshakable certainty of the experiential believer.

Philosophy, to be of the greatest service to both science and religion, should avoid the extremes of both materialism and pantheism. Only a philosophy which recognizes the reality of personality-- permanence in the presence of change -- can be of moral value to man, can serve as a liaison between the theories of material science and spiritual religion. Revelation is a compensation for the frailties of evolving philosophy.

5. PHILOSOPHY OF RELIGION

It is the divine in man that gives origin to his unselfish interest in the welfare of other men. But since personality is unique - no two mortals being alike - it inevitably follows that no two human beings can similarly interpret the leadings and urges of this spirit of divinity which lives within their minds. A group of mortals can experience spiritual unity, but they can never attain philosophic uniformity. And this diversity of the interpretation of religious thought and experience is shown by the fact that twentieth-century theologians and philosophers have formulated upward of five hundred different definitions of religion. In reality, every human being defines religion in

the terms of their own experiential interpretation of the divine impulses emanating from the God spirit that indwells them, and therefore must such an interpretation be unique and wholly different from the religious philosophy of all other human beings.

When one mortal is in full agreement with the religious philosophy of a fellow mortal, that phenomenon indicates that these two beings have had a similar religious experience touching the matters concerned in their similarity of philosophic religious interpretation.

While religion is a matter of personal experience, it is most important that you should be exposed to the knowledge of a vast number of other religious experiences (the diverse interpretations of other and diverse mortals) to the end that you may prevent your religious life from becoming egocentric -- circumscribed, selfish, and unsocial.

Rationalism is wrong when it assumes that religion is at first a primitive belief in something which is then followed by the pursuit of values. Religion is primarily a pursuit of values, and then there formulates a system of interpretative beliefs. It is much easier for

humans to agree on religious values - goals -- than on beliefs --interpretations. And this explains how religion can agree on values and goals while exhibiting the confusing phenomenon of maintaining a belief in hundreds of conflicting beliefs. Religion persists in spite of revolutionary changes in religious beliefs. Theology does not produce religion; it is religion that produces theologic philosophy.

That religionists have believed so much that was false does not invalidate religion because religion is founded on the recognition of values and is validated by the faith of personal religious experience. Religion, then, is based on experience and religious thought; theology, the philosophy of religion, is an honest attempt to interpret that experience. Such interpretative beliefs may be right or wrong, or a mixture of truth and error.

The realization of the recognition of spiritual values is an experience which is superideational. There is no word in any human language which can be employed to designate this "sense, ¹¹ "feeling," "intuition," or "experience" which we have elected to call God-consciousness. The spirit of God that dwells in

man is not personal -- it is prepersonal -- but it presents a value, exudes a flavor of divinity, which is personal in the highest and infinite sense. If God were not at least personal, He could not be conscious, and if not conscious, then would He be infrahuman.

6. PHILOSOPHIC CO-ORDINATION

Theology is the study of the actions and reactions of the human spirit; it can never become a science since it must always be combined more or less with psychology in its personal expression and with philosophy in its systematic portrayal. Theology is always the study of your religion; the study of another's religion is psychology.

When man approaches the study and examination of his universe from the outside, he brings into being the various physical sciences; when he approaches the research of himself and the universe from the inside, he gives origin to theology and metaphysics. The later art of philosophy develops in an effort to harmonize the many discrepancies which are destined at first to appear between the findings and teachings of these two diametrically opposite avenues of approaching the universe of things and beings.

Religion has to do with the spiritual viewpoint, the awareness of the insiderness of human experience. Man's spiritual nature affords him the opportunity of turning the universe outside in. It is therefore true that, viewed exclusively from the insiderness of personality experience, all creation appears to be spiritual in nature.

When man analytically inspects the universe through the material endowments of his physical senses and associated mind perception, the cosmos appears to be mechanical and energy-material. Such a technique of studying reality consists in turning the universe inside out.

A logical and consistent philosophic concept of the universe cannot be built up on the postulation of either materialism or spiritism, for both of these systems of thinking, when universally applied, are compelled to view the cosmos in distortion, the former contacting with a universe turned inside out, the latter realizing the nature of a universe turned outside in. Never, then, can either science or religion, in and of themselves, standing alone, hope to gain an adequate understanding of universal truths and relationships without the guidance of human philosophy and the illumination of divine revelation.

Always must man's inner spirit depend for its expression and self-realization upon the mechanism and technique of the mind.

Likewise, must man's outer experience of material reality be predicated on the mind consciousness of the experiencing personality. Therefore, are the spiritual and the material, the inner and the outer, human experiences always correlated with the mind function and conditioned, as to their conscious realization, by the mind activity. Man, experiences matter in his mind; he experiences spiritual reality in the soul but becomes conscious of this experience in his mind. The intellect is the harmonizer and the ever-present conditioner and qualifier of the sum total of mortal experience. Both energy-things and spirit values are colored by their interpretation through the mind media of consciousness.

Our difficulty in arriving at a more harmonious co-ordination between science and religion is due to our utter ignorance of the intervening domain of the morontia (immortal) world of things and beings. There consists of three degrees, or stages, of reality manifestation: matter, morontia, and spirit. The morontia angle of approach erases all divergence between the findings of the physical sciences and the functioning of the spirit of religion. Reason

is the understanding technique of the sciences; faith is the insight technique of religion; mota is the technique of the morontia level. Mota is a supermaterial reality sensitivity which is beginning to compensate incomplete growth, having for its substance knowledge reason and for its essence faith-insight. Mota is super-philosophical reconciliation of divergent reality perception which is nonattainable by material personalities such as ours; it is predicated, in part, on the experience of having survived this present material life we now live. But many mortals have recognized the desirability of having some method of reconciling the interplay between the widely separated domains of science and religion; and metaphysics is the result of man's unavailing attempt to span this well-recognized chasm. But human metaphysics has proved more confusing than illuminating. Metaphysics stands for man's well-meant but futile effort to compensate for the absence of the mota of morontia.

Metaphysics has proved a failure; mota, man cannot perceive. Revelation is the only technique which can compensate for the absence of the truth sensitivity of mota in a material world. Revelation authoritatively clarifies the muddle of reason-developed metaphysics on such our evolutionary sphere.

Science is man's attempted study of his physical environment, the world of energy-matter; religion is man's experience with the cosmos of spirit values; philosophy has been developed by man's mind effort to organize and correlate the findings of these widely separated concepts into something like a reasonable and unified attitude toward the cosmos. Philosophy, clarified by revelation, functions acceptably in the absence of mota and in the presence of the breakdown and failure of man's reason substitute for mota - metaphysics.

Out of man's incomplete grasp of science, his faint hold upon religion and his abortive attempts at metaphysics, he has attempted to construct his formulations of philosophy. And modern man would indeed build a worthy and engaging philosophy of himself and his universe were it not for the breakdown of his all-important and indispensable metaphysical connection between the worlds of matter and spirit, the failure of metaphysics to bridge the morontia gulf between the physical and spiritual. Mortal man lacks the concept of morontia mind and material; and revelation is the only technique for atoning for this deficiency in the conceptual data which man so urgently needs in order to construct a logical philosophy of the universe and to arrive at a satisfying understanding of his sure and settled place in that universe.

Revelation is our only hope of bridging the morontia gulf. Faith and reason, unaided by mota, cannot conceive and construct a logical universe. Without the insight of mota, mortal man cannot discern goodness, love, and truth in the phenomena of this material world.

When the philosophy of man leans heavily toward the world of matter, it becomes rationalistic or naturalistic. When philosophy inclines particularly toward the spiritual level, it becomes idealistic or even mystical. When philosophy is so unfortunate as to lean upon metaphysics, it unfailingly becomes skeptical, confused. In past ages, most of man's knowledge and intellectual evaluations have fallen into one of these three distortions of perception. The highest attainable philosophy of mortal man must be logically based on the reason of science, the faith of religion, and the truth insight afforded by revelation. By this union man can compensate somewhat for his failure to develop an adequate metaphysics and for inability to comprehend the mota of the morontia.

PART II

1. A Personal Philosophy of Religion
2. Knowledge Wisdom, and Insight
3. Religion and Reality
4. Religious Growth
5. Spiritual Growth
6. Concepts of Supreme Value

1. A PERSONAL PHILOSOPHY OF RELIGION

An idea is only a theoretical plan for action, while a positive decision is a validated plan of action. A stereotype is a plan of action accepted without validation. The materials out of which to build a personal philosophy of religion are derived from both inner and the environmental experience of the individual. The social status, economic conditions, educational opportunities, moral trends, institutional influences, political developments, racial tendencies, and the religious teachings of one's time and place all become factors in the formulation of a personal philosophy of religion. Even the inherent temperament and intellectual bent markedly determine the pattern of religious philosophy. Vocation, marriage, and kindred all influence the evolution of one's personal standards of life.

A philosophy of religion evolves out of a basic growth of ideas plus experimental living as both are modified by the tendency to imitate associates. The soundness of philosophic conclusions depends on keen, honest, and discriminating thinking in connection with sensitivity to meanings and accuracy of evaluation. Moral cowards never achieve high planes of philosophic thinking; it requires courage to invade new levels of experience and to

attempt the exploration of unknown realms of intellectual living.

Presently new systems of values come into existence; new formulations of principles and standards are achieved; habits and ideals are reshaped; some idea of a personal God is attained, followed by enlarging concepts of relationship thereto.

The great difference between a religious and a nonreligious philosophy of living consists in the nature and level of recognized values and in the object of loyalties. There are four phases in the evolution of religious philosophy:

1. Such an experience may become merely conformative, resigned to submission to tradition and authority.
2. Or it may be satisfied with slight attainments, just enough to stabilize the daily living, and therefore becomes early arrested on such an adventitious level. Such mortals believe in letting well enough alone.
3. A third group progress to the level of logical intellectuality but there stagnate in consequence of cultural slavery. It is indeed pitiful to behold giant intellects held so securely within the cruel grasp of cultural bondage. It is equally pathetic to observe those

who trade their cultural bondage for the materialistic fetters of a science, falsely so called.

4. The fourth level of philosophy attains freedom from all conventional and traditional handicaps and dares to think, act, and live honestly, loyally, fearlessly, and truthfully.

The acid test for any religious philosophy consists in whether or not it distinguishes between the realities of the material and the spiritual worlds while at the same moment recognizing their unification in intellectual striving and in social serving. A sound religious philosophy does not confound the things of God with the things of humans. Neither does it recognize the aesthetic cult of pure wonder as a substitute for religion.

Philosophy transforms that primitive religion which was largely a fairy tale of conscience into a living experience in the ascending values of cosmic reality.

2. KNOWLEDGE, WISDOM, AND INSIGHT

Intellectual deficiency or educational poverty unavoidably handicaps higher religious attainment because such an impoverished environment of the spiritual nature robs religion of its chief channel of philosophic contact with the world of scientific

knowledge. The intellectual factors of religion are important, but their over- development is likewise sometimes very handicapping and embarrassing. Religion must continually labor under a paradoxical necessity: the necessity of making effective use of thought while at the same time discounting the spiritual serviceableness of all thinking.

Religious speculation is inevitable but always detrimental; speculation invariably falsifies its object. Speculation tends to translate religion into something material or humanistic, and thus, while directly interfering with the clarity of logical thought, it indirectly causes religion to appear as a function of the temporal world, the very world with which it should everlastingly stand in contrast. Therefore, will religion always be characterized by paradoxes, the paradoxes resulting from the absence of the experiential connection between the material and the spiritual levels of the universe.

Material feelings, human emotions, lead directly to material actions, selfish acts. Religious insights, spiritual motivations, lead directly to religious actions, unselfish acts of social service and altruistic benevolence.

Religious desire is the hunger quest for divine reality. Religious experience is the realization of the consciousness of having found God. And when a

human being does find God, there is experienced within the soul of that being a restlessness of triumph in discovery that they are impelled to seek loving service-contact with their less illuminated fellows, not to disclose that they have found God, but rather to allow the overflow of the welling-up of eternal goodness within their own soul to refresh and ennoble their fellows. Real religion leads to increased social service.

Science, knowledge, leads to fact consciousness; religion, experience, leads to value consciousness; philosophy, wisdom, leads to coordinate consciousness; revelation leads to the consciousness of true reality; while the coordination of the consciousness of fact, value, and true reality constitutes awareness of personality reality, maximum of being, together with the belief in the possibility of the survival of that very personality.

Knowledge leads to placing men, to originating social strata and castes. Religion leads to serving men, thus creating ethics and altruism. both ideas and one's fellows. Wisdom leads to the higher and better fellowship of Revelation liberates men and starts - them out on the eternal adventure of finding and knowing God.

Science sorts men; religion loves men, even as yourself; wisdom does justice to differing men; but revelation glorifies man and discloses his capacity for partnership with God.

Science vainly strives to create the brotherhood of culture; religion brings into being the brotherhood of the spirit. Philosophy strives for the brotherhood of wisdom; revelation portrays the eternity of brotherhood.

Science seeks to identify, analyze, and classify the segmented parts of the limitless cosmos. Religion grasps the idea-of-the-whole, the entire cosmos. Philosophy attempts the identification of the material segments of science with the spiritual-insight concept of the whole. Wherein philosophy fails in this attempt, revelation succeeds, affirming that the cosmic circle is universal, eternal, absolute, and infinite.

Science is only satisfied with first causes, **religion** with supreme personality, and **philosophy** with unity. **Revelation affirms that these three are one**, and that all are good. The eternal real is the good of the universe and not the time illusions of space evil. In the spiritual experience of all personalities, always is it true that the real is the good and the good is the real.

3. RELIGION AND REALITY

Observing minds and discriminating souls know religion when they find it in the lives of their fellows. Religion requires no definition; we all know its social, intellectual, moral, and spiritual fruits. And this all grows out of the fact that religion is the property of the human race; it is not a child of culture. True, one's perception of religion is still human and therefore subject to the bondage of ignorance, the slavery of superstition, the deceptions of sophistication, and the delusions of false philosophy.

One of the characteristic peculiarities of genuine religious assurance is that, notwithstanding the absoluteness of its affirmations and the stanchness of its attitude, the spirit of its expression is so poised and tempered that it never conveys the slightest impression of self-assertion or egoistic exaltation. The wisdom of religious experience is something of a paradox in that it is both humanly original and spirit derivative. Religious force is not the product of the individual's personal prerogatives but rather the outworking of that sublime partnership of a human and the everlasting source of all wisdom - God Himself! Thus, do the words and acts of true and

undefiled religion become compellingly authoritative for all enlightened mortals.

It is difficult to identify and analyze the factors of a religious experience, but it is not difficult to observe that such religious practitioners live and carry on as if already in the presence of God. Believers react to this temporal life as if immortality already were within their grasp. In the lives of such mortals there is a valid originality and a spontaneity of expression that forever segregate them from those of their fellows who have imbibed only the wisdom of the world. Religion is: seem to live in effective emancipation from harrying haste and the painful stress of the vicissitudes inherent in the temporal currents of time; they exhibit a stabilization of personality and a tranquility of character not explained by the laws of physiology, psychology, and sociology.

Time is an invariable element in the attainment of knowledge; religion makes its endowments immediately available, albeit there is the important factor of growth in grace, definite advancement in all phases of religious experience. Knowledge is an eternal quest; always are you learning, but never are you able to arrive at the full knowledge of absolute truth. In knowledge alone there can never be absolute certainty, only increasing probability of approximation; but the religious soul of

spiritual illumination knows, and knows now. And yet this profound and positive certitude does not lead such a sound-minded religionist to take any less interest in the ups and downs of the progress of human wisdom, which is bound up on its material end with the developments of slow-moving science.

Evolutionary man does not naturally relish hard work. To keep pace in his life experience with the impelling demands and the impelling urges of a growing religious experience means incessant activity in spiritual growth, intellectual expansion, factual enlargement, and social service. There is no real religion apart from a highly active personality. Therefore, do the more indolent of men often seek to escape the rigors of truly religious activities by a species of ingenious self-deception through resorting to a retreat to the false shelter of stereotyped religious doctrines and dogmas. But true religion is alive. Intellectual crystallization of religious concepts is the equivalent of spiritual death. You cannot conceive of religion without ideas, but when religion once becomes reduced only to an idea, it is no longer religion; it has become merely a species of human philosophy.

Again, there are other types of unstable and poorly disciplined souls who would use the

sentimental. ideas of religion as an avenue of escape from the irritating demands of living. When certain vacillating and timid mortals attempt to escape from the incessant pressure of evolutionary life, religion, as they conceive it, seems to present the nearest refuge, the best avenue of escape. But it is the mission of religion to prepare man for bravely, even heroically, facing the vicissitudes of life. Religion is evolutionary man's supreme endowment, the one thing which enables him to carry on and "endure as seeing Him Who is invisible." Mysticism, however, is often something of a retreat from life which is embraced by those humans who do not relish the more robust activities of living a religious life in the open arenas of human society and commerce. True religion must act. Conduct will be the result of religion when man actually has it, or rather when religion is permitted truly to possess the man. Never will religion be content with mere thinking or unacting feeling.

We are not blind to the fact that religion often acts unwisely, even irreligiously, but it acts. Aberrations of religious conviction have led to bloody persecutions, but always and ever religion does something; it is dynamic!

4. RELIGIOUS GROWTH

While religion produces growth of meanings and enhancement of values, evil always results when purely personal evaluations are elevated to the levels of absolutes. A child evaluates experience in accordance with the content of pleasure; maturity is proportional to the substitution of higher meanings for personal pleasure, even loyalties to the highest concepts of diversified life situations and cosmic relations.

Some persons are too busy to grow and are therefore in grave danger of spiritual fixation. Provision must be made for growth of meanings at differing ages, in successive cultures, and in the passing stages of advancing civilization. The chief inhibitors of growth are prejudice and ignorance.

Give every developing child a chance to grow their own religious experience; do not force a ready-made adult experience upon them. Remember, year-by-year progress through an established educational regime does not necessarily mean intellectual progress, much less spiritual growth. Enlargement of vocabulary does not signify development of character. Growth is not truly indicated by mere products but rather by progress. Real educational growth is indicated by enhancement of ideals, increased appreciation of values, new

meanings of values, and augmented loyalty to supreme values.

Children are permanently impressed only by the loyalties of their adult associates; precept or even example is not lastingly influential. Loyal persons are growing persons, and growth is an impressive and inspiring reality. Live loyally today - grow - and tomorrow will attend to itself. The quickest way for a tad-pole to become a frog is to live loyally each moment as a tadpole. The soil essential for religious growth presupposes a progressive life of self-realization, the co-ordination of natural propensities, the exercise of curiosity and the enjoyment of reasonable adventure, the experiencing of feelings of satisfaction, the functioning of the fear stimulus of attention and awareness, the wonder-lure, and a normal consciousness of smallness, humility. Growth is also predicated on the discovery of selfhood accompanied by self-criticism - conscience, for conscience is really the criticism of oneself by one's own value-habits, personal ideals.

Religious experience is markedly influenced by physical health, inherited temperament, and social environment. But these temporal conditions do not inhibit inner spiritual progress by a soul dedicated to the doing of the will of God. There are present in all normal humans certain innate drives toward

growth and self-realization which function if they are not specifically inhibited. The certain technique of fostering this constitutive endowment of the potential of spiritual growth is to maintain an attitude of whole-hearted devotion to supreme values. Religion cannot be bestowed, received, loaned, learned, or lost. It is a personal experience which grows proportionally to the growing quest for final values. Cosmic growth thus attends on the accumulation of meanings and the ever-expanding elevation of values. But nobility itself is always an unconscious growth.

Religious habits of thinking and acting are contributory to the economy of spiritual growth. One can develop religious pre-dispositions toward favorable reaction to spiritual stimuli, a sort of conditioned spiritual reflex. Habits which favor religious living in others, reflective meditation on cosmic meanings, worshipful problem solving, sharing one's spiritual life with ones' fellows, avoidance of selfishness, refusal to presume on divine mercy, living as in the presence of God. The factors of religious growth may be intentional, but the growth itself is unvaryingly unconscious.

The unconscious nature of religious growth does not, however, signify that it is an activity functioning in the supposed sub-conscious realms of human intellect; rather does it signify creative

activities in the superconscious levels of mortal mind. The experience of the realization of the reality of unconscious religious growth is the one positive proof of the functional existence of the superconsciousness.

5. SPIRITUAL GROWTH

Spiritual development depends, first, on the maintenance of a living spiritual connection with true spiritual forces and, second, on the continuous bearing of spiritual fruit: yielding the ministry to one's fellows of that which has been received from one's spiritual benefactors. Spiritual progress is predicated on intellectual recognition of spiritual poverty coupled with the self-consciousness of perfection-hunger, the desire to know God and be like Him, the wholehearted purpose to do the will of Father in heaven.

Spiritual growth is first an awakening to needs, next a discernment of meanings, and then a discovery of values. The evidence of true spiritual development consists in the exhibition of a human personality motivated by love, activated by unselfish ministry, and dominated by the wholehearted worship of the perfection ideals of divinity. And this entire experience constitutes the reality of religion as contrasted with mere theological beliefs.

Religion can progress to that level of experience whereon it becomes an enlightened and wise technique of spiritual reaction to the universe. Such a glorified religion can function on three levels of human personality:

1. the intellectual, upon the mind;
2. the morontial, in the evolving soul; and
3. the spiritual, with the indwelling spirit.

Spirituality becomes at once the indicator of one's nearness to God and the measure of one's usefulness to fellow beings. Spirituality enhances the ability to discover beauty in things, recognize truth in meanings, and discover goodness in values. Spiritual development is determined by capacity here for and is directly proportional to the elimination of tr. selfish qualities of love.

Actual spiritual status is the measure of Deity attainment. The achievement of finality of spirituality is equivalent to the attainment of the maximum of reality, the maximum of Godlikeness. Eternal life is the endless quest for infinite values.

The goal of human self-realization should be spiritual, not material. The only realities worth striving for are divine, spiritual, and eternal.

Humans are entitled to the enjoyment of physical pleasures and to the satisfaction of human affections; they are benefited by loyalty to human associations and temporal institutions; but these are not the eternal foundations upon which to build the immortal personality which must transcend space, vanquish time, and achieve the eternal destiny of divine perfection and service.

Jesus portrayed the profound surety of the God-knowing mortal when he said: "To a God-knowing kingdom believer, what does it matter if all things earthly crash?" Temporal securities are vulnerable, but spiritual sureties are impregnable. When the flood tides of human adversity, selfishness, cruelty, hate, malice, and jealousy beat about the mortal soul, you may rest in the assurance that there is one inner bastion, the citadel of the spirit, which is absolutely unassailable; at least this is true of every human being who has dedicated the keeping of his soul to the indwelling spirit of the eternal God.

After such spiritual attainment, whether secured by gradual growth or specific crisis, there occurs a new orientation of personality as well as the development of a new standard of values. Such spirit-born individuals are so remotivated in life that they can calmly stand by while their fondest ambitions perish and their keenest hopes crash; they positively

know that such catastrophes are but the redirecting cataclysms which wreck one's temporal creations preliminary to the rearing of the more noble and enduring realities of a new and more sublime level of universe attainment.

6. CONCEPTS OF SUPREME VALUE

Religion is not a technique for attaining a static and blissful peace of mind; it is an impulse for organizing the soul for dynamic service. It is the enlistment of the totality of selfhood in the loyal service of loving God and serving man. Religion pays any price essential to the attainment of the supreme goal, the eternal prize. There is a consecrated completeness in religious loyalty which is superbly sublime. And these loyalties are socially effective and spiritually progressive.

To the religionist the word God becomes a symbol signifying the approach to supreme reality and the recognition of divine value. Human likes and dislikes do not determine good and evil; moral values do not grow out of wish fulfillment or emotional frustration.

In the contemplation of values, you must distinguish between that which is value and that which has value. You must recognize the relation between pleasurable activities and their meaningful

integration and enhanced realization on ever progressively higher and higher levels of human experience.

Meaning is something which experience adds to value; it is the appreciative consciousness of values. An isolated and purely selfish pleasure may connote a virtual devaluation of meanings, a meaningless enjoyment bordering on relative evil. Values are experiential when realities are meaningful and mentally associated, when such relationships are recognized and appreciated by mind.

Values can never be static; reality signifies change, growth. Change without growth, expansion of meaning and exaltation of value, is valueless - is potential evil. The greater the quality of cosmic adaptation, the more of meaning. Values are not conceptual illusions; they depend on the fact of relationships. They are real, but always Values are always both actual and potential - not what was, but what is and is to be. The association of actuals and potentials equals growth, the experiential realization of values. But growth is not mere progress. Progress is always meaningful, but it is relatively valueless without growth. The supreme value of human life consists in growth of values, progress in meanings, and realization of the cosmic

interrelatedness of both of these experiences. And such an experience is the equivalent of God-consciousness. Such a mortal, while not supernatural, is truly becoming superhuman; an immoral soul is evolving.

Humans cannot cause growth, but we can supply favorable conditions. Growth is always unconscious, be it physical, intellectual, or spiritual. Love thus grows; it cannot be created, manufactured, or purchased; it must grow. Evolution is a cosmic technique of growth. Social growth cannot be secured by legislation, and moral growth is not had by improved administration. Humans may manufacture a machine, but its real value must be derived from human culture and personal appreciation. A human's sole contribution to growth is the mobilization of the total of their personality - living faith.

PART III

1. Faith and Belief
2. The Foundations of Religious Faith
3. The Certainty of Religious Faith
4. The Certitude of the Divine
5. Marks of Religious Living
6. Problems of Growth

1. FAITH AND BELIEF

Belief has attained the level of faith when it motivates life and shapes the mode of living. The acceptance of a teaching as true is not faith; that is mere belief. Neither is certainty nor conviction faith. A state of mind attains to faith levels only when it actually dominates the mode of living. Faith is a living attribute of genuine personal religious experience. One believes truth, admires beauty, and reverences goodness, but does not worship them; such an attitude of saving faith is centered on God alone, who is all of these personified and infinitely more.

Belief is always limiting and binding; faith is expanding and releasing. Belief fixates, faith liberates. But living religious faith is more than the association of noble beliefs; it is more than an exalted system of philosophy; it is a living experience concerned with spiritual meanings, divine ideals, and supreme values; it is God-knowing and man-serving. Beliefs may become group possessions, but faith must be personal. Theologic beliefs can be suggested to a group, but faith can rise up only in the heart of the individual religionist.

Faith has falsified its trust when it presumes to deny realities and to confer upon its devotees assumed knowledge. Faith is a traitor when it fosters betrayal of intellectual integrity and belittles loyalty to supreme values and divine

ideals. Faith never shuns the problem-solving duty of human living. Living faith does not foster bigotry, persecution, or intolerance.

Faith does not shackle the creative imagination, neither does it maintain an unreasoning prejudice toward the discoveries of scientific investigation. Faith vitalizes religion and constrains the religionist heroically to live the golden rule. The zeal of faith is according to knowledge, and its strivings are the preludes to sublime peace.

2. THE FOUNDATIONS OF RELIGIOUS FAITH

To the unbelieving materialist, humans are simply an evolutionary accident. Our hopes of survival are strung on a figment of mortal imagination; our fears, loves, longings, and beliefs are but the re- action of the incidental juxtaposition of certain lifeless atoms of matter. No display of energy nor expression of trust can carry us beyond the grave. The devotional labors and inspirational genius of our best are doomed to be extinguished by death, the long and lonely night of eternal oblivion and soul extinction. Nameless despair is our only reward for living and toiling under the temporal sun of mortal existence. Each day of life slowly and surely tightens the grasp of

a pitiless doom which a hostile and relentless universe of matter has decreed shall be the crowning insult to everything in human desire which is beautiful, noble, lofty, and good.

But such is not our end and eternal destiny; such a vision is but the cry of despair uttered by some wandering soul who has become lost in spiritual darkness, and who bravely struggles on in the face of the mechanistic sophistries of a material philosophy, blinded by the confusion and distortion of a complex learning. And all this doom of darkness and all this destiny of despair are forever dispelled by one brave stretch of faith on the part of the most humble and unlearned of God's children living here on earth.

This saving faith has its birth in the human heart when the moral consciousness of a person realizes that human values may be translated in mortal experience from the material to the spiritual, from the human to the divine, from time to eternity.

3. THE CERTAINTY OF RELIGIOUS FAITH

The philosophic elimination of religious fear and the steady progress science add greatly to the mortality of false gods; and even though these casualties of man-made deities may momentarily befog

the spiritual vision, they eventually destroy that ignorance and superstition which so long obscured the living God of eternal love. The relation between the creature and the Creator is a living experience, a dynamic religious faith, which is not subject to precise definition. To isolate part of life and call it religion is to disintegrate life and to distort religion. And this is just why the God of worship claims all allegiance or none.

Religion is to morality as love is to duty. Morality discloses an almighty Controller, a Deity to be served; religion discloses an all-loving Father, a God to be worshiped and loved.

The religionist of philosophic attainment has faith in a personal God of personal salvation, something more than a reality, a value, a level of achievement, an exalted process, a transmutation, the ultimate of time-space, an idealization, the personalization of self, nature's upthrust, the inclination of goodness, the forward impulse of evolution, or sublime hypothesis. The religionist has faith in a God of love. Love is the essence of religion and the wellspring of superior civilization.

Faith transforms the philosophic God of probability into the saving God of certainty in the personal religious experience.

Skepticism may challenge the theories of theology, but confidence in the dependability of personal experience affirms the truth of that belief which has grown into faith.

Convictions about God may be arrived at through wise reasoning, but the individual becomes God-knowing only by faith; through personal experience. In much that pertains to life, probability must be reckoned with, but when contacting with cosmic reality, certainty may be experienced when such meanings and values are approached by living faith. The God-knowing soul dares to say, "I know," even when this knowledge of God is questioned by the unbeliever who denies such certitude because it is not wholly supported by intellectual logic. To every such doubter the believer only replies, "How do you know that I do not know?"

Though reason can always question faith, faith can always supplement both reason and logic. Reason creates the probability which faith can transform into a moral certainty, even a spiritual experience. God is the first truth and the last fact.; therefore, does all truth take origin in Him, while all facts exist relative to Him. God is absolute truth. As truth one may know God, but to understand -- to explain -- God, one must explore the fact of His vast creation. The vast gulf between the experience

of the truth of God and ignorance as to the fact of God can be bridged only by living faith. Reason alone cannot achieve harmony between infinite truth and universal fact.

Belief may not be able to resist doubt and withstand fear, but faith is always triumphant over doubting, for faith is both positive and living. The positive always has the advantage over the negative, truth over error, experience over theory, spiritual realities over the isolated facts of time and space. The convincing evidence of this spiritual certainty consists in the social fruits of the spirit which such believers, fathers, yield as a result of this genuine spiritual experience. Said Jesus: "If you love your fellows as I have loved you, then shall all men know that you are my disciples."

To science God is a possibility, to psychology a desirability, to philosophy a probability, to religion a certainty, an actuality of religious experience. Reason demands that a philosophy which cannot find the God of probability should be very respectful of that religious faith which can and does find the God of certitude. Neither should science discount religious experience on grounds of credulity, not so long as it persists in the assumption that man's intellectual and philosophic endowments emerged from increasingly lesser

intelligences the further back they go, finally taking origin in primitive life which was utterly devoid of all thinking and feeling.

The facts of evolution must not be arrayed against the truth of the reality of the certainty of the spiritual experience of the religious living of the God-knowing mortal. Intelligent men should cease to reason like children and should attempt to use the consistent logic of adulthood, logic which tolerates the concept of truth alongside the observation of fact. Scientific materialism has gone bankrupt when it persists, in the face of each recurring universe phenomenon, in refunding its current objections by referring what is admittedly higher back into that which is admittedly lower. Consistency demands the recognition of the activities of a purposive Creator.

Organic evolution is a fact; purposive or progressive evolution is a truth which makes consistent the otherwise contradictory phenomena of the ever-ascending achievements of evolution. The higher any scientist progresses in his chosen science, the more will he abandon the theories of materialistic fact in favor of the cosmic truth of the dominance of God's mind. Materialism cheapens human life; the gospel of Jesus tremendously enhances and supernally exalts every mortal. Mortal existence must be visualized as consisting in the

intriguing and fascinating experience of the realization of the reality of the meeting of the human upreach and the divine and saving downreach.

4. THE CERTITUDE OF THE DIVINE

The Universal Father, being self-existent, is also self-explanatory; He actually lives in every rational mortal. But you cannot be sure about God unless you know Him; sonship is the only experience which makes Fatherhood certain. The universe is everywhere undergoing change. A changing universe is a dependent universe; such a creation cannot be either final or absolute. The universe and God are not identical; one is cause, the other effect. The cause is absolute, infinite, eternal, and changeless; the effect, time-space and transcendental but ever changing, always growing.

God is the one and only self-caused fact in the universe. He is the secret of the order, plan, and purpose of the whole creation of things and beings. The everywhere-changing universe is regulated and stabilized by absolutely unchanging laws, the habits of an un-changing God. The fact of God, the divine law, is changeless; the truth of God, His relation to the universe, is a relative revelation which is ever adaptable to the constantly evolving universe.

Those who would invent a religion without God are like those who would gather fruit without trees, have children without parents. You cannot have effects without causes; only the I AM is causeless. The fact of religious experience implies God, and such a God of personal experience must be a personal Deity. You cannot pray to a chemical formula, supplicate a mathematical equation, worship a hypothesis, confide in a postulate, commune with a process, serve an abstraction, or hold loving fellowship with a law.

True, many apparently religious traits can grow out of non-religious roots. Man can, intellectually, deny God and yet be morally good, loyal, filial, honest, and even idealistic. Man may graft many purely humanistic branches onto his basic spiritual nature and thus apparently prove his contentions in behalf of a godless religion, but such an experience is devoid of survival values, God-knowingness and God-ascension. In such a mortal experience only social fruits are forthcoming, not spiritual. The graft determines the nature of the fruit, notwithstanding that the living sustenance is drawn from the roots of original divine endowment of both mind and spirit.

The intellectual earmark of religion is certainty; the philosophical characteristic is consistency; the social fruits are love and service.

The God-knowing individual is not one who is blind to the difficulties or unmindful of the obstacles which stand in the way of finding God in the maze of superstition, tradition, and materialistic tendencies of modern times. He has encountered all these deterrents and triumphed over them, surmounted them by living faith, and attained the highlands of spiritual experience in spite of them. But it is true that many who are inwardly sure about God fear to assert such feelings of certainty because of the multiplicity and cleverness of those who assemble objections and magnify difficulties about believing in God. It requires no great depth of intellect to pick flaws, ask questions, or raise objections. But it does require brilliance of mind to answer these questions and solve these difficulties; faith certainty is the greatest technique for dealing with all such superficial contentions."

If science, philosophy, or sociology dares to become dogmatic in contending with the prophets of true religion, then should God-knowing individuals reply to such unwarranted dogmatism with that more farseeing dogmatism of the certainty of personal spiritual experience, "I know what I have experienced because I am a child of I AM." If the personal experience of a father is to be challenged by dogma, then this faith-born child of the

experiencible Father may reply with that unchallengeable dogma, the statement of their actual childship with the Universal Father.

If the nonreligious approaches to cosmic reality presume to challenge the certainty of faith on the grounds of its unproved status, then the spirit experiencer can likewise resort to the dogmatic challenge of the facts of science and the beliefs of philosophy on the grounds that they are likewise unproved; they are likewise experiences in the consciousness of the scientist or the philosopher.

Only an unqualified reality, an absolute, could dare consistently to be dogmatic. Those who assume to be dogmatic must, if consistent, sooner or later be driven into the arms of the Absolute of energy, the Universal of truth, and the Infinite of love - God Himself!

Of God, the most inescapable of all presences, the most real of all facts, the most living of all truth, the most loving of all friends, and the most divine of all values, we have the right to be the most certain of all universe experiences.

5. MARKS OF RELIGIOUS LIVING

Evolutionary religions and revelatory religions may differ markedly in method, but in motive there is great similarity. Religion is not a specific function of life; rather is it a mode of living. True religion is a wholehearted devotion to some reality which the religionist deems to be of supreme value to himself and for all mankind. And the outstanding characteristics of all religions are: unquestioning loyalty and wholehearted devotion to supreme values. This religious devotion to supreme values is shewn in the relation of the supposedly irreligious mother to her child and in the fervent loyalty of nonreligionists to an espoused cause.

The accepted supreme value of the religionist may be base or even false, but it is nevertheless religious. A religion is genuine to just the extent that the value which is held to be supreme is truly a cosmic reality of genuine spiritual worth.

The marks of human response to the religious impulse embrace the qualities of nobility and grandeur. The sincere religionist is conscious of universe citizenship and is aware of making contact with sources of superhuman power. They are thrilled and energized with the assurance of belonging to a superior and ennobled fellowship. The consciousness of self-worth has become augmented by the stimulus

of the quest for the highest universe objectives - supreme goals.

The self has surrendered to the intriguing drive of an all-encompassing motivation which imposes heightened self-discipline, lessens emotional conflict, and makes this mortal life truly worth living. The morbid recognition of human limitations is changed to the natural consciousness of mortal shortcomings, associated with moral determination and spiritual aspiration to attain the highest universe goals. And this intense striving for the attainment of supermortal ideals is always characterized by increasing patience, forbearance, fortitude, and tolerance.

But true religion is a living love, a life of service. The religionist's detachment from much that is purely temporal and trivial never leads to social isolation, and it should not destroy the sense of humor. Genuine religion takes nothing away from human experience, but it does add new meanings to all of life; it generates new types of enthusiasm, zeal, and courage. It may even engender the spirit of the crusader, which is more than dangerous if not controlled by spiritual insight and loyal devotion to the commonplace social obligations of human loyalties.

One of the most amazing earmarks of religious living is that dynamic and sublime peace, that peace which passes all human understanding, that cosmic poise which betokens the absence of all doubt and turmoil. Such levels of spiritual stability are immune to disappointment. Such religionists are like the Apostle Paul, who said: I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anything else shall be able to separate us from the love of God."

Even evolutionary religion is all of this in loyalty and grandeur because it is a genuine experience. But revelatory religion is excellent as well as genuine. The new loyalties of enlarged spiritual vision create new levels of love and devotion, of service and fellowship; and all this enhanced social outlook produces an enlarged consciousness of the Fatherhood of God and the brotherhood of man.

The characteristic difference between evolved and revealed religion is a new quality of divine wisdom which is added to purely experiential human wisdom. But it is experience in and with the human religions that develops the capacity for subsequent

reception of increased bestowals of divine wisdom and cosmic insight.

6. PROBLEMS OF GROWTH

Religious living is devoted living, and devoted living is creative living, original and spontaneous. New religious insights arise out of conflicts which initiate the choosing of new and better reaction habits in the place of older and inferior reaction patterns. New meanings only emerge amid conflict; and conflict persists only in the face of refusal to espouse the higher values connoted in superior meanings.

Religious perplexities are inevitable; there can be no growth without psychic conflict and spiritual agitation. The organization of a philosophic standard of living entails considerable commotion in the philosophic realms of mind. Loyalties are not exercised in behalf of great, the good, the true, and the noble without a struggle. Effort is attendant upon clarification of spiritual vision and enhancement of cosmic insight. And the human intellect protests against being weaned from subsisting upon the nonspiritual energies of temporal existence. The slothful animal mind rebels at the effort required to wrestle with cosmic problems solving.

But the great problem of religious living consists in the task of unifying the soul powers of the personality by the dominance of LOVE. Health, mental efficiency, and happiness arise from the unification of physical systems, mind systems, and spirit systems. Of health and sanity, humans understand much, but of happiness - we have truly realized very little. The highest happiness is indissolubly linked with spiritual progress. Spiritual growth yields lasting joy, peace which passes all understanding.

In physical life, the senses tell of the existence of things; mind discovers the reality of meanings; but the spiritual experience reveals to the individual the true values of life. These high levels of human living are attained in the supreme love of God and in the selfish love of man. If you love your fellow human beings, you must have discovered their values. Jesus loved humans so much because he placed such a high value upon them. You can best discover values in your associates by discovering their motivation. If someone irritates you, causes feelings of resentment, you should sympathetically seek to discern their viewpoint, their reasons for such an objection-able conduct. If once you understand your neighbor, you will become tolerant, and this tolerance will grow into friendship and ripen into love.

In the mind's eye conjure up a picture of one of our primitive ancestors of cave-dwelling times - a short, misshapen, filthy, snarling hulk of a man standing legs spread, club upraised, breathing hate and animosity as he looks fiercely just ahead. Such a picture hardly depicts the divine dignity of the human being. But allow us to enlarge the picture. In front of this animated human crouches a saber-toothed tiger. Behind him, a woman and two children. Immediately you recognize that such a picture stands for the beginnings of much that is fine and noble in our human race - but the man is the same in both pictures. Only in the second sketch are you favored with a widened horizon to discern the motivation of this evolving human being. His attitude becomes praiseworthy because you understand him. If you could only fathom the motives of your associates, how much better you would understand them. If you could only know your fellows, you would eventually fall in love with them.

We cannot truly love our fellows by a mere act of the will. Love is only born of thoroughgoing understanding of our neighbor's motives and sentiments. It is not so important to love all people today as it is that each day we learn to love one more human being. If each day or each week you achieve an understanding of one more of your fellows, and if this is the limit of your ability, then you are certainly socializing and truly

spiritualizing your personality. Love is infectious, and when human devotion is intelligent and wise, love is more catching than hate. But only genuine and unselfish love is truly contagious. If each mortal could only become a focus of dynamic affection, this benign virus of love would soon pervade the sentimental emotion-stream of humanity to such an extent that all civilization would be encompassed by love, and that would be the realization of the brotherhood of man.

PART IV

1. The Characteristics of Religion
2. Religion and Morality
3. The Religion of The Ideal
4. The Evidences of Religion
5. Religion as Our Liberator
6. Religion and The Individual
7. The Origin of Ideals

1. THE CHARACTERISTICS OF RELIGION

Religion is so vital that it persists in the absence of learning. It lives in spite of contamination with erroneous cosmologies and false philosophies; it survives even the confusion of metaphysics. In and through all the historic vicissitudes of religion there ever persists that which is indispensable to human progress and survival: the ethical conscience and the moral consciousness.

Through religious faith your soul reveals itself and demonstrates the potential divinity of its emerging nature by the characteristic manner in which it induces your mortal personality to react to certain trying intellectual and testing social situations. Genuine spiritual faith (true moral consciousness) is revealed in that it:

1. Causes ethics and morals to progress despite inherent and adverse animalistic tendencies.
2. Produces a sublime trust in the goodness of God even in the face of bitter disappointment and crushing defeat.
3. Generates profound courage and confidence despite natural adversity and physical calamity.

4. Exhibits inexplicable poise and sustaining tranquility notwithstanding baffling diseases and even acute physical suffering.
5. Maintains a mysterious poise and composure of personality in the face of maltreatment and the rankest injustice.
6. Maintains a divine trust in ultimate victory in spite of the cruelties of seemingly blind fate and the apparent utter indifference of natural forces to human welfare.
7. Persists in the unswerving belief in God despite all contrary demonstrations of logic and successfully withstands all other intellectual sophistries.
8. Continues to exhibit undaunted faith in the soul's survival regardless of the deceptive teachings of false science and the persuasive delusions of unsound philosophy.
9. Lives and triumphs irrespective of the crushing overload of the complex and partial civilizations of modern times.
10. Contributes to the continued survival of altruism in spite of human selfishness, social antagonism, industrial greeds, and political maladjustments.

11. Steadfastly adheres to a sublime belief in universe unity and divine guidance regardless of the perplexing presence of evil and sin.
12. Goes right on worshiping God in spite of anything and every- thing. Dares to declare, "Even though he slay me, yet will I serve him."

It is known, then, by three phenomena, that humans have a divine spirit (along with other spirit influences) within them: first, by personal experience - religious faith; second, by revelation - personal and racial; and third, by the amazing exhibition of such extraordinary and unnatural reactions to their material environment as are illustrated by the foregoing recital of twelve spiritlike performances in the presence of the actual and trying situations of real human existence. And there are still others.

And it is just such a vital and vigorous performance of faith in the domain of religion that entitles us to affirm the personal possession and spiritual reality of that crowning endowment of human nature -- religious experience.

2. RELIGION AND MORALITY

No professed revelation of religion could be regarded as authentic if it failed to recognize the duty demands of ethical obligation which had been created and fostered by preceding evolutionary religion while it simultaneously and unfailingly expands the moral obligations of all prior revelations.

When you presume to sit in critical judgment on the primitive religion of man (or on the religion of primitive man), you should remember to judge such savages and to evaluate their religious experience in accordance with their enlightenment and status of conscience. Do not make the mistake of judging another's religion by your own standards of knowledge and truth.

True religion is that sublime and profound conviction within the soul which compellingly admonishes a human that it would be wrong for them not to believe in those immortal realities which constitute their highest ethical and moral concepts, their highest interpretation of life's greatest values and the universe's deepest realities. And such a religion is simply the experience of yielding intellectual loyalty to the highest dictates of spiritual consciousness. The enlightened spiritual consciousness of civilized humans is not concerned so much with some specific intellectual belief or with any one particular mode of living as with

discovering the truth of living, the good and right technique of reacting to the ever-recurring situations of human existence. Moral consciousness is just a name applied to the human recognition and awareness of those ethical and emerging immortal values which duty demands that a person shall abide by in the day-by-day control and guidance of conduct.

Though recognizing that religion is imperfect, there are at least two practical manifestations of its nature and function:

1. The spiritual urge and philosophic pressure of religion tend to cause humans to project their estimation of moral values directly outward into the affairs of their fellows-- the ethical reaction of religion.
2. Religion creates for the human mind a spiritualized consciousness of divine reality based on, and by faith derived from, antecedent concepts of moral values and coordinated with superimposed concepts of spiritual values. Religion thereby becomes a censor of human affairs, a form of glorified moral trust and confidence in reality, the enhanced realities of time and the more enduring realities of eternity.

Faith becomes the connection between moral consciousness and the spiritual concept of

enduring reality. Religion becomes the avenue of a human's escape from the material limitations of the temporal and natural world to the supernal realities of the eternal and spiritual world. by and through the technique of salvation, the progressive 'immortal' transformation.

3. THE RELIGION OF THE IDEAL

Religion symbolizes our supreme devotion to that which re- presents our highest concept of the ideals of reality and the farthest reach of our minds toward eternal possibilities of spiritual attainment.

When men react to religion in the tribal, national, or racial sense, it is because they look upon those without their group as not being truly human. We always look upon the object of our religious loyalty as being worthy of the reverence of all men. Religion can never be a matter of mere intellectual belief or philosophic reasoning; religion is always and forever a mode of reacting to the situations of life; it is a species of conduct. Religion embraces thinking, feeling, and acting reverently toward some reality which we deem worthy of universal adoration.

If something has become a religion in your experience, it is self-evident that you already have become an active evangel of that religion since you deem the supreme concept of your religion as being worthy of the worship of all mankind, all universe-intelligences. If you are not a positive and missionary evangel of your religion, you are self-deceived in that what you call a religion is only a traditional belief or a mere system of intellectual philosophy. If your religion is a spiritual experience, your object of worship must be the universal spirit reality and ideal of all your spiritualized concepts. All religions based on fear, emotion, tradition, and philosophy are termed intellectual religions, while those based on true spirit experience would be termed the true religions. The object of religious devotion may be material or spiritual, true or false, real or unreal, human or divine. Religions can therefore be either good or evil.

Morality and religion are not necessarily the same. A system of morals, by grasping an object of worship, may become a religion. A religion, by losing its universal appeal to loyalty and supreme devotion, may evolve into a system of philosophy or a code of morals. This thing, being, state, or order of existence, or possibility of attainment which constitutes the supreme ideal of religious loyalty,

and which is the recipient of the religious devotion of those who worship, is God. Regardless of the name applied to this ideal of spirit reality -- it is God!

The social characteristics of a true religion consist in the fact that it invariably seeks to convert the individual and to transform the world. Religion implies the existence of undiscovered ideals which far transcend the known standards of ethics and morality embodied in even the highest social usages of the most mature institutions of civilization. Religion reaches out for undiscovered ideals, unexplored realities, superhuman values, divine wisdom, and true spirit attainment. True religion does all of this; all other beliefs are not worthy of the name. You cannot have a genuine spiritual religion without the supreme and supernal ideal of an eternal God. A religion without this God is an invention of man, a human institution of lifeless intellectual beliefs and meaningless emotional ceremonies. A religion might claim as the object of its devotion a great ideal. But such ideals of unreality are not attainable; such a concept is illusionary. The only ideals susceptible of human attainment are the divine realities of the infinite values resident in the spiritual fact of the eternal God.

The word God, the **idea** of God as contrasted with the **ideal** of God, can become a part of any

religion, no matter how puerile or false that religion may chance to be. And this idea of God can become anything which those who entertain it may choose to make it. The lower religions shape their ideas of God to meet the natural state of the human heart; the higher religions demand that the human heart shall be changed to meet the demands of the ideals of true religion.

4. THE EVIDENCES OF RELIGION

The highest evidence of the reality and efficacy of religion consists in the fact of human experience; namely, that man, naturally fearful and suspicious, innately endowed with a strong instinct of self-preservation and craving survival after death, is willing fully to trust the deepest interests of his present and future to the keeping and direction of that: power and person designated by his faith as God. That: is the one central truth of all religion. As to what that power or person requires of man in return for this watchcare and final salvation, no two religions agree; in fact, they all more or less disagree.

Regarding the status of any religion in the evolutionary scale, it may best be judged by its moral judgments and its ethical standards. The

higher the type of any religion, the more it encourages and is encouraged by a constantly improving social morality and ethical culture. We cannot judge religion by the status of its accompanying civilization; we had better estimate the real nature of a civilization by the purity and nobility of its religion. Many of the world's most notable religious teachers have been virtually unlettered. The wisdom of the world is not necessary to an exercise of saving faith in eternal realities.

The difference in the religions of various ages is wholly dependent on the difference in man's comprehension of reality and on his differing recognition of moral values, ethical relationships, and spirit realities.

Ethics is the eternal social or racial mirror which faithfully reflects the otherwise unobservable progress of internal spiritual and religious developments. Man has always thought of God in the terms of the best he knew, his deepest ideas and highest ideals. Even historic religion has always created its God conceptions out of its highest recognized values. Every intelligent creature gives the name of God to the best and highest thing he knows.

Religion, when reduced to terms of reason and intellectual expression, has always dared to

criticize civilization and evolutionary progress as judged by its own standards of ethical culture and moral progress.

While personal religion precedes the evolution of human morals, it is regretfully recorded that institutional religion has invariably lagged behind the slowly changing mores of the human races. Organized religion has proved to be conservatively tardy. The prophets have usually led the people in religious development; the theologians have usually held them back. Religion, being a matter of inner or personal experience, can never develop very far in advance of the intellectual evolution of the races.

But religion is never enhanced by an appeal to the so-called miraculous. The quest for miracles is a harking back to the primitive religions of magic. True religion has nothing to do with alleged miracles, and never does revealed religion point to miracles as proof of authority. Religion is ever and always rooted and grounded in personal experience. And our highest religion, the life of Jesus, was just such a personal experience: man, mortal man, seeking God and finding Him to the fullness during one short life in the flesh, while in the same human experience there appeared God seeking man - and finding him to the full satisfaction of the perfect soul of infinite supremacy.

5. RELIGION OUR LIBERATOR

Intelligent humans know that they are a child of nature, a part of the material universe; they, likewise discern no survival of individual personality in the motions and tensions of the mathematical level of the energy universe. Nor can humans ever discern spiritual reality through the examination of physical causes and effects.

Mankind can never discover divinity except through the avenue of religious experience and by the exercise of true faith. The faith acceptance of the truth of God enables humans to escape from the circumscribed confines of material limitations and affords them a rational hope of achieving safe conduct from the material realm -- whereon is death, to the spiritual realm -- where- in is life eternal.

The purpose of religion is not to satisfy curiosity about God but rather to afford intellectual constancy and philosophic security, to stabilize and enrich human living by blending the mortal with the divine, the partial with the perfect -- human and God. It is through religious experience that a human's concepts of ideality are endowed with reality.

Never can there be either scientific or logical proofs of divinity. Reason alone can never validate the values and good- nesses of religious experience. But it will always remain true: Whosoever wills to do the will of God shall comprehend the validity of spiritual values. This is the nearest approach that can be made on the human level to offering proofs of the reality of religious experience. Such faith affords the only escape from the mechanical clutch of the material world and from the error distortion of the incompleteness of the intellectual world. It is the only discovered solution to the impasse in human thinking regarding the continuing survival of the individual personality. It is the only passport to completion of reality and to eternity of life in a universal creation of love, law, unity, and progressive Deity attainment.

Religion effectually cures a person's sense of idealistic isolation or spiritual loneliness; it enfranchises the believer as a child of God, a citizen of a new and meaningful universe. Religion assures a person that, in following the gleam of righteousness discernible in [their] soul, they are thereby identifying their self with the plan of an Infinite God and His Eternal purpose. Such a liberated soul immediately begins to feel at home in the universe -- their universe!

When you experience such a transformation of faith, you are no longer a slavish part of the

mathematical cosmos but rather a liberated volitional child of the Universal Father of all. No longer are you a liberated child fighting alone against the inexorable doom of the termination of this temporal existence; no longer do you combat all nature, with the odds hopelessly against you; no longer are you staggered by the paralyzing fear that, perchance, you have put your trust in a hopeless phantasm or pinned your faith to a fanciful error.

Now, rather, are you and all the children of God enlisted together in fighting the battle of reality's triumph over the partial shadows of existence. At last all creatures become conscious of the fact that God and all the divine hosts of a well-nigh limitless universe are on the same side in the supernal struggle to attain eternity of life and divinity of status. Such faith-liberated creatures have certainly enlisted in the struggles of time on the side of the supreme forces and divine personalities of eternity. At last we all gaze upon the universe from within, from God's viewpoint, and all is transformed from the uncertainties of material isolation to the sureties of eternal spiritual progression.

6. RELIGION AND THE INDIVIDUAL

Religion is functional in the human mind and has been realized in experience prior to its appearance in human consciousness. A child has been in existence about nine months before it experiences birth. But the "birth" of religion is not sudden; it is rather a gradual emergence. Nevertheless, sooner or later there is a "birthday." [We do not enter the kingdom of heaven unless we have been "born again," i.e., born of the Spirit.]

Many spiritual births are accompanied by much anguish of spirit and marked psychological perturbations, as many physical births are characterized by a "stormy labor" and other abnormalities of "delivery." Other spiritual births are a natural and normal growth of the recognition of supreme values with an enhancement of spiritual experience, albeit no religious development occurs without conscious effort and positive and individual determinations. Religion is never a passive experience, a negative attitude. What is termed the "birth of religion" is not directly associated with so-called conversion experiences which usually characterize religious episodes occurring later in life result of mental conflict, emotional repression, and temperamental upheavals.

But those persons who were so reared by their parents that they grew up in the consciousness of

being children of a loving heavenly Father, should not look askance at their fellow mortals who could only attain such consciousness of fellowship with God through a psychological crisis, an emotional upheaval.

The evolutionary soil in the mind of man in which the seed of revealed religion germinates is the moral nature that so early gives origin to a social consciousness. The first promptings of a child's moral nature have not to do with sex, guilt, or personal pride, but rather with impulses of justice, fairness, and urges to kindness -- helpful ministry to one's fellows. And when such early moral awakenings are nurtured, there occurs a gradual development of the religious life which is comparatively free from conflicts, upheavals, and crises.

Every human being very early experiences something of a conflict between his self-seeking and his altruistic impulses, and many times the first experience of God-consciousness may be attained as the result of seeking for superhuman help in the task of resolving such moral conflicts.

The psychology of a child is naturally positive, not negative. So many mortals are negative because they are so trained. When it is said that the child is positive, reference is made to their moral impulses, those powers of mind whose

emergence signals the arrival of their indwelling Spirit.

In the absence of wrong teaching, the mind of the normal child moves positively, in the emergence of religious consciousness, toward moral righteousness and social ministry, rather than negatively, away from sin and guilt. There may or may not be conflict in the development of religious experience, but there are always present the inevitable decisions, effort, and function of the human will.

Moral choosing is usually accompanied by more or less moral conflict. And this very first conflict in the child mind is between the urges of egoism and the impulses of altruism. The indwelling Spirit does not disregard the personality values of the egoistic motive but does operate to place a slight preference upon the altruistic impulse as leading to the goal of human happiness and to the joys of the kingdom of heaven life with God in serving others!

When a moral being chooses to be unselfish when confronted by the urge to be selfish, that is primitive religious experience. No animal can make such a choice; such a decision is both human and religious. It embraces the fact of God-consciousness and exhibits the impulse of social service, the basis of the brotherhood of man. When mind chooses a right moral judgment by an act of the

free will, such a decision constitutes a religious experience.

But before a child has developed sufficiently to acquire moral capacity and the effort to be able to choose altruistic service, they have already developed a strong and well-unified egoistic nature. And it is this factual situation that gives rise to the theory of the struggle between the "higher" and the "lower" nature, between the "old man of sin" and the "new nature" of grace. Very early in life the normal child begins to learn that it is "more blessed to give than to receive."

Humans tend to identify the urge to be self-serving with their ego -- their self. In contrast, be you inclined to identify our will to be altruistic with some influence outside our-self - God! And indeed, is such a judgment: right, for all such nonself desires do actually have their origin in the leadings of our indwelling Spirit -- and this Spirit is a fragment of God Himself!

The impulse of our indwelling Spirit is realized in our human consciousness as the urge to be altruistic -- fellow-creature minded. At least this is the early and fundamental experience of the child mind. When the growing child fails of personality unification, the altruistic drive may become so overdeveloped as to work serious injury to the welfare of the self. For a misguided conscience

can become responsible for much conflict, worry, sorrow, and no end of human unhappiness.

7. THE ORIGIN OF IDEALS

The early evolutionary mind gives origin to a feeling of social duty and moral obligation derived chiefly from emotional fear. The more positive urge of social service and the idealism of altruism are derived from the direct impulse of the divine spirit that [right now] indwells your human mind.

This idea-ideal of [love] doing good to others -- the impulse to deny the ego something for the benefit of one's neighbor -- is very circumscribed at first. Primitive man regards as neighbor only those very close to him, those who treat him neighborly. As religious civilization advances, one's neighbor expands in concept to embrace the clan, the tribe, the nation. Then is enlarged the neighbor scope to embrace the whole of humanity, even [as Jesus taught] that we should love our enemies. And there is something inside of every normal human being that tells that this teaching is moral -- right. Even those who practice this ideal least, admit that it is right in theory.

All men recognize the morality of this universal human urge to be unselfish and altruistic. The humanist ascribes the origin of this urge to the

natural working of the material mind; the religionist more correctly recognizes that the truly unselfish drive of mortal mind is in response to the inner spirit leadings of the indwelling Spirit.

But man's interpretation of these early conflicts between the ego-will and the other-than-self-will is not always dependable. Only a fairly well unified personality can arbitrate the multiform contentions of the ego cravings and the budding social consciousness. The self has rights as well as one's neighbors; neither has exclusive claims upon the attention and service of the individual. Failure to resolve this problem gives origin to the earliest type of human guilt feelings.

Human happiness is achieved only when the ego desire of the self and the altruistic urge of the higher self [the indwelling Spirit] are so coordinated and reconciled by the unified will of the integrating and supervising personality. The mind of evolutionary man is ever confronted with the intricate problem of refereeing the contest between the natural expansion of emotional impulses and the moral growth of unselfish urges predicated on spiritual insight -- genuine religious reflection.

The attempt to secure equal good for the self and for the greatest number of other selves presents a problem which cannot always be satisfactorily resolved in our time-space frame. Given an eternal

life, such antagonisms can be worked out, but in one short human life they are incapable of solution. Jesus referred to such a paradox when he said: "Whosoever shall save his life shall lose it, but whosoever shall lose his life for the sake of the kingdom, shall find it."

The pursuit of the ideal -- the striving to be Godlike -- is a continuous effort before and after death. The life after death is no different in the essentials than this mortal existence we currently share. Everything we do in this life which is good contributes directly to the enhancement of our future life. Real religion does not foster moral indolence and spiritual laziness by encouraging the vain hope of having all the virtues of a noble character bestowed upon one as a result of passing through the portals of natural death. True religion does not belittle man's efforts to progress during this, our mortal lease on life. Every mortal gain is a direct contribution to the enrichment of the first stages of our upcoming immortal survival experience.

It is fatal to man's idealism when he is taught that all of his altruistic impulses are merely the development of his natural herd instincts. But he is ennobled and mightily energized when he learns that these higher urges of his soul emanate from the spiritual forces that indwell his mortal mind.

It lifts man out of himself and beyond himself when he once fully realizes that there lives and strives within him something which is eternal and divine. And so, it is that a living faith in the superhuman origin of our ideals validates our belief that we are the children of God and makes real our altruistic convictions, the feelings of the brotherhood of man.

Man, in his spiritual domain, does have a free will. Mortal man is neither a helpless slave of the inflexible sovereignty of an all-powerful God nor the victim of the hopeless fatality of a mechanistic cosmic determinism. Man is most truly the architect of his own eternal destiny.

But man is not saved or ennobled by pressure. Spirit growth springs from within the evolving soul. Pressure may deform the personality, but it never stimulates growth. Even educational pressure is only negatively helpful in that it may aid in the prevention of disastrous experiences. Spiritual growth is greatest where all external pressures are a minimum. "Where the spirit of the Lord is, there is freedom." Man develops best when the pressures of home, community, church, and state are least. But this must not be construed as meaning that there is no place in a progressive society for home, social institutions, church, and state.

When a member of a social religious group has complied with the requirements of such a group, they should be encouraged to

enjoy religious liberty in the full expression of their own personal interpretation of the truths of religious belief and the facts of religious experience. The security of a religious group depends on spiritual unity, not on theological uniformity. A religious group should be able to enjoy the liberty of freethinking without having to become "freethinkers." There is great hope for any church that worships the living God, validates the brotherhood of man, and dares to remove all creedal pressure from its members.

PART V

1. Religion in Human Experience
2. The Fact of Experience
3. Religion and The Human Race
4. Religion and The Religionist
5. Transition Difficulties
6. Spiritual Communion

1. RELIGION IN HUMAN EXPERIENCE

The experience of dynamic religious living transforms the mediocre individual into a personality of idealistic power. Religion ministers to the progress of each, and is augmented through the achievement of all.

Love supplies the soil for religious growth -- an objective lure in the place of subjective gratification -- yet it yields the supreme subjective satisfaction of the human being.

Spiritual growth is mutually stimulated by intimate association with other religionists. And religion ennobles the commonplace drudgery of daily living.

2. THE FACT OF EXPERIENCE

It is no more of a mystery for you to know the mind of God than for you to be sure of the consciousness of knowing any other mind, human or superhuman. Religion and social consciousness have this in common: They are predicated on the consciousness of other-mindness. The technique whereby you can accept another's idea as yours is the same whereby you may "let the mind which was in Christ be also in you."

What is human experience? It is simply any interplay between an active and questioning self and any other active and external reality. The mass of experience is determined by depth of concept plus totality of recognition of the reality of the external. The motion of experience equals the force of expectant imagination plus the keenness of the sensory discovery of the external qualities of contacted reality. The fact of experience is found in self-consciousness plus other-existences other-thingness, other-mindness, and other spiritness.

Man, very early becomes conscious that he is not alone in the world or the universe. There develops a natural spontaneous self-consciousness, of other-mindness in the environment of self-hood. Faith translates this natural experience into religion, the recognition of God as the reality -- source, nature, and destiny -- of other-mindness. But such a knowledge of God is ever and always a reality of personal experience.

The element of error present in human religious experience is directly proportional to the content of materialism which contaminates the spiritual concept of God. Man's pre-spirit progression in the universe consists in the experience of divesting himself of these erroneous ideas of the nature of God and of the reality of pure and true spirit. The Deity of God is far more than spirit, but the

spiritual approach is the only possible one for us human beings.

Prayer is indeed a part of religious experience, but it has been wrongly emphasized by modern religions, much to the neglect of the more essential communion of worship. Prayer may enrich the life, but worship illuminates destiny. The reflective powers of the mind are deepened and broadened by worship.

Revealed religion is the unifying element of human existence. Revelation unifies history, coordinates geology, astronomy, physics, chemistry, biology, sociology, and psychology. Spiritual experience is the real soul of man's cosmos.

3. RELIGION AND THE HUMAN RACE

While the belief in spirits, dreams, and diverse other superstitions all played a part in the evolutionary origin of primitive religions, you should not overlook the influence of the clan or the tribal spirit of solidarity. In the group relationship, there was presented the exact social situation which provided the challenge to the egoistic-altruistic conflict in the moral nature of the early human mind. But the social group is not the source of religious experience. Regardless of

the influence of all these primitive contributions to man's early religion, the fact remains that the true religious impulse has its origin in genuine spirit presences activating the human will to be unselfish.

Later religion is foreshadowed in the primitive belief in natural wonders and mysteries, the impersonal mana. But sooner or later the evolving religion requires that the individual should make some personal sacrifice for the good of their social group, should do something to make other people happier and better. Ultimately, religion is destined to become the service of God and fellow human beings.

Religion is designed to change man's environment, but much of the religion found among mortals today has become helpless to do this. Environment has all too often mastered religion.

Remember that in the religion of all ages the experience which is paramount is the feeling regarding moral values and social meanings, not the thinking regarding theologic dogmas or philosophic theories.

Man evolved through the superstitions of mana, magic, nature worship, spirit fear, and animal worship to the various ceremonials whereby the religious attitude of the individual became the

group reactions of the clan. (Religion evolves favorably as the element of magic is replaced by the concept of morals.) And then these ceremonies became focalized and crystallized into tribal beliefs, and eventually these fears and faiths became personalized into gods. But in all of this religious evolution the moral element was never wholly absent. The impulse of the God within man was always potent. And these powerful influences - - one human and the other divine -- insured the survival of religion throughout the vicissitudes of the ages and that notwithstanding it was so often threatened with extinction by a thousand subversive tendencies and hostile antagonisms.

4. RELIGION AND THE RELIGIONIST

Early Christianity was entirely free from all civil entanglements, social commitments, and economic alliances. Only did later institutionalized Christianity become an organic part of the political and social structure of Occidental civilization.

The kingdom of heaven is neither a social nor economic order; it is an exclusively spiritual brotherhood of God-knowing individuals. True, such a brotherhood is in itself a new and amazing social

phenomenon attended by astounding political and economic repercussions.

The religionist is not unsympathetic with social suffering; not unmindful of civil injustice, not insulated from economic thinking, neither insensible to political tyranny. Religion influences social reconstruction directly because it spiritualizes and idealizes the individual citizen. Indirectly, cultural civilization is influenced by the attitude of these individual religionist as they become active and influential members of various social, moral, economic, and political groups.

The attainment of a high cultural civilization demands, first, the ideal type of citizen, and then, ideal and adequate social mechanisms wherewith such a citizenry may control the economic and political institutions of such an advanced human society.

The church, because of overmuch false sentiment, has long ministered to the underprivileged and the unfortunate, and this has been well, but this same sentiment has led to the unwise perpetuation of racially degenerate stocks which have tremendously retarded the progress of civilization. Many individual social reconstructionists, while vehemently repudiating institutionalized religion, are, after all, zealously religious in the propagation of their social reforms. And so, it is that religious motivation, personal and more or less

unrecognized, is playing a great part in the present-day program of social reconstruction.

The great weakness of all this unrecognized and unconscious type of religious activity is that it is unable to profit from open religious criticism and thereby attain to profitable levels of self-correction. It is a fact that religion does not grow unless it is disciplined by constructive criticism, amplified by philosophy, purified by science, and nourished by loyal fellowship.

There is always the great danger that religion will become distorted and perverted into the pursuit of false goals, as when in times of war each contending nation prostitutes its religion into military propaganda. Loveless zeal is always harmful to religion, while persecution diverts the activities of religion into the achievement of some sociologic or theologic drive. Religion can be kept free from unholy secular alliances only by:

1. Freedom from all social, economic, and
2. A critically corrective philosophy.
political alliances.
3. Creative, comforting, and love-expanding fellowships.
4. Progressive enhancement of spiritual insight and the appreciation of cosmic values.

5. Prevention of fanaticism by the compensations of the scientific mental attitude.

Religionists, as a group, must never concern themselves with any- thing but religion, albeit any one such religionist, as an individual citizen, may become the outstanding leader of some social, economic, or political reconstruction movement.

It is the business of religion to create, sustain, and inspire such a cosmic loyalty in the individual citizen as will direct him to the achievement of success in the advancement of all these difficult but desirable social services.

5. TRANSITION DIFFICULTIES

Genuine religion renders the religionist socially fragrant and creates insights into human fellowship. But the formalization of religious groups many times destroys the very values for the promotion of which the group was organized. Human friendship and divine religion are mutually helpful and significantly illuminating if the growth in each is equalized and harmonized. Religion puts new meaning into all group associations - families, schools, and clubs. It imparts new values to play and exalts all true humor.

Social leadership is transformed by spiritual insight; religion prevents all collective movements from losing sight of their true objectives. Together with children, religion is the great unifier of family life, provided it is a living and growing faith. Family life cannot be had without children; it can be lived without religion, but such a handicap enormously multiplies the difficulties of this intimate human association. During the early decades of the twentieth century, family life, next to personal religious experience, suffers most from the decadence consequent upon the transition from old religious loyalties to the emerging new meanings and values.

True religion is a meaningful way of living dynamically face to face with the commonplace realities of everyday life. But if religion is to stimulate individual development of character and augment integration of personality, it must not be standardized. If it is to stimulate evaluation of experience and serve as a value-lure, it must not be stereotyped. If religion is to promote supreme loyalties, it must not be formalized.

No matter what upheavals may attend the social and economic growth of civilization, religion is genuine and worthwhile if it fosters in the individual an experience in which the sovereignty of truth, beauty, and goodness prevails, for such is

the true spiritual concept of supreme reality. And through love and worship this becomes meaningful as fellowship with man and sonship with God. After all, it is what one believes rather than what one knows that determines conduct and dominates personal performances. Purely factual knowledge exerts very little influence upon the average man unless it becomes emotionally activated. But the activation of religion is super emotional, unifying the entire human experience on transcendent levels through contact with, and release of, spiritual energies in the mortal life.

During the psychologically unsettled times of the twentieth century, amid the economic upheavals, the moral crosscurrents, and the sociologic rip tides of the cyclonic transitions of a scientific era, thousands upon thousands of men and women have become humanly dislocated; they are anxious, restless, fearful, uncertain, and unsettled; as never before in the world's history they need the consolation and stabilization of sound religion. In the face of unprecedented scientific achievement and mechanical development there is spiritual stagnation and philosophic chaos. There is no danger in religion's becoming more and more of a private matter - a personal experience - provided it does not lose its motivation for unselfish and loving

social service. Religion has suffered from many secondary influences: sudden mixing of cultures, intermingling of creeds, diminution of ecclesiastical authority, changing of family life, together with urbanization and mechanization.

Man's greatest spiritual jeopardy consists in partial progress, the predicament of unfinished growth: forsaking the evolutionary religions of fear without immediately grasping the revelatory religion of love. Modern science, particularly psychology, has weakened only those religions which are so largely dependent upon fear, superstition, and emotion.

Transition is always accompanied by confusion, and there will be little tranquility in the religious world until the great struggle between the three contending philosophies of religion is ended:

1. The spiritistic belief (in a providential Deity) of many religions.
2. The humanistic and idealistic belief of many philosophies.
3. The mechanistic and naturalistic conceptions of many sciences.

And these three partial approaches to the reality of the cosmos must eventually become harmonized by the revelatory presentation of religion, philosophy, and cosmology which portrays the triune existence of

spirit, mind, and energy proceeding from the Trinity of Paradise and attaining time-space unification with the Deity of God the Supreme.

6. SPIRITUAL COMMUNION

The characteristic difference between a social occasion and a religious gathering is that in contrast with the secular the religious is pervaded by the atmosphere of communion. In this way, human association generates a feeling of fellowship with the divine, and this is the beginning of group worship. Partaking of a common meal was the earliest type of social communion, and so did early religions provide that some portion of the ceremonial sacrifice should be eaten by the worshipers. Even in Christianity the Lord's Supper retains this mode of communion. The atmosphere of the communion provides a refreshing and comforting period of truce in the conflict of the self-seeking ego with the altruistic urge of the indwelling spirit. And this is the prelude to true worship -- the practice of the presence of God which eventuates in the emergence of the brotherhood of man. When primitive man felt that his communion with God had been interrupted, he resorted to sacrifice of some kind in an effort to make atonement, to restore friendly relationship. The hunger and thirst for righteousness leads to the discovery of truth, and truth augments ideals,

and this creates new problems for the individual religionist, for our ideals tend to grow by geometrical progression, while our ability to live up to them is enhanced only by arithmetical progression.

The sense of guilt (not the consciousness of sin) comes either from interrupted spiritual communion or from the lowering of one's moral ideals. Deliverance from such a predicament can only come through the realization that one's highest moral ideals are not necessarily synonymous with the will of God. Man cannot hope to live up to his highest ideals, but he can be true to his purpose of finding God and becoming more and more like Him. Jesus swept away all of the ceremonials of sacrifice and atonement. He destroyed the basis of all this fictitious guilt and sense of isolation in the universe by declaring that man is a child of God, the creature-Creator relationship was placed on a child-parent basis. God becomes a loving Father to his mortal sons and daughters. All ceremonials not a legitimate part of such an intimate family relationship are forever abrogated.

God the Father deals with man his child on the basis, not of actual virtue or worthiness, but in recognition of the child's motivation -- the creature purpose and intent. The relationship is one of parent-child association and is actuated by divine love.

PART VI

1. Social Aspects of Religion
2. The Social Problems of Religion
3. Religion and Social Reconstruction
4. Religion's Contributions

1. SOCIAL ASPECTS OF RELIGION

While religion is exclusively a personal spiritual experience - knowing God as a Father - the corollary of this experience - knowing man as a brother - entails the adjustment of the self to other selves, and that involves the social or group aspect of religious life. Religion is first an inner or personal adjustment, and then it becomes a matter of social service or group adjustment. The fact of man's gregariousness perforce determines that religious groups will come into existence. What happens to these religious groups depends very much on intelligent leadership. In primitive society, the religious group is not always very different from economic or political groups. Religion has always been a conservator of morals and a stabilizer of society. And this is still true, notwithstanding the contrary teaching of many modern socialists and humanists.

Always keep in mind: True religion is to know God as your Father and man as your brother. Religion is not a slavish belief in threats of punishment or magical promises of future mystical rewards.

The religion of Jesus is the most dynamic influence ever to activate the human race. Jesus shattered tradition, destroyed dogma, and called mankind to the achievement of its highest ideals in

time and eternity - to be perfect, even as the Father in heaven is perfect.

Religion has little chance to function until the religious group becomes separated from all other groups - the social association of the spiritual membership of the kingdom of heaven.

The doctrine of the total depravity of man destroyed much of the potential of religion for effecting social repercussions of an up-lifting nature and of inspirational value. Jesus sought to restore man's dignity when he declared that all men are the children of God.

Any religious belief which is effective in spiritualizing the believer is certain to have powerful repercussions in the social life of such a religionist. Religious experience unfailingly yields the "fruits of the spirit" in the daily life of the spirit-led mortal. Just as certainly as men share their religious beliefs, they create a religious group of some sort which eventually creates common goals. Someday religionists will get together and actually effect cooperation on the basis of unity of ideals and purposes rather than attempting to do so on the basis of psychological opinions and theological beliefs. Goals rather than creeds should unify religionists. Since true religion is a matter of personal spiritual experience, it is inevitable that each individual

religionist must have his own and personal interpretation of the realization of that spiritual experience. Let the term "faith" stand for the individual's relation to God rather than for the creedal formulation of what some group of mortals have been able to agree upon as a common religious attitude. "Have you faith? Then have it to yourself."

That faith is concerned only with the grasp of ideal values is shown by the New Testament definition which declares that faith is the substance of things hoped for and the evidence of things not seen. Primitive man made little effort to put his religious convictions into words. His religion was danced out rather than thought out. Modern men have thought out many creeds and created many tests of Religious faith. Future religionists must live out their religion, dedicate themselves to the wholehearted service of the brotherhood of man. It is high time that man had a religious experience so personal and so sublime that it could be realized and expressed only by "feelings that lie too deep for words."

Jesus did not require of his followers that they should periodically assemble and recite a form of words indicative of their common beliefs. He only ordained that they should gather together to actually do something - partake of the communal supper of the remembrance of his life on earth.

What a mistake for Christians to make when, in presenting Christ as the supreme ideal of spiritual leadership, they dare to require God-conscious men and women to reject the historic leadership of the God-knowing men who have contributed to their particular national or racial illumination during past ages.

2. THE SOCIAL PROBLEMS OF RELIGION

Religion achieves its highest social ministry when it has least connection with the secular institutions of society. In past ages, since social reforms were largely confined to the moral realms, religion did not have to adjust its attitude to extensive changes in economic and political systems. The chief problem of religion was the endeavor to replace evil with good within the existing social order of political and economic culture. Religion has thus indirectly tended to perpetuate the established order of society, to foster the maintenance of the existent type of civilization.

But religion should not be directly concerned either with the creation of new social orders or with the preservation of old ones. True religion does oppose violence as a technique of social evolution, but it does not oppose the intelligent efforts of society to adapt its usages and adjust

its institutions to new economic conditions and cultural requirements.

Religion did approve the occasional social reforms of past centuries, but in the twentieth century it is of necessity called upon to face adjustment to extensive and continuing social reconstruction. Conditions of living alter so rapidly that institutional modifications must be greatly accelerated, and religion must accordingly quicken its adaptation to this new and ever-changing social order.

3. RELIGION AND SOCIAL RECONSTRUCTION

Mechanical inventions and the dissemination of knowledge are modifying civilization; certain economic adjustments and social changes are imperative if cultural disaster is to be avoided. This new and oncoming social order will not settle down complacently for a millennium. The human race must become reconciled to a procession of change, adjustments, and readjustments. Mankind is on the march toward a new and unrevealed planetary destiny.

Religion must become a forceful influence for moral stability and spiritual progression functioning dynamically in the midst of these ever-

changing conditions and never-ending economic adjustments.

Our planet's society can never hope to settle down as in past ages. The social ship has steamed out of the sheltered bays of established tradition and has begun its cruise upon the high seas of evolutionary destiny; and the soul of man, as never before in the world's history, needs carefully to scrutinize its charts of morality and painstakingly to observe the compass of religious guidance. The paramount mission of religion as a social influence is to stabilize the ideals of man-kind during these dangerous times of transition from one phase of civilization to another, from one level of culture to another. Religion has no new duties to perform, but it is urgently called upon to function as a wise guide and experienced counselor in all of these new and rapidly changing human situations. Society is becoming more mechanical, more compact, more complex, and more critically interdependent. Religion must function to prevent these new and intimate interassociations from becoming mutually retrogressive or even destructive. Religion must act as the cosmic salt which prevents the ferments of progression from destroying the cultural savor of civilization. These new social relations and economic upheavals can result in lasting brotherhood only by the ministry of religion.

A godless humanitarianism is, humanly speaking, a noble gesture, but true religion is the only power which can lastingly increase the responsiveness of one social group to the needs and sufferings of other groups. In the past, institutional religion could remain passive while the upper strata of society turned a deaf ear to the sufferings and oppression of the helpless lower strata, but in modern times these lower social orders are no longer so abjectly ignorant nor so politically helpless.

Religion must not become organically involved in the secular work of social reconstruction and economic reorganization. But it must actively keep pace with all these advances in civilization by making clear-cut and vigorous restatements of its moral mandates and spiritual precepts, its progressive philosophy of human living and transcendent survival. The spirit of religion is eternal, but the form of its expression must be restated every time the dictionary of human language is revised.

4. RELIGION'S CONTRIBUTION

Though churches and all other religious groups should stand aloof from all secular activities, at the same time religion must do nothing to hinder or retard the social co-ordination of human

institutions. Life must continue to grow in meaningfulness; man must go on with his reformation of philosophy and his clarification of religion.

Political science must affect the reconstruction of economics and industry by the techniques it learns from the social sciences and by the insights and motives supplied by religious living. In all social reconstruction religion provides a stabilizing loyalty to a transcendent object, a steadying goal beyond and above the immediate and temporal objective. In the midst of the confusions of a rapidly changing environment we need the sustenance of a far-flung cosmic perspective.

Religion inspires man to live courageously and joyfully on the face of the earth; it joins patience with passion, insight to zeal, sympathy with power, and ideals with energy.

Humans can never wisely decide temporal issues or transcend the selfishness of personal interests unless we meditate in the presence of the sovereignty of God and reckon with the realities of divine meanings and spiritual values.

Economic interdependence and social fraternity will ultimately conduce to brotherhood. Man is naturally a dreamer, but science is sobering us so that religion can activate us with, presently far less danger of precipitating fanatical reactions. Economic necessities tie us up with reality, and

personal religious experience brings each of us face to face with the eternal realities of an ever-expanding and progressing cosmic citizenship (of which we all - if you so choose - will come to know).

PART VII

1. Institutional Religion
2. Weakness of Institutional Religion
3. The Further Evolution of Religion
4. True Religion
5. The Acme of Religious Living
6. "Our Religion"

1. INSTITUTIONAL RELIGION

Sectarianism is a disease of institutional religion, and dogmatism is an enslavement of the spiritual nature. It is far better to have a religion without a church than a church without religion. The religious turmoil of the twentieth century does not, in and of itself, betoken spiritual decadence. Confusion goes before growth as well as before destruction.

There is a real purpose in the socialization of religion. It is the purpose of group religious activities to:

1. dramatize the loyalties of religion;
 2. magnify the lures of truth, beauty, and goodness;
 3. foster the attractions of supreme values;
 4. enhance the service of unselfish fellowship;
 5. glorify the potentials of family life;
 6. promote religious education;
 7. provide wise counsel and spiritual guidance;
- and
8. encourage group worship.

And all live religions encourage human friendship, conserve morality, promote neighborhood

welfare, and facilitate the spread of the essential gospel of their respective messages of eternal salvation.

But as religion becomes institutionalized, its power for good is curtailed, while the possibilities for evil are greatly multiplied. The dangers of formalized religion are:

1. fixation of beliefs and crystallization of sentiments;
2. accumulation of vested interest with increase of secularization;
3. tendency to standardize and fossilize truth;
4. diversion of religion from the service of God to the service of the church;
5. inclination of leaders to become administrators instead of ministers;
6. tendency to form sects and competitive divisions; establishment of oppressive ecclesiastical authority;
7. creation of the aristocratic "chosen-people" attitude;
8. fostering of false and exaggerated ideas of sacredness;
9. the routinizing of religion and the petrification of worship;

- 10.tendency to venerate the past while ignoring present demands;
- 11.failure to make up-to-date interpretations of religion;
- 12.entanglement with functions of secular institutions;
- 13.it creates the evil discrimination of religious castes;
- 14.it becomes an intolerant judge of orthodoxy;
- 15.it fails to hold the interest of adventurous youth and gradually loses the saving message of the gospel of eternal salvation.

Formal religion restrains men in their personal spiritual activities instead of releasing them for heightened service as kingdom builders.

2. WEAKNESS OF INSTITUTIONAL RELIGION

Institutional religion cannot afford inspiration and provide leadership in this impending world-wide social reconstruction and economic reorganization because it has unfortunately become more or less of an organic part of the social order and the economic system which is destined to undergo reconstruction. Only the real religion of personal

spiritual experience can function helpfully and creatively in the present crisis of civilization.

Institutional religion is now caught in the stalemate of a vicious circle. It cannot reconstruct society without first reconstructing itself; and being so much an integral part of the established order, it cannot reconstruct itself until society has been radically reconstructed.

Religionist must function in society, in industry, and in politics as individuals, not as groups, parties, or institutions. A religious group which presumes to function as such, apart from religious activities,) immediately becomes a political party, an economic organization, or a social institution. Religious collectivism must confine its efforts to the furtherance of religious causes.

Religionist are of no more value in the tasks of social reconstruction than nonreligionists except in so far as their religion has conferred upon them enhanced cosmic foresight and endowed them with that superior social wisdom which is born of the sincere desire to love God supremely and to love every man as a brother in the heavenly kingdom. An ideal social order is that in which every man loves his neighbor as he loves himself.

The institutionalized church may have appeared to serve society in the past by glorifying the

established political and economic orders, but it must speedily cease such action if it is to survive. The only proper attitude consists in the teaching of nonviolence, the doctrine of peaceful evolution in the place of violent revolution peace on earth and good will among all men.

Modern religion finds it difficult to adjust its attitude toward the rapidly shifting social changes only because it has permitted itself to become so thoroughly traditionalized, dogmatized, and institutionalized. The religion of living experience finds no difficulty in keeping ahead of all these social developments and economic upheavals, amid which it ever functions as a moral stabilizer, social guide, and spiritual pilot. True religion carries over from one age to another the worthwhile culture and that wisdom which is born of the experience of knowing God and striving to be like Him!

3. THE FURTHER EVOLUTION OF RELIGION

Religion can never become a scientific fact. Philosophy may, indeed, rest on a scientific basis, but religion will ever remain either evolutionary or revelatory, or a possible combination of both, as it is in the world today.

New religions cannot be invented; they are either evolved, or else they are suddenly revealed. All new evolutionary religions are merely advancing

expressions of the old beliefs, new adaptations and adjustments. The old does not cease to exist; it is merged with the new. Primitive religion was very democratic; the savage was quick to borrow or lend. Only with revealed religion did autocratic and intolerant theologic egotism appear.

The many religions of our planet are all good to the extent that they bring us to God and bring the realization of the Father to all. It is a fallacy for any group of religionists to conceive of their creed as THE TRUTH; such attitudes bespeak more of theological arrogance than of certainty of faith. There is not a religion on our planet that could not profitably study and assimilate the best of the truths contained in every other faith, for all contain truth. Religionist would do better to borrow the best in their neighbors! living spiritual faith rather than to denounce the worst in their lingering superstitions and outworn rituals.

All these religions have arisen as a result of man' s variable intellectual response to his identical spiritual leading. They can never hope to attain a uniformity of creeds, dogmas, and rituals these are intellectual; but they can, and some day will, realize a unity in true worship of the Father of all, for this is spiritual, and it is forever true, in the spirit all men are equal.

Primitive religion was largely a material-value consciousness, but civilization elevates religious values, for true religion is the devotion of the self to the service of meaningful and supreme values. As religion evolves, ethics becomes the philosophy of morals, and morality becomes the discipline of self by the standards of highest meanings and supreme values divine and spiritual ideals. And thus, religion becomes a spontaneous and exquisite devotion, the living experience of the loyalty of love.

The quality of a religion is indicated by:

1. Level values loyalties.
2. Depth of meanings the sensitization of the individual to the idealistic appreciation of these higher values.
3. Consecration intensity the degree of devotion to these divine values.
4. The unfettered progress of the personality in this cosmic path of idealistic spiritual living, realization of childship with God and never-ending progressive citizenship in the universe.

Religious meanings progress in self-consciousness when the child transfers his ideas of omnipotence from his parents to God. And the entire religious experience of such a child is largely

dependent on whether fear or love has dominated the parent-child relationship. Slaves have always experienced great difficulty in transferring their master fear into concepts of God-love. Civilization, science, and advanced religions must deliver mankind from those fears born of the dread of natural phenomena. And so, should greater enlightenment deliver educated mortals from all dependence on intermediaries in communion with Deity.

These intermediate stages of idolatrous hesitation in the transfer of veneration from the human and the visible to the divine and invisible are inevitable, but they should be shortened by the consciousness of the facilitating ministry of the divine spirit indwelling you (right now). Nevertheless, man has been profoundly influenced, not only by his concepts of Deity, but also by the character of the heroes whom he has chosen to honor, it is most unfortunate that those who have come to venerate the divine and risen Christ should have overlooked the man the valiant and courageous hero, Joshua ben Joseph.

Modern man is adequately self-conscious of religion, but his worshipful customs are confused and discredited by his accelerated social metamorphosis and unprecedented scientific developments. Thinking men and women want religion redefined, and this demand will compel religion to re-evaluate itself.

Modern man is confronted with the task of making more readjustments of human values in one generation than have been made in two thousand years. And this all influences the social attitude toward religion, for religion is a way of living as well as a technique of thinking.

True religion must ever be, at one and the same time, the eternal foundation and the guiding star of all enduring civilization.

4. TRUE RELIGION

True religion is not a system of philosophic belief which can be reasoned out and substantiated by natural proofs, neither is it a fantastic and mystic experience of describable feelings of ecstasy which can be enjoyed only by the romantic devotees of mysticism. Religion is not the product of reason, but viewed from within, it is altogether reasonable. Religion is not derived from the logic of human philosophy, but as a mortal experience it is altogether logical.

Religion is the experiencing of divinity in the consciousness of a moral being of evolutionary origin; it represents true experience with eternal realities in time, the realization of spiritual satisfactions while yet in the flesh.

There really is a true and genuine inner voice, that true light which lights every man and woman who comes into the world." And this spirit leading is distinct from the ethical prompting of human conscience. The divine spirit makes contact with its subject mortal, not by feelings or emotions, but in the realm of the highest and most spiritualized thinking. It is your thoughts, not your feelings, that lead you Godward. The divine nature may be perceived only with the eyes of the mind. But the mind that really discerns God, hears the indwelling Spirit, is the pure mind. **'Without holiness, no man may see the Lord.'** All such inner and spiritual communion is termed spiritual insight.

Religion lives and prospers, then, not by sight and feeling, but rather by faith and insight. It consists not in the discovery of new facts or in the finding of a unique experience, but rather in the discovery of new and spiritual meanings in facts already well known to mankind. The highest religious experience is not dependent on prior acts of belief, tradition, and authority; neither is religion the offspring of sublime feelings and purely mystical emotions. rather, a profoundly deep and actual experience of spiritual communion with the spirit influences resident within the human mind, and as far as such an experience is definable in terms of psychology, it is simply the experience of

experiencing the reality of believing in God as the reality of such a purely personal experience.

While religion is not the product of the rationalistic speculations of a material cosmology, it is, nonetheless, the creation of a wholly rational insight which originates in man's mind-experience. Religion is born neither of mystic mediations nor of isolated contemplations, albeit it is ever more or less mysterious and always indefinable and inexplicable in terms of purely intellectual reason and philosophic logic. The germs of true religion originate in the domain of our moral consciousness, and they are revealed in the growth of our spiritual insight that faculty of human personality which accrues as a consequence of the presence of the God-revealing indwelling Spirit in the God-hungry mortal mind.

The experience of religion eventually results in the certain consciousness of God and in the undoubted assurance of the survival of the believing personality.

Thus, it may be seen that religious longings and spiritual urges are not of such a nature as would merely lead men to want to believe in God, but rather are they of such nature and power that men are profoundly impressed with the conviction that they ought to believe in God. The sense of evolutionary duty and the obligations consequent upon the

illumination of revelation make such a profound impression upon man's moral nature that he finally reaches that position of mind and that attitude of soul where he concludes that he has no right not to believe in God. The higher and super philosophic wisdom of such enlightened and disciplined individuals ultimately instructs them that to doubt God or distrust his goodness would be to prove untrue to the realest and deepest thing within the human mind and soul the indwelling Spirit.

5. THE ACME OF RELIGIOUS LIVING

Although the average one of us cannot hope to attain the high perfection of the character which Jesus of Nazareth acquired while living here in the flesh, it is altogether possible for every believer to develop a strong and unified personality along its perfected lines.

The unique feature of Jesus's personality was not so much its perfection as its symmetry, its exquisite and balanced unification. The most effective presentation of Jesus consists in following the example of the one who said, as he gestured toward the Master standing before his accusers, 'Behold the man! "

The unfailing kindness of Jesus touched the hearts of men and women, but his stalwart strength of character amazed his followers. He was truly

sincere; there was nothing of the hypocrite in him. He was free from affectation; he was always so refreshingly genuine. He never stooped to pretense, and he never resorted to shamming. He lived the truth, even as he taught it. He was the truth. He was constrained to proclaim saving truth to his generation, even though such sincerity sometimes caused pain. He was unquestioningly loyal to all truth.

But the Master was so reasonable, so approachable. He was so practical in all his ministry, while all his plans were characterized by such sanctified common sense. He was so free from all freakish, erratic, and eccentric tendencies. He was never capricious, whimsical, or hysterical. In all his teaching and in everything he did there was always an exquisite discrimination associated with an extraordinary sense of propriety.

The Son of Man was always a well-poised personality. Even his enemies maintained a wholesome respect for him; they even feared his presence. Jesus was unafraid. He was surcharged with divine enthusiasm, but he never became fanatical. He was emotionally active but never flighty. He was imaginative but always practical. He frankly faced the realities of life, but he was never dull or prosaic. He was courageous but never reckless; prudent but never cowardly, He was sympathetic but not sentimental; unique but not eccentric. He was

pious but not sanctimonious. And he was so well-poised because he was so perfectly unified.

Jesus's originality was unstifled. He was not bound by tradition or handicapped by enslavement to narrow conventionality. He spoke with undoubted confidence and taught with absolute authority. But his superb originality did not cause him to overlook the gems of truth in the teachings of his predecessors and contemporaries. And the most original of his teachings was the emphasis of love and mercy in the place of fear and sacrifice.

Jesus was very broad in his outlook. He exhorted his followers to preach the gospel to all peoples. He was free from all narrow mindedness. His sympathetic heart embraced all mankind, even a universe. Always his invitation was, 'Whosoever will, let him come.'

Of Jesus it was truly said, 'I He trusted God.' As a man among men he most sublimely trusted the Father in heaven. He trusted his Father as a little child trusts his earthly parent. His faith was perfect but never presumptuous. No matter how cruel nature might appear to be or how indifferent to man's welfare on earth, Jesus never faltered in his faith. He was immune to disappointment and impervious to persecution. He was untouched by apparent failure.

He loved men as brothers, women as sisters, at the same time recognizing how they differed in

innate endowments and acquired qualities. 'He went about doing good.'

Jesus was an unusually cheerful person, but he was not a blind and unreasoning optimist. His constant word of exhortation was, "Be of good cheer." He could maintain this confident attitude because of his unswerving trust in God and his unshakable confidence in man. He was always touchingly considerate of all people because he loved them and believed in them. Still he was always true to his convictions and magnificently firm in his devotion to the doing of Father's will.

The Master was always generous. He never grew weary of saying, "It is more blessed to give than to receive." Said he, 'Freely you have received, freely give.' And yet, with all of his unbounded generosity, he was never wasteful or extravagant. He taught that you must believe to receive salvation. For everyone who seeks shall receive.

He was candid, but always kind. Said he, "If it were not so, I would have told you. He was frank, but always friendly. He was outspoken in his love for the sinner and in his hatred for sin. But throughout all this amazing frankness, he was unerringly fair.

Jesus was consistently cheerful, notwithstanding he sometimes drank deeply of the cup

of human sorrow. He fearlessly faced the realities of existence, yet was he filled with enthusiasm for the gospel of the kingdom. But he controlled his enthusiasm; it never controlled him. He was unreservedly dedicated to "the Father's business." This divine enthusiasm led his unspiritual brethren to think he was beside himself, but the onlooking universe appraised him as the model of sanity and the pattern of supreme mortal devotion to the high standards of spiritual living. And his controlled enthusiasm was contagious; his associates were constrained to share his divine optimism.

This man of Galilee was not a man of sorrows; he was a soul of gladness. Always was he saying, "Rejoice and be exceedingly glad." But when duty required, he was willing to walk courageously through the "valley of the shadow of death." He was gladsome but at the same time humble.

His courage was equaled only by his patience. When pressed to act prematurely, he would only reply, "My hour has not yet come." He was never in a hurry; his composure was sublime. But he was often indignant at evil, intolerant of sin. He was often mightily moved to resist that which was inimical to the welfare of his children on earth. But his indignation against sin never led to anger at the sinner.

His courage was magnificent, but he was never foolhardy. His watchword was, 'Fear not.' His

bravery was lofty and his courage often heroic. But his courage was linked with discretion and controlled by reason. It was courage born of faith, not the recklessness of blind presumption. He was truly brave but never audacious. The Master was a pattern of reverence. The prayer of even his youth began, 'Our Father who is in heaven, hallowed be your name. He was even respectful of the faulty worship of his fellows. But this did not deter him from making attacks on religious traditions or assaulting errors of human belief. He was reverential of true holiness, and yet he could justly appeal to his fellows, saying, who among you convicts me of sin?'

Jesus was great because he was good, and yet he fraternized with the little children. He was gentle and unassuming in his personal life, and yet he was the perfected man of a universe. His associates called him Master unbidden. Jesus was the perfectly unified human personality. And today, as in Galilee, he continues to unify mortal experience and to coordinate human endeavors. He unifies life, ennobles character, and simplifies experience. He enters the human mind to elevate, transform, and transfigure it. It is literally true: "If any man has Christ Jesus within him, he is a new creature; old things are passing away; behold, all things are becoming new."

7. "OUR RELIGION"

"The Lord our God is one Lord, and you should love Him with all your mind and soul while you do your very best to love all of us - His children - as you love yourself. The one God is our heavenly Father, in Whom all things consist, and Who dwells by His spirit, in every sincere human soul. And we who are the children of God should know how to commit the keeping of our souls to

Him as our faithful Creator. With our heavenly Father, all things are possible. Since He is the Creator, having made all things and all beings, it could not be otherwise. Though we cannot see God, we can know Him. - And by daily living His will, we can reveal Him to our fellow mortals.

We cannot search out God by knowledge, but we can know Him in our souls by personal experience. While His justice may be past finding out for the divine riches of His character must be infinitely deep and eternally wise - His mercy may be received by the humblest being on earth.

When we begin to feel after God, that is evidence that God has found us, and that we are in quest of knowledge about Him.

Father is not only all-powerful but also all-wise. He fills the universe; we live in Him and He dwells in us. Our mind is human, mortal, but our

spirit is divine, immortal. If earth parents, being of evil tendency, know how to love their children and bestow good gifts on them, how much more must our good Father in heaven know how wisely to love us, His children on earth, and to bestow suitable blessings upon us all.

Our Father in heaven will not suffer a single child on earth to perish if that child has a desire to find Him and truly longs to be like Him. Our Father even loves the wicked and is always kind to the ungrateful. If more human beings could only know about the goodness of God, they would certainly be led to repent of their evil ways and forsake all known sin. All good things come down from our Father of light, in Whom there is no variableness neither shadow of changing. The spirit of our true God is in us all. He intends that all of us should be brothers and sisters.

I will no longer be satisfied to believe that God is the Father of all people; I will henceforth believe that He is also Father. Always will I try to worship God with the help of the Spirit of Truth, which is my helper when I have become really God-knowing. But first of all, I am going to practice worshiping God by learning how to do the will of God on earth; that is, I am going to do my best to treat each of my fellow human beings just as I think God would like to have them treated. And when we live this sort of life in the flesh, we may ask many

things of God, and He will give us the desire of our hearts that we may be the better prepared to serve our fellows. And all of this loving service of the children of God enlarges our capacity to receive and experience the joys of heaven, the high pleasures of the ministry of the spirit of heaven."

"I will every day thank God for His unspeakable gifts; I will praise Him for His wonderful works to us - His children. To me He is the Almighty, the Creator, the Power, and the Mercy, but best of all He is my Spirit Father, and as His earth child, I am sometime going forth to see Him. And by searching for Him I shall become like Him; and by faith in Him - I have attained peace with God.

This new religion of ours is very full of joy, and it generates an enduring happiness. I am confident that I shall be faithful even to death, and that I will surely receive the crown of eternal life.

I am learning to prove all things and adhere to that which is good. Whatsoever I would that people should do to me, that I will do to my fellows. By this new faith I know that humans may become the children of God, but it sometimes terrifies me when I stop to think that all people are my spiritual brothers and sisters, but it must be true!

I do not see how I can rejoice in the Fatherhood of God while I refuse to accept the brotherhood of man. Whosoever calls upon the name of the Lord shall

be saved. If that is true, then all men must be my brothers and all women must be my sisters!

Henceforth will I do my good deeds in secret; I will also pray most when by myself. I will judge not that I may not be unfair to my fellows. I am going to learn to love my enemies; I have not truly mastered this practice of being Godlike. Though I see God in other religions, I find Him in our religion as being more beautiful, loving, merciful, personal, and positive. But most of all, this great and glorious Being is my spiritual Father and I am His child. And by no other means than my honest desire to be like Him, I am eventually to find Him and eternally to serve Him. At last I have a religion with a God, a marvelous God, and He is a God of eternal salvation."

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