

Paper 101 — The Real Nature of Religion

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This chart is a revision of the July 27, 2011 and July 26, 2014 versions.
Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

Sources for Paper 101, in the order in which they first appear

- (1) John **Baillie**, *The Interpretation of Religion: An Introductory Study of Theological Principles* (New York: Charles Scribner’s Sons, 1928)
- (2) Henry Nelson **Wieman** and Regina **Westcott-Wieman**, *Normative Psychology of Religion* (New York: Thomas Y. Crowell Company, 1935)
- (3) “Empiricism,” by Arthur Kenyon **Rogers**, in *Contemporary American Philosophy: Personal Statements, Vol. II*, edited by George P. Adams and Wm. Pepperell Montague (New York: Russell & Russell, 1930)
- (4) “Brief History of My Opinions,” by George **Santayana**, in *Contemporary American Philosophy: Personal Statements, Vol. II*, edited by George P. Adams and Wm. Pepperell Montague (New York: Russell & Russell, 1930)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)

- (f) **Light green** indicates Bible passages or fragments thereof, which are not paralleled in the source text.

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PAPER 101 — THE REAL NATURE OF RELIGION

101:0.1 Religion, as a human experience, ranges from the primitive fear slavery of the evolving savage up to the sublime and magnificent faith liberty of those civilized mortals who are superbly conscious of sonship with the eternal God.

101:0.2 Religion is the ancestor of the advanced ethics and morals of progressive social evolution. But religion, as such, is not merely a moral movement, albeit the outward and social manifestations of religion are mightily influenced by the ethical and moral momentum of human society. Always is religion the inspiration of man's evolving nature, but it is not the secret of that evolution.

II, I: THE PHENOMENON OF FAITH (Baillie 151)

I. THE PHENOMENON BROUGHT INTO CLEAR FOCUS (Baillie 151)

[Quoting 19th century preacher Frederick W. Robertson:] “There are few more glorious moments of our Humanity than those in which Faith does battle against intellectual proof: when, for example, after reading a sceptical book, or hearing a cold-blooded materialist's demonstration, in which God, the soul, and life to come, are proved impossible—up rises the heart in all the giant might of its immortality to do battle with the understanding, and with the simple argument, ‘I feel them in my best and highest moments to be true,’ annihilates the sophistries of logic” (B 156).

101:0.3 Religion, the conviction-faith of the personality, can always triumph over the superficially contradictory logic

of despair born in the unbelieving material mind.

[Quoting William James:] “My personal position is simple. I have no living sense of commerce with a God.... Now, although I am so devoid of *Gottesbewusstsein* in the directer and stronger sense, yet there is *something in me* which *makes response* when I hear utterances made from that lead by others. I recognise the deeper **voice**. Something tells me, ‘*thither lies truth*’—and I am sure it is not old theistic habits and prejudices of infancy...” (B 157-58).

[“That was the **true Light, which lighteth every man that cometh into the world**” (John 1:9).]

Into what mental factors, we must ask, can faith be resolved or—if it turn out not to be a complex phenomenon—with what single mental factor is it to be assimilated? Is it really ‘sense’ in the narrower and exact meaning of the word? Or is it **‘feeling’?**

Or is it after all our **‘reason’** that is here asserting itself? (B 159)

II, III: THE ROMANTICIST THEORY OF RELIGION (Baillie 202)

VI. THE VIEW THAT RELIGIOUS FAITH IS POSTERIOR TO ‘RELIGIOUS EXPERIENCE’ (Baillie 230)

We can have no religious experience prior to and independently of religious faith, nor yet can we have any faith prior to and independently of the practical experience of religion—because **religion is faith**, and there is no religious experience of which faith is not a constitutive part (B 231).

There really is a true and genuine inner **voice**,

that **“true light which lights every man who comes into the world.”**

And this **spirit leading** is distinct from the ethical prompting of human conscience.

The feeling of religious assurance is more than an emotional **feeling**.

The assurance of religion transcends the **reason** of the mind,

even the logic of philosophy.

Religion is faith, trust, and assurance.

1. TRUE RELIGION

[Compare B 256.]

101:1.1 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 indescribable 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.

V. PERCEPTUALIST VIEWS OF THE NATURE OF RELIGIOUS KNOWLEDGE (Baillie 219)

101:1.2 The Thought Adjuster has no special mechanism through which to gain self-expression;

[The best mystics] have indeed made it abundantly clear that there is here no question of a special sense or a special faculty of perception, or of any other activity of the soul

there is no mystic religious faculty for the reception or expression of religious emotions.

These experiences are made available through

than its own intelligence.

the naturally ordained mechanism of mortal mind.

And therein lies one explanation of the Adjuster's difficulty in engaging in direct communication with the material mind of its constant indwelling.

The central contention for which mysticism stands is certainly that of the direct and intimate nature of God's presence to our souls, but it has also been of the very essence of its case that it is not to our senses that He is thus present

but to our thoughts.

That in our thoughts we can get closer to God than we can get to the things of sense by seeing and touching and tasting them—on that assurance all Platonism and neo-Platonism rests.

It is all summed up in Plato's own saying that God is indeed visible, but *visible to the mind alone*; and in the equivalent teaching of the later Platonism that God can be seen indeed, but only "with the eyes of the mind" (B 226-27).

[The more genuine varieties of mysticism] have taken pains to make it clear that God is not always visible even to the eyes of the mind, but only to the eyes of the pure mind—to the eyes, as we might put it, of the good conscience.

Dean Inge indeed includes it as one of the four fundamental articles of all true mystical creeds that "Without holiness no man may see the Lord" (B 228).

This state of the case has been very frankly recognised by a number of recent writers who have nevertheless continued to use the language of sense-perception for the delineation of religious insight (B 229).

101:1.3 The divine spirit makes contact with mortal man, 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 Adjuster, is the pure mind.

"Without holiness no man may see the Lord."

All such inner and spiritual communion is termed spiritual insight.

VI. THE VIEW THAT RELIGIOUS FAITH IS POSTERIOR TO 'RELIGIOUS EXPERIENCE' (Baillie 230)

Such religious experiences result from the impress made upon the mind of man by the combined operations of the Adjuster and the Spirit of Truth as they function amid and upon

No being, it is granted, could be religious who could not *think*; and so far as we know or can guess, no being who can think is wholly without the germs of a religious consciousness. Therefore, seeing that thought consists in nothing else than the manipulation of **ideas**, it cannot be true as Schleiermacher imagined and as this school of romantics seems to follow him in believing, that "ideas are all foreign to religion."

the **ideas**,

ideals, insights, and spirit strivings of the evolving sons of God.

Perhaps, indeed, the main principle to be grasped in this whole matter is that **religion lives**

101:1.4 **Religion lives** and prospers, then,

not by sight but by **insight**.

not by sight and feeling, but rather by faith and **insight**.

A man is religious not in so far as he stumbles on certain **new facts**

It consists not in the discovery of **new facts**

or in the finding of a unique experience,

but in so far as he discovers a **new meaning in facts already known to us all** (B 231-32).

but rather in the discovery of **new and spiritual meanings in facts already well known to mankind.**

Hence neither is it true to say with the “Theology of Experience” that religious belief is consequent upon religious experience, nor is it true to say with rationalism that religious experience is consequent on a **prior act of belief**;

the truth being **rather** that the **deepest** of all religious **experiences**

is just the **experience of believing** (B 232).

II, IV: THEOLOGICAL INTUITIONISM AND THE “RELIGIOUS A PRIORI” (Baillie 235)

I. INTUITIONISM IN THEOLOGY (Baillie 235)

[contd] Our consideration of the opposing tendencies and claims of rationalism and romanticism now seems to point to at least one positive conclusion, namely, that religious faith, though in no sense to be identified with the **speculations of scientific cosmology**,

is **none the less** to be regarded as a product of **rational insight** of another kind (B 235).

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.

It is, **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.

101:1.5 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.

IV. THE VIEWS OF PROFESSOR OTTO (Baillie 246)

It is held that by means of our religious consciousness we are aware of an aspect of reality which is at once "mysterious," "terrible," and "fascinating"—a *mysterium* which is at the same time *tremendum* and *fascinans*.... The corresponding emotion which it calls forth in the human breast is ... *awe*.

And Professor Otto accordingly claims that the emotion of awe is a thing quite by itself, **indefinable**, irreducible psychologically to any simpler elements, and historically quite underivable and "unevolvable" (B 247-48).

Religion is born neither of mystic meditations 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 man's moral consciousness, and they are revealed in the growth of man's **spiritual insight, that faculty of human personality which accrues as a consequence of the presence of the God-revealing Thought Adjuster in the God-hungry mortal mind.**

II, V: RELIGION AS GROUNDED IN OUR CONSCIOUSNESS OF VALUE; AN HISTORICAL SURVEY (Baillie 256)

I. FAITH AS ROOTED IN MORAL INSIGHT (Baillie 256)

We thus seem to be left with the sole alternative of believing that the kind of intelligent or rational insight in which religion takes its rise is none other than *moral* insight, and that faith in God is thus in some sort an outgrowth of our **consciousness of value** (B 257).

[See 101:5.7, below.]

II. KANT'S THEORY OF RELIGION (Baillie 259)

What is the nature of the transition from moral principle to religious faith? Kant's favourite way of stating the matter is to say that our moral nature *demands* the reality of the objects of religion. The existence of **God**

and of a **future life** (the two leading articles of Kant's eighteenth-century creed) thus appear as ethical *postulates*. To deny them, says Kant, would lead to an "*absurdum morale*"; and that, to any man who realises the sound basis that morals have in reason, is no whit less serious than an "*absurdum logicum*" would be (B 264).

101:1.6 Faith unites moral insight with

conscientious discriminations of values,

and the pre-existent evolutionary sense of duty completes the ancestry of true religion.

The experience of religion eventually results in the certain consciousness of **God**

and in the undoubted assurance of the **survival** of the believing personality.

The fact is indeed that it is not *we*, as individuals, who want God and a future life; it is our reason, our moral reason, that wants these things.... It is therefore not so much that we **want to believe in God**

as that we feel that we **ought to believe in Him**

and **have no right not to believe in Him—**

because in doing so we should be **proving false to the deepest thing within us** (B 264).

101:1.7 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 superphilosophic 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 divine Adjuster.

2. THE FACT OF RELIGION

I, IV: A CRITIQUE OF THE SPECULATIVE METHOD IN THEOLOGY (Baillie 68)

I. HISTORY OF RATIONALISM (Baillie 68)

101:2.1 The fact of religion consists wholly in the religious experience of rational and average human beings. And this is the only sense in which religion can ever be regarded as scientific or even psychological.

The proof that revelation is revelation is this same fact of human experience: the fact that revelation does

Thus arose the mediæval doctrine of the two ways of knowledge—reason and revelation, science and faith. According to this doctrine, as finally formulated by St. Thomas Aquinas, it is possible to reach the simpler articles of the Christian creed by either one of two entirely different methods—by the pursuit of scientific and philosophic inquiry on the one hand, and by consulting the sacred tradition on the other.... This position is what has been called the Mediæval Synthesis, and it is without question the most widely influential synthesis of the respective claims of science and religion which the history of thought has so far witnessed.

synthesize the apparently divergent sciences of nature and the theology of religion

into a consistent and logical universe philosophy, a co-ordinated and unbroken explanation of both science and religion, thus creating

We might describe it as the perfectly harmonious marriage of Greek rationalism with Hebrew-Christian traditionalism (B 71-72).

a harmony of mind and satisfaction of spirit

which answers in human experience those questionings of the mortal mind which craves to know *how* the Infinite works out his will and plans in matter, with minds, and on spirit.

101:2.2 Reason is the method of science; faith is the method of religion; logic is the attempted technique of philosophy. Revelation compensates for the absence of the morontia viewpoint by providing a technique for achieving unity in the comprehension of the reality and relationships of matter and spirit by the mediation of mind. And true revelation never renders science unnatural, religion unreasonable, or philosophy illogical.

101:2.3 Reason, through the study of science, may lead back through nature to a First Cause, but it requires religious faith to transform the First Cause of science into a God of salvation; and revelation is further required for the validation of such a faith, such spiritual insight.

101:2.4 There are two basic reasons for believing in a God who fosters human survival:

1. Human experience, personal assurance, the somehow registered hope and trust initiated by the indwelling Thought Adjuster.

2. The revelation of truth, whether by direct personal ministry of the Spirit of Truth, the world bestowal of divine Sons, or through the revelations of the written word.

II. HISTORY AND CHARACTERISATION OF
THE SPECULATIVE APOLOGETIC FOR
RELIGION (Baillie 76)

101:2.5 Science ends its reason-search
in

(b) The other, or first, half of Plato's **proof** was finally degraded into what came to be called the Cosmological Argument—the argument from the essential contiguity of nature to a First Cause thereof.... What Plato was at so great pains to establish was no such bald abstraction but the quite definitely spiritualistic—or, as it has more commonly, but less accurately, been called, idealistic—**hypothesis** that the **first cause** of all things must be of the nature, not of matter, but of mind (B 78).

the **hypothesis** of a **First Cause**.

Religion does not stop in its flight of faith until it is sure of a God of salvation. The discriminating study of science logically suggests the reality and existence of an Absolute. Religion believes unreservedly in the existence and reality of a God who fosters personality survival.

What metaphysics fails utterly in doing, and what even philosophy fails partially in doing, revelation does; that is, affirms that this First Cause of science and religion's God of salvation are *one and the same Deity*.

101:2.6 Reason is the **proof** of science, faith the **proof** of religion, logic the **proof** of philosophy, but revelation is validated only by human *experience*. Science yields knowledge; religion yields happiness; philosophy yields unity; **revelation confirms the experiential harmony of this triune approach to universal reality.**

III. THE ARGUMENT FROM DESIGN
CONSIDERED (Baillie 80)

[Compare B 80-81.]

Certainly every religious man finds God present in nature; but that is only because he has already found Him present in his own soul.

This is a point which we find again and again being made by that earliest of all critics of 'natural theology'—Blaise Pascal (B 86).

To sum up, then, we are bound to conclude that the impartial scientific contemplation of the world of nature as it stands, while indeed seeming to point in the direction of living and even intelligent guidance of some sort,

does not seem able of itself to suggest anything that could properly (as being of use to religion) be called belief in God;

101:2.7 The contemplation of nature can only reveal a God of nature, a God of motion. Nature exhibits only matter, motion, and animation—life. Matter plus energy, under certain conditions, is manifested in living forms, but while natural life is thus relatively continuous as a phenomenon, it is wholly transient as to individualities. Nature does not afford ground for logical belief in human-personality survival.

The religious man who finds God in nature has already and first found this same personal God in his own soul.

101:2.8 Faith reveals God in the soul. Revelation, the substitute for morontia insight on an evolutionary world, enables man to see the same God in nature that faith exhibits in his soul. Thus does revelation successfully bridge the gulf between the material and the spiritual, even between the creature and the Creator, between man and God.

101:2.9 The contemplation of nature does logically point in the direction of intelligent guidance, even living supervision,

but it does not in any satisfactory manner reveal a personal God.

while on the other hand

it does nothing to make nature seem incapable of being looked upon as God's world, if there should be any independent ground for believing that it is.

"We cannot," concludes one of the best of recent scientific authorities, "reach any religious truth or conviction along scientific lines,

but . . . a careful scientific description of Animate nature is not inconsistent with a spiritual . . . interpretation" (B 87).

V. GENERAL OBJECTIONS TO THE SPECULATIVE METHOD (Baillie 93)

(b) The second objection which we have to raise against the speculative method is ... this: that it seems to represent religion not as a kind of insight into reality—a characteristic way of grasping it—

On the other hand,

nature discloses nothing which would preclude the universe from being looked upon as the handiwork of the God of religion.

God cannot be found through nature alone,

but man having otherwise found him,

the study of nature becomes wholly consistent with a higher and more spiritual interpretation of the universe.

101:2.10 Revelation as an epochal phenomenon is periodic; as a personal human experience it is continuous. Divinity functions in mortal personality as the Adjuster gift of the Father, as the Spirit of Truth of the Son, and as the Holy Spirit of the Universe Spirit, while these three supermortal endowments are unified in human experiential evolution as the ministry of the Supreme.

101:2.11 True religion is an insight into reality,

the faith-child of the moral consciousness,

but as a body of propositions or doctrines... Mere blind assent to truths learned by rote, or accepted on authority, may be good enough in some of the more purely factual branches of knowledge, but it is rather a hindrance than a help in the realm of the fundamental faith by which the soul of man lives (B 98-99).

True religion exists only so far as “the Spirit itself beareth witness with our spirit that we are the children of God” (B 99).

It is not a special group of propositions but a special kind of insight and of trust (B 99).

The first step in faith, its true quintessence, is something much more like a trust that the whole scheme of things will not play us false, that our deepest natures are not irretrievably out of tune with the deepest nature of That which holds us in its power,

and that there is therefore an available way of salvation from the apparent vanity and uncertainty of life (B 101).

and not a mere intellectual assent to any body of dogmatic doctrines.

True religion consists in the experience that “the Spirit itself bears witness with our spirit that we are the children of God.”

Religion consists not in theologic propositions but in spiritual insight and the sublimity of the soul’s trust.

101:2.12 Your deepest nature—the divine Adjuster—creates within you a hunger and thirst for righteousness, a certain craving for divine perfection. Religion is the faith act of the recognition of this inner urge to divine attainment;

and thus is brought about that soul trust and assurance

of which you become conscious as the way of salvation,

the technique of the survival of personality

What religion is interested in is not mere continuance as such, but rather the assurance that those values which we have most learned to prize, and have attained by so much labour and pain, will not be lost but will really count for something in the end (B 103).

No view of religion can possibly be correct which makes it depend on learned and scientific inquiry;

for history shows that those members of our race who are accounted as having possessed the surest insight into religious truth could boast of little learning and of no science at all.

“The basis of our faith,” says Herrmann, in words which might be taken as the first axiom of any true theology, “must be grasped in the same independent fashion by learned and unlearned, by each for himself” (B 105).

I, V: “THE PSYCHOLOGY OF RELIGION” AND THE HISTORICAL “SCIENCE OF RELIGION” IN THEIR RELATION TO THE THEOLOGICAL INQUIRY (Baillie 107)

IV. A CRITIQUE OF “THE PSYCHOLOGY OF RELIGION” (Baillie 132)

and all those values which you have come to look upon as being true and good.

101:2.13 The realization of religion never has been, and never will be, dependent on great learning or clever logic.

It is spiritual insight,

and that is just the reason why some of the world’s greatest religious teachers, even the prophets, have sometimes possessed so little of the wisdom of the world.

Religious faith is available alike to the learned and the unlearned.

101:2.14 Religion must ever be its own critic and judge;

If we now ask why James has failed in his endeavour, there is only one answer that can be given. He fails because he has attempted the impossible. He has tried to understand religion from the outside. He has tried to find some standard by which it can be judged other than that by which it judges itself. He has tried to make the truth of it demonstrable to the mere observer, to the third-person onlooker. And none of these things, we are convinced, can possibly be done.

Moreover the attempt to argue from the fact of men's assurance of God to the fact of God's existence must always appear as a logical absurdity; for to those who are sure of Him this argument is unnecessary and indeed tautological,

while to those who are not sure of Him it can never be convincing (B 138).

[Contrast B 139-45.]

it can never be observed, much less understood, from the outside.

Your only assurance of a personal God consists in your own insight as to your belief in, and experience with, things spiritual.

To all of your fellows who have had a similar experience, no argument about the personality or reality of God is necessary,

while to all other men who are not thus sure of God no possible argument could ever be truly convincing.

101:2.15 Psychology may indeed attempt to study the phenomena of religious reactions to the social environment, but never can it hope to penetrate to the real and inner motives and workings of religion. Only theology, the province of faith and the technique of revelation, can afford any sort of intelligent account of the nature and content of religious experience.

3. THE CHARACTERISTICS OF RELIGION

101:3.1 Religion is so vital that it persists in the absence of learning. It lives in spite of its 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.

[Compare B 73.]

101:3.2 Faith-insight, or spiritual intuition, is the endowment of the cosmic mind in association with the Thought Adjuster, which is the Father's gift to man. Spiritual reason, soul intelligence, is the endowment of the Holy Spirit, the Creative Spirit's gift to man. Spiritual philosophy, the wisdom of spirit realities, is the endowment of the Spirit of Truth, the combined gift of the bestowal Sons to the children of men. And the co-ordination and interassociation of these spirit endowments constitute man a spirit personality in potential destiny.

101:3.3 It is this same spirit personality, in primitive and embryonic form, the Adjuster possession of which survives the natural death in the flesh. This composite entity of spirit origin in association with human experience is enabled, by means of the living way provided by the divine Sons, to survive (in Adjuster custody) the dissolution of the material self of mind and matter when such a transient partnership of the material and the spiritual is divorced by the cessation of vital motion.

II, I: THE PHENOMENON OF FAITH
(Baillie 151)

I. THE PHENOMENON BROUGHT INTO
CLEAR FOCUS (Baillie 151)

For there are some situations in human experience in which what we call religious faith stands out in particularly bold relief,

because in them it stands in contrast and opposition to the other mental elements that go to make up the situation; and not, as at other and happier times, in harmony and agreement with them (B 152).

[See *endnote*: Baillie presents the case of a man “haunted by crippling misfortune” who exhibits reactions similar to nos. 2, 3, 4, 5 and 6 of this list.]

101:3.4 Through religious faith the soul of man reveals itself and demonstrates the potential divinity of its emerging nature by the characteristic manner in which it induces the 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.¹

3. Generates profound courage and confidence despite natural adversity and physical calamity.

4. Exhibits inexplicable poise and sustaining tranquillity 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.

[See endnote: Baillie presents the case of a young man who “is carried away by” the arguments of natural scientists; he exhibits reactions similar to nos. 7 and 8 on this list.]

7. Persists in the unswerving belief in God despite all contrary demonstrations of logic and successfully withstands all other intellectual sophistries.²

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 antagonisms, 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 everything. Dares to declare,

[Though he slay me, yet will I trust in him: but I will maintain mine own ways before him (Job 13:15).]

“Even though he slay me, yet will I serve him.”

101:3.5 We know, then, by three phenomena, that man has a divine spirit or spirits dwelling within him: 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 his 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.

101:3.6 And it is just such a vital and vigorous performance of faith in the domain of religion that entitles mortal man to affirm the personal possession and spiritual reality of that crowning endowment of human nature, religious experience.

4. THE LIMITATIONS OF REVELATION

II, IX: THE CRITERION OF RELIGIOUS TRUTH AND THE NATURE OF RELIGIOUS PROGRESS (Baillie 400)

I. THE CRITERION OF TRUTH AND FALSITY IN RELIGION (Baillie 400)

101:4.1 Because your world is generally ignorant of origins, even of physical origins, it has appeared to be wise from time to time to provide instruction in cosmology. And always has this made trouble for the future. The laws of revelation hamper us greatly by their proscription of the impartation of unearned or premature knowledge. Accordingly, future students of such a revelation are tempted to discard any element of genuine religious truth it may contain

The trouble with those types of Christian thought which our present advisors would so severely condemn was precisely that they had been too diligent in welding into a single system the abiding convictions of Christian faith and the most up-to-date scientific cosmology of their own day. That which is 'up-to-the-moment' only lasts a moment.

The more assiduity we show in forging links of steel between the faith of Christ and even such scientific results as for the time being look most secure, the more deeply disturbing will it be for us when these latter come (as they surely will one day come) to be called in question, and the more are we courting a repetition of the fate of those thinkers whom we set out by condemning (B 404-05).

because they discover errors on the face of the associated cosmologies therein presented.

101:4.2 Mankind should understand that we who participate in the revelation of truth are very rigorously limited by the instructions of our superiors. We are not at liberty to anticipate the scientific discoveries of a thousand years.³ Revelators must act in accordance with the instructions which form a part of the revelation mandate. We see no way of overcoming this difficulty, either now or at any future time. We full well know that, while the historic facts and religious truths of this series of revelatory presentations will stand on the records of the ages to come, within a few short years many of our statements regarding the physical sciences will stand in need of revision in consequence of additional scientific developments and new discoveries. These new developments we even now foresee, but we are forbidden to include such humanly undiscovered facts in the revelatory records. Let it be made clear that revelations are not necessarily inspired. The cosmology of these revelations is *not inspired*. It is limited by our permission for the co-ordination and sorting of present-day knowledge. While divine or spiritual insight is a gift, *human wisdom must evolve*.

101:4.3 Truth is always a revelation: autorevelation when it emerges as a result of the work of the indwelling Adjuster; epochal revelation when it is presented by the function of some other celestial agency, group, or personality.

101:4.4 In the last analysis,

Religion is to be judged

according to the extent to which it displays its own proper excellence and, in the last resort, by nothing else (B 406).

religion is to be judged by its fruits,

according to the manner and the extent to which it exhibits its own inherent and divine excellence.

101:4.5 Truth may be but relatively inspired, even though revelation is invariably a spiritual phenomenon. While statements with reference to cosmology are never inspired, such revelations are of immense value in that they at least transiently clarify knowledge by:

1. The reduction of confusion by the authoritative elimination of error.

2. The co-ordination of known or about-to-be-known facts and observations.

3. The restoration of important bits of lost knowledge concerning epochal transactions in the distant past.

4. The supplying of information which will fill in vital missing gaps in otherwise earned knowledge.

5. Presenting cosmic data in such a manner as to illuminate the spiritual teachings contained in the accompanying revelation.

5. RELIGION EXPANDED BY REVELATION

101:5.1 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.

[Religion, [Lotze] tells us, has to do with our consciousness of value, and is a faith in the reality of the objects to which that consciousness introduces us. All religious affirmations are thus essentially *judgments of value* (*Werturteile*) (B 285).]

101:5.2 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:

101:5.3 1. Evolutionary religion. The experience of primitive worship, the religion which is a mind derivative.

101:5.4 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.

[See 103:7.12.]

101:5.5 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.

101:5.6 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.

101:5.7 Evolutionary religion is the outworking of the endowment of the local universe mind adjutant charged with the creation and fostering of the worship trait in evolving man.

[To begin with, there seems to be something short of absolute clarity in Kant's mind as to whether the process by which we arrive at a belief in a real moral order possesses strict *logical* cogency. What he is always clear about is that it our *duty* to proceed to this belief (B 269).]

Such primitive religions are directly concerned with ethics and morals, the sense of human *duty*. Such religions are predicated on the assurance of conscience and result in the stabilization of relatively ethical civilizations.

101:5.8 Personally revealed religions are sponsored by the bestowal spirits representing the three persons of the Paradise Trinity and are especially concerned with the expansion of *truth*. Evolutionary religion drives home to the individual the idea of personal duty; revealed religion lays increasing emphasis on loving, the golden rule.

101:5.9 Evolved religion rests wholly on *faith*.⁴ Revelation has the additional assurance of its expanded presentation of the truths of divinity and reality⁵ 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 a morontial personality.

101:5.10 Evolutionary religion provides only the assurance of faith and the confirmation of conscience; revelatory religion provides the assurance of faith plus the truth of a living experience in the realities of revelation. The third step in religion, or the third phase of the experience of religion, has to do with the morontia state, the firmer grasp of mota. Increasingly in the morontia progression the truths of revealed religion are expanded; more and more you will know the truth of supreme values, divine goodnesses, universal relationships, eternal realities, and ultimate destinies.

101:5.11 Increasingly throughout the morontia progression the assurance of truth replaces the assurance of faith. When you are finally mustered into the actual spirit world, then will the assurances of pure spirit insight operate in the place of faith and truth or, rather, in conjunction with, and superimposed upon, these former techniques of personality assurance.

6. PROGRESSIVE RELIGIOUS EXPERIENCE

101:6.1 The morontia phase of revealed religion has to do with the experience of *survival*, and its great urge is the attainment of spirit perfection. There also is present the higher urge of worship, associated with an impelling call to increased ethical service. Morontia insight entails an ever-expanding consciousness of the Sevenfold, the Supreme, and even the Ultimate.

101:6.2 Throughout all religious experience, from its earliest inception on the material level up to the time of the attainment of full spirit status, the Adjuster is the secret of the personal realization of the reality of the existence of the Supreme; and this same Adjuster also holds the secrets of your faith in the transcendental attainment of the Ultimate. The experiential personality of evolving man, united to the Adjuster essence of the existential God, constitutes the potential completion of supreme existence and is inherently the basis for the superfinite eventuation of transcendental personality.

101:6.3 Moral will embraces decisions based on reasoned knowledge, augmented by wisdom, and sanctioned by religious faith. Such choices are acts of moral nature and evidence the existence of moral personality, the forerunner of morontia personality and eventually of true spirit status.

101:6.4 The evolutionary type of knowledge is but the accumulation of

[Memory, then, would seem to be a characteristic property of highly organized protoplasm, and represents the ability to store up, register, and classify the effects and reactions of previous stimuli (William S. Sadler, M.D., *The Truth About Heredity* [1927], p. 109).]

protoplasmic memory⁶ material;

this is the most primitive form of creature consciousness.

Wisdom embraces the ideas formulated from protoplasmic memory in process of association and recombination, and such phenomena differentiate human mind from mere animal mind. Animals have knowledge, but only man possesses wisdom capacity. Truth is made accessible to the wisdom-endowed individual by the bestowal on such a mind of the spirits of the Father and the Sons, the Thought Adjuster and the Spirit of Truth.

101:6.5 Christ Michael, when bestowed on Urantia, lived under the reign of evolutionary religion up to the time of his baptism. From that moment up to and including the event of his crucifixion he carried forward his work by the combined guidance of evolutionary and revealed religion. From the morning of his resurrection until his ascension he traversed the manifold phases of the morontia life of mortal transition from the world of matter to that of spirit.

After his ascension Michael became master of the experience of Supremacy, the realization of the Supreme; and being the one person in Nebadon possessed of unlimited capacity to experience the reality of the Supreme, he forthwith attained to the status of the sovereignty of supremacy in and to his local universe.

101:6.6 With man, the eventual fusion and resultant oneness with the indwelling Adjuster—the personality synthesis of man and the essence of God—constitute him, in potential, a living part of the Supreme and insure for such a onetime mortal being the eternal birthright of the endless pursuit of finality of universe service for and with the Supreme.

101:6.7 Revelation teaches mortal man that, to start such a magnificent and intriguing adventure through space by means of the progression of time, he should begin by the organization of knowledge into idea-decisions;

next, mandate wisdom to labor unremittingly at its noble task of

transforming self-possessed ideas into increasingly practical but nonetheless supernal ideals,

even those concepts which are so reasonable as ideas and so logical as ideals that the Adjuster dares so to combine and spiritize them as to render them available for such association in the finite mind as will constitute them the actual human complement thus made ready for the action of the Truth Spirit of the Sons, the time-space manifestations of Paradise truth—universal truth.

[The powers of imagination take our ideas and fashion them into our ideals. This is the higher or creative imagination (William S. Sadler, M.D., *The Physiology of Faith and Fear* [1912], p. 42).]

The co-ordination of idea-decisions, logical ideals, and divine truth constitutes the possession of a righteous character, the prerequisite for mortal admission to the ever-expanding and increasingly spiritual realities of the morontia worlds.

101:6.8 The teachings of Jesus constituted the first Urantian religion which so fully embraced a harmonious co-ordination of knowledge, wisdom, faith, truth, and love as completely and simultaneously to provide temporal tranquillity, intellectual certainty, moral enlightenment, philosophic stability, ethical sensitivity, God-consciousness, and the positive assurance of personal survival. The faith of Jesus pointed the way to finality of human salvation, to the ultimate of mortal universe attainment, since it provided for:

1. Salvation from material fetters in the personal realization of sonship with God,

[God is a Spirit; and they that worship him must worship him in spirit and in truth (John 4:24).]

who is spirit.

2. Salvation from intellectual bondage:

[And ye shall know the truth, and the truth shall make you free (John 8:32).]

man shall know the truth, and the truth shall set him free.

3. Salvation from spiritual blindness, the human realization of the fraternity of mortal beings and the morontian awareness of the brotherhood of all universe creatures; the service-discovery of spiritual reality and the ministry-revelation of the goodness of spirit values.

[The religion of Jesus is salvation from self, deliverance from the evils of creature isolation in time and in eternity (5:4.5).]

4. Salvation from incompleteness of self through the attainment of the spirit levels of the universe and through the eventual realization of the harmony of Havona and the perfection of Paradise.

5. Salvation from self, deliverance from the limitations of self-consciousness through the attainment of the cosmic levels of the Supreme mind and by co-ordination with the attainments of all other self-conscious beings.

6. Salvation from time, the achievement of an eternal life of unending progression in God-recognition and God-service.

7. Salvation from the finite, the perfected oneness with Deity in and through the Supreme by which the creature attempts the transcendental discovery of the Ultimate on the postfinaliter levels of the absonite.

101:6.9 Such a sevenfold salvation is the equivalent of the completeness and perfection of the realization of the ultimate experience of the Universal Father. And all this, in potential, is contained within the reality of the faith of the human experience of religion. And it can be so contained since the faith of Jesus was nourished by, and was revelatory of, even realities beyond the ultimate; the faith of Jesus approached the status of a universe absolute in so far as such is possible of manifestation in the evolving cosmos of time and space.

101:6.10 Through the appropriation of the faith of Jesus, mortal man can foretaste in time the realities of eternity. Jesus made the discovery, in human experience, of the Final Father, and his brothers in the flesh of mortal life can follow him along this same experience of Father discovery. They can even attain, as they are, the same satisfaction in this experience with the Father as did Jesus as he was.

New potentials were actualized in the universe of Nebadon consequent upon the terminal bestowal of Michael, and one of these was the new illumination of the path of eternity that leads to the Father of all, and which can be traversed even by the mortals of material flesh and blood in the initial life on the planets of space.

[By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; (Heb. 10:20)]

Jesus was and is the new and living way whereby man can come into the divine inheritance which the Father has decreed shall be his for but the asking.

In Jesus there is abundantly demonstrated both the beginnings and endings of the faith experience of humanity, even of divine humanity.

7. A PERSONAL PHILOSOPHY OF RELIGION

XVI: DEVELOPING A PERSONAL PHILOSOPHY OF RELIGION (Westcott-Wieman 299)

THE RELATION OF A WORKING PHILOSOPHY OF RELIGION TO RELIGIOUS LIVING (Westcott-Wieman 299)

[contd] Every idea has its own history. An *idea* is a plan for action which has grown out of previous action, either direct or vicarious. Each idea is a unique growth in the experience of some one individual (W-W 299).

A *fact* is a plan of action which has been validated. It can be accepted as an established statement of what was or is. So long as a fact is looked upon as a fact, it is an arbitrary factor in living. It is acted upon without question or criticism (W-W 299).

A *stereotype* is a plan of action accepted without validation, either direct or vicarious. Usually a stereotype depends upon tradition for its power (W-W 299).

THE MATERIALS OUT OF WHICH A WORKING PHILOSOPHY IS DEVELOPED (Westcott-Wieman 302)

101:7.1 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 the inner and the environmental experience of the individual.

A. *Those Provided by Social Conditions*
(Westcott-Wieman 302)

[Compare W-W 302-03.]

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.

B. *Those Provided by Human Nature*
(Westcott-Wieman 303)

Even the inherent temperament and intellectual bent markedly determine the pattern of religious philosophy.

[Compare W-W 303: "... a peculiarly happy relationship in marriage; ... and vocational skill or place ..."]

Vocation, marriage, and kindred all influence the evolution of one's personal standards of life.

THE PROCESS OF DEVELOPING A WORKING
PHILOSOPHY OF RELIGION (Westcott-Wieman
304)

101:7.2 A philosophy of religion evolves out of

A. *The Growth of Ideas* (Westcott-Wieman 304)

a basic growth of ideas

C. *Experimental Living* (Westcott-Wieman 308)

plus experimental living

as both are modified by the tendency to imitate associates.

The soundness of philosophic conclusions depends on

Thus experimental living involves not only courageous, sensitive and industrious exploring and devotion, but also keen, honest and accurate evaluation (W-W 309).

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.

D. *The Building of a Hierarchy of Values* (Westcott-Wieman 311)

101:7.3 Presently new systems of values come into existence;

E. *The Formulation of Principles and Standards* (Westcott-Wieman 312)

new formulations of principles and standards are achieved;

[And, further, the findings which result must become the materials for the next step in experimental living, the re-shaping of the habits and ideals which made up the system of ideas upon which he planned his living (W-W 309).]

habits and ideals are reshaped;

F. *Attaining the Idea of God* (Westcott-Wieman 313)

some idea of a personal God is attained,

followed by enlarging concepts of relationship thereto.

SOURCE OR PARALLEL

URANTIA PAPER 101

But the greatest distinction of all between a general working philosophy of life and the religious one

101:7.4 The great difference between a religious and a nonreligious philosophy of living

is in the type and quality of the crowning value in the hierarchy of values.

consists in the nature and level of recognized values

When the individual has grown sufficiently to discern that the highest conceivable objective of his dominant loyalty is a growth of meaning and value in the universe which man can serve but cannot construct, and which is in that sense superhuman, he has discerned God (W-W 314).

and in the object of loyalties.

PLATEAUS AND PROGRESSIONS (Westcott-Wieman 315)

[contd] There are four psychological levels upon which the formulation of a working philosophy of religion may take place (W-W 315).

There are four phases in the evolution of religious philosophy:

[contd] First, the process may halt when the system of habits and ideals, over-strongly charged with social influence, is fairly well established. There is no experimental living to speak of. The outcome is a *conformative*, or orthodox, working philosophy of religion. It is composed of stereotypes (W-W 315).

Such an experience may become merely conformative,

In any case, [the individual's] faith is strong, but blind, it is formulated by some authority (W-W 316).

resigned to submission to tradition and authority.

Second, the process may halt as soon as experimental living has developed a total plan of life that seems to work fairly well in his particular situation.... He wants to find a philosophy which makes his world seem reasonably all right and orderly and meaningful.

Or it may be satisfied with slight attainments, just enough to stabilize the daily living,

So his philosophy develops as the outcome of such experiences as he happens to have, and with only such criticism and evaluation as the exigencies of his living demand. It is an *adventitious* philosophy (W-W 316).

Third, the individual may continue with the experimental living, keeping very alert and appreciative, and constantly evaluating. He may discover many high values, perhaps some beyond the ken of most of his fellow men. He may not be able to explain the workings of all the values which he finds, but he feels that this is only a temporary human limitation. For he believes that there is nothing beyond his cultural perspective.

His philosophy is *culture-bound* (W-W 316-17).

[O Timothy, keep that which is committed to thy trust, avoid profane and vain babblings, and oppositions of *science falsely so called*: (1 Tim. 6:20)]

and therefore becomes early arrested on such an *adventitious* level.

Such mortals believe in letting well enough alone.

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*.

SOURCE OR PARALLEL

The fourth area wherein a working philosophy of religion may be developed has already been suggested. It is a Reality-centered rather than culture-centered.... [The individual, here,] is not tradition-bound as is he with the conformative philosophy. He is not ego-bound as is he with the adventitious philosophy. He is not culture-bound as is he who builds on the third plateau. He has a mystical quality in his living and outreaching. He holds himself ready for the greater which may emerge (W-W 317-18).

[And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's (Mk. 12:17).]

URANTIA PAPER 101

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.

101:7.5 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 Caesar.

“Empiricism,” by Arthur Kenyon Rogers
(in *Contemporary American Philosophy*,
Vol. II 221)

Personally I get no kick out of sheer mystery and unintelligibility. The aesthetic cult of pure wonder as a substitute for religion is not for me; unless I could retain a modicum of faith that something in the nature of human meaning lies behind the veil of the unknown, I should feel I was making myself ridiculous by bowing down before mere weight and mass of being (R 231).

“Brief History of My Opinions,” by George Santayana (in *Contemporary American Philosophy*, *Vol. II* 237)

Science expresses in human terms our dynamic relation to surrounding reality. Philosophies and religions, where they do not misrepresent these same dynamic relations and do not contradict science, express destiny in moral dimensions, in obviously mythical and poetical images: but how else should these moral truths be expressed at all in a traditional or popular fashion? Religions are the great fairy-tales of the conscience (S 244).

Neither does it recognize the aesthetic cult of pure wonder as a substitute for religion.

101:7.6 Philosophy transforms that primitive religion which was largely a fairy tale of conscience

into a living experience in the ascending values of cosmic reality.

8. FAITH AND BELIEF

VI: FAITH AND BELIEF (Wieman 108)

THE HIERARCHY OF NOBLE FAITH (Wieman 110)

[contd] A belief becomes a faith

when it shapes the way of one's living, when it determines what one shall live for.

It is not a faith merely when it is accepted as true.

A proposition accepted as true is a mere belief.

The conviction or certainty is not what makes it faith.

It is the way it controls the living of the believer (W 110-11).

I may have faith that there is truth. This faith may assume the form of identifying truth with certain particular propositions....

But faith in truth may assume a very different form. Instead of leading me to identify truth with a medley of [particular] propositions, the belief that exercises the mastering control over me may be simply that truth is, and that truth can be approximated if one is inquiring and critical and does not assume that every proposition is true simply because it seems so (W 111).

101:8.1 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,

One may have faith that there is beauty. This also may assume two different forms. One may hold the faith because he identifies beauty with whatever thrills him. On the other hand, he may be very critical of his thrills and appreciations because of a greater beauty which he knows can be reached through criticism and refinement of taste and development of appreciation (W 111-12).

One may have faith that there is moral goodness. This faith may assume two different forms. It may assume the form of identifying moral goodness with one's present character or with that of his group or with the status quo of society. These are particular beliefs. On the other hand, however, one's faith may lead one to be very critical and sceptical of the goodness of one's own character and that of the group and the status quo because the controlling belief is that moral goodness can be approximated more or less by being critical and forever striving to search out and correct the evils in particular persons and social groupings (W 111).

One may have faith that God is. Here again the two forms appear. One may identify God with what he now believes, or he may consider his present beliefs as no more than leads and clues to be treated with criticism, correction and reconstruction, as he follows intimations of truth, glimpses of moral goodness, thrills that promise the fuller reality of beauty. This last way of believing in God is a general belief (W 112).

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.

SOURCE OR PARALLEL

URANTIA PAPER 101

A noble faith does not bind because it has a very general belief in supreme control over the living of the individual.

It releases.

It frees one to be critical, resourceful, inquiring, experimental. It does not hold one to a fixed level or pattern (W 113).

In contrast to such a noble faith, an ignoble one may be a collection of beliefs, more or less on the same level of control (W 113).

101:8.2 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.

VALUES OF TESTED AND UNTESTED BELIEF (Wieman 125)

[contd] Beliefs untested by observation and reason shut us out from precious and sacred reality because they close us in with assumed knowledge.

They prevent us from seeking further knowledge of reality.

[contd] They impair intellectual integrity;

they divide our loyalty so that we cannot give ourselves wholeheartedly to what has been found by true tests.

101:8.3 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.

SOURCE OR PARALLEL

URANTIA PAPER 101

[contd] They prevent us from grappling and solving the most urgent practical and genuine problems of life (W 125).

Faith never shuns the problem-solving duty of mortal living.

They promote bigotry, persecution and superstition (W 125).

Living faith does not foster bigotry, persecution, or intolerance.

[contd] They imprison the imagination (W 126).

101:8.4 Faith does not shackle the creative imagination,

neither does it maintain an unreasoning prejudice toward the discoveries of scientific investigation.

[contd] Beliefs that are constantly tested by observation and reason keep us in contact with sacred and precious reality by these very testings....

They make religion more vital because these beliefs must be applied to the practical concerns of life if they are tested by observation and reason (W 126).

Faith vitalizes religion

and constrains the religionist heroically to live the golden rule.

They enable us to combine tolerance with zeal (W 126).

The zeal of faith

[“For I bear them record that they have a zeal of God, but not according to knowledge” (Rom. 10:2).]

is according to knowledge,

FAITH AND EVIDENCE (Wieman 126)

If I believe the ship in time of storm will come safe to harbor, yet keep on worrying, that is not faith. But if, when I so believe, peace comes into my heart and I am calm again, that is faith (W 126).

and its strivings are the preludes to sublime peace.

9. RELIGION AND MORALITY

II, VI: RELIGION AS GROUNDED IN OUR CONSCIOUSNESS OF VALUE: A RECONSTRUCTIVE STATEMENT (Baillie 299)

I. THE ORGANIC NATURE OF THE RELATION BETWEEN RELIGION AND MORALITY (Baillie 299)

The point to be insisted on is rather that, while all knowledge is relevant to *some* end of desire and action, religious knowledge has the distinguishing mark of always being relevant to our *ultimate* ends of desire and action. And that is the same as to say that it is relevant to our *ethical* ends, and that **no** knowledge or belief **can be regarded as authentically religious** in character

unless it possesses this **ethical** relevance (B 299).

III. OBJECTION FROM THE SUPPOSEDLY NON-ETHICAL CHARACTER OF PRIMITIVE RELIGION (Baillie 307)

101:9.1 **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.

Revelation unfailingly enlarges the ethical horizon of evolved religion while it simultaneously and unfailingly expands the moral obligations of all prior revelations.

101:9.2 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.**

Of recent years, however, it has gradually come to be recognised that the earlier modern observers of the religious life of primitive societies were all more or less guilty of an elementary confusion of thought. They all more or less **made the mistake** of comparing the savage's faith not with the savage's conscience but with **their own** conscience—the conscience, that is to say, of civilised and modern Europe (B 308).

I. THE ORGANIC NATURE OF THE RELATION BETWEEN RELIGION AND MORALITY (Baillie 299)

[R]eligion might almost be defined as consisting of those beliefs about which men feel that ***it would be wicked not to believe them***—or, in other words, that “he that believeth not is condemned already” (B 302).

Do not **make the mistake** of judging another's religion by **your own** standards of knowledge and truth.

101:9.3 True religion is that sublime and profound conviction within the soul which compellingly admonishes man that

it would be wrong for him not to believe

in those morontial realities which constitute his highest ethical and moral concepts, his 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.

II. OBJECTION FROM THE SUPPOSED
NARROWNESS OF THE MORAL OUTLOOK
(Baillie 303)

Our claim would accordingly be that it is **only in so far as** our appreciation of **beauty** is brought into the most intimate relationship with our general consciousness of Good that it is likely to awaken within us any kind of religious insight. Art can only become religious by first becoming **ethical** (B 306).

101:9.4 The search for **beauty** is a part of religion **only in so far as** it is **ethical** and to the extent that it enriches the concept of the moral.

Art is only religious when it becomes diffused with purpose which has been derived from high spiritual motivation.

101:9.5 The enlightened spiritual consciousness of civilized man is not concerned so much with some specific intellectual belief

Morality is after all but the art of living.... It does not mean **one particular way of living** or one particular view of life

or with any **one particular mode of living**

but whatever way of living is **right and good** and whatever view of life is **true**.

as with discovering the **truth** of living, the **good and right** technique of reacting to the ever-recurring situations of mortal existence.

Our moral consciousness is but a convenient **name** for our **awareness of those values**

Moral consciousness is just a **name** applied to the human recognition and **awareness of those** ethical and emerging **morontial values**

which we feel bound to make ultimate in the **guidance of conduct**,

which duty demands that man shall abide by in the day-by-day control and **guidance of conduct**.

and if the longer phrase is less open to misunderstanding, then by all means let it be the one we use (B 304-05).

IV. RELIGION DEFINED AS A MORAL TRUST
IN REALITY (Baillie 311)

We might say that what lies at the heart of religion is a *projection of our moral values into the real order of things*;

and by so doing we would be doing justice to the deep elements of truth contained in the accounts of religion given by Feuerbach and Freud on the one hand and by the Comtists on the other.

Or we might speak of religion as an *apprehension of reality*

through, and in terms of, our moral values;

and in phrasing it thus, we should be bringing into clear focus the real element of truth which we saw to lie behind the rationalists' assimilation of religion to speculative philosophy (B 318).

Here then is our definition: *Religion is a moral trust in reality* (B 318).

101:9.6 Though recognizing that religion is imperfect, there are at least two practical manifestations of its nature and function:

101:9.7 1. The spiritual urge and philosophic pressure of religion tend to cause man to

project his estimation of moral values directly outward into the affairs of his fellows—

the ethical reaction of religion.

101:9.8 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 co-ordinated with superimposed concepts of spiritual values.

Religion thereby becomes a censor of mortal affairs,

a form of glorified moral trust and confidence in reality,

the enhanced realities of time and the more enduring realities of eternity.

VII. WHAT CHARACTERS DO WE ATTRIBUTE TO REALITY, WHEN WE PUT MORAL TRUST IN IT? (Baillie 325)

The central affirmation of faith may accordingly be expressed by saying that the inner core of reality must be *continuous with the moral consciousness* (B 325).

101:9.9 Faith becomes the connection between moral consciousness and the spiritual concept of enduring reality.

Religion becomes the avenue of man'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 morontia transformation.

10. RELIGION AS MAN'S LIBERATOR

II, V: RELIGION AS GROUNDED IN OUR CONSCIOUSNESS OF VALUE; AN HISTORICAL SURVEY (Baillie 256)

VI. RITSCHL'S THEORY OF RELIGION (Baillie 282)

[*Quoting Ritschl:*] "In every religion what is sought, with the help of the superhuman spiritual power revered by man, is a solution of the contradiction in which man finds himself, as both a part of the world of nature and a spiritual personality claiming to dominate nature..." (B 284).

101:10.1 Intelligent man knows that he is a child of nature, a part of the material universe;

he likewise discerns no survival of individual personality in the motions and tensions of the mathematical level of the energy universe. Nor can man ever discern spiritual reality through the examination of physical causes and effects.

101:10.2 A human being is also aware that he is a part of the ideational cosmos, but though concept may endure beyond a mortal life span, there is nothing inherent in concept which indicates the personal survival of the conceiving personality. Nor will the exhaustion of the possibilities of logic and reason ever reveal to the logician or to the reasoner the eternal truth of the survival of personality.

101:10.3 The material level of law provides for causality continuity, the unending response of effect to antecedent action; the mind level suggests the perpetuation of ideational continuity, the unceasing flow of conceptual potentiality from pre-existent conceptions. But neither of these levels of the universe discloses to the inquiring mortal an avenue of escape from partiality of status and from the intolerable suspense of being a transient reality in the universe, a temporal personality doomed to be extinguished upon the exhaustion of the limited life energies.

101:10.4 It is only through the morontial avenue leading to spiritual insight that man can ever break the fetters inherent in his mortal status in the universe. Energy and mind do lead back to Paradise and Deity, but neither the energy endowment nor the mind endowment of man proceeds directly from such Paradise Deity.

Only in the spiritual sense is man a child of God. And this is true because it is only in the spiritual sense that man is at present endowed and indwelt by the Paradise Father.

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 man to escape from the circumscribed confines of material limitations and affords him a rational hope of achieving safe conduct from the material realm, whereon is death, to the spiritual realm, wherein is life eternal.

[Religion] arises, we are told, out of an acute practical distress and need on man's part, and the knowledge it offers us is not designed to satisfy our curiosity about creation and the Creator

but to consolidate, secure, and enrich our own lives (B 284-85).

Ritschl's usual form of statement is that "religious knowledge *consists in* independent value-judgments," and this way of speaking has sometimes given rise to serious misunderstanding; for it has been taken to mean that religion introduces us only to an ideal realm which has no existence apart from our own thoughts. This is, of course, a misunderstanding of the grossest kind; for it is precisely the *reality* of the *ideal* world (or world of values) that Ritschl, like Fichte and Lotze before him, is most anxious to insist on (B 286).

101:10.5 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, man and God.

It is through religious experience that man's concepts of *ideality* are endowed with *reality*.

101:10.6 Never can there be either scientific or logical proofs of divinity. Reason alone can never validate the values and goodnesses of religious experience.

But it will always remain true:

[*Quoting Ritschl:*] “The scientific proof for the truth of Christianity ought only to be sought in the line of the thought already singled out. . . : ‘Whosoever willeth to do the will of God, will know that the doctrine of Christ is true’ (John 7: 17)...” (B 289).

Whosoever wills to do the will of God shall comprehend the validity of spiritual values.

VII. HERRMANN’S THEORY OF RELIGION (Baillie 291)

That, then, represents the nearest approach there can be to a proof of Christianity.

This is the nearest approach that can be made on the mortal 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;

Incommunicable in itself, Christian faith has two “meeting-points” with universal human experience—the fact that it provides the only solution to the *impasse* to which our common moral consciousness leads us, and the fact that it is evoked by the contemplation of a chapter of human history [*i.e.*, the historic Jesus] which is accessible to us all (B 296).

it is the only discovered solution to the *impasse*

in mortal 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.

II, VI: RELIGION AS GROUNDED IN OUR CONSCIOUSNESS OF VALUE: A RECONSTRUCTIVE STATEMENT (Baillie 299)

VII. WHAT CHARACTERS DO WE ATTRIBUTE TO REALITY, WHEN WE PUT MORAL TRUST IN IT? (Baillie 325)

[contd from 101:9.9] I may have my ideals, and be faithful enough to them, but, as a clever writer has put it, “ideals make lonely dwelling-places.” What religion does is deliver me from this loneliness

by giving my ideals a mooring, and as it were an enfranchisement, in the ‘scheme of things entire.’

It gives me the assurance that in following the gleam of righteousness and love and honour

I am entering no unsubstantial region of my own fancying, but am rather identifying myself

with the inmost nature of things, and bringing my finite will into line with the Infinite Will that made and moves the stars (B 326).

I am now at home in the universe.

101:10.7 Religion effectually cures man’s sense of idealistic isolation or spiritual loneliness;

it enfranchises the believer as a son of God, a citizen of a new and meaningful universe.

Religion assures man that, in following the gleam of righteousness discernible in his soul,

he is thereby identifying himself

with the plan of the Infinite and the purpose of the Eternal.

Such a liberated soul immediately begins to feel at home in this new universe, his universe.

101:10.8 When you experience such a transformation of faith,

I am no longer a slave but a son.

you are no longer a slavish part of the mathematical cosmos but rather a liberated volitional son of the Universal Father.

I am not fighting alone,

No longer is such a liberated son fighting alone

against the inexorable doom of the termination of temporal existence; no longer does he combat all nature,

against impossible odds, for a fantastically hopeless cause,

with the odds hopelessly against him;

and with the paralysing suspicion in my heart that it cannot really matter whether I win or lose, because in the end it can make no difference to anything.

no longer is he staggered by the paralyzing fear that,

perchance, he has put his trust in a hopeless phantasm or pinned his faith to a fanciful error.

Nay, rather it is Reality's own battle that I am fighting,

101:10.9 Now, rather, are the sons 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 their side in the supernal struggle to attain eternity of life and divinity of status. Such faith-liberated sons have certainly enlisted in the struggles of time on the side of the supreme forces and divine personalities of eternity;

and the stars in their courses are fighting with me and the very Force that moves the stars is on my side; for that Force (as long ago said *il maestro di color che sanno*) is nothing else than Love, the very Love whose feeblest earthly counterpart burns in my own heart and moves my hands to fight (B 326).

And at the very heart of the surrounding system, behind nature, behind fate, behind brute fact, there is great care and interest whether I succeed or fail.... Or, as a poet translates it:

“Earth cannot show so brave a sight
As when a single soul does fence
The batteries of alluring sense,
And Heaven views it with delight” (B 326).

Indeed there is even a sense in which we may be said to have positive insight into the partial and limited character of our human values, and to know not only that they may but also that they must be but the imperfect shadows of a reality that far transcends them (B 327-28).

even the stars in their courses are now doing battle for them;

at last they 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.

Even time itself becomes

but the shadow of eternity cast by Paradise realities

upon the moving panoply of space.

101:10.10 [Presented by a Melchizedek of Nebadon.]

1. Let us think, to begin with, of a man of high character and noble ideals who nevertheless seems to be haunted by crippling misfortune.... **Sickness** comes and renders impossible the achievement of his plans. Grinding poverty follows. His loved ones die ... And he knows that very soon death will come to him too ... In spite of all his good intentions and honest efforts, his life seems **utterly wasted**...

What then is the natural inference which we should expect thinking man in all ages to have drawn from these facts?... It is that the universal order of things, in whose hands he is as potter's clay, is purely **indifferent** to all the issues of his life, and **blind** as a stone to all the values which he has tried to make supreme....

And yet the plain truth is that ... [t]he overwhelming majority of those members of our race who have found themselves confronted with such a situation as we have described have refrained from concluding straightaway that they are the playthings of an indifferent fate ... Something has kept them back from this conclusion. Something else has come into the reckoning ... They have believed that their misfortune spelled not Heaven's **indifference** but Heaven's discipline; and that what looked like heedlessness or even **cruelty** was in truth nothing less than a deeper Wisdom and a more discriminating Love.

In this new element, this 'something else,' we recognise, in however rudimentary and germinal a form, the phenomenon of faith.... Perhaps we may designate our unknown disturbing factor in a very provisional way as a sense of **trust**; for that word seems the best suited to emphasise the significant fact that we have here to do with an attitude of mind which, far from being based on the evidence of the observed facts of the case itself, seems rather to **maintain itself in spite of** them (B 152-54).

2. The second case we are to consider is one in which the phenomenon of faith, though appearing in a somewhat different light, yet stands out in perhaps even clearer isolation from the other factors present....

Let us think of a young man, of serious mind and high ideals of conduct, who sets himself to the study of **natural science** ... He is a nineteenth-century student, and he reads Darwin and Huxley and Tyndall and perhaps Haeckel, and is carried away by their arguments. Until now he has **believed in God**... But ever as he reads, this being grows more shadowy.... It now seems to him that the universe is a purely material system, quite meaningless and fortuitous from the point of view of reason and rational significance. With what appears to him the relentless **logic** of fact he is driven to agree [with Bertrand Russell's conclusions in *A Free Man's Worship*] ... In a word, he sees nothing for it but to accept a thoroughgoing **naturalistic philosophy**.

And now is that all? ... No, that is never all.

There is always a part of us that revolts against any such conclusion, a part of us that protests—that seems outraged and insulted....

Now it is not difficult to recognise in this sense of recoil the most rudimentary and inarticulate form of what, in its more developed forms, is well known to us as religious faith. [Etc.] (B 154-57)

3. Moreover when we read that "Christianity, as soon as it has become transfused with the spirit and transformed by the method of modern science, will bring about the **Millennium**," we cannot but be sensible of the shortsightedness of the advice that is here given us (B 405).

4. [[*Quoting Kant*:] "Of the nature of supersensible objects—of God, of our own free agency, and of our souls when separated from our bodies—we can know absolutely nothing which concerns the inner principle of the existence of these things or its consequences and effects.... [Nevertheless] there arises a practical-dogmatic knowledge of the constitution of the object, in complete renunciation of a theoretical knowledge of it. . . . This kind of holding-for-true can only be expressed by the term **Faith**. . . . Such faith is the holding-for-true of a theoretical judgment (*e.g.*, 'there is a God') through practical reason... (B 271).

5. "Hence in a moral and practical regard faith has in itself a moral worth, since it contains a free acceptance. The *Credo* in the three articles of the Confession of Pure Practical Reason ... permits of no imperative (no *crede*), the ground on which we justify it (*der Beweisgrund dieser seiner Richtigkeit*) is no proof of the truth of these articles, considered as theoretical propositions; and is accordingly in no sense to be regarded as an **objective enlightenment concerning the reality of their objects** . . . but only subjectively, and indeed practically, valid (and for that purpose

sufficient) enlightenment to the effect that we must so act as if we knew that these objects were real..." (B 271).

6. 3. *Summation of Stimuli, Memory*.—Another general characteristic of **protoplasm** is the capacity of storing up or registering the effects of previous stimuli (Edwin Grant Conklin, *Heredity and Environment in the Development of Men* [1922], p. 45).