WHENCE?

WHY?

WHITHER?

9

MAN!

THINGS!

OTHER THINGS!

~Arthur~PILLSBURY~DODGE.~

WHENCE? WHY? WHITHER?

MAN

THINGS

OTHER THINGS

BY

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*“O Children of Men!*

*Do ye know why We have created ye from one*

*clay? That no one should glorify himself over the*

*other. Be ye ever mindful of how ye were created.*

*Since We created ye all from the same substance,*

*ye must be as one soul, walking with the same feet,*

*eating with one mouth and living in one land, that*

*ye may manifest with your being, and by your*

*deeds and actions, the signs of unity and the spirit*

*of oneness. This is My Counsel to ye, O people*

*of Lights! Therefore follow it, that ye may attain*

*the fruits of holiness from the Tree of Might and*

*Power.*

*“In the Name of the Mighty Speaker!*

*O ye possessors of intelligence and hearing, the*

*the first melody of the Beloved is: O nightingale*

*of Significance, seek no refuge save in the rose-*

*garden of significances! O messenger of the Solo-*

*mon of Love, dwell not but in the Sheba of the*

*Beloved! O phoenix of Immortality, choose no*

*abode except in the Mount of Faithfulness! This*

*is thy station if thou art soaring to the Place-*

*less on the wings of Life.*

*“O Friend!*

*In the garden of the heart plant only flowers of*

*Love, and withdraw not from clinging to the night-*

*ingale of love and yearning. Esteem the friend-*

*ship of the just, but withdraw both mind and hand*

*from the company of the wicked.*

*“O Sons of Earth!*

*Know the truth that a heart, wherein lingers the*

*least trace of envy, shall never attain unto My Im-*

*mortal Dominion, nor feel the fragrances of purity*

*from My Holy Kingdom.*

*“O Son of Glory!*

*Be swift in the Way of Holiness, and step into*

*the Heavens of Intimacy. Clear the heart with*

*the burnish of the Spirit, and betake thyself to*

*the Presence of the Most High!”*

*“Hidden Words” From Baha’ Ullah, which,*

*translated into English, reads.- The Glory of*

*God!*

WHENCE? WHY? WHITHER?

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part i chapter i

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MAN—THE PREDICATE

TRUTH; plain, simple Truth; prac-

tical Truth to the point, directly

applied; Law, Order, everywhere,

in everything! These things in

homely simplicity, yet in magni-

ficent grandeur! These things

are sought for by all true souls! These things

everyone needs and must have!

Together we will proceed on a little prospecting

tour. Let us venture, boldly, yet humbly, into

the trackless jungles of human, even inhuman, ex-

periences, conditions, errors and falsehoods! Let

us strive with the lamp of earnest and energetic

endeavor to throw upon the scene, yea, the vari-

ous scenes of life, the light of God’s eternal

truth! Thus shall we make possible, aye, cer-

tain the discovery of how to break away from

the foolishly vain inventions, imaginations, dog-

matisms, mysteries; the traditions and falsehoods

of the dark ages, which, instead of having become

filtered and purified during the lapse of centuries,

have become augmented and intensified to such

evil purpose, as to swerve us, the human family,

wide of the true course, leaving us cast high and

dry on the desert island of farness away from God

and His Spiritual Truth, in a state of woeful dead-

ness to the realities of Truth and Life!

We are certainly created for Truth. Truth is

for us. Let us *have* Truth! We shall supplant

the *letter* of barrenness and misleadings with the

*spirit* of the glorious realities!

The marvellous movements of the vast universe

of inhabited worlds; the magnificent workings of

nature’s laws, as observed on all sides; the known

fact, for instance, that the exact time of an eclipse

may be unerringly determined and foretold hun-

dreds of years in advance: these and myriads of

great things within human observation, constitute

positive proof of the existence of perfect, axio-

matic, sublime, eternal Law!

With a due contemplation of these matters, cou-

pled with the habit of looking to our loftiest con-

ception of God for guidance and direction, and

possessing something of an adequate conception of

Truth, it becomes clearly self-evident that Supreme

Intelligence must, in the nature of things, be at

the source of and forever preside over universal

and perfect Law!

“Cause and Effect” is Positive Law.

There is no such thing as obtaining something

from nothing. Back of everything, of every “ef-

fect” observable, there is, there must be an ade-

quate first cause or basic and eternal principle.

Inasmuch then, as works, involving intelligence

and reasoning powers, are in evidence on all sides,

and that coincident therewith is the clear manifes-

tation of immutable Law, it is at once self-evident

that “adequate first Cause” is and must be perfec-

tion. Thus, as man, though far from perfection,

does possess in some degree something of those

perfect qualities, which we naturally and advisedly

contemplate as Divine Attributes of Eternal Caus-

ation—perfect intelligence, will, reason, justice,

judgment, love, spirit, individuality and identity,

we are forced, whether we so will or not, to the

irrefutable conclusion that there exists, and always

has existed, the Uncreate, the Eternal Creator

and Sustainer of all in the vast universe of worlds,

God, Father, the Supreme, the Divine Intelli-

gence Presiding over perfect Law involved in and

regulating every conceivable scope of intelligence

and action!

WHENCE!

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chapter ii

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IF we have reasoned wisely and well,

rationally and logically, we behold our

starting point, an open vista of Light

penetrating the dark jungle of past

human experience and error. If we are clear re-

garding Law and its Supreme Head; especially

if we are consciously apprehensive of the eternal

Law of Cause and Effect, we must reach, we have

reached, the indisputable conclusion, being reason-

able and logical thinkers, that man has his begin-

ning in individual identity when he is born into

this world, this kindergarten training school for

the countless ages to come!

It being true that the Hebrew root signification

of the word “Creation” means the fashioning and

forming and putting in orderly condition, shape

and being, rather than the making of something

from nothing, as hitherto generally believed;

that all in the material or physical world—the mineral,

vegetable and animal kingdoms—are constantly

subject to and undergoing change and reversion;

that spirit only is exempt from such conditions of

change and reversion and is as changeless as the

self-existent principle of mathematics; that God

is Spirit; that man is created in the Image and

Likeness of God (Gen. 1, 26-27), that is to say,

that man is *being* created or grown and developed

onward and upward unto a spiritual state or con-

dition of likeness or Oneness with God, by be-

coming characterized, as taught by Jesus Christ,

with His Characteristics or Divine Attributes of

Love, Truth and Spirit, it becomes forcefully, ir-

refutably evident to man that the essence of his

identical and individual being came forth from the

eternally existent Spirit of God and is destined

to go on and on forever!

Therefore God, the Eternal Creator and Sus-

tainer, embodying the Divine Attributes of Per-

fect Love, Wisdom, Judgment, Will, Goodness,

Harmony, Mercy and all that is, must be and is

the first cause of man.

Are not we able, then, to answer that query

Whence of Man?

Man is the manifestation, the effect of, comes

out from his Adequate Causation—GOD!

WHY?

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CHAPTER III

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WHAT is the real object or purpose of

man on earth? There must be a great

purpose? Can anything be without a

reason or purpose? Is it not reason-

able to hold as a fact that so long as there remains

a mystery unsolved, a growth and development of

ourselves so incomplete that we are still ignorant

and unpossessed of the power of knowing and

communicating, consciously, with the Author of

our being, our real Father, that there can be no

doubt regarding the proposition that we are and

ever have been intended to attain to the great sta-

tion of knowledge of and oneness with God the

real Parent?

There is a great lesson for us in the human in-

fant, the most helpless of all created objects of the

animal kingdom at birth. The little kitten knows

enough to draw away from danger, but the human

infant, the highest of the world creation, is obliv-

ious to danger and will not exercise the power of

self-preservation. There is deep significance here.

The lower animals are governed by instinct, though

at times it may be difficult to differentiate between

instinct and reason. It has often been found that

horses and dogs and other animals think. It is

clear that the lower animals have within their

power to use at the very beginning of existence

something which tells them what to do to avoid

injury and in attending to necessary duties, even

in their first experience in reproducing their spe-

cies, and wholly without exterior information or

assistance. But man, who has only a modicum of

this instinct, nevertheless has to be educated from

infancy to maturity! If an All-wise Creator pro-

vides the lower animals so beautifully with what

we call “instinct,” or that interior primary knowl-

edge or intelligence which directs them through

all critical and trying ordeals, is there any likeli-

hood, any possibility that the highest of created

beings, man, was unprovided for, was neglected?

No! A thousand times no!

It being clearly evident, as hereinbefore dis-

cussed, that man was created and destined for the

incomparably lofty station of oneness with his

Father, and that, being devoid of conscious power

for self help and protection at his time of early

infancy, it is perfectly apparent that the plan for

man’s guidance from earliest, helpless infancy,

contemplated his being guided and instructed from

exterior sources! What is natural and clearly ob-

served in this respect touching the individual, is

equally true in the larger sense applying to the

race of mankind as a whole!

We have proof that man existed on earth for

hundreds of thousands if not millions of years

prior to the Adamic era. It is now known that

Adam was a prophet or teacher of God, and not

the first one either, though the first one known to

ordinary history. There have been great epoch-

marking prophets at the head of great cycles, or

religious dispensations, and there have been a far

greater number of lesser prophets. While all have

been educators from God to the world, the former

have been inaugurators of systems of instruction

and enlightenment known as religious revelations,

such as those through Abraham, Moses, Jesus and

Mohammed. Each successive one has been greater

or more full and complete according to the grow-

ing and developing needs of mankind, yet at the

basis it has always been one and the same eternal

truth of and from God, the Source of all!

We may look upon this world as a vast school-

house; God the principal; the prophets and mes-

sengers of God, the teachers or educators; the en-

tire. world of humanity, the scholars needing and

receiving education! There is much further edu-

cation and development to achieve before we get

what we are here to accomplish. This we know

as a positive fact because we are far from being

spiritually perfected in the Image or Likeness of

God, who is Spirit and Love.

Thus it is readily admitted that creation and in-

spiration are as much of fact today as in any for-

mer age.

Is it not out of all reason to suppose that man

was put here in the world for merely that troub-

lous existence to be terminated with the grave?

Yea, verily, there must be a great purpose in his

existence. Let us reason to ourselves a bit. Let

us see *why* we are here. The following quoted

words, however, seem to answer that question

masterfully and beyond doubt:

“The hearts were created for the love of God,

the eyes were given for perceiving His Signs, the

ears created for hearing the Voice of the Merciful,

and the tongues were given for His Commemora-

tion at morn and eve.

“It is incumbent upon ye to appreciate these

gifts, for these bounties benefit ye, and through

them your faces will shine in the Kingdom of God,

and your spirits will be revived through the Eter-

nal Life.

“O servant of the Merciful! Know with true

certainty that man was not created for the life of

this world, as it is mortal and there is no certainty

therein. Is it possible that this great creation and

glorious being should terminate in mortality! Is

it meet that the result of God’s great creation,

which is unlimited, that is, man, should live in

this world a certain number of days, with many

difficulties, troubles, without repose and rest, and

then die and end in mortality? No! Verily, by

truth, this is not meet! Nay, rather, this glorious

being and grand creation was made for the Eternal

Life, Spiritual Happiness, Revelations of the Heart,

Divine Inspiration, Heavenly Perfections, and

Virtues of the Kingdom.

“Therefore, arise with all power in this Great

Cause, and follow the Teachings of God, whereby

we may attain the life of the Kingdom, which is

spiritual, eternal and never ending. …”

“This earthly world is narrow, dark and fright-

ful: rest cannot be imagined and happiness really

is non-existent; and every one is captured in the

net of sorrow, and is day and night enslaved by

the chain of calamity. There is no one who is at

all free or at rest from grief and affliction. Still

as the believers of God are turning to the Limit-

less World they do not become very depressed and

sad by disastrous calamities,—there is something

to console them; but the others in no way have

anything to comfort them at the time of calamity.

Whenever a calamity and a hardship occurs they

become sad and disappointed, and hopeless of the

Bounty and Mercy of the Glorious Lord.” (a.b.a.)

Must not our aim in life be spiritual rather than

“material?” Of a truth it is a spiritual existence

beyond the grave. We can conceive of no other.

Is it not the best we can do to follow Christ’s in-

structions as to “the only way” to attain unto the

Kingdom? Is it not the highest of folly to fritter

away a life in devotion to merely the material,

matters of adornment, outward show, service of

king mammon? Everything we can conceive of,

everything in existence irrefutably points to the

immense fact of our being created for something

other and beyond the preparatory conditions and

requirements of this world of materiality, this

world of constant change and reversion. Blind

and ignorant indeed we must be if we fail to real-

ize in certainty that in all domains there is, ever

has been, and ever will be, something more and

greater than the mere preparation! The state of

preparation presupposes that for which the prepar-

ation was made. The ground is prepared for the

seed, which is planted and allowed to decay and

give up its life in order to bring forth more boun-

tifully. Then we have to patiently wait its growth

and care for it until—what? until the object of

all those processes and vigils is reached in the ma-

turity of growth, development and production of

the new creation or result following the prepara-

tion.

It is the same with the human being. There

never was anything more absurd than to hold that

man was put here, without his intervention or even

knowledge, for merely this world existence, which

is beset with trials, troubles, obstacles and difficul-

ties every moment, from birth curtain call till the

shroud of final exit, never again to return!

O God! grant this prayer: Remove our sordid-

ness and enable us to behold the glorious purpose

of our being on earth—that it is to glorify, attain

unto and be ever radiantly happy in and with

Thee!

WHITHER?

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chapter iv

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IF we are perverse enough to wish to do

so, we cannot question the fact, obvious

and clear as it is, that God is Spirit and

Eternal Love and Truth; that man

being created in the Image and Likeness of God

means, as already stated, that when man, being

obedient to the commands of God, is finished in

creation, that is growth, he will be spiritually de-

veloped and unfolded and like unto God in sub-

stance and quality—not outline and form.

In considering the “Why” of man we have seen

that there would be no sense, logic or law in his

being put into this cold world of matter, where all

is subject to the constant law of change and rever-

sion, as a finality, but that unmistakably here is

his training, schooling and preparation for his real

existence, life, action and happiness in the great

and incomparable beyond!

It is quite unnecessary to either deny or discuss

here the magnificent fact of perfect and superb law

and order governing and controlling the vast Uni-

verse and all within its nameless boundaries. So

far as this planet is concerned it is self-evident

that man is the highest result and exponent of

created forms.

It is far from uncommon that human beings

manifest, more or less unexplainably, the positive

fact of conviction, of a certainty of belief tanta-

mount to settled knowledge, in the life beyond

the grave. But let us behold how simple it is to

prove and demonstrate the immortality of the

human soul.

The fact is alleged to be scientifically estab-

lished that there is no such thing as loss in the

world or universe; that is to say, we may burn

the tree, eat the vegetables and meat; dissolve the

gold into a liquid, nay, even a gaseous substance,

and make the rock invisible, intangible in the or-

dinary sense, and yet there is no such thing as

loss in the slightest degree to any of those sub-

stances!

Now it is a self-evident proposition that mind,

soul, spirit, life of man is far greater and superior

to the mineral and vegetable elements entering in-

to the formation of his physical body.

Therefore these two predicates, they being un-

deniably true, obviously present at once the fact

of immortality! Simple? Who can gainsay it?

The life beyond must be continued existence with-

out impairment, for the ending or impairment in

the slightest degree of individuality, identity, per-

sonality, would be a loss, and loss in no wise enters

into the great and eternal plan!

Jesus Christ declared: “In my Father’s House

are many Mansions.” Asked to explain this re-

markable statement, the most enlightened, pure

and lofty soul in the whole world said: “The

Father’s House is the vast Universe; the many

mansions are the infinite number of inhabited

planets!” (a.b.a.)

All reasonable and enlightened beings must per-

ceive and admit that the “whither” of the human

soul, the real life, is the continuous spiritual ex-

istence beyond the grave, beyond that which we

usually and wrongly call death. In reality going

through that change called death is a new, real

and higher birth!

Jesus Christ said: “Blessed are the meek for

they shall inherit the earth.” (Matt. 5:5) Have

in mind the New Heaven and the New Earth

(Rev. 21) Christ promised for the time of es-

tablishment by the Lord of the Vineyard of His

Kingdom on earth, at the Day of Resurrection,

Judgment, Millennium, Peace on earth, when

spiritual or heavenly conditions would supersede

the ruling and governing of the world by the lower

nature of man. Of His Kingdom there shall be

no end.” (Lu. 1:33) “The righteous shall inherit

the land and dwell therein forever.” (Psa. 37:29)

This clearly refers to heavenly conditions, rather

than the literal earth, locally and immediately con-

sidered. “Blessed are the pure in heart: for they

shall see God.” (Matt. 5:8) When Christ was

on the cross of crucifixion He declared to the re-

pentant malefactor on another cross: “Verily I say

unto thee, today shalt thou be with Me in para-

dise.” What better testimony regarding immor-

tality is required?

In summing up then, it is indisputable fact that

God is Spirit, Truth, Love, perfect and eternally

existent; that man came out from God in Whose

Image and Likeness he is ordained; that man, ac-

cording to all reason and judgment, according to

all Divine Revelation and Promise and the whole

nature of things, was intended to know and be at

one with God! Just as truly as the human infant

needs instruction from infancy to maturity, so is

it true that the race of mankind requires and was

intended for education and growth and develop-

ment upward to that essential height so as to be

able to see, in spirit and in truth, and *know* our

real and true Father, God! Just as truly as the

human infant was intended to know and have in-

ter-communication with its earthly parents, so is

it likewise undeniably true that the great and en-

tire human family was intended to enjoy knowl-

edge of and inter-communication and oneness with

God! Of at least equal truth and certainty it must

be declared that until this knowledge, oneness

and inter-communication becomes a realization,

the creation of mankind remains still in process!

“There are three births of man; first, the mate-

rial (or physical;) second, to be born of water,

and third, to be born of the Spirit. … To be

born of the Spirit is to give up material desires,

and to take on all the qualities of God, and thus

he begins to ascend the other side of the circle.

The spiritual half has an indefinite number of con-

ditions, but always progressing upwards.

“Although the embryo is alive in the womb of

the mother, yet it is considered as dead, and when

it is born from the mother’s womb, it receives a

new life and a great Spirit. So the same result oc-

curs in the second birth which is a spiritual one.

When it is produced for a person, that person will

possess another life, receive another energy, ob-

tain another power and gain another might.” (a.b.a.)

From this consideration of the subject, though

hurried, brief, limited in scope and completeness

of treatment, it is submitted that the honest, sin-

cere and thoughtful are bound to, and, it is pre-

sumed, gladly will agree with the writer that the

“whither,” the great future of the human spiritual-

ized soul, is destined for that great forever beyond

the grave!

We cannot deny, and it would be a great pity

should we wish to deny, that the “Whither” of

the human soul is a consciously spiritual existence

in perfect brotherhood love and truth with the

Supreme Lord of the Boundless Universe, the

Glorious and Only True Father!

To briefly recapitulate: From whence is man?

He came out from his Source, the Infinite and

Eternal Creator of all, the Lord of Lords, the

King of Kings, the Father of Heaven and earth

and all therein, the Sustainer of the entire Uni-

verse!

What is the purpose of man? Why is he on

earth? Man as the Microcosm, or little world in

himself, is a miniature or sign and form of the vast

Macrocosm, or universe of worlds I As man has to

be educated from his infancy at birth to his matur-

ity; as the infant man, the individual, was destined

from the beginning to ultimately know and exer-

cise the power of inter-communication with his

earthly parents; likewise, by parity of reasoning,

it is perfectly obvious that the entire human fam-

ily was designed to be, and has ever been in the

process of being, educated from its racial infancy

to maturity, and was just as surely intended to

arrive at the stage of development, unfoldment,

creation, admitting of inter-communication with

God, the Father of the race, as was the individual

human infant designed to be educated to maturity

and was designed to know and communicate with

his earthly parents!

Surely the entire race of mankind was intended

to become like unto God, the Father, in Love,

Spirit and Truth! This is the real meaning of the

creation of man in the Image and Likeness of God

—not in outline and form. Man was made to love,

worship and serve and be loved by God!

The Whither of man? Man is and was destined

from the beginning, and there is no tangible or

sensible argument to the contrary, to go on and on

forever in the higher, the sublime spiritual realms,

with God and all that is Glorious! Of a truth

mankind the creature was intended to know and

be with its Parent! But was there not something

for mankind to do? What if mankind should for-

feit the right to such incomparable attainment and

enjoyment? Note the following remarkable words:

“Know for a certainty that except in the ser-

vitude of Baha (Glory), there is no glory for man,

and save in evanescence and utter nothingness

there is no immortality!!! Until man lose him-

self in God he will not live through Him!” (a.b.a.)

A human child may, it does sometimes, forfeit

or make impossible the enjoyment desired and

willed by his parents for him. The race of man-

kind, man individually and collectively, is not only

endowed with the inestimable rights, privileges

and blessings, as stated, but is charged with cer-

tain duties and responsibilities. He is given the

choice of good and evil. He must choose the good

path, and not the converse. He must work out

his salvation? He should not be misled by a dead

ecclesiasticism, by any false teachings regarding

an unwarranted and impossible doctrine of blood

atonement!

It behooves us to wake up and realize that this

world is the training ship and camp for the navy

and army of the Lord; the school of true learning,

aye, knowledge, in the Spirit; the target ground

of severe trial and test; the field of conflict for

overcoming self and the world; the battle field of

the human natures,—the strenuous contention be-

tween the Abel, or higher, spiritual nature, and

the Cain, or lower, passionate, beastly nature,

each forever striving for the mastery. It is only

by the higher nature overcoming the lower, that

we can become successful candidates for the real

beyond! We must strive with vigilance for the

*supremacy of our higher nature!* This is our birth-

right; it was always intended for us. The es-

sence of all power for that high attainment is and

ever has been within us!

RELIGION

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part ii chapter i

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THE dictionaries give various definitions

of Religion.

The noted Hebrew scholar, Gesen-

ius, is authority for the statement that

the Hebrew root of the word Religion signifies: “To

bind back to the truth,” and this root significance

is also held to portray “piety, religious, and gath-

ering together,” etc.

In a word and correctly, Religion is Pure Truth

of and from God, the Creator, the Real Father,

revealed by Him in the different ages or Prophetic

or Religious Dispensations, through His Prophets

and Messengers, for the instruction and guidance

of the world of humanity.

Religion is also knowledge of God. Absolutely

*all* Truth and pure Knowledge is of and from God.

Indeed, there is not and never has been in the

world an honest thought, a true idea, a conscious

fact of truth but which, at some time, emanated

from God, the Supreme Lord of all!

Although Religion, that is Truth, has been and

is revealed mostly through the duly appointed

Teachers (prophets and messengers) from God,

the exalted and unknown Principal of the world

school, for the education and enlightenment of His

scholars—the race of mankind—wholly inclusive

and without restriction or limitation, yet Religion,

or Truth, or Knowledge is also revealed in and

through every human being who is spiritually re-

ceptive to God and His incomparable Truth; who

is, in other words, as written by Trine, “In Tune

with the Infinite.”

Lactantius, centuries ago, defined Religion to

be a “Tie of Love between man and God.”

Religion is of the *heart* and not of the *head*.

None save the pure and sincere can possibly appre-

hend the reality of Religion. Christ declared:

Only the pure in heart shall see God.” It is ob-

vious that such only can know the Truth of God!

Ernest Renan has well said that every religious

system can be summarized in this brief sentence:

“Love the good God and be good.”

As a matter of fact, and finally, we must know

that in reality there is but one Religion in the

world, nay, more, that there never was but One

Religion! At first thought this may seem to be a

wrong statement. We will see, however, by think-

ing a little, and by remembering that there is One

God only, and that Religion is His Truth, that

more than one Religion—one Truth of God—

would be impossible!

We of the ages may have been misled by the

fact that Adam, Noah, Abraham and Moses, each

in turn, gave less of spiritual teachings from God

to the world, than came through Jesus Christ.

But the explanation is simplicity itself. In the

time of the earlier prophets mankind was less ready

in development and preparation to receive than

during the later ages or dispensations, but we

must admit that it was the same Truth, identically,

manifested in and through every one of the great

prophets and messengers!

Even in the improved time of Christ, as com-

pared with former periods, He declared the world

was ready for only a part of the Truth He brought:

“I have yet many things to say unto you, but ye

cannot bear them now. Howbeit when He, the

Spirit of Truth, is come, He will guide you into

all Truth.” (John 16:12-13)

Here is a practical definition and application of

Religion: “Pure religion and undefiled before

God and the Father is this; to visit the fatherless

and widows in their affliction, and to keep himself

unspotted from the world.” (James 1:27)

The Reverend Doctor \_\_\_\_\_, head of one of

New York’s leading churches, has declared that

“Christianity is the only God-made Religion; all

others are man-made!” Such a statement is a most

serious mistake and discloses the deplorable fact

that its author was lamentably unacquainted with

the nature and character of Religion, in not know-

ing that, while there are man-made theologies

there is no such thing as a “man-made religion.”

And, were he familiar with the Life, Works and

Teachings of Jesus Christ, whose minister he pro-

fesses to be, he would recall the fact, plainly shown

in the Bible, that Christ ratified and confirmed all

Revelation from God through Abraham, Moses,

David, Daniel, Isaiah and others, indeed all Rev-

elation prior to His own time! Verily that min-

ister should know that all Revealed Truth of and

from God is in fact, Religion!

There have been Seven Great Religious Sys-

tems of the world, and they are universally re-

ferred to as different religions. That is entirely

wrong: they should be called the different Revela-

tions or manifestations of the One and only

Great Religion of God, referred to in the fifth

chapter of Revelation as “The Seven Seals of The

Book!”

The ancient religious systems have long since

become so rent and cut up by dispute and dissen-

sion; have been so divided into sects and follow-

ings, it has for a long time been quite difficult to

trace and correctly define the strict integrity of

the original seven great religious systems of

the world. According to the Persian-Egyptian

scholar, Mirza Abul Fazl, whom the writer looks

upon as one of the greatest living and known stu-

dents of Religion, of God and His infinite, pri-

mary and fundamental Truth, and from whom he

has derived more insight as to the realities of the

Christian Revelation, notwithstanding the fact that

he himself was brought up a Mohammedan, than

from any other scholar or author, has defined those

seven great religious systems by name as follows:

Sabeanism or Fetishism, Zoroastrianism, Con-

fucianism, Hinduism, Judaism, Christianity and

Mohammedanism. He insist that careful perusal

of the original and fundamental teachings of each

positively proves their derivation from the same

Divine Source, and that, consequently, each and

all are in strict accord and harmony.

As showing the singularly unfortunate miscon-

ception and contemplation of Religion by the re-

ligionists of the world in general, let us briefly

consider the attitude of the Christian world to-

wards Mohammedanism, which practically parallels

the indefensibly false attitude of Judaism towards

Christianity! The emphatic teaching of the Christ-

ian Church has been to the effect that Mohammed

was a false usurper and Mohammedanism a false

religion, not of God, but of man! Yet Mohammed

clearly and fully ratified and confirmed the Teach-

ings of Jesus Christ and, as the Divine agent,

messenger and instrument of God, actually saved

Christianity, then at its lowest ebb, to the world!

One of the terrible evils with us is the woeful

increase of the suicidal mania. It is one of the

many evidences of the sin-sickness of the world,

of the spiritual deadness of the world in general,

and of Christianity in particular, respecting the

reality of Religion. Judge Ameer Ali, Syed, M.A.,

C.I.E., in his book on Islam, says as follows:

“The belief that the human soul will have to ren‑

der to its Creator an account of how it has carried

out in this life the duties imposed on it has had

one important result on Moslem society, the sig-

nificance of which has often escaped the notice of

non-Moslem writers. It has inspired the Moslem

with a sense of dignity and feeling of responsibil-

ity, which have made self-destruction practically

unknown in Islam. Suicide was as common among

the pagan Arabs as it is now in Christendom. Ec-

clesiasticism attempted to prevent self-destruction

by attaching the most cruel penalties to the of-

fence. The body of a *felo-de-se* could not be in-

terred in consecrated ground: it could only be

buried surreptitiously in the dark hours of the

night by the roadside where four cross roads met,

with a stake through it; his family was subjected

to ignominy. None of these forcible rules are need-

ed in Islam. The belief that Divine help is always

nigh to relieve the distressed, to help the suffering,

to assist the forsaken, arrests the hand of the most

despondent or desperate, the most sick and weary

with life, from taking his or her own life. Whilst

the idea of appearing in the presence of the Al-

mighty Judge before the summons has come acts

as the strongest deterrent to self-destruction. The

Moslem will fight even unto death, but will never

take his own life, which he regards as a trust from

God. Never backward or hesitant in the perform-

ance of his duty, he considers it an act of coward-

ice to fly from personal danger or present unhap-

piness by putting an end to his existence.”

As in the time of Christ the members of the

church system professed to be believers in God

and followers of Moses, and Christ rebuked them,

declaring they did not so believe, for if they did,

they would believe in Him, as Moses wrote of Him,

so now the “Christians” are equally false in their

professions, for if they truly believed in God and

His Christ, they would surely believe as well in

His Prophet and Messenger Mohammed. Let us

peruse a few utterances of Mohammed. About

the ninth year, A.H. (after the Hegira, that is,

the flight to Medina), Mohammed “granted to the

Christians” a charter which forms one of the no-

blest monuments of enlightened tolerance:

“To the Christians of Najran and the neighbor-

ing territories the security of God and the pledge

of His Prophet are extended for their lives, their

religion, and their property—to the present as

well as the absent and others besides; there

shall be no interference with ( the practice of) their

faith or their observances; nor any change in

their rights or privileges; no bishop shall be re-

moved from his bishopric; nor any monk from his

monastery, nor any priest from his priesthood,

and they shall continue to enjoy everything great

and small as heretofore; no image or cross shall be

destroyed; they shall not oppress or be oppressed;

they shall not practice the rights of blood ven-

geance as in the Days of Ignorance (in Moham-

medan parlance the period of preceding degener-

acy is thus called); no tithes shall be gathered

from them, nor shall they be required to furnish

provision for the troops.”

Note these words: “To the missionaries whom

he sent to the provinces, Mohammed always gave

the following admonition. ‘Deal gently with the

people, and be not harsh, cheer them and con-

demn them not.’ And ye will meet with many

people of the Book (Jews and Christians) who

will question thee, ‘What is the Key to Heaven?’

Reply to them, ‘The key to Heaven is to *testify*

*to the truth of God and do good work!*”

On the occasion of his last pilgrimage to the

Kaaba, in 632, A.D., accompanied by more than

a hundred thousand followers, Mohammed deliv-

ered to the vast multitude his famous “Sermon on

the Mount,” a part of which follows: “Ye people!

listen to my words, for I know not whether an-

other year will be vouchsafed to me after this year

to find myself amongst you. Your lives and prop-

erty are sacred and inviolable amongst one another

until ye appear before the Lord, as this day and

this month is sacred for all; and remember ye

shall have to appear before your Lord, who shall

demand from you *an account of all your actions*.

… Ye people! listen to my words, and under-

stand the same. Know that all Moslems are broth-

ers unto one another. Ye are one brotherhood.

Nothing which belongs to another is lawful unto

his brother, unless freely given out of good will.

Guard yourselves from committing injustice.”

Early in his mission Mohammed advised his fol-

lowers, who were so furiously persecuted, to seek

refuge in the kingdom of the Negus. Many whose

sufferings had become unbearable, did so, but

Koreishite hostility pursued them, demanding

their deliverance to be put to death. The memor-

able reply of their spokesman, the brother of Ali,

follows: “O king, we were plunged in the depth

of ignorance and barbarism; we adored idols, we

lived in unchastity; we ate dead bodies and we

spoke abominations; we disregarded every feeling

of humanity and the duties of hospitality and

neighborhood; we knew no law but that of the

strong, when God raised among us a man of whose

birth, truthfulness, honesty, and purity we were

aware; and he called us to the Unity of God, and

taught us not to associate anything with Him; he

forbade us the worship of idols; and enjoined us

to speak the truth, to be faithful to our trusts, to

be merciful and to regard the rights of neighbors;

he forbade us to speak evil of women, or to eat

the substance of orphans; he ordered us to fly

from vices and to abstain from evil; to offer pray-

ers; to render alms, to observe the fast. We have

believed in him; we accept his teachings and his

injunctions to worship God and not to associate

anything with Him. For this reason our people

have risen against us, have persecuted us in order

to make us forego the worship of God and to re-

turn to the worship of idols of wood and stone

and other abominations. They have tortured us

and injured us; until finding no safety among

them we have come to thy country!”

When the spirit of this great Prophet, Moham-

med, took its flight to the beyond, the grief and

excitement was intense. The venerable Abu Bakr,

afterwards his successor, uttered these words of

caution: “Mussulmans, if you adored Mohammed,

know that Mohammed is dead; if it is God that

you adore, know that He liveth, He never dies.

Forget not this verse of the Koran, ‘Mohammed

is only a man charged with a mission; before him

there have been men who received the heavenly

mission and died;’ nor this verse, ‘Thou too, Mo-

hammed, shall die as others have died before thee.’”

After the election of this venerable patriarch he

addressed the following allocution to the people:

“Ye people! now verily I am charged with the

cares of government over you, although I am not

the best amongst you. I need all your advice and

all your help. If I do well, support me; if I mis-

take, counsel me. To tell truth to a person com-

missioned to rule is faithful allegiance; to conceal

it is perfidy. In my sight the powerful and weak

are alike, and to both I wish to render justice …

Wherefore obey ye me, even as I obey the Lord

and His apostle: If I neglect the laws of God and

the Prophet, I have no more right to your obedi-

ence.”

Soon there was excitement and revolt in some

of the provinces. In sending his army to Syria

to redress a great wrong, Abu Bakr gave his cap-

tain the following injunction: “See that thou avoid-

est treachery, injustice and oppression. Depart

not in any wise from the right. Thou shalt muti-

late none, neither shalt thou kill child or aged man,

nor any woman. Destroy no palm-tree, nor burn

any fields of corn. Cut not down any tree wherein

is food for man or beast. Slay not the flocks or

herds or camels, saving for needful sustenance.

When thou makest a covenant, stand to it, and be

as good as thy word. Ye may eat of the meat

which the men of the land shall bring unto you’ in

their vessels, making mention thereon of the name

of the Lord. As you go on you will find some

religious persons who live retired in monasteries,

and propose to themselves to serve God that way:

let them alone, and neither kill them nor destroy

their monasteries. And the monks with shaven

heads, if they submit, leave them unmolested.

Now march forward in the name of the Lord, and

may He protect you from sword and pestilence.”

The writer has conversed with many able cler-

gymen who are free with their denunciations of

the prophet Mohammed, whom they invariably

referred to as a base, wicked, false usurper; and

with the Mohammedan Religion, which they were

pleased to denominate a man-made and false relig-

ion. And yet I learned from them that they had

never studied or even read the Koran or the Tra-

ditions of Mohammed! What excuse can they

offer for their notorious temerity in denouncing

as false a thing of which they confess no knowl-

edge? It has been a common fault with the clergy

to denounce Voltaire and Tom Paine as atheists,

when in fact, they cannot show that either of these

great men ever denied God and His Truth! The

trouble with these men of the cloth was, it seems,

this: when they have found men really honest and

God-respecting and faithful and courageous enough

to denounce a false and corrupt church, whether

Christian, Mohammedan, Jewish or Zoroastrian,

they, not being capable of differentiating between

God and the reality of Religion, and a degenerate

and spiritually dead church organization, have

erred in such matters, as they erred in upholding

and defending slavery, and invariably have erred

in opposing or neglecting to lead in the great re-

form movements of centuries, of ages!

Irrespective of the question of the right of any

church or person to presume to deny and oppose

any prophet or messenger God chooses to send on

a world mission, it is perfectly clear none have a

right to denounce or deny what they have no

knowledge of, whatever! Of course these clergy-

men know nothing of the famous Oath of the

Prophet Mohammed,” which he intrusted to his

Caliphs, expressing his authoritative Command to

all his followers to respect and protect the fol-

lowers of Christ? All of Islam were required

to subscribe to that oath. It was issued to the

Christian monks of St. Catherine at Mt. Sinai.

The original is still preserved in the treasury of

the Sultan at Constantinople. It is a remarkable

document, and it is most strange, either:

1. That there have been none in the Christian

church familiar with these matters which so con-

clusively refute their teachings—far worse and

more false than can be found in the teachings of

Judaism, to prejudice its followers against Christ-

ianity, or else:

2. That, knowing the truth reflected in the fore-

going excerpts from Mohammedanism, yet they

have knowingly, wilfully deceived and misled the

masses of the Christian church into diabolically

false beliefs and practices; have persistently and

criminally traduced and influenced the people a-

gainst a great Prophet of God and his magnificent

work for the people of the entire world without

distinction or qualification! Which horn of the

dilemma will they sit on?

Who can find fault with those Mohammedan ut-

terances? Who can charge they emanate from a

false religious system? From false prophets and

teachers? Contrast those utterances with many

diabolical commands and judgments of “Christian”

rulers and soldiers. Compare those portions of

the true history, as practically agreed upon by

the greatest of both European and Eastern histo-

rians, showing, in the main, in their intercourse

and conflicts, outrageous perfidy on the part of the

Christians, and manly, humane chivalry on the

part of the Mohammedans!

One cannot read of the period of the Crusade

wars without blushing with shame, indignation and

regret because of the un-Christian conduct of the

crusaders, marching with the Cross of Christ in

one hand, and the sword of injustice, tyranny and

hell in the other! I blush in sack cloth and ashes

for my ancestors, when I realize how they suffer

in comparison with their opponents, those heroes

of honor and magnanimity! This was notably il-

lustrated in “Richard the Lion Hearted” of Eng-

land, in his violation of parole and pledge and in

cruelty, as contrasted with the conduct of that

grand old hero, Saladin, the famous Moham-

medan king and commander!

GOD

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chapter ii

\_\_\_\_\_\_

O MY GOD, I have turned my face to

Thee, and pray Thee to illuminate it

with the Lights of Thy face, and keep

it from turning to any but Thee!”—

(Abdul Baha Abbas).

“O, son of the Soul! Be blind, and thou shalt

behold My Beauty; be deaf and thou shalt hear

My Sweet Melody and Song; be ignorant, and

thou shalt take a portion from My Knowledge; be

needy and thou shalt take a never-ending share

from the everlasting Sea of My Wealth; blind,

that is from beholding aught besides My Beauty;

deaf, that is, from listening to aught besides

My Utterance; ignorant, that is, of all besides My

Knowledge. So shalt thou enter the Pasture of

My Sanctity, with pure eyes, unsullied minds and

sensitive ears.” (The Word of God through Baha’

Ullah.)

Finite man has thus far been unable to apprehend

the Infinite God, but is not man intended to know

God, the Father? The state of parent and child is

inconceivable without latent power of inter-com-

munications. Christ declared: “God is a Spirit:

and they that worship Him must worship Him in

Spirit and in Truth.” (John 4:24) The Bible says

that man is created in the Image and Likeness of

God; hence, man, when finished in creation or

growth and development, must be *spiritual*—like

unto God, Who is Spirit.

“In the beginning was the Word, and the Word

was with God, and the Word was God.” (St. John

1:1)

Christ declared: “The first of all the Command-

ments is, Hear, O Israel; the Lord our God is

One Lord.” (Mark 12:29) And: “Why callest

thou Me Good? there is none good but One, that

is, God” (Matt. 19:17).

Let us seek, in Spirit and in Truth, to know

and be with God. If God be for us, who can be

against us?” (Rom. 8:31).

The human mind is incapable, at present, of

grasping, even approximately, the overpow-

ering vastness of God, of Eternity, of abstract

perfection! We know, however, that God is

self-existent, as is the principle of mathematics—

without beginning and without ending!

God is Spirit, Love, absolute perfection, the

Cause and Sustainer of all that is. He is the

Principal of the great world School, and His creat-

ures, the human beings, are His scholars. He sends

Teachers from time to time to educate His schol-

ars. These are known as prophets and messengers.

“The Hebrew word Elohim is used as the Name

of the Creator throughout the first chapter of

Genesis. The primitive significations of the root

from which it is derived, as given by Gesenius and

other Hebrew scholars, can be condensed and ar-

ranged in order as follows: A power going forth,

entering into, becoming’ as nothing, setting up

motion, causing to revolve, ruling, guiding, di-

recting: finally bringing about relations of beauty,

strength, harmony, majesty and perfection. This

in brief is the etymological sense of that Name of

the Deity which is used in the account of the Cre-

ation of the Material Universe.

“Jehovah is the second Name of God. The He-

brew root of this word conveys the idea of exist-

ence, being, life. That which is by reason of its

own virtue Self-existent, Changeless, Eternal. He

who was, is, and ever shall be.

“God Almighty, or Almighty, the third Name

of the Creator; Hebrew, El Shaddai, signifies pri-

marily to shed or pour forth energy, or that which

nourishes and sustains life.” (Wait.)

On the subject of the Names of God we will

quote from the *American Ency. Dict*. as follows:

“Two leading Names for the Supreme Being

continually occur in the Hebrew Bible; the one

general, the other specific. The general term is

El or Eloah, both singular, the Elohim plural.

The specific one is Yehovah, in general written

Jehovah. (q.v.) It is of the first that God is the

appropriate rendering. El Eloah, and Elohim

signify Deity in general. Elohim is much more

common than the singular forms. An anomalous

grammatical idiom is generally introduced where

it occurs. While it has the plural form, it being

the plural of Hebrew masculine nouns, the verb,

of which it is nominative, is uniformly singular.

Older writers found in this a reference to the

Trinity in Unity; grammarians term it the plural

of excellence, and some have supposed that the

plural noun carries us back to the infancy of the

Hebrew language when polytheism prevailed, and

that the singular verb established itself when

monotheism displaced the worship of many gods.

Among the epithets of titles used of God in the

Old Testament are Most High (Gen. 14:18, etc.),

Mighty (Neh. 9:32), Holy (Josh. 24:19), Mer-

ciful (Deut. 4:31), God of Heaven (Ezra 5:12),

God of Israel, etc., (Ex. 24:10). Anthropomor-

phic language occurs chiefly, though not exclu-

sively, in the poetic parts of the Old Testament

(2 Chron. 16:9, Psa. 34:15, Deut. 8:3, Psa. 29:

4, Isa. 40:12, 53:1, Ex. 32:23), but monotheism

is enjoined in the first commandment, and idolatry

forbidden in the second, while in Isaiah and else-

where there are most scathing denunciations of the

manufacture and worship of images (Isa. 40:12-26

42:17, 44:9:20, etc.). In the New Testament,

St. John gives the ever memorable definition of

the Divine Nature, ‘God is Love.’ (1 John 4:16).

The Latin Church, the Greek Church, and the sev-

eral Protestant denominations, all essentially agree

in their tenets regarding God. See the Apostles’,

Nicene, and Athanasian Creeds, the first of the

Thirty-nine Articles, the Catechism of the Council

of Trent, the Confession of Faith (chapter 2) and

the Shorter Catechism, question 4.”

In the Bible we are promised a New Name of

God at this time, according to the dates given in

that great work. The Name is Baha’ Ullah (mean-

ing in English The Glory of God). The period re-

ferred to, the present, is the Seventh great world

Day or Cycle, the Day of Most Great Peace, the

Millennium which our grandmothers were pray-

ing for.

Most people would resent, and quite naturally,

being told that the present Visitation of Divine

Manifestation is far greater and more important

than hitherto witnessed by the world, yet it is

strictly that which Christ foretold and which

His entire mission predicated.

It would be equally resented by the world—the

church world—being informed that the present is

an idol-worshipping age, and, further, that no for-

mer age has displayed more idolatry. Such is the

deplorable, the sad fact. The chief difference be-

tween then and now, respecting idolatry, lies in

the *form* of the idol. The present-day idol is the

mammon dollar, rather than the golden calf and

graven images, though there is far more of mere

image worship today in the Christian world than

is realized. Century after century we have be-

come so engrossed with the pursuit of the mater-

ial, that is, mere worldly wealth, pleasures and

really degrading intellectual accomplishments (?),

that we have gradually, almost imperceptibly,

drifted away from the higher pathway—from God

and His satisfying Truth, into the lower, the

degrading, the culpable roadway and service of

mammon—the antithesis of the Spirit of Truth,

that is to say, God!

If we will but mend our ways; if we will obey

the teachings and commands of Christ and all the

great prophets, we will be able to rejoice in

the knowledge of God, and to know that He is

Spirit, Truth and Love!

THE WORD

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chapter iii

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IN the first chapter of John we read: “In

the beginning was the Word, and the

Word was with God, and the Word was

God,” and that “The Word was made

flesh and dwelt among men.” From this it has

been contended that Jesus was God, but this is

gross error. In the same chapter it is recorded:

“No man hath seen God at any time; the only be-

gotten Son which is in the bosom of the Father,

He hath declared Him.” This is sufficient proof,

taken with such of the utterances of Jesus Christ

as these: “It is not Me, but the Father that dwell-

eth in Me, Who doeth the Works;” “My Father

is greater than I,” et cetera, that it is and ever has

been the Word, that is to say, the revealed Spirit

and Truth of God, which has, in all ages or pro-

phetic cycles, been vested in or manifested through

the various prophets, teachers or messengers ac-

credited by Divine Authority, during the periodic

and succeeding great educational world Days or

Dispensations. This is plain enough. If we are

of the Truth we cannot mistake the true meaning.

The Word was manifested to mankind through

Adam far less than through Christ. Indeed the

“Christ” was in reality the Word manifested in

the flesh, the human body known as the individual

Jesus of Nazareth.

In every dispensation the Word is manifested

in a different leading prophet-educator. Contem-

plating the great epoch-marking prophets or mes-

sengers of God from Adam down to the present

time, it is clearly perceivable that a larger portion

of the Word—the Truth of God—was imparted

to the world with each successive age, but we must

remember that the Word is just as fixed, unchange-

able and eternal as is God Himself! The princi-

ple of mathematics is fixed, unchangeable, deter-

minate, but lessons of its teachings vary greatly

in fullness and importance in the numerous

school grades from the kindergarten to the uni-

versity!

While it is always the same identical Word or

Spirit of Truth, each revelation-prophet has a

different and distinct station or designation. The

station of Abraham, the father of Judaism, Christ-

ianity and Mohammedanism, was “The Father

of the Faithful,” The Friend of God,” etc.;

Moses “The Law Giver,” “The Interlocutor of

God,” etc.; Jesus Christ “The Anointed of God,”

“The Son of God,” “The Son of Man” etc.; Mo-

hammed “The Apostle of God,” “The Seal of the

Prophets,” etc.

As to Jesus Christ, we must know how to dif-

ferentiate between Jesus the man, and Christ the

Divine Word manifested from God, reflected in

the *man* Jesus. Herein is found that which is

most satisfying as to the question of immaculate

conception, for that is readily acceptable when re-

ferred to the Word or Spirit, the Christ, but is

not so readily applicable to the physical body of

the man Jesus. We do not believe the conception

of the body of Jesus was contrary to law, for per-

fect God Who presides over Perfect Law, does

not and cannot violate law. However, there is

always this to be said: doubtless there are myriads

of laws we are as yet unacquainted with. After

all, it is of no consequence whatever as to whether

or not the inception of the physical body of Jesus

was the result of the laws of wed-lock. The Spirit

is the important question. These words of the

apostles as to the distinction between Jesus and

Christ are important:

“Ye men of Israel, hear these words; Jesus of

Nazareth, a man approved of God among you by

miracles, and wonders and signs, which God did

by him in the midst of you, as ye yourselves also

know;”

“Therefore let all the house of Israel know as-

suredly, that God hath made that same Jesus,

whom ye have crucified, both Lord and Christ.”

(Acts 2:22-36)

Moses and Christ and all the great prophets and

messengers of God must be regarded as mere

*lamps* through the medium of which the Glorious

Light of the Truth of God is made to radiate

to mankind. This is the light of God’s Truth,

the Word to which that grand character, John

the beloved, referred. Do we cherish the lamps

so very much? The lamps are all right and need-

ful in their proper place, and therein may be, nay,

should be honored, but it is the *Light shining*

*through those lamps which really benefits us and is*

*of far the greatest importance*. It is readily per-

ceived that the Jews have erred grievously in wor-

shipping the Moses lamp, and such error is equally

true and deplorable on the part of the Christians

in their foolishness of worshipping the Jesus

lamp! They and all the messengers of God have

urged the world of mankind to obey, love, serve

and worship only God in Oneness and Singleness!

We do wrong not alone by worshipping the person-

alities of the individual prophets and messengers;

we do a far greater wrong by attempting to deify

and worship lesser beings as “saints!” In hold-

ing to such things we are proclaiming ourselves

pagans or polytheists, that is to say, idolaters.

THE BIBLE

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chapter iv

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OUR Bible comprises matters of inesti‑

mable value concerning history, biog-

raphy, description, geology, geography,

social, moral and civil law, prophecy

and revelation of Divine or Religious Truth. It

is of the latter—prophecy and revelation—the

world is chiefly concerned, and it is this which

engages our especial attention.

The Bible, indeed all sacred Books or Bibles of

the world, as a whole, considered from the highest

standpoint and in the light of the rays of true

spiritual interpretation, point to this very period

of time. Now in reality is the fullness of time in

the actual realization of all that has gone before—

all predicating this Day of Days! Now is the time

of witnessing the real and finished, nay, rather,

the beginning of the finished creation of man in

the Image and Likeness (truly spiritual) of God!

We must begin to perceive the grand culmina-

tion of fulfilment of the extraordinary, sublime

prophecy and preparatory work of Jesus Christ

and all of the other great prophets, as Heavenly

Teachers, educating, developing, perfecting man-

kind for the inevitable, invincible, Kingdom of

God “on earth as it is in Heaven!” “I must

preach the Kingdom of God!” declared Jesus

Christ (Lu. 4:43). This magnificent, this Divine

Manifestation of the Sonship Station of God

taught the world in His famous Lord’s Prayer

to pray for the coming of the Kingdom. In all

His great teachings, whether in plain and simple

utterances, or if veiled in the language of parable,

allegory, “miracle” or symbology, Jesus Christ

pointed directly, as will be fully apparent to all

in due time, to this exact period of such marvel-

ous fulfilment, completion. This is all derived

from the Bible itself, the greatest and most accu-

rate and practical Book ever given to the world

in past ages.

Notwithstanding the various arguments to the

contrary, it is irrefutable fact that all Knowledge

of and from God is real, is tangible, and of the

very highest importance. Such has been showered

upon the world in all ages, through prophets and

messengers, and such is Revealed Truth of God,

that is to say, real religion! Between this and

the so-called education of the world, there must

needs be a vast gulf of difference. Far less value

and importance attaches to the history, geography,

traditions and imaginations and they exist in the

Bible, than to the incomparable prophecy, but

even those portions have had and will have great

value.

Nearly all of the numerous branches of the

Christian church have believed and do hold that

from beginning to the end the Bible is inspired

revelation direct from God, and every word there-

of. They have felt and of course it was neces-

sary to so show, that from Genesis to Revelation

the Bible is free, wholly so, from disharmony and

contradiction; that it was and is indeed in every

statement in perfect accord with fact, science,

truth. As a matter of fact such is the case when

we consider the prophecies and revelations from

God, as distinguished from matters interpolated

by people necessarily coloring their records more

or less by their material and unspiritual develop-

ment or condition. And right here is seen the

wonderful wisdom of God in providing against

certain abuses and impairments of revealed teach-

ings by causing such to be conveyed and concealed

for the time in symbols. But the church makes

its contention for accord and harmony throughout

the Bible while interpreting the symbols literally,

instead of spiritually as obviously intended. And

that is their fatal error. There is no such thing

as harmony in the scriptures interpreted as the

church insists, literally, outwardly, superficially.

But the accord and harmony is perfect throughout

when interpreted and construed as intended from

the beginning, and as taught by Christ and His

Apostles—spiritually! We may always remember

that God is Perfect and could in no wise make

any mistake. This remark is particularly referred

to theologians and clergymen in general who ar-

rive at so many conclusions inseparably associated

with the proposition that God has made and can

make mistakes! These gentlemen may be so de-

voted to outward form and a mere profession of

intellectual hair-splitting narrowness as to be to-

tally unaware of the deplorable fact that they are

considering and living by something entirely dif-

ferent and divorced from the Bible and from the

reality of Religion! They have either failed to

notice or have determinedly ignored and disobeyed

certain very plain and important Notifications and

Commands from God in the Bible, as hereinafter

mentioned, so, we will say, ignorantly rather than

from want of good intentions, they have gone to

great lengths in twisting and distorting things in

vain attempts to make the Bible a logical and har-

monious whole. In their wrong and disobedient

action—unconsciously, we will assume—they have

striven, and most strenuously, to construct and

present, fruitlessly of course, reasonable interpret-

tations of such Bible accounts as the following:

1. The Genesis account of Creation, which the

spiritually blind could scarcely be expected to

know was *prophecy of future creation, or growth*

*and development during cycles or ages to come,*

*rather than history of the past!*

2. Adam and Eve and the Garden of Paradise.

The Bible itself shows that these were spiritual

lessons in symbolic utterance; that Adam was a

Prophet of God, etc., etc.

3. Noah and the deluge has also been construed

literally, painfully so, but with many most ingen-

ious attempts, schemes and struggles to make

plausible explanations and proofs, in accordance

with foolish misconceptions and beliefs, regarding

a literal ship-Ark, etc., which never existed save

in the imagination of man. As a now known fact

that famous Noachian incident was a grand spirit-

ual teaching and prophecy in sublime symbol, and

is indissolubly associated with Religion *per se*!

4. Jonah and the whale is another Biblical lesson

of great moment and spirituality, but woefully mis-

understood. In a word, it is practically as reason-

able to say that Jonah swallowed the whale as to

make the converse statement. (Vide chapter on

Jonah, etc.)

It is similarly true regarding the accounts of

Moses and Aaron before Pharaoh; (see “Symbolic

Words”—”Miracles”) the parting of the Red Sea;

Elijah and the Chariot; the Immaculate Concep-

tion; the Atonement; Baptism; Resurrection,

etc., etc.

It is perfectly certain and cannot be emphasized

too much, that all of the most important portions

of the Bible, notably prophecy, is direct Revela-

tion from God; that nearly all of that incompar-

ably important prophecy is veiled to man, that is,

unperceivable by the spiritually unborn and un-

developed, being contained within allegory, sym-

bol and parable, and that therein when adequately

considered it is impossible to find the slightest

want of accord, harmony and truth!

It is quite astonishing that so many centuries

could elapse and no great and shining light of the

church discover the clear and unequivocal notifica-

tion in the Bible itself, as already stated, that we

were not to be able to, nor could we possibly in-

terpret the mysteries lurking within the inner

symbol significances, but that they would all be

explained in a certain manner and at a certain time!

And that in the meantime we were therein com-

manded to live by such rules and principles as are

included in the Sermon on the Mount! What

church or representative thereof holds to these in-

disputable Teachings and Commands of God? Do

not they instead preach such deceiving doctrines

as “Blood Atonement?” Verily, there is harmony

in the Bible, perfect harmony, when considered

spiritually—not literally. “The letter killeth, but

the Spirit giveth life!” (2 Cor. 3:6)

Perhaps the most important Books of the Bible

may be called the Psalms, Isaiah, Jeremiah, Ez-

ekiel, Daniel, Zechariah, Malachi, and the Gospels

and Revelations of Christ.

There is much of spiritual, prophetical and edu-

cational value, however, in the Mosaic and other

Books. As already mentioned the Genesis account

of creation is of marvelous interest and scientific

value, notwithstanding its having been regarded,

for so many long ages, and by so large a portion

of the world’s people, as being wholly inconsistent

with the harmony of truth and practical fact. It

all depends on correct reading, on adequate inter-

pretation of symbols employed for great and

everlasting purposes.

The Books of Joshua, Judges, Ruth and 1 Sam-

uel to Esther contain that which is chiefly histori-

cal, and whether or not inspired of God they are

important. The Book of Job is largely about him-

self, his boils and other afflictions, and his great

patience and faith and steadfastness, but this re-

markable Book is not without its very important

lessons of not only living conduct, but of scientific

and spiritual value. It contains much of astro-

nomical fact, and declares the earth a sphere when

the so-called scientific world would have it a plane!

It also foretold, virtually, wireless telegraphy!

From the Psalms to the end of the Old Testa-

ment we find, and almost exclusively, prophecy con-

cerning the coming of the Kingdom of God on

earth, picturing irrefutably and with undying col-

ors, the Glad-Tidings promised by God, already

manifest in the shining of a Glorious Radiance

such as never before witnessed!

More than twenty-five years ago the writer used

to declare that the Bible had never been read! He

spoke truly. No book is read unless understand-

ingly read. He had become a disbeliever in the

church to which he belonged, and the Bible, from

witnessing the foolish, inconsistent claims and be-

liefs professed on the part of the clergy and theo-

logians. Looking backward now it seems strange

indeed that so many able professional religious

men should have persisted in efforts at the impos-

sible reconciliation of certain great Biblical teach-

ings, interpreted literally, superficially, when a

very moderate investigation shows, yea, conclu-

sively proves, that very many of the prophetic

words were clearly intended, as shown on their

face, to be interpreted spiritually and in accord-

ance with deep significances. (See chapter on

Symbols.) It may be news to many, but it is an

actual fact, that the true spiritual or inner meaning

of most or very many of these symbolic words is

clearly indicated—plainly proven in the Bible it-

self. Had the world obeyed the Divine instruction

through Christ it would have become spiritual

more rapidly and able to grasp the truth. As it

was with the Jews, it is now a sad case of history

repeating itself, for our modern religious teachers

have likewise preferred to be disobedient to Heav-

enly Commands.

Not long after the time the writer awoke to the

fact that the Bible had never been read, he arrived

at the conclusion that the Truth was in the Bible

and could be apprehended *when we should know*

*how to read it!* Furthermore it became evident

that when we should become sufficiently educated

and developed, and understood the symbolism,

then the apparent want of harmony in the Bible

would disappear. But we are informed by God

through his prophet Daniel that we could not know

the real and complete truth until the coming of

He Who Was Worthy to unloose the seven seals

of the Book (Religion of God), that is to say, ex-

plain all the great mysteries! (Rev. 4th and 5th

chapters) That Great One was to be the Lord of

the Vineyard—the Glory of God Manifesta-

tion!

When the Bible is rightly, adequately inter-

preted, construed and understood, it is verily a

vast, an inexhaustible mine and storehouse, full to

overflowing of the grandest, the most magnificent

Truth and beauty! The Bible, we say. But there

are many Bibles. We of the Occident have been

brought up to believe that we alone, practically

speaking, are the children of God! What false

notions; what terrible wickedness; what outrage-

ous conceit! *All* the Bibles are of God! *All* the

people of the whole world are *the* children of God!

The writer was brought up in the belief that we

must abhor Mohammed as a false prophet, Voltaire

and Tom Paine as atheists, we repeat; the Roman

Catholics and their Bible, and to do many things

counter to God’s true plan for all the races of man-

kind to be brought into relations of love and one-

ness as in fact one family, for all have the one and

same FATHER. The Douay Vulgate (Roman Cath-

olic) Bible, the text, is by far the best Bible we

have in the English language. Voltaire and Paine

believed in God, but not in a false church.

Let us strive to see how foolishly wicked we

poor mortals have been; let us mend our ways,

and love, obey and ever serve God. Which are

we to stand for Christ and God’s Truth, or the

false and dead church, sailing without right under

the banner of Christ?

The British and Foreign Bible Society published

the following in 1899: “This society was institu-

ted in 1804, with the object of circulating the Word

of God throughout the world. Nearly thirteen

millions sterling have been spent by it in the work

of translating, revising, printing, and circulating

the Scriptures, and more than one hundred and

sixty millions of Bibles, Testaments and portions

have issued from its depots in over *three hundred*

*and sixty languages and dialects*, many of which

have been reduced to writing for the first time.

In this work the Society has been aided by every

section of Christ’s Church, by the leaders and

friends of Christian enterprise, by scholars and

philologists, among missionaries, foreign as well

as British. There is no country in the world which

has not felt the influence of this Society.” Bear

this in mind when considering Christ’s prophecy:

And the Gospel of the Kingdom shall be preached

in all the world for a witness unto all nations; and

then shall the end come.” (Matt. 24:14)

In conclusion let it be said that our Bible” is

far truer, far grander probably than any have

ever believed.

There are two widely divergent classes of peo-

ple who look upon its sacred pages from opposite

standpoints, the deniers, and the professed believ-

ers, each strangely wide of the mark of truth.

First, the skeptical, the intellectually vain and

conceited, the boasting infidel and now and then

a reckless dare-devil sort of a person with suffi-

cient temerity to proclaim himself an atheist.

These are grovelling in the mire of animal barn-

yards and cannot, of course, apprehend or even

discern anything spiritual. They are the human

fruit of evil influence exerted by the opposite class

of people, those of ignorant, blind faith, good

enough, may be, were it not for the deplor-

able fact that their making of Biblical interpreta-

tion so much of positive contradiction and farce,

as to be in direct disobedience of the divine man-

date contained in the Bible itself. Many good

people have felt impelled to relinquish belief and

hope in Bible and Religion and God because of

false interpretation and teaching.

Second, those of blind faith, loudly professed,

while at the same time they know they are dis-

obeying Christ and the Bible as a complete whole,

by ignoring the commands thereof, such as the

Sermon on the Mount, living and doing by which

always has been and ever will be quite sufficient.

By such living and doing there would be no such

violation of God’s commands. On the contrary

there would be a true spiritual unfoldment insuring

due knowledge and appreciation of God and His

revealed truth!

How many have exclaimed, “Oh Religion! what

crimes have been committed in thy name!” With

like truth we exclaim, Oh Bible! what gross frauds,

what crimes have been perpetrated in thy name!

What a terrible crime. Who can specify a greater

crime against human rights, liberty, justice;

against God and His irrevocable commands, than

that of the powers of the church making it a crime

punishable with diabolical torture, and then death

to any of the God-fearing laity in whose posses-

sion should be found a copy of the Bible! Think,

think of it! A crime to have and to read the Word

of God intended for the instruction, edification

and blessing of *all* His children without regard to

racial or other distinction or difference! Look at

history and blush with shame and indignation!

History which discloses the horrors of worse than

cannibalistic crimes, and as late as the 15th

century, recording the most damnable fiendish tor-

tures and murders of people in England, and in

the iniquitous Spanish Inquisition—for what

crimes? Merely and only for being guilty of

reading the Word of Revealed Truth of God!

Verily, in every age of the world the church of

hellish negation, misnamed the church of God, has

ever resisted and opposed the new and true revela-

tions of Divine Truth, and has abused, tortured

and killed, if possible, those who endeavored, as

true children of God, to obey the Divine Princi-

ples of Love, Truth, Mercy, progress and

development commands clearly promulgated and

intended by the Beneficent Creator for the real

and true attainment of all the children of God.

But, and worse still, human progress in every

age has been bitterly opposed by “the church,”

not only in matters spiritual, but in nearly every

way. Look to the days of the American Revolu-

tion! Note the red pages of anti-slavery history!

Who will presume to question the accuracy and

justice of Christ’s words of condemnation of the

false clergy who, nevertheless, have the brazen-

ness to call themselves ministers of Christ? Verily

it is the truth which hurts!

PROPHECY

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chapter v

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CHRIST said “It is written in the Proph-

ets, and they shall be all taught of God.

Every man therefore that hath heard,

and hath learned of the Father, cometh

unto Me.” (St. John 6:45)

The Messengers of God with the Word (His

Truth) are directed to: “Go through, go through

the gates; prepare ye the way of the people; cast

up, cast up the highway; gather out the stones;

lift up a standard for the people.” (Isaiah 62:10)

“Behold, I will send My Messenger (Elijah,)

and he shall prepare the way before Me: and the

Lord, Whom ye seek, shall suddenly come to His

Temple, even the Messenger of the Covenant,

whom ye delight in: behold, He shall come, saith

the Lord of hosts.” (Malachi 3:1)

“O, My Friends! Have ye forgotten that clear

bright morn when ye were all in My Presence in

that blessed plain under the shade of the Tree of

Anyssa (the Tree of Life named in Gen. and Rev.),

planted in the Greatest Paradise; when I spake

unto ye three Blessed Words, the hearing of which

confounded ye all? These are those Words: ‘O,

friends, choose not your pleasure instead of Mine;

never wish for that which I have not ordained for

ye, and approach Me not with dead minds stained

with desire and hope. If ye purify your hearts,

ye will ponder over the state of the plain of that

Court, and then My explanation will be known to

ye all.’” (The Word of God through Baha’ Ullah.)

In the eighth of the Lines of Holiness, in the

fifth Tablet of Paradise, He commands, saying:

“O, dead men on the bed of negligence! Cen-

turies have passed, and ye have ended your prec-

ious lives; yet not a single pure soul hath ever

come to Our Field of Holiness. Ye are talking in

Oneness, while ye are drowned in the sea of poly-

theism. Ye have loved the one (world—carnal

conditions) which is hated by Me, and ye have

taken My enemy as your own friend; ye are walk-

ing with the greatest pleasure and mirth upon My

earth, heedless that My earth detests you, and

that the things of the earth are fleeing from you.

If ye open your eyes but a little, ye will know

that a hundred thousand griefs are better than thy

pleasure, and will count death as more to be pre-

ferred than this life.”

The prophets have been the mediums through

whom the heavenly teachings have come. One

prophetic dispensation or cycle has constantly fol-

lowed another. At every time of the renewal of

God’s Covenant of His Religion with His creatures,

it is evident that the Truth has always come in a

manner, of simplicity and purity, calculated to

deceive those arrogant people suffering with too

much pride of intellect and self-righteousness.

These are the ones referred to by the prophet

Isaiah (6:9-10) “Hear ye, indeed, but understand

not; and see ye, indeed, but perceive not. Make

the heart of this people fat and make their ears

heavy, and shut their eyes; lest they see with their

eyes, and hear with their ears, and understand

with their heart, and convert, and be healed.”

Christ said: “Because they seeing see not; and

hearing they hear not, neither do they understand.”

(Matt. 13:13.) “Having eyes, see ye not? and

having ears, hear ye not?” (Mark 8:18)

In the dawning time of every new religious dis-

pensation of the past, the clergy has ever been

the generation of vipers, to deny and oppose God’s

Revelation. It is so now in the Orient. Will it

be the same here, or will our clergy learn from

the past?

The prophets or messengers of God have always

spoken in a tongue, used terms containing hidden

meanings; employed words or signs which veiled

in symbology the true intended meaning of which

has never been nor could be understood by any

who were not versed in the mysteries of God, that

is to say, who were not sufficiently created, devel-

oped or grown into a spiritual state or condition,

to be able to apprehend, to recognize, to grasp

and understand spiritual things,—the things which

are godly. All lacking or deficient, as above, only

comprehend the mere literal, the letter of the

words or symbols, but not the real spiritual Truth,

the inner or spiritual significance for perfected

man.

The sacred Scriptures, the most ancient, as well

as the later revelations of God’s Truth, through

His inspired prophets and messengers, are all

known and provable to be absolutely true and in

harmonious accord, so far as the spiritual teach-

ings, laws, commandments and prophecies are

concerned.

Mankind in the earlier ages was less able and

prepared to receive, understand and appropriate

those words of Truth than now, but all along down

the ages, growth and development have been logi-

cally, orderly progressive in advancement; slowly,

it may seem, but always and steadily onward and

upward, so that each succeeding age has witnessed

this: that man has been serially, orderly, success-

sively more ready to perceive and receive, under-

standingly, higher and more complete teachings,

than was true of the preceding age.

God, the Eternal Creator and Sustainer of all,

being unchangeably perfect, and all Truth and

Knowledge emanating from Him, it is absolutely

self-evident that His Revealed Truth was just as

certainly, as rigidly true and correct through His

earliest, as through His latest prophets.

It being clearly apparent that in the earlier ages

the further back we go, the less do we find that

man was able to receive, it is equally clear that

the amount of teaching imparted was much less

and that much of that which was imparted was

clothed in mere figure, letter, symbol, allegory and

parable, conveying a certain meaning, interpreted

literally and outwardly, and a far different, higher

and more beautiful and complete meaning, when

interpreted correctly from the inward or spiritual

significances, always from the beginning intended

to be understood by man, when, in his upward

march, he should become able to interpret, assim-

late and abide by higher or spiritual things pre-

pared for him “since the foundation of the world!”

This is corroborated by Christ in His declaration

that He had much to give the world, but the world

was not then ready, but He would come again

“after a little” (1900 years is but a little with God

and His world building) and then all would be

made plain.

“It is perceived that the whole train of events

recorded, the whole of those lofty, impassioned

strains of poetry which distinguish the volume,

are precursory and prophetic of a great change,

which, at a future period, was to be wrought on

the moral properties and fate of mankind, by the

coming to the earth of a Messiah.” (Kitto’s Bible

History) And far more too, for it presaged not

only the coming of the Messiah in Christ, but

the later coming of the Manifestation of God, the

Father, to establish the Kingdom of God upon

earth, just as taught by Christ and the prophets,

all of whom clearly foretold the coming of the

Day of God!

A prophet appearing may be known to be a

true one:

1. If he manifests great knowledge and cures

the sin sick world of infidelity which is changed

into unity; changes faithlessness into faith; ig-

norance into wisdom; discord into harmony; hat-

red and hostility into love, and treachery into

trustworthiness.

2. Through the power he manifests, which over-

comes and subdues the world, in spite of opposi-

tion from all people, including the prophet’s own

family. The Power of God is Invincible!

“The tree is known by his fruit” (Matt. 12:33).

Moses shows in Deut. 18 how to tell the true from

the false prophets. We know a false prophet be-

cause he seeks and clings to worldly power and

riches. No true prophet of God does that. God’s

Kingdom is spiritual as Christ said. The invin-

cible power, the penetration of the words of Christ

was the greatest proof of His Divine Station, yet

the world was so dense that it was centuries be-

fore Christianity became effective by being recog-

nized by a *world* power through the Roman Caesars.

A prophetic day is the world period lapsing

from the departure of one prophet, until the ap-

pearance of another.

“It is not strange that one prophet announced

himself as the ‘Friend of God,’ another as the

‘Interlocutor of God,’ one as the ‘Apostle of God,’

another as the ‘Son of God,’ and another as God

Himself.” Study Christ’s parable of the Lord of

the Vineyard. (Luke 20)

“In respect to the ever-increasing utterance and

manifested power of the successive prophets, note

the following parable: ‘A certain king holding

sway over a vast empire, desired to discover with

his own eyes the causes of disorder, etcetera. He

decided to go himself in disguise and mix with the

people. He went as an army officer bearing his

own letter as king introducing himself. Matters

improved and then he proclaimed himself as the

king’s own minister, producing a letter as before.

Last of all he threw off all disguise and showed

himself as the king. Now he was all the time the

king, though he was not so known. There was

no real difference in his power and majesty. So

it is with the Divine Will or Universal Reason

which, becoming manifest from time to time for

our guidance, declares itself now as the Apostle,

then as the Son, and last of all God himself.”

(Browne’s “Persia,” p. 399)

Every Religious Dispensation or Prophetical

Day has its four seasons as has the year. As the

four annual seasons result from the movement of

the earth rather than from the sun’s movements,

so the four Cycle seasons result from the action of

wilful and disobedient man, and not from the de-

cree of God.

“As the close of a Cycle draws near mankind

drifts into a cold and dreary winter of farness from

God. Then comes the new prophet with his mes-

sage of Truth bringing the springtime of the awak-

ening and quickening of souls into life and hope.

Summertime follows with a large growth of fol-

lowers. The crop is bounteous and convictions

become settled, but finally the autumn time arrives

with its chilly frosts of disagreeing and contending

minds and a gradual falling away from the Truth

of God, being attracted by the glitter and elo-

quence of the world and lured into factional divi-

sions and strifes, till finally the cold and bleak winter

time is again reached, finding the people falling

away from Truth, keeping up only the outward

form of religious observance.

“We have just begun to emerge from a long

dreary winter following the Great Christ Dispen-

sation. The Lord of the entire Universe has

again manifested the Sun of His Truth, the eternal

Truth of God, the only thing which is unchange-

able. Does the great event find the world

dwelling in brotherly love, peace and harmony?

We wish we could answer in the affirmative, but

truth bids us acknowledge that such is not the

case.

“No one can say that Christ did not lay the

foundation of Religion sublimely, no one can lay

the blame upon Him or upon God, consequently

we must admit that the world has not been content

to practice the virtues contained in the beautiful,

simple teachings of Christ, but has persisted in

disobedience. Christ and the prophets gave dis-

tinct instructions. Instead of obeying the teach-

ings and commands which are couched in plain

and simple terms, we have sought to interpret and

understand the things that were concealed within

symbol, allegory and parable, and, as it was ex-

plicitly stated, were not to be understood until

the ‘time of the end,’ when the One worthy to

open and read the Book would appear. (Rev. 5: )

“It is high time to pray to be delivered from

superstition and imagination. Many ages back

the wrong doing in disobedience began and later

ages have clung closer to that than to the things

Christ and the prophets mapped out for us. (Read

Isa. 53; St. John 1; Isa. 6:9-10.)

“The ‘trumpet call’ (the voice of angels or Truth

of God) on the Second Coming of Christ, will

be heard only by His sheep, that is to say, the

true believers in God, at first, for they are like

unto Him in spirit, consequently they are His

elect! The Word of God draws the believers as

the magnet draws the iron. The magnet will not

attract brass, zinc, copper or even gold; it influ-

ences iron and steel only. The spiritually wise

understand and believe. The foolish and unwise

will not.” (“Signs of the Prophet,” by Harris, p. 6,

and Browne’s “A Year Amongst the Persians”)

As a rule (probably unvarying) every prophet

or messenger of God to the world has been greater

than his predecessor, that is, he has manifested a

greater Word, a greater work, as already stated, and

this because the world has been steadily becoming

more ready to receive and understand higher

teachings. The growth and development of man-

kind, from the time when man was a mere animal

up to the present time has been a long process but

always serially and orderly. The identity of the

prophets is in one thing always equal and the same,

and that is in the Spirit or Word of God manifested

in and through them.

We have spoken of two ways for determining

whether a prophet be a true one. In reality there

are four great proofs of prophethood:

1. The book which is given to the prophet, (re-

vealed from God), namely, the Words of Truth

from God: such for instance as The Law of

Moses, the Ten Commandments, and The New

Testament.

2. The power which the prophet possesses by

which he converts the people, leading them from

darkness to light wholly without official power,

money, or earthly authority, but only with the

power and authority from God.

3. The mighty works and signs promulgated by

them.

4. The glad tidings from the former prophets

concerning those to come later. Christ was fore-

told by practically all the former prophets, but

there was far more prophecy of His second com-

ing than of His first coming.

Here are some eloquent words from Professor

Edward G. Browne’s “A Year Amongst the Per-

sians,” concerning true wisdom and knowledge:

“The signs whereby the prophet is known are

these: though untaught in the learning esteemed

of men, he is wise in true wisdom; he speaks a

word which is creative and constructive; his work

so deeply affects the hearts of men that for it they

are willing to forego wealth and comfort, fame

and family, even life itself. What the prophet

says, comes to pass. Consider Mohammed. He

was surrounded by enemies, he was scoffed at and

opposed by the most powerful wealthy of his peo-

ple; he was derided as a mad man, treated as an

imposter. But his enemies have passed away and

his word remains. He said: ‘You shall feast in

the month of Ramazan,’ and behold, thousands

and thousands obey that word to this day. He

said: You shall make a pilgrimage to Mecca if

you are able,’ and every year brings thither count-

less pilgrims from all quarters of the globe. This

is a special character of the prophetic word; it

fulfils itself; it creates; it triumphs.

“Kings and rulers strove to extinguish the word

of Christ, but they could not; and now kings and

rulers make it their pride that they are Christ’s

servants. Against all opposition, against all per-

secution, unsupported by human might, what the

prophet says comes to pass. This is a true mira-

cle, the greatest possible miracle, and indeed the

only miracle which is proof to future ages and

distant peoples. … When a man rises amongst

a people, untaught and unsupported, yet speaking

a word which causes empires to change, hierarch-

ies to fall, and thousands to die willingly in obed-

ience to it, that is a proof absolute and positive

that the word spoken is from God. This is the

proof to which we point in support of our relig-

ion. (Bahaism.) What you have already learned

concerning its origin will suffice to convince you

that in no previous manifestation was it clearer

and more complete.”

The following is a further quotation of a state-

ment by Babis in Persia: “Each of the prophets

is a manifestation of one of the Names (or attri-

butes) of God. The name manifested in the Bab

was the highest of all,—Wahid, the One. Hence

it is that 19 is, amongst the Babis, the sacred num-

ber according to which all things are arranged,

the months of the year, the days of the months,

the chapters in the Beyan, the fines imposed for

certain offences and many other things, for 19 is

the numerical value of the word *Wahid* according

to the *abjad* notation in which every letter has a

numerical equivalent, and each word a correspond-

ing number formed by the addition of its compo-

nent letters. This sacred number was manifested

even at the first appearance of the Bab, for 18 of

his fellow students at once believed in him. These

18 are called the “Letters of the Living,” because

they were the creative agents employed by the Bab

for bestowing new life upon the world, and be-

cause the numerical value of the word *Hayy* is 18.

All of them were inspired, and persuaded by the

Bab, the One (Wahid) and with him constitute

the manifested unity (Wahid of 19).

“Thus the visible church on earth was a type of

the One God, one in essence, but revealed through

the Names, whereby the essence can alone be com-

prehended. But this is not all; each of the 19

members of the ‘Unity’ gained 19 converts, so

that the primitive church comprised 361 persons

in all. This is called the ‘Number of all things,’

for 361 is the square of 19, and the further ex-

pansion thereof, as is also the numerical equiva-

lent of the word Kullu Shey, which means ‘All

Things.’ This is why the Babi year, like the

Beyan, is arranged according to the number of 19

months of 19 days each. But the Babi year is a

solar year containing 366 days. These five addi-

tional days are added at the beginning of the last

month, which is the month of fasting, and are com-

manded to be spent in entertaining one’s friends,

and the poor, as is written in the Kitab-i-Akdas.”

In the earlier ages the words of the prophets

had to be taken wholly on faith, Now we have

the facts of history—the fulfilment of the prophet-

ic word—in addition to the faith which all true

children of God must have. In such, Faith is just

as *certain* as is *instinct* in the lower animals. This

everyone is bound to recognize.

For instance, that remarkable prophecy of Moses

in the 33rd chapter of Deut. verse 2, (hereinafter

referred to more particularly) has seemed mean-

ingless these many ages for want of adequate

interpretation. Until recently, the remarkable

wealth of truth contained therein, has, like an un-

discovered gold mine of fabulous value, been ig-

nored by those who have been wholly oblivious

or dead to the real truth.

Faith is a distinct and very high phase or char-

acteristic of the human soul or being. It is just

as much a known quantity as is instinct in the

lower animals, but its high station is only to be

realized by such as recognize the scientific fact of

the Divine Father and who sincerely seek the

Kingdom.

Faith is something which cannot be weighed in

a grocer’s scales or measured by a yard stick; the

same is true regarding the principle of mathemat-

ics, yet both are equally facts.

The Mosaic prophecy can now be understood

and accepted by the mere intelligence and without

special exercise of faith, because it has not only

been fully explained but actually fulfilled, as will

be shown hereafter.

The reality of religion is practical. It is in re-

ality *common sense* and *scientific fact!*

The most important thing in all the world is the

real Man, which is Spirit, and his relation to

God, and how to accomplish the real object for

which we are here on the earth.

Common sense, science, and religion are, in-

deed, “one and inseparable”. And all come from

God, the One Source of All Truth!

In all the ages there has been no greater “mir-

acle” than Prophecy!

SYMBOLIC WORDS OF THE BIBLE

the true meaning interpreted

\_\_\_\_\_\_

chapter vi

\_\_\_\_\_\_

MANY of the Biblical words were em-

ployed to express other and far higher

than the ordinary literal meaning. Of

this fact the Bible itself is replete with

irrefutable proofs. Words and other symbols, so

frequently employed in prophecy, the most impor-

tant of Biblical teachings, found from the be-

ginning to the end of the Bible, notably in the

most remarkable of all Books, Revelation, abso-

lutely the greatest of all books of Prophecy, ex-

press both a literal or physical or outward mean-

ing, and an inner, higher and spiritual significance.

The latter, of course, is revealed only through

spiritual interpretation and, obviously, only to

those who are sincere and spiritually minded.

Jesus Christ declared: “These things have I

spoken unto you in proverbs, but the time cometh

when I shall no more speak unto you in proverbs,

but I shall show you plainly of the Father.” (John

16:25).

There is no room for doubting Christ’s mean-

ing that God the Father Himself would come to

the world, that is to say, that God’s Word would

be manifest in the flesh, a human body or temple,

in the station of the Father, the Lord of the Vine-

yard! Is not this just as natural as the lesser

stations of the prophets and the dearly Beloved

Son? (Read Isa. 9:6-7; chapter 35; 62:1-4; 65:

9-10; Ezek. 20:40-49.)

“Alpha and Omega.” See “Trumpet.”

“Ancient of Days” clearly refers to and was

prophecy of the coming of the Manifestation of

God as the Creator and Father Himself, for none

other could be given or have “dominion and glory

and a kingdom, that all people, nations and lang-

uages should serve Him: His dominion is an ever-

lasting dominion which shall not pass away, and

His Kingdom that which shall not be destroyed.”

(Dan. 7:9-14; Rev. 1:8, 10, 12-17 and 5:4-7)

In time, and that time is rapidly drawing near,

the whole world will know that this wonderful

prophecy was the *Glory of God Manifestation*, the

Father, the “Lord of the Vineyard” as prophesied

by Jesus Christ and other prophets.

“Angels.” “When the Son of Man shall come

in His Glory, and all the holy angels with Him

then shall He sit upon the throne of His Glory.”

(Matt. 25:31)

Angels are the true and faithful believers in

God’s Truth on the earth at the time of the coming

of the Son of Man. This is clearly apparent;

that, as the coming of the Son of Man is His

(Spirit) coming in the human form, it must be

the same with the Angels, that is, that they too

would be on earth, consequently, it must be a fact

that angels here refer to the true and faithful be-

lievers on *earth*—not to “spirits” or beings of an-

other or spiritual realm!

The angels are the true believers, the “sheep,”

as distinguished from the “goats,” the unbelievers.

Read Christ’s parable of the Kingdom of Heaven

being “likened unto leaven, which a woman took

and hid in three measures of meal, till the whole

was leavened.” (Matt. 13:33)

Jesus spoke in parables to the multitudes “that

it might be fulfilled which was spoken by the

prophet, saying, I will open my mouth in parable;

I will utter things which have been kept secret

from the foundation of the world.” (verses 34-5)

His parable of the good seeds and the tares,

just preceding the above, has also the spiritual

significance of referring to the believers and the

unbelievers, and surely foretells the coming of

the Day of God. Speaking of the good and the

bad seed He spoke against plucking up the tares

then, saying: “Let them both grow up together

until the harvest; and in the time of harvest I will

say to the reapers, Gather ye together first the

tares, and bind them in bundles to burn them: but

gather the wheat into my barn.” (Matt. 13:30)

His disciples asked Him to explain this parable

of the tares of the field. He answered and said

unto them: “He that soweth the good seed is the

Son of Man; the field is the world; the good seed

are the children of the Kingdom; but the tares

are the children of the wicked one; the enemy

that sowed them is the devil; the harvest is the

end of the world; and the reapers are the *angels*.

As therefore the tares are gathered and burned in

the fire; so shall it be in the end of the world.

The Son of Man shall send forth His angels, and

they shall gather out of His Kingdom all things

that offend, and them which do iniquity.” (Matt.

13:37-41) And verse 49, following the parable

of the hidden treasure and the net and fishes: “So

shall it be at the end of the world: The *angels*

shall come forth, and sever the wicked from among

the just.”

At this present time, which is the real “end of

the world,” Christ (the Word; the Spirit of the

Sonship of God; the Way, the Truth, the Life)

was to come again: “For the Son of Man shall

come in the Glory of His Father with his angels:

and then He shall reward every man according to

his works.” (Matt. 16:27)

Paul in his Epistles to the Ephesians (1:21)

refers to “every name that is named, not only in

this world, but also in that which is to come.”

Angels on earth are the elect, or true believers,

and doers; those who are faithful and steadfast

to Christ and God.

“God was to be *manifest* in the flesh, justified

in the Spirit, seen of Angels,” (1 Tim. 3:16) in

the Kingdom of God on earth. And (5:21) Paul

says: “I charge thee before God, and the Lord

Jesus Christ, and the elect angels, that thou ob-

serve these things without preferring one before

another,” etc.

Paul to the Hebrews (1:6) said: “And again,

when He bringeth in the first begotten (of the

Spirit, Christ, the Sonship Manifestation of God)

into the world, he saith, And let all the angels of

God worship Him.” And verses 13-14: “But to

which of the angels said He at any time, sit on

My right hand, until I make thine enemies thy

foot-stool? Are they not all ministering spirits,

sent forth to minister for them who shall be heirs

of salvation?”

Here is a positive proof through the revelation

of Christ that “angels” were of the earth, for the

“seven churches” referred to were of the earth:

“The mystery of the seven stars which thou

sawest in thy right hand, and the seven golden

candlesticks. The seven stars are the angels of

the seven churches: and the seven candlesticks

which thou sawest are the seven churches.” (Rev.

1:20)

Read also the second and third chapters of

Revelation.

From the words of the prophets, beginning

with Moses, we see clearly that the word “angel”

refers to the pure, true believers in God and His

Truth on *earth*, as well as those beyond us in

spiritual realms.

“Behold, I send an angel before thee, to keep

thee in the way, and to bring thee into the place

which I have prepared.” (Ex. 23:30) This was

the Word of God, speaking through the prophet,

instructing physical man on the material earth,

and it is obvious that the angel must be seen of

material eyes, and must have been also in the flesh,

rather than a spirit in another realm. We must

never lose sight of the positive fact that God and

His creation and laws are perfect, and that it is

inconceivable that Perfect God could or would

violate His Perfect Law!

“To fetch about this form of speech hath thy

servant Joab done this thing; and my lord is

wise, according to the wisdom of an angel of God,

to know all things that are in the earth.” (2 Sam.

14:20) This lord is an earthly king, and it is

evident that his being wise was comparable to an

earthly angel, that is to say, a believer so true and

pure as to have reflected in him the spirit and

truth of God.

“The chariots of God are twenty thousand, even

thousands of angels; the Lord is among them, *as*

*in Sinai*, in the holy place.” (Psa. 68:17) This

also clearly refers to earthly angels or believers.

Mt. Sinai was and is of the earth, and “Who

maketh his Angels spirits; his ministers a flaming

fire,” (Psa. 104:4), is the same as all who are

thoughtful and spiritually awakened must be able

to perceive. It is evident, however, that by “min‑

isters” is meant true ministers; not of the phari-

saical sort so roundly denounced by Christ and all

of the great and true prophets of God.

“Beast” and “Whale” were employed as sym-

bols of tyrannical earthly kings: “These great

beasts, which are four, are four kings, which shall

arise out of the earth.” (Dan. 7:17) “Son of

man, take up a lamentation for Pharaoh king of

Egypt, and say unto him, thou art like a young

lion of the nations, thou art as a Whale in the

seas, etc.” (Ezek. 32:2) Remember this when

considering the story of spiritual significance and

purpose regarding Jonah and the whale.

“Bread.” When Christ said: “This is the *bread*

which cometh down from heaven; that a man may

eat thereof, and not die. I am the living *bread*

which came down from heaven; if any man eat of

this *bread*, he shall live forever; and the *bread*

that I will give is My flesh, which I will give for

the life of the world.” (John 6: 50-51) He cer-

tainly meant the word “bread” to symbolize the

spiritual Truth or Word or Teachings of God,

because:

1. Material or physical bread could not come

from the spiritual realm.

2. The bread to which Christ referred was ob-

viously to feed the soul, spirit of the life of man

—not his physical body!

3. The physical body is for the material, tem-

poral world; not for “forever!”

“City.” This word was employed symbolically

to indicate the religion or spiritual Truth of and

from God. This was to come in fullness, com-

pleteness and perfection at “the end of time,” and

all that has gone before has led up to this great

reality.

“And I John saw the Holy City, New Jerusa-

lem, coming down from God out of Heaven, pre-

pared as a bride for her husband. And I heard a

great Voice out of heaven saying: Behold, the

tabernacle of God is with man, and He will dwell

with them, and they shall be His people, and *God*

*Himself shall be with them, and be their God.*”

(Rev. 21:2-3)

We have seen in Ezekiel that all mankind

(flesh) shall see God—on earth, of course.

“And the Word became flesh, and pitched His

tent amongst us; and we gazed upon His Glory.”

(John 1:14, Rotherham.)

“Cloud.” This word used in reference to the

second coming of the Christ or Messiah Spirit of

the World, signified the human body, the earthly

temple or dwelling place of the spirit of real man,

and more, the Messenger Spirit as the educator of

and from God; materiality, earthly conditions, or

human ignorance which veils men from the spirit-

ual Truth of God.

“And Moses went up into the Mount, and a

Cloud covered the Mount. And the glory of the

Lord abode upon Mt. Sinai, and the Cloud cov-

ered it six days; and the seventh day He called

unto Moses out of the midst of the Cloud. And

the sight of the glory of the Lord was like devour-

ing fire on the top of the mount in the eyes of

the children of Israel.” (Ex. 24:15-17) “And

the Lord descended in the Cloud, and stood with

him (Moses) there and proclaimed the Name of

the Lord.” (Ex. 34:5) “And the Lord said

unto Moses, Speak unto Aaron thy brother, that

he come not at all times into the holy place with-

in the vail (or veil?) before the mercy seat, which

is upon the ark; that he die not: (spiritual death)

for I will appear in the Cloud upon the mercy

seat.” (Lev. 16:2) “And the Lord came in a

*Cloud*, and spake unto Him (Moses).” (Num. 11:

23.) “And the Lord came down in the pillar of

the Cloud, and stood in the door of-the tabernacle,

and called Aaron and Miriam: and they both

came forth. And He said, Hear now My Words:

If there be a prophet among you, I the Lord will

make Myself known unto him in a vision” etc.

(Num. 12:5-6)

And it came to pass, when the priests were

come out of the holy place, that the Cloud filled

the House of the Lord, so that the priests could

not stand to minister because of the Cloud: for

the glory of the Lord had filled the house of the

Lord.” (1 Kings 8:10-11)

“And the glory of the Lord went up from the

Cherub, and stood over the threshold of the house;

and the house was filled with the Cloud, and the

court was full of the brightness of the Lord’s glo-

ry.” (Ezek. 10:4)

“And then shall they see the Son of Man com-

ing in a Cloud with power and great glory.” (Lu.

21:27)

“And I looked, and behold a white Cloud, and

upon the cloud one sat like unto the Son of Man,

having on His head a golden crown, and in his

hand a sharp sickle.” (Rev. 14:14)

This prophecy revealed by Christ through St.

John, regarding His second coming in the flesh,

was prophesied by Daniel the prophet 550 years

B.C.: “I saw in the night visions, and, behold,

one like the Son of Man came with the Clouds of

heaven, and came to the Ancient of Days, (that

is to say, to and with the manifestation of God,

Himself) and they brought him near before Him.”

(Dan. 7:13)

The following verse, together with all these

quotations, shows conclusively that the word Cloud

is not to be taken literally, but as a symbol. Fur-

thermore they show that the Word of God always

comes in a cloud—is manifested in and on the low

plane of man, in material conditions and environ-

ments, so as to be within the reach of the physical

man, that is, human beings on the earthly plane:

“While He, (Christ) yet spake, behold a bright

Cloud overshadowed them: and behold a voice out

of the Cloud, which said, This is My beloved Son,

in whom I am well pleased: hear ye Him.” (Matt.

17:15)

“Behold, He cometh with Clouds; and every

eye shall see Him, and they also which pierced

Him; and all kindreds of the earth shall wail be-

cause of Him. Even so Amen.” (Rev. 1:7)

Man has been woefully in error all the ages

since Christ in believing that on His second com-

ing He would come to the earth in a literal, phys-

ical, rain cloud of the air. We have persisted in

this foolish belief in the very face and eyes of the

declaration of Christ that; “Spirit hath not flesh

and bones.” (Luke 24:39) How very foolish it

has been to hold that flesh and bones could come

from the spiritual realm. The grand Apostle Paul

said: “Flesh and blood cannot inherit the King-

dom of God.” (1 Cor. 15:50)

“Day.” This word has many meanings. It is

to be interpreted in accordance with the spirit,

harmony and conditions in which it is employed.

The *first* meaning is that of the ordinary day of

24 hours. This is clear and requires no argument.

In applying this to the resurrection of Christ in

three days, over which there has ever been and is

so much lack of understanding, the interpretation

by one of our greatest world teachers is substan-

tially as follows: After the crucifixion, by reason

of the tyranny and wickedness of the Jews, who

strove in all their might to uproot and annihilate

the mission and words of Jesus and His followers,

the blessed name of Jesus Christ was not men-

tioned by or among the disciples and followers

during the three ordinary days and nights, hence

the Sun of Truth was outwardly buried or con-

cealed during that period of time. At this time

Peter, the Moon reflected light of Christ’s teach-

ings, and all the others were greatly depressed,

indeed discouraged. On the expiration of these

three days and nights, Mary Magdalen, whose un-

daunted conviction, faith, courage and steadfast-

ness, caused her name to be perpetually honored,

perseveringly devoted herself to the work of calling

the disciples from their places of retirement into

the presence of Peter. Thus was the work of

Christ’s mission resumed and continued after

“three days”; thus did the body of Christ’s im-

mortal teachings arise from the grave of tempo-

rary disappearance. This great work has contin-

ued down through all the ages, under varying and

frequently disturbing conditions and obstacles,

until all the civilized world has heard the glorious

Message of Divine Truth revealed from God

through the lowly Nazarene. But what a sad

falling away from the true spirit of those Glad

Tidings is witnessed on all sides.

The *second* interpretation of the word “Day”

applies to the period of one of our ordinary years.

According to the learned Jewish doctors, “Youm

Leshan” in Hebrew means “a day for a year.”

Most of our Christian scholars have relied upon

this interpretation in their commentaries on the

Old and New Testaments.

“After the number of the days in which ye

searched the land, even forty days, each day for

a year, shall ye bear your iniquities, even forty

years and ye shall know My breach of promise.”

(Num. 14:34)

I have appointed thee *each day for a year*.”

(Ezek. 4:6)

The important dates in the eighth and twelfth

chapters of Daniel and Revelation 11 and 12 and

other prophecies of vast significance and impor-

tance, have been interpreted in this way of “a

day for a year” by the learned Jewish and Christ-

ian scholars. This meaning does not apply in the

interpretation of the “Resurrection of Christ after

three days.”

The *third* interpretation may be said to obtain

in reference to certain material periods of time,

such as the Day or period of Cyrus, of David, of

Solomon, or in our country, the Day of Lincoln,

of Grant, etc.

The *fourth* meaning of the word “Day” applies

to “one thousand years,” called the “Lordly Day.”

“For a thousand years in Thy sight are but as

yesterday when it is past, and as a watch in the

night.” (Psa. 90:4)

“But, beloved be not ignorant of this one thing,

that one Day is with the Lord as a thousand years,

and a thousand years as one Day.” (2 Pet. 3:8)

This interpretation applies to one phase of the

Christ millenium referred to in His revelation

through St. John, but does not apply in the great

matter of the reality of Resurrection.

The *fifth* interpretation is more especially spirit-

ual and is of the most vital importance. It assuredly

refers to the Days of the prophets or messengers

of God; to the religious dispensations, cycles or

ages, during which the teachings or revelations of

the particular prophet or messenger, inaugurating

his respective Day or dispensation, prevail or hold

good or remain effective or in force, or are sup-

posed to, so to speak, and until his successor ap-

pears with a more elaborate or later standard of

guidance for the world.

Each of these “Days” or prophetic periods of

time, comprises a day-time and a night-time. The

day-time is the period during which the prophet is

alive on earth and His glorious sun of Truth is

manifest and alive among the people. The night-

time of such period is the time lapsing from the

departure of the prophet until the coming of a

succeeding prophet or messenger, or the later part

of his dispensation, when the divine spiritual teach-

ings through him have become darkened, veiled,

obscured and dead through the neglect of the

people who have fallen away from the Truth, al-

ways more markedly observed toward the close of

each dispensation or great Day! The thoughtful

cannot fail to notice the great falling away of the

Mohammedans from the teachings of Mohammed,

and of the Christians from the teachings of Jesus

Christ.

The day of Moses lasted from the beginning of

his mission and work until the coming of Jesus

Christ.

Christ referred to His Day-time lasting during

His being on the earth and His night-time being

the period of time lasting from His departure un-

til the coming of the next divine messenger, when

He declared: “I must work the works of Him

that sent Me, while it is Day: the night cometh

when no man can work. As long as I am in the

world, I am the Light of the world.” (John 9:

4-5.) What could be plainer?

Undoubtedly the resurrection days were in re-

ality intended to be interpreted spiritually. They

certainly meant prophetic days or cycles. No

other interpretation is possible.

In interpreting the Christ resurrection, in spirit

and in truth, the unalterable fact is this; that we

are now living in the beginning of the *third Day*

*or dispensation* of religion or spiritual Truth from

Christ, as follows: First, the Day of Christ;

Second, the Day of Mohammed (and we are fool-

ish if we deny it) and, Third, the greatest of all

Days, that heralded by the return of the Advancer

Spirit of Elijah the Prophet, returning the second

time as John the Baptist, and now the third time

as the Bab, who announced the Day of God, which

was inaugurated by His Holiness, Baha’ Ullah,

the manifestation of God, in His great and divine

station of Fatherhood, exactly as was foretold and

described by Christ and the prophets! Read care-

fully Christ’s famous parable of the Lord and the

Vineyard, depicting, when rightly interpreted and

construed, this whole matter.

It is difficult to realize, but a fact nevertheless,

that we are now really living in the actual time of

the real resurrection—the return of the spirit of

Christ *with the Father*, as promised

This is the early dawn of the “Day of Most

Great Peace!”

The gloriously divine work of this great dis-

pensation was to be continued by the servant of

God and of humanity, living the Christ Life!

From His hand is going forth “a fiery law,” that

is, the spiritual teachings of God, from whence

Christ left off 1900 years ago, to all the world; to

“my sheep,” those who are true and faithful and

“know the Shepherd’s voice.” In Him is fulfilled

the Christ prophecy: “Ye shall be known by your

*works*,” and another, this: in becoming the least

in humility, sacrifice and servitude, He shall

become the greatest in the Kingdom of God

on earth! He is the one referred to in Zech. 3:

8: “For behold I will bring forth My servant the

Branch!” Abdul Baha is “The Greatest Branch!”

And, “Behold the man whose name is the Branch

and he shall grow up out of his place and shall

build the Temple of the Lord.” (Zech. 6:12.)

Verily, now, in this very time, is the reality of

the resurrection of the manifest Word, the Christ

We have been very foolish to believe in the re-

surrection of the material, physical body. Such a

thing is impossible. God’s Laws are irrevocable,

immutable! Neither God nor any of His mani-

festing servants ever have, will or can violate His

perfect laws!

All progress is attained by becoming dead to

the old and lower life and condition. The 15th.

chapter of 1 Cor. must be interpreted spiritually,

as Paul intended. This great Apostle declared:

“I die daily.”

“Emmanuel.” See “Word.”

“Flesh.” It is impossible to interpret literally

this word used by Christ in connection with

“bread.” It would be absurd to contemplate it

in any other way than intended to symbolize a

spiritual truth. It is obvious that Christ meant

that He gave His life *as an example for us to fol-*

*low*. If we do this we will surely be born *again*

—*born of the spirit* and thus *inherit the kingdom*

*and “live forever.”* *There is no possible way* for

us to live forever from eating material “flesh” or

“bread.” None other than those who are thus

born of the spirit and are able to apprehend Christ

and His words and works according to their true

spiritual significance, really believe in Jesus

Christ, for to believe in reality is to *understand!*

“Bread,” “blood” and “flesh,” when used by

Christ as above, certainly signify *the real teach-*

*ings of God’s Truth*.

*If we read carefully*, with a yearning, upward

desire for the reality of Truth, verses 9-14 of the

seventh chapter of Daniel, we will be able to per-

ceive the true meaning of the following words to

be as below expressed.

“Fiery flame” and “fiery stream” must have been

intended to portray the reality of spiritual truth

or teachings promised to issue from the One who

should come in this very time to set up the King-

dom on earth. “For our God is a consuming *fire*.”

(Heb. 12:29) “For, behold the Lord (and His

truth) will come with fire” and “for by fire and

by His sword (vide) will the Lord plead with all

flesh:” (all mankind) (Isa. 66:15-16) “I in-

deed baptize you with water unto repentance: but

He that cometh after me is mightier than I, whose

shoes I am not worthy to bear: He shall baptize

you with the Holy Ghost and with Fire!” (John

the Baptist in Matt. 3:11) Christ said: “I am

come to send fire (spiritual truth) on the earth.”

(Luke 12:49) “Who maketh His angels spirits,

and His ministers a flame of fire.” (Heb. 1:7)

“Looking for and hasting unto the coming of the

day of God, wherein the heavens being on fire.”

(2 Peter. 3:12)

“Heaven” is not necessarily some place far off.

In an important sense it is placeless. The word

heaven used so often in the gospels and Old Tes‑

tament, means a *condition*,—a superior, a spiritual

condition or state.

The Lord, speaking through His Prophet Isaiah,

said: “For, behold I create new Heavens and a

new earth; and the former shall not be remem-

bered, nor come into mind.” (Isa. 65:17) “Thus

said the Lord, the Heaven is My throne, and the

earth is My footstool.” (66:1) By all of this the

meaning appears to be, that the divine realm ever

was, is and ever will be, the habitation, so to

speak, of God in spiritual perfection, and that He

has ever been giving us a higher teaching of the

Heaven of His Truth, successively, continually as

we have grown upward, developed, been gradually

created unto the higher station to be able to ap-

prehend such higher teachings.

Let us read these words thoughtfully, seeking

the power of keen spiritual insight: “Howbeit the

Most High dwelleth not in temples made with

hands; as saith the prophet, Heaven is My throne

and earth is My footstool: what house will ye

build Me? saith the Lord: or what is the place of

my rest?” (Acts 7:48-9)

“And I saw a new Heaven and a new earth: for

the first Heaven and the first earth were passed

away.” (Rev. 21:1) This was clear prophecy of

the passing away of the old heaven and earth—the

old religious and material conditions and under-

standings, and the coming of the new Truth;

knowledge of Truth, with the perfect day of God.

Abdul Baha has written that Jesus Christ was on

earth and in Heaven at the same time!

“Horn” also was employed as a symbol to por-

tray the Voice of the Truth of God.

“I beheld then because of the Voice of the great

words which the Horn spake: I beheld even till

the beast was slain, (the subjugation of the lower

nature by the higher, the spiritual) and his body

destroyed, and given to the burning flame.” (Dan.

7:11) See “Trumpet.” “Immanuel.” See “Word.”

“Miracles”—Moses and Aaron before Pharaoh.

The interpretations of Pharaoh’s dream by the

worldly wise men were called sticks (q.v.) turn-

ing into serpents, that is to say, wise explanations;

but the interpretation by Moses and Aaron, men

of God, was a rod or staff, (q.v.) signifying the

power of the truth of God, a wisdom far greater

than that of the worldly wise men. The devouring

of the lesser sticks or arguments was simply this:

the invincible, incomparable Truth and Wisdom

of God, reflected in His prophets, naturally super-

seded and brushed aside the foolish interpretations

and explanations. Still our most learned Bible

students and theologians have always given this

symbolical story merely a literal interpretation.

“Reign.” This has reference to spiritual reign

as well as to rulership over a worldly kingdom.

“Resurrection.” See “Day”—the fifth Day.

“Rod” and “Staff” signifies the power of the

Truth of God; “the Divine Teachings where-

by the Divine Shepherd will rear the sheep of

God.” (Abdul Baha Abbas)

“And He shall smite the earth with the Rod of

His mouth, and with the breath of His lips shall

He slay the wicked.” (Isa. 11:4)

It would be absurd to take this literally; it

must be interpreted spiritually. Have this in

mind when contemplating the biblical account of

Moses and Aaron before Pharaoh.

“Saints.” True and faithful believers in God

and His spiritual Truth, who are in the flesh and

on earth. “But the saints of the Most High shall

take the Kingdom and possess the Kingdom for-

ever, even forever and ever.” (Dan. 7:18) This

refers to the Kingdom on earth. “And He (Baha’

Ullah) came with ten thousands of Saints.” (Deut.

33:2) It will be remembered that this was the

first time known to the world when a Manifestation

of God came finding tens of thousands of Saints

(believers) ready for and awaiting Him!

“Saviour” really means God: “And thou shalt

know no God but Me, for there is no Saviour be-

side Me.” (Hosea 13:4)

This is thoroughly in accord with the utteran-

ces of Christ, who declared there was none good

but God, Who, Christ also declared, did all of the

Works. The Christian world has erred greatly

in worshipping the individuality of Jesus. He

and all of the divine messengers have always

taught the world to worship God in oneness and

singleness!

“Sceptre.” The people of the Old Testament

expected Jesus Christ to have an iron sceptre—a

literal one. But Sceptre in that connection in re-

ality signified the power or office of a shepherd

leading his sheep and is likened unto a sword, i.e.

the sword or power of the tongue and not that of

iron or steel. The sword divides friends and ene-

mies, and the sword, spiritually considered, of

the Son of Reality, is that kind of a sword which

separates enemies from friends; divides darkness

from light and guidance from sedition. The

tongue which divides Truth from falsehood is lik-

ened unto a sword. This was the meaning con-

veyed by Christ when He declared He came not

to bring peace but a sword!

“Serpent” every one knows has ever been em-

ployed as a symbol of wisdom.

“Stick” was a word used in ancient times to

signify the power of explanation, description or

argument. (Ezek. 37:16-20)

“Sword.” This word was used as a symbol of

truth and justice dividing the good and the bad

of mankind, and establishing judgment. “And

out of His mouth went a sharp two edged Sword.”

(Rev. 1:16) “And out of His mouth goeth a

sharp Sword, that with it He should smite the na-

tions: and He shall rule them with a rod of iron,”

(Rev. 19:15)

“Trumpet.” This word symbolizes the Voice

or Truth of God, when employed in reference to

the second coming of Christ and in many other

places. How ridiculously absurd it has been to

interpret this word Trumpet literally. How was

it possible that there should or could be a material

trumpet which could be heard throughout the

earth? Still men of great ability have so held.

Was not the power to exercise reason and judg-

ment, and common sense given us to be employed

rationally?

“I was in the Spirit on the Lord’s Day, and

heard behind Me a great voice, as of a Trumpet,

saying, I am Alpha and Omega, the First and the

Last,” etc. (Rev. 1:10-11)

This not only indicates the true spiritual inter-

pretation of the word Trumpet, but clearly refers

to the Coming of the greatest of all manifestations

of God, as Christ prophesied should be at some

future time, to set up the Kingdom of God on

earth. This only could be the reality of fulfilment

of that great promise of the “Lord’s Day.” The

Church has misinterpreted this and other great

promises, and, seemingly, has forgotten that, in-

stead of Christ establishing the Kingdom of God,

He taught us in the Lord’s Prayer to pray for the

coming of that great day!

“Alpha and Omega, the First and the Last,”

could not, by any stretch of the imagination, refer

to any one other and less than the Almighty God,

the Most Glorious!

In Rotherham’s literal translation of Hebrews

(12:19) we read, “And a Trumpet’s peal, and un-

to a sound of things spoken.” This aids us better

than does the ordinary translation, to truly inter-

pret, spiritually, the real and intended meaning

of the word Trumpet to signify the Voice or Truth

of God. See “Horn.”

“Water and Wine.” “Water” signifies God’s

Truth or spiritual teachings. “Except a man be

born of Water and of the spirit, he cannot enter

the Kingdom of God.” (John 3:5.)

“Jesus answered and said unto her, If thou

knewest the gift of God, and who it is that saith

to thee, give Me to drink; thou wouldst have

asked of Him, and He would have given thee

living water!” (John 4:10.)

The alleged miracle (John 2:1-11.) of Jesus

turning water into wine at the marriage feast was

a great spiritual lesson of far reaching application.

Now is the real time of the “Marriage Feast,”

when the former teachings, likened unto water,

would be turned into wine, after three days (pro-

phetic days or cycles) at the time of the real re-

surrection! The more we ponder over this, the

more certain are we that this is the Truth.

A careful reading of the fourteenth chapter of

Hosea, referring to the return of the people of

Israel unto God on the Seventh Day of the world,

clearly shows us that “Wine” was employed to

signify a higher a more complete spiritual Truth

or Teaching of God than was indicated by the

other symbolic Word in this connection—“Water.”

Hence now is the time of the real Marriage Feast

typified by the great Christ lesson above: Now is

the “Third Day” (Prophetic Day after Christ,)

the time of the real “Marriage Feast!”

The recorders of history in those days had no

conception of the vast significance presented by

the events they undertook to portray, for Christ

declared: “These things have I spoken unto you

in proverbs.” (John 16:25.)

“Waters,” “wine,” and “milk,” each were used

symbolically of the spiritual Truth of God. (Isa.

55:1)

“Whale.” See “Beast.”

“Wine” clearly means the fullness of God’s

teachings, through Christ or otherwise, and is a

higher symbol than is “Water,” similarly as is

“Staff or “Rod” a higher symbol than is the word

“stick.” (Rev. 16:19)

In the fifteenth chapter of St. John we have

clear proof that “wine,” the fruit of the vines,

was employed as a symbol of growth in spirit to-

wards the Kingdom. “I am the true Vine and My

Father is the Husbandman.” “Ye are the branch-

es.” “Every branch in Me that beareth not fruit

He taketh away.” (Mark 14:25)

“Word.” See chapter on “The Word.”

A LAYMAN’S SERMON TO CLERGYMEN

the decadence of true religious observance

\_\_\_\_\_\_

chapter vii

\_\_\_\_\_\_

MY sheep hear My voice, and I know

them, and they follow Me.” (John

10:27)

All great religious systems have

taught that religion was of the heart and not of

the head.

Jesus Christ taught that the only way to attain

was by being born again, born of the spirit, and

that this was impossible without being simple and

humble and possessed of a clean, pure heart.

The great Founder of Christianity declared that

only those who should overcome the world of sin

could be with Him (Rev. 3:20-21); that “My

Kingdom is not of this world” (John 18:36);

That He “came to bear witness unto the Truth.

Everyone that is of the Truth heareth My Voice”

(v. 37); that He would confess those who con-

fessed Him (Luke 12:8-9); that whosoever was

ashamed of Him, He would be ashamed of when

He should come in another manifestation on the

earth with the Father (Luke 9:26); and “Except

ye be converted and become as little children ye

shall not enter the Kingdom of Heaven” (Matt.

18:3).

There seems to be nothing equivocal in these

words of instruction, guidance, and command.

There is no such thing as rising to true greatness

without first attaining unto the “heights of humil-

ity.” Yet it has been said that “our religious world

is a conspicuous exhibition of arrogance, ostenta-

tious display, and pride of intellect” on the part

of the theological and clerical classes, as compared

with the example of the One of whom they claim

to be the called disciples or “ministers.” These

classes know there is no possible way to avoid the

consequences of violation of the Christ teachings,

for they preach such teachings themselves—to

others. Let the searchlight and hose of truth be

turned on the preachers as well as the world of

mankind in general. If the cry for reform now

comes from outside the priestly profession, it is

not the first time.

The spectacle presented in a western city re-

cently, of a man of colossal nerve, who has been

called, perhaps properly, “a clerical mountebank,”

pronouncing himself before thousands of approv-

ing people as the divinely appointed of God, and

presuming to enter into a material or worldly busi-

ness partnership with God, may be without a

parallel in world history.

The recent announcement to his congregation

by a Roman Catholic priest in a nearby city, that

nothing less than nickels should be placed in the

collection plates, “as the Lord did not want nor

would He receive pennies,” illustrates the deplor-

able absence of spirit in religious observance, but

this man is not to be compared with or reckoned

in the same “class” with the other man who juggles

with the spiritual Truth of God, in the larger,

more hypocritical, more spectacular way, for the

purpose of accumulating gold, worldly power and

renown.

It is as true as unfortunate, that the practice of

turning the services of our great and fashionable

churches over to business methods, when the min-

ister occupies the time in conducting, in familiar

auctioneer style, a regular business campaign for

raising funds “for the Lord,” as he says, is alto-

gether too common, but the genuine mounte-

bank, in his thrilling Barnum hippodrome spec-

tacle, is of a truth, the very limit!

That such incidents, whether in our regular

church fashion and practice, or by the mountebank

par excellence plan, should be so common or so

unsurprising as to provoke no protest, is a severe

reflection upon the community.

Is our time the repetition of conditions existing

at certain and quite regular stages of world growth

and progress, when such great nations in the past

as Syria, Persia, Egypt, Greece, Rome, etc.,

have, after attaining high development in the arts

and sciences; after becoming in fact, mighty na-

tions, mighty world powers, but later, and with

comparative suddenness, met with all kinds of

reverses, calamities and final dismemberment?

There is something of greater scope and impor-

tance than even the rise and fall of great nations.

The true student of history finds that there have

been larger, broader, more far reaching conditions

and unfoldments, to which the successive rise and

fall of nations is in a sense corollary, or synchron-

ous in working out magnificent problems. In short

we are unobservant if we have not seen that there

have been six great world periods or divisions of

time and accomplishment, reckoning from the

earliest known history to the present. These periods

or cycles, averaging about one thousand years

each in duration, are properly enough called world

“days,” prophetic days or religious dispensations.

Now it is not difficult to see that toward the end

of each of these great periods there has always

been manifest a pronounced falling away from the

higher and more spiritual teachings, obligations,

and duties in an inverse ratio to the march in de-

velopment of mere worldly achievement. It is

the antithesis of the higher, the spiritual which

misleads us into the false belief of development

which is not real and true.

The important consideration now is this: have

not we reached, in logical order of sequence, ac-

cording to the law of history repeating itself,

as disclosed by the presentation of the ever

predicating signs and conditions, exactly that

same inevitable state immediately preceding the

fall? Have we not all the conditions constantly

before us? Can we find in history a time when

Bible students and teachers were just as lack-

ing in the power of true spiritual interpretation?

Was there a former time when church administra-

tion was in such deplorable spiritual decadence and

in the attitude of standing for literally the positive

negation of God’s Truth and Cause, as now ob-

servable in disobedience or neglect of the spirit of

the Christ teachings? Do not these things show

clearly enough that we are now in precisely the

same state or condition, materially and intellectu-

ally, as were the ancient nations when they

reached the zenith of power and glory? Is it not

time to look for the beginning of the end—the in-

evitable, irretrievable fall—unless we learn and

profit from the lessons of incomparable cost of

the past?

Shall not there be and speedily, a re-awakening,

a refreshing of God’s pure Truth? Must not we

leave off mammon-worship, especially .in the

church? What should prevent our performing the

transformation act—changing from polytheism

and insincerity to the worship and service of God

in Oneness and Singleness, in spirit and in truth?

Is it not time for the clergy, and all who assume to

teach, to re-read carefully and prayerfully, Christ’s

matchless Sermon on the Mount, and preach it

forth in thundering tones from pulpits, from

everywhere? But first shall we not learn what it

is to be a minister of Christ? Here is the answer

in Christ’s own words: “Whosoever he be of you

that forsaketh not all that he hath, he cannot be

My disciple.” (Luke 14:33) “Whosoever shall

be great among you, shall be your minister; and

whosoever of you will be the chiefest, shall be ser-

vant of all. For even the Son of Man came not to

be ministered unto, but to minister, and to give

His life a ransom for many.” (Mark 10:35-45)

And Paul declared: For though I be free from

all men, yet have I made myself servant unto all,

that I might gain the more.” (1 Cor. 9: 9)

The Sermon on the Mount compared with our

degenerate church, clearly shows that we, as a

Christian church and people, are far from living

in accord with the Christ life, works, and teach-

ings. It is admitted that the departure from the

true path has been so gradual, covering so many

centuries, that there are good excuses for present

deplorableness, but since our eyes are now open,

let us lose no time in regaining the long lost Path.

The church is, of course, more to blame than is

the general public, and should lead in reform, but

if it won’t, then let there be a regeneration and

upheaval of public opinion in the Name and service

of God and His irrefutable, invincible, incompar-

able Truth!

There is no real reform without striking at the

root. In the matter under consideration, *striking*

*at the root*, is the supplanting of mere lip service

with the actual *living the life individually!* The

simple principles of the Sermon on the Mount

must become literally a burning fire within the

heart of ministers and all!

SIGNS OF THE KINGDOM

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part iii chapter i

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THE signs of the Kingdom are fully

given in the Bible. They must be in-

terpreted according to original intent,

—spiritually and not materially or lit-

erally. Had the Jews adhered to the spiritual

teachings of Moses, they would have recognized

and accepted Jesus Christ. Had the inhabitants

of the Christian world truly embraced and kept

hold of the simple but imperishably grand spirit-

ual teachings of Christ, we would have become

by this time far more numerous and His “sheep”

(believers) instead of “goats” (unbelievers).

Christ and the prophets gave the signs of the

coming of the Kingdom of God. Let us consider

some of them very briefly and then look at the

proofs.

The sceptre shall not depart from Judah, nor

a lawgiver from between his feet, until Shiloh

come; and unto Him shall the gathering of the

people be.” (Gen. 49:10)

The first shall say to Zion; behold, behold

them, and I will give to Jerusalem one that bring-

eth good tidings.” (Isa. 41:27)

The mission of Jesus Christ was to proclaim

the coming of the Kingdom; And Jesus went

all about Galilee teaching in their synagogues and

preaching the Gospel of the Kingdom.” (Matt. 4:

23.) “Now after that John was put in prison,

Jesus came into Galilee preaching the gospel of

the Kingdom of God.” (Mark 1:14) The spirit

of the Lord is upon me, because He bath anointed

Me to preach the Gospel to the poor: He hath

sent me to heal the broken hearted: to preach de-

liverance to the captives and recovering of sight to

the blind; to set at liberty them that are bruised;

to preach the acceptable year of the Lord.” (Luke

4:18-19.) “And He said unto them, I must preach

the Kingdom of God to other cities also, for

therefore am I sent.” (Luke 4:43)

First, Christ warned us to “Take heed that no

man deceive you” and said that before the com-

ing of that great event “many shall come in My

name saying, I am Christ; and shall deceive

many.” (Matt. 24:5) These we were to know by

their preposterous claims to miraculous powers

and wonders. We shall see that the true Messiah

would prove His coming by His life and works

only. By such; by the Truth He should bring,

He would be known by His true and faithful fol-

lowers.

Second, “And ye shall hear of wars and rumors

of wars, see that ye be not troubled; for all these

things must come to pass, but the end is not yet.”

And these the world has been and is now having,

both materially and spiritually. There was never

a time when there was so much controversy and

unrest in religious circles. This is largely due to

to the erroneous habit of meddling with the sealed

words of the Bible, striving to make impossible

harmony out of their puny literal interpretation

and refusing obedience to the really great though

simple divinely given commands for world guid-

ance.

Third, “For nation shall rise against nation and

kingdom against kingdom; and there shall be

famines and pestilences and earthquakes in divers

places.” The great social and industrial disturb-

ances make, indeed, extremely troublous times

and all is traceable to the universal disease of

spiritual sickness. This is the natural result of

starving the people, failure of the religious teach-

ers to give out spiritual food, consequently the

world is suffering from a great spiritual famine.

But read the promised deliverance in Ezek. 34:

11-12.

Fourth, “And many false prophets shall rise

and deceive many.” The multitudinous, visionary,

false and conflicting teachings of these times fur-

nish abundant proof of present fulfilment. There

are now on earth many false claimants of the

Christ and prophethood.

Fifth, “And because iniquity shall abound, the

love of many shall wax cold.” It is noticed on

all sides that every sort of inducement is offered

by the preachers, but the churches remain com-

paratively empty, or destitute of religious faith.

The ministers are woefully lacking in spirituality

and the true worship of God in Spirit and in

Truth. Do not the ministers, far more than the

congregation, need conversion?

Sixth, “And the Gospel of the kingdom shall

be preached in all the world for a witness unto all

nations; and then shall the end come. This

prophecy of Christ has been fulfilled.

The Gospel has been preached in all nations

and the Bible has been translated into more than

three hundred and sixty languages and dialects

and circulated throughout the world!

Seventh, “When ye therefore shall see the

abomination of desolation, spoken of by Daniel

the prophet, stand in the holy place, (whoso read-

eth, let him understand)”; (Matt. 24:15). The

abomination of desolation has many interpreta-

tions. Suffice it here to mention the reference to

the spiritual meaning,—that the denial of God

and His Truth constitutes, in reality, the greatest

abomination of desolation. There never was a

time when there was so much farness from God,

on the part of the world in general, as now! It is

time, indeed, that we “flee into the mountains”—

“seek the Kingdom of Heaven.” Never in the

world before was there such “great tribulation.”

It is high time indeed to seek the mountain of

lofty attainment!

Eighth, “For as the lightning cometh out of

the East, and shineth even unto the West, so shall

also the coming of the Son of Man be.” It is im-

possible to interpret this literally. The lightning

does not come “out of the East,” but wherever

the storm cloud bursts. The true spiritual inter-

pretation is in order, as usual, and this is the

meaning:—The light of God’s Truth would come

out and radiate to all prepared and receptive souls

in the world,—from the East as it ever has 1 All

the divine messengers or prophets have appeared

in the East, and it is to be remembered that the

material light,—the sun,—(to us) rises in the East,

and likewise diffuses its gladsome warmth in its

westward course.

Ninth, “Immediately after the tribulation of

those days shall the sun be darkened, and the moon

shall not give her light, and the stars shall fall

from Heaven, and the powers of Heaven shall be

shaken.” This means that the people have become

deadened to the sunlight of God’s spiritual Truth,

they having drifted away into the clouds of igno-

rance, superstition, mysticism and darkness.

Tenth, “And then shall appear the sign of the

Son of Man in Heaven,” etc.

Now let us consider the prophecy of Christ as

to His second coming in the flesh:

“Immediately after the tribulation of those days

shall the sun be darkened, and the moon shall not

give her light, and the stars shall fall from Heaven,

and the powers of the heavens shall be shaken:

And then shall appear the sign of the Son of Man

in heaven: and then shall all the tribes of the earth

mourn, and they shall see the Son of Man coming

in the clouds of heaven with power and great

glory. And He shall send His angels with a great

sound of a trumpet, and they shall gather together

His elect from the four winds, from one end of

heaven to the other.” (Matt. 24:29-31)

Any one alive to the conditions and signs of

the times during the past sixty years, knows that

the days of the abomination that maketh desolate

are practically ended, though the world is still

having tribulations and will for a number of years.

But the fact is, that Palestine, all of the Holy land,

is being built up and beautified, and the Jews,

the woefully punished, degraded and scattered

people without a country, are already beginning

to flock back to and upbuild the desolate land,

and, what is far more, they are, in accepting the

Great Bahai Revelation, accepting Christ and true

Christianity—not the false church under that

name!

The “sun” refers to the religion or Truth of

God, and the “moon” the manifestation thereof in

and the teachings of Jesus Christ, which have be-

come dim and far away from the lives of men, as

evidenced by the pagan like idolatry witnessed all

around; conditions that ever have prevailed to-

ward the end of a religious dispensation. The

“stars” falling from heaven, mean the clergy, the

religious guides and teachers, practically all of

whom have become diverted from the “heaven”

of God’s Truth. They have long since abandoned

the reality of the simple but sufficient teachings

of Christ, occupying themselves mainly with the

imaginations and inventions of man in practice all

the centuries, dating from about the fourth, and

in always permitting intellectual pursuits and hair

splitting, invidious distinctions and argument to

separate them from God and His spiritual Truth,

which always is simple and plain to those of pure

hearts.

There never was such a time as now, when the

“powers,” the so called religious organizations,

were so shaken and rudderless.

Having in mind these words herein before con-

sidered, and those immediately preceding, and

carefully reading especially the three verses last

quoted, we are able to interpret the wonderful

words of prophecy in a substantially correct man-

ner as follows:

Christ, the Manifestation of the Word in the

station of the Sonship of God, was to appear on

earth in human form, as before, but in the heaven,

i.e., the spiritual Truth of God, and God Him-

self, His Manifestation of the Father Station, for

none other could be “Power and Great Glory”

for Christ to so designate. This spirit of Christ

was to come at the right hand of Power and Great

Glory (God) and was to show the world of man-

kind unto the Father, (God Himself the Lord of

the Vineyard—the Kingdom Christ taught us to

pray for in the Lord’s Prayer).

Sending His angels meant the true and faithful

believers on the earth at this time of His second

coming, and these were to spread His teachings of

Divine Truth throughout the world, to bring to-

gether those of all nations and faiths, into one

faith and belief; one Brotherhood of man under

the Fatherhood of God in oneness and singleness

And this is being done.

We have seen that “Trumpet” means the Voice

or Truth of God (Rev. 1:10) and this it is which

is bringing the faithful, “My sheep,” “the elect”

together, as no former Revelation of God’s Re-

ligion has done “since the foundation of the

world.” None save those would know the Shep-

herd’s Voice (God’s Truth at this time) when He

came, would recognize it, Christ declared, and

no others, of course, would respond.

It will be seen that all of this great prophecy of

Christ is being fulfilled. His great parable of

the tares applies to these times. Those who do

not recognize and respond to the call of the divine

Shepherd in these days, are most unfortunate, but

naturally they do not know it, for they are the

“goats” the unbelievers, or in the other words of

Christ, the “tares” which are being separated from

the “wheat,” “sheep” or believers, and burned

more spiritually than literally).

The Apostle Paul declared (1 Thes. 4:14-17)

“For if we believe that Jesus died and rose again,

even so them also which sleep in Jesus will God

bring with Him. For this we say unto you by the

word of the Lord, that we which are alive (spirit-

ually) and remain unto the coming of the Lord

shall not prevent them which are asleep. For the

Lord Himself shall descend from Heaven with a

shout, with the voice of the archangel, and with

the trump of God: and the dead in Christ shall rise

first: then we which are alive and remain shall be

caught up together with them in the clouds, to

meet the Lord in the air: and so shall we ever be

with the Lord.”

This clearly means to the true believers, they

will be with God and His Christ in the human

bodies (clouds) in the Kingdom of God on earth,

to meet the Lord in the atmosphere of His Love

and Truth! It is very simple. It is true.

Again Paul said, (1 Tim. 3:16). “God was

manifest in the flesh”; and in Hebrews 12:22-23

(Rotherham). What a glorious prophecy of this

day of the Lord—“But ye have approached Zion’s

mountain, and unto a city of a living God, a

heavenly Jerusalem, and unto myriads of mes-

sengers in high festival and unto an assembly of

first born ones.” (Believers in this time.)

THE KINGDOM OF GOD ON EARTH

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chapter ii

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COMING in the glory of His Father”

fully refers to this Day. (Matt. 16:27)

Coming in His own glory and of His

Father’s, (Luke 9:26).

“No man can come to Me, except the Father

Who hath sent Me draw him.” (John 6:44)

Christ fully foretells the coming of His Father

(God) for He spoke of the Comforter to come as

“*Him*”—not *it*, etc., etc. (John 16:7-16). “Sanc-

tify them through Thy Truth; Thy Word is

Truth.” (John 17:17) “O righteous Father,

the world hath not known Thee”: etc. (John 17:

25) “… that I should bear witness unto the

Truth. Every one that is of the Truth heareth

My voice.” (John 18:37)

Christ said He desired to eat “this Passover

with you before I suffer: For I say unto you, I

will not any more eat thereof, until it be fulfilled

in the Kingdom of God.” (Luke 22:15-16) “For

I say unto you, I will not drink of the fruit of

the vine, until the Kingdom of God shall come.”

(Luke 22:18)

In this greatest period (day of God or sev-

enth world day or cycle) there are three manifes-

tations, the Bab, the blessed perfection, Baha’

Ullah (Glory be to Him) and Abdul Baha.

“We are all the servants of the threshold of

Baha, and the one who serves the most in His

Holy Threshold is the most beloved. My greatest

wish and desire is submissiveness and servitude at

His Holy Threshold. My name, Abdul Baha,

means the servant of God; my heart is the servant

of Baha, and my spirit is the servant of Baha, and

rejoices only in His name. My purpose is love,

not only by word, but by action.

“The essence of all essences is love, which is

likened unto the meat of the nut, while all else is

likened unto the shell or outside. Through the

providence of the Blessed Perfection our spirits

must be full of the love of God. Therefore, any-

one who asks you about me should be told that I

am the servant of Baha, because this is my only

wish. …

“It is stated in the New Testament that Jesus

Christ was once drinking of the fruit of the vine

(juice of grapes) and said He would drink no

more except in the presence of the Father. This

means that the spirit needs food for strength as

well as the body. The appearance of the holy

manifestations is for the purpose of causing the

Heavenly Tables to descend. This Table means

the divine virtues and characteristics, and is the

means of strengthening the spirit and life. There-

fore we hope that as this Heavenly Table has de-

scended from the Kingdom of Abha in this mar-

velous period, the believers and friends of God

will have a great portion of it, so that they will

be the cause of eternal life and the means of en-

lightening the hearts of the people of the world.

“In short, I hope you will ask God to bless you

as being the *real* sons of the Kingdom, because

the sons of the Kingdom are of two kinds. One

is the real son and the other the material one.

Judas Iscariot and Peter were both sons of the

Kingdom. But Peter was the real son. Judas

was the material son, consequently he was de-

prived. The real sons of the Kingdom are those

souls who act according to the instruction and

teachings of Baha’ Ullah, (The Glory of God) the

Blessed Perfection. They are drunken with the

cup of Providence and are illuminated by the Di-

vine Light. They are honored by all their per-

fections and virtues of humanity, and are charac-

terized with the attributes which embellish the

essence of man in such a manner that all people,

even the enemies, testify of their good actions,

attractions, separations from the world, purity,

sanctity, knowledge and belief.” (Abdul Baha

Abbas to two young men from America in 1901.)

In every great age of the world, marked by suc-

cessive revelations of religion for the instruction

and guidance of mankind, there have been varia-

tions in names, teachings and general conditions.

Each dispensation has had its particular name for

the Creator, its differing mode of announcement,

its special and ever increasing knowledge of God’s

Truth in keeping with the gradual, slow perhaps,

but constant and inexorable development and pro-

gress of the world of mankind.

The sacred books of all revelations agree in

promising the coming of the “Day of God,” and,

(quoting from Mirza Abul Fazl, the noted scholar

and writer of philosophy and religion): “Fore-

shadow the arrival of the hour wherein the face

of God will be manifested. … The essence

of all that is recorded concerning these great

teachings is this: that when oppression and tyran-

ny prevail throughout the world; when distress

and tribulations are intensified among the nations;

when divergences of religions and creeds become

grave and widespread, and the heaven of worship

of the Merciful God is riven and overthrown;

when the greed of souls grows fierce and violates

man and property; when terrors and adversi-

ties prevail, at that time the divine Herald will

arise, the holy, heavenly Spirit will descend, an-

nouncing the coming of the manifestation of the

promised Lord, proclaiming the approach of the

Dawn of the Orb of His Glorious Beauty! Then

will the faith be made plain, hearts brought nigh

unto God, breasts healed, griefs dispelled and

tears wiped away. Then will the glorious Lord

arise and utter a call which shall shake the pillars

of this lofty edifice. He will cry out in a voice

which shall fill the expanse of the world and sum-

mon all nations of the earth, both East and West,

to God, the Mighty, the Glorious! Then will He

institute for them new laws, and trace out for

them a new, a plain, a direct path! And after the

setting of the sun of His beauty, the breeze of His

presence being hushed, the glorious branch ex-

tended from the Tree of His essence will arise

(Abdul Baha); the dawning morn will shine from

the horizon of the heaven of His bounty, diffus-

ing the light of His religion, establishing the

temple of His worship, and sitting upon the throne

of His glory! His holy word will penetrate all

regions until the saying be fulfilled: ‘The earth

will be illuminated with the light of its Lord, in

the day of judgment.’”

Several millions of people (but how few when

compared with the population of the world) al-

ready know that in this very time is the fulfilment

of the great promise of Christ in His remarkable

parable of the lord and the vineyard, or the wicked

husbandmen, as to the literal coming of the Lord

of the Vineyard Himself! and that Baha’ Ullah

(the manifestation of God the most Glorious)

was that fulfilment!

We are now actually living in the early dawn

of the “Day of the Most Great Peace,” the seventh

cycle or world day, prophetic day, religious dis-

pensation, the millennium, the day of the Father!

It will require some time, naturally enough, be-

fore we shall be able to grasp the full significance,

the greatness, the reality of this time! We should

thank God that we were privileged to be here

now, and pray that we fully apprehend and ap-

preciate.

Ministers preach of Christ’s sheep being the

true believers in God and His Christ, but they do

not seem to understand that the Christ is the

Word or Spirit manifested in His messengers, not

simply Jesus; and they woefully fail in learning

that great lesson from Christ as to “my sheep

knowing the shepherd’s voice,” for they do not

respond to the very loudly calling voice of the

Truth of God, now, in this very time of the sec-

ond coming!

If we believe in Christ, we must believe His

words, and believing His words, we must recog-

nize His call, now, in the Kingdom not made with

hands, but already established on earth! It is im-

possible to be a real Christian without being of

the Truth and *knowing* of the Kingdom on earth.

The proofs of the Kingdom are found in Deut.

33:2; Isaiah 9:6-7; Daniel, chapters 7, 8, 9,

12; Hosea 2:15; Ezek. 37:21; Jer. 23:3;

John 16:7-16; John 16:25; the book of Reve-

lation and in many other places fully enumerated

hereinafter.

Read the following words of the Manifestation

of God, Baha’ Ullah, taken from His famous letter

to the Shah of Persia, delivered by Badi the mes-

senger, who was frightfully tortured and murdered

for performing that service:

“O king, verily I was as any one amongst man-

kind, slumbering upon my couch. The gales of

the *All Glorious* passed by me and taught me the

knowledge of what hath been. This thing *is not*

*from me*, but from One Who is mighty and all-

knowing. This (Himself) is a leaf which the

breezes of the will of thy Lord, the Mighty, the

Extolled, have stirred.”

“For that peerless King (the Infinite) is holy

for everlasting, above ascent or descent.”

It will be noticed that all of the prophets and

messengers of God have appeared in the East—

Abraham, Moses, Christ, Mohammed, The Bab,

Baha’ Ullah and Abdul Baha Abbas. The Sun

rising in the East is the Symbol.

CHRIST’S RATIFICATION AND

CONFIRMATION OF ALL PROPHETS

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chapter iii

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THE ratification and confirmation of the

words of prophecy of Moses, David,

Daniel and all of the prophets by Christ.

“And beginning at Moses and all the

prophets, He expounded unto them in all the

scriptures the things concerning Himself.” (See

24:27) “All things must be fulfilled which

were written in the law of Moses, and in the

Prophets and in the Psalms concerning Me.” (v.

44) “It is written in the Prophets, And they

shall be all taught of God. Every man therefore

that hath heard, and hath learned of the Father,

cometh unto Me.” (John 6:45) “That the

scripture might be fulfilled.” (John 17:12) “But

when ye shall see the abomination of desolation,

spoken of by Daniel the prophet, etc.” (Mark

13:14) “Have ye not read in the book of Moses,

how in the bush God spake unto him, saying: ‘I

am the God of Abraham and the God of Isaac and

the God of Jacob?’” (Mark 12:26)

JONAH AND THE WHALE

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chapter iv

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MIRACLES and mysteries are not al-

ways as formidable, senseless or pur-

poseless as generally believed.

Making fairy tales of great Biblical

stories and lessons is no longer satisfying, especi-

ally when such seem to violate law, fact and

reason. It is no longer necessary,—indeed there

is no excuse for fairy tales or mysticism. It is

astonishingly easy to reduce many of the ancient

fables to practical, common-sense fact. When

rightly understood the Bible is no purveyor of

jokes, foolishness, the impossible, or that which

is in any way inconsistent with or controverts the

truth of scientific fact. Let us take .for our pres-

ent consideration a grossly misinterpreted and

misunderstood story—that of Jonah and the

whale.

Doubtless there are some who may think it a

pity to puncture this threadbare gas-bag myth—

for such it has amounted to as hitherto interpreted

and understood—but there comes a time when

our little or big fancies and imaginations must be

put aside; a time when the child must receive the

real truth, say, respecting Santa Claus, sad though

the awakening may be. As with the growing and

developing child individuality, so with the race

of mankind in general. Are we to go on in igno-

rant bliss forever with our eyes and ears closed

to Truth? No indeed. The Truth is for us; we

are made for it, and we must have it.

Instead of this Jonah account being a vulgar,

impossible “miracle,” it is in very fact a grand,

a glorious spiritual lesson, and it is not limited to

place or time, but was and is for universal appli-

cation for all mankind and all time.

The world has been wrong all these years, cen-

turies, ages: that is, mistaken in its literal rather

than spiritual interpretation of the allegory, par-

able, symbol, sign and outward form expression

of the Bible. It is manifest error to either con-

template the great spiritual teachings of the Bible

as fantastic fairy tales, or to interpret them in

mere literal, limited mechanical accuracy (?) of

detail.

There are many proofs in the Bible that the

greatest teachings were recorded in something

other than mere words of any language. The

twelfth chapter of Daniel is sufficient for the

present. There the edict was issued to mankind

that the real Truth was concealed for a certain

time, the date of which is given in that same book

of Daniel. Much later than the time of the

prophet Daniel, Jesus Christ declared: “These

things have I spoken unto you in *proverbs*; but

the time cometh when I shall *no more speak unto*

*you in proverbs”!* (John 16:25) The Genesis

account of creation is wonderful symbolic *proph*-

*ecy*, and the same is true of the most marvellous

of all books, Revelation of Christ through St.

John, which is almost wholly written in magnifi-

cent symbology. The reason is now plainly ob-

vious: words of all languages are subject to

change and perversion of original, inherent mean-

ing, while certain symbols are not in any like

sense subject to such change and loss of signifi-

cance. For instance, “rod” and “staff” and

“trumpet” were symbols employed to denote

the voice of the Truth of God! (Isa. 11:4; Rev.

1:10; 4:1; 11:12, 15) and “serpent” has from

time immemorial been employed as a symbol of

wisdom, as is very well known.

Regarding this illustrious “Jonah and the

whale” story, enough is known to make it abso-

lutely certain that it is rendered in symbolism and

there is already known that which sufficiently

proves the wonderful spiritual character of the

alleged “miracle.” While it is not here claimed

that full knowledge of the reality of significance

therein portrayed is reduced to known fact, there

is enough known to make -good the present gen-

eral contention. In the light of this understand-

ing of the Truth, strange indeed seems the long

accepted theory that the whale or any other fish

actually did swallow the prophet Jonah, and more

strange the confident belief that a man did live or

could have lived in the belly of a whale or any

animal three days and come out alive! Really

the converse of the story is not much more un-

reasonable; that is, that the man Jonah himself

swallowed the whale! At all events more fish

have been eaten by men, than men have been eaten

by fish.

Before proceeding with the explanation of this

Jonah story let us consider a few general ques-

tions preliminary to and necessary and important

for a correct understanding of this and other Bib-

lical stories.

The church world, if not familiar with the real-

ity of truth contained therein, has certainly been

right in regarding this Jonah story religiously,

sacredly. Of a truth it contains and is the expo-

nent of a great spiritual lesson—a divine teach-

ing and warning to the world for all time. While

the church cannot be blamed for its inability,

heretofore, to interpret and promulgate the real

truth of the story, it may not be so readily ex-

cused for failing to recognize this, that the fol-

lowing facts are clearly shown in the Bible itself:

1. That its greatest and most important les-

sons of Divine Instruction, from Genesis to Rev-

elation, from Alpha to Omega, for the guidance

of the world of mankind, are contained, concealed,

veiled within symbol, allegory, parable, sign and

form, the most important part of which was and

is prophecy.

2. That such concealed, hidden meanings were

not to be disclosed, made plain and understood

until a certain specified time, the date of which is

positively and accurately given in the Bible.

3. That, according to Christ, on the culmina-

tion of that period of time, all the mysteries were

to be cleared up, the full explanations made, the

real Truth given by “the Spirit of Truth,”

namely, The Lord of the Vineyard, God Him-

self!

4. That “No man in heaven, nor in earth,

neither under the earth was (would be at that

time) able to open the Book, neither to look

thereon” (understand Rev. 5:3), that is to say,

no human being would know how or be able to

give the true explanations, but there would be

One, namely, The Greatest of all Manifestations

of God, who would explain the reality of Truth

of the Book (Religion—Revealed. word of God),

not only our Bible, but the Bibles or Revelations

and teachings of all the seven great religious sys-

tems of the world, as stated.

5. That the world was clearly notified in our

Bible that we were not to try our own human in-

terpretations, but must be governed in the mean-

time by such rules of action as are contained in

“The Sermon on the Mount,” so as to be ready

for The Kingdom on earth Christ taught of and

came to prepare the world for.

Notwithstanding all of these self-evident facts,

mankind has disobediently presumed to interpret

and declare for itself, through the theologians,

commentators and clergy, with the result that the

world is full of conflicting ideas and theories and

disagreeing and warring religious systems, sects,

denominations and factions.

Therefore, the consequence of all these wilfully

deliberate and disobedient actions of God’s child-

ren, is seen and will be more clearly seen here-

after, in the unwarranted and false creed and dog-

ma of various degrees and descriptions, and in the

very erroneous and inadequate treatment of such

great questions as atonement, trinity, resurrection,

baptism, creation, Noah and the flood, Jonah and

the whale, etc.

“The Church”, as now constituted, not only of

Christianity, but all religious systems, having dis-

regarded heavenly commands and become deterior-

ated, must retrace its steps; must return from

error to the very foundation teachings, for all

original revelation is in perfect accord and agree-

ment on essentials. There is no other way than

to obey God and His Word.

Begging the reader’s pardon for being so long

in coming to the point of the Jonah and whale ex-

planation, a digression seemingly necessary, and

it is hoped, not uninteresting, let us now try to

come to the subject in hand.

We read in the Book of Jonah that he, the

prophet, was commanded by God to go to Nineveh

and warn the people because of their wickedness,

sin and disobedience toward God; that Jonah, in

stead of obeying, fled, taking ship at Jaffa for Tar-

shish; that a great storm arose and finally that those

of the ship “took up Jonah and cast him forth into

the sea, and the sea ceased from her raging. …

Now the Lord had prepared a great fish to swallow

up Jonah. And Jonah was in the belly of the fish

three days and three nights”; that in answer to

Jonah’s repentance and prayers, “The Lord spake

unto the fish, and it vomited out Jonah upon dry

land.” Then Jonah went on his way to Nineveh

to perform his mission as he had been commanded

to do.

It has often been argued, with more or less de-

monstrated proof, the physical impossibility of a

fish or whale swallowing a man, or of a man liv-

ing three days inside of the fish.

A word regarding “miracles,” concerning which

ideas are generally hazy to say the least. Without

denying the possibility of “miracles” it is in order

to remark that anything beyond our comprehen-

sion is to us a “miracle.” But this general propo-

sition is quite safe; that God, Who is Perfection,

has never violated, nor can He violate perfect

law, over which He presides! Most assuredly

there are laws and principles far above and beyond

present human knowledge, but it is now clearly

evident that in most accounts of Biblical miracle

were contained spiritual and grand lessons of

prophecy concerning things to come.

Here is one very simple explanation of the

Jonah incident, and a more rational and better

one, it must be admitted, than the old literal swal-

lowing affair. In those old days wicked tyranni-

cal rulers were often referred to as “beasts” and

as “whales” (Dan. 7:17; Ezek. 32:2) and it was

a well known fact that a prison or jail was called

the “belly” of that brutal king, governor or ruler.

There are days of five different durations in the

Bible. In this Jonah account it is obvious that

the “day” in question is the “day for a year” (Num.

14:34; Ezek. 4:6) Now then, how very simple.

The cruel ruler (“whale”) clapped the prophet

Jonah into his prison (“belly”) where he was

allowed to languish three years (“Days”). Then,

on being released, Jonah proceeded on his mission

to Nineveh.

While the foregoing elucidation is, as must be

allowed, a far more reasonable view of the matter

than the long accepted literal swallowing idea, it

is by no means the really true and complete de-

ciphering of the significant *code* language. If,

as we trust, we are able to grasp something of the

reality of things spiritual, that is, Truth, in the

highest sense, we will perceive in the following

interpretation and explanation, that which is of a

nature to satisfy both the rational intellect and the

spiritual consciousness or aspiration, awake or

slumbering in every soul, also the reason, judg-

ment and common-sense.

In his book “Sacred Mysteries,” Mirza Assad-

’ullah, of Nur, near Teheran, Persia, gives the

following beautiful and rational “Explanation of

the Mystery of Jonah”:

“Let it be known that the story of Jonah in

the Bible is one which has many spiritual mean-

ings, and which cannot be interpreted literally.

In it are contained symbols concerning the states

of the traveler toward God in his journey from

the world of nature to the divine world. A por-

tion of the explanation of these symbols was men-

tioned in the instructions regarding the early

chapters of Genesis. It is a method of all the

manifestations, the prophets of God, to explain

the spiritual facts by material parables, so that

such may be a universal bounty. The people of

Truth perceive the spiritual meanings thereof,

while others are satisfied with the outward appear-

ance of the relations. Every one partakes ac-

cording to his capacity.

“By Jonah is meant the human spirit; by the

three days are signified three different states or

kingdoms, as those of the vegetable, animal and

human. After spending three days (periods) in

these different conditions, the spirit may reach

the station of the “Kingdom” and be freed from

the limitations of the lower kingdoms.

“In one of the blessed Tablets revealed by His

Highness Abdul Baha to a believer in Persia,

whose name was Jonah, and written in the year

1893, he gives, in eloquent words, the following

explanation of the parable of Jonah:

“He is *El-Abha!* O thou fish of the fathom-

less ocean! As His Highness Jonah (upon him

be peace!) became familiar with the interior of the

‘great fish’ of nature and its elements, and suf-

fered from the darkness of the depths of the sea

of the world, so he was separated from the world

of the kingdom of existence where are the lights

of the placeless, and became a dweller in the

world of place. Therefore the real meaning of

Jonah is his *reality* (the essence of man); the fish

is the corporeal body, the human temple and his

outward form; the sea is the contingent world

and the natural dark qualities. As he was cast

into this narrow and dark condition, he cried out

from the bottom of his heart: ‘O Thou Holy

Being! Verily I repent unto Thee!’ (This

caused him to be saved).

“Thus, thou also, as thou art cast into the

depths of the sea, supplicate and beseech to God,

so that thou mayest draw nigh unto the shore of

safety and enter the shade of the Blessed Tree,

which is the comfort of the heart and the rest of

the soul.”

In plain terms. Man, the individual, when born

into this world, is totally unconscious, or tanta-

mount to that. From that state he has to grow,

be taught, developed and unfolded, onward and

upward progressively through successive degrees

and stages, from that infant unconsciousness, blank

ignorance, to a complete manifestation in (1) the

Physical; (2) the Mental; (3) the Moral or Ethical,

and (4) the highest, the Spiritual.

Now in applying this idea, the truth, to the

human family concrete, in its progressive growth

and development, and in accordance with the fore-

going quoted words, let it be known that “Jonah”

(meaning the spirit or essence of man—his real

life) has to work up through, (1) the mineral and

vegetable condition; (2) the animal; and (3) the

human, before the real man, the spiritual and true

man is born and become a fact!

The more we study and ponder over this Jonah

lesson, the more we will become conscious of the

richness, the grandeur of the message it brings

to us.

The lesson of lessons is this: seek to become

like a little child—in meekness, purity, simplicity,

honesty, love, faith, unselfishness; in other words,

become characterized with the characteristics of

Jesus Christ, as the way, the only way to be par-

ticipants in the Love, Truth and Knowledge of

God! It is a royal road, the only royal road. It is

simple, but difficult. But it brings its own re-

wards far surpassing any other thing.

A SUPERFICIAL BIBLE STUDENT

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chapter v

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A LEADING New York daily recently

published a communication, signed

“Bible Student,” rigorously criticis-

ing and denouncing the Presbyterian

Church, which, it was alleged, is at variance with

the plain teachings of the Bible. We will, as an

object lesson, and after making all due apologies,

undertake to criticise the critic, who shows him-

self as peculiarly shallow and mistaken in Bible

interpretation as is the church he so rather venom-

ously assails.

That critic says: “A church which does not

teach all things whatsoever Christ taught is not

Christ’s church; those who belong to it do not be-

long to Christ, and unless they believe all things

He taught and are baptized—i.e. initiated into

His Church—they will be as heathens and public-

ans to Christ and will be condemned by Christ.”

This critic is all wrong, but if right his words are

fully as applicable to himself as to the particular

branch of the church he is so strenuously denounc-

ing. He, as well as that church, indeed all

churches, it is clearly apparent, ignores one of the

most important and plainest of Biblical mandates,

ratified and confirmed by Christ, declaring that

no human being was or would be able to interpret

and explain the real Truth and Perfect Harmony

of the Bible! One who does not know this, also

that Christ clearly and positively described who

would reveal such explanations, and the exact time

when, and manner thereof, is, it may be assumed,

scarcely worthy to be regarded as a profound

“Bible student,” and most assuredly not compe-

tent to propound such positive dictums as char-

acterize his communication. His points are taken

in order and briefly considered as follows:

1. He claims to be a “Bible Student” of a

“trained and educated mind,” but this claim is re-

futed by the foregoing and by that which follows.

2. He declares “Christ was God.” A great

error. For such a statement the Bible furnishes

no warrant whatever. On the contrary Christ de-

clares, in rebuking a certain ruler who merely

called Him “Good Master,” “Why callest thou

Me good? none is good, save One, that is God!”

Furthermore Christ in all His sublime teachings

invariably conveyed the true idea that He but rep-

resented and did the Works of Him, the Great

and *One God*, Who sent Him, Jesus Christ! In

all of His matchless and parabolic and prophetic

utterances this was clearly manifest and He said:

“When thou prayest, enter into thy closet, and

when thou hast shut the door, pray to thy Father

which is in secret.”

A fair and adequate deduction from the life,

works and utterances of Jesus Christ makes it

certain that the “Christ” in the man “Jesus” of

Nazareth, was the manifestation, the reflection of

the sonship spirit of and from the Father as a

manifestation, ambassador, servant, prophet of

God, as a divine educator for the one and entire

race of mankind, that is, “the Word (will and

love of God) made flesh.” (See first ch. of John.)

In many places in the Bible it is positively de-

clared through inspired prophets that God Him-

self is the only Saviour! In Deut. 18:18 it is

prophesied by Moses, the greatest scholars hold,

that God would raise up another prophet like unto

Moses. This was fulfilled in Jesus Christ. Not

only must “Bible Student” and the church learn

to distinguish between the one great God and His

prophets and messengers, but they must also learn

to differentiate between “Jesus” and “Christ.”

And what church does this?

3. He says: “Christ founded the church.”

Very true, but not as generally understood. None

of the existing “churches” or branches thereof

come anywhere near representing what He found-

ed. In declaring that He would build His Church

upon Peter the rock, Christ really meant nothing

other or less than the faith and spirituality stood

for by Peter, who alone originally apprehended

and declared the Christ of God! The church was

not in any sense intended to be founded or based

upon man-made doctrine, imaginings or invent-

ion, but upon the Sermon on the Mount, which

embraces the immortal lessons to His disciples and

to the world for all time concerning servitude,

humility, true ministers, sacrifice, unselfishness

and becoming as a little child as the only way to

be of the Kingdom.

4. The critic continues: “Christ preached and

taught a set form of creed and commissioned His

church to teach that same to all peoples.” Very

good, but that “creed” was the principles just re-

ferred to, and *not*, a thousand times *not* the false

inventions of a wicked priest-craft, set forth in

their senseless and blasphemous and false doctrines

of belief and church law in “vicarious atonement,”

“trinity,” “immaculate conception (of the mere

human or physical body),” ‘‘indulgence selling,”

salvation by simply joining the material church,

the forgiveness of sin by man in place of God,

etc., etc.

5. “Christ obliges every man to believe all

these things,” he says. Yes, exactly, the things

lie taught, as stated, but not the nonsense of a

spiritless church, Christian in name only! The

so-called church of Christ has wholly lost the

spirit of the Christ teachings. It does not even

know, or at least, manifest the true idea, the

grand principle of baptism. While fighting

among themselves over foolish contentions on the

material “water” symbol and the mere detail of

immersion or sprinkling, the magnificent fact of

the three baptisms, water, spirit, and fire, plainly

exemplified by Christ in the gospels, are entirely

lost. Yet how simple; first: the baptism of

water, signifying teachings of God’s Truth;

second: the baptism of spirit, meaning that hav-

ing heard those teachings, now believing, accept-

ing and having Faith *with a determination to do*

*works*, then one has the baptism of the spirit;

third: the baptism of fire—the fiery trial and

test with every pilgrim in the path of God where-

in he is beset with temptation and must continu-

ally meet and overcome obstacles—overcome self

and the world—in order to attain unto God and

His Truth, the destined purpose of man, and as

illustrated in Bunyan’s *Pilgrim’s Progress* and in

Wagner’s *Parsifal*, yea, far better, in the life and

example of Jesus Christ. We repeat, Christ did

not establish a false church, He founded the Truth,

as did Abraham and Moses previously, for the

Truth of God is one and the same yesterday, to-

day and forever! But man has repeatedly and

continuously erred and fell from grace.

6. He speaks of “faith” as the one all im-

portant condition of belonging to the church of

Christ and of salvation.” Faith is important, but

it is equally true as to “works.” Faith without

works is nothing. (James 2:17.) True belief,

true faith is in reality the actual living of the life.

in emulation of that of Christ—and nothing short

of that. How wicked of the church to deceive

and mislead the people.

7. This quondam critic says: “The intellect

is the noblest part of man”! He is all wrong

again, and continually wrong. It is self-evident

that man embraces four kingdoms or stations in

serial and orderly growth and development, as

elsewhere in this book discussed, and it is clearly

seen that the mental or intellectual is next to the

lowest in the scale, and that man is not in reality

created until he becomes spiritually unfolded or

born as Christ declared. God is Spirit, the Bible

declares, and that man is made—to be made—in

the image and likeness of God, hence man is not

created until he becomes spiritual and like unto

God.

The critic concludes by saying: “A church that

does not teach all things whatsoever Christ taught

is not Christ’s church: those who belong to it do

not belong to Christ, and unless they believe all

things He taught and are baptized—i.e., initiated

into His church they will be as heathens and pub-

licans to Christ and will be condemned by Christ”!

This is repeated by way of emphasis. What a

sad state of conditions, and the spiritually dead

and wicked church is wholly responsible! It is

repetition of history. The Jews were the same

in their treatment of Christ and the Truth nine-

teen centuries ago.

The fault is practically the same with the Hin-

dus, Zoroastrians, Mohammedans and all religious

systems. Human nature, human frailties are

about the same the world over. The time has

arrived, however, for the refreshing of God’s

eternal Truth and the restoration thereof in the

hearts of people, all the people of the whole

world, presaging a speedy, rapid and continuous

uniting and amalgamating of all mankind into

*one vast Brotherhood under the Fatherhood of God*

*in Oneness and Singleness!*

In conclusion then, there is no such thing as

true faith or belief unaccompanied with the new

birth; becoming as a little child, possessing its

pure characteristics, as plainly indicated by Christ.

He was never the author or founder of the Pres-

byterian, Episcopal, Methodist, Baptist, Roman

or Greek or other modern “church,” that is to say,

club! He was a Spirit and He founded the

Spirit of Truth for *the hearts of mankind!*

THE VOICE OF THE PEOPLE\*

hon. andrew d. white reviewed and corrected

\_\_\_\_\_\_

part iv chapter i

\_\_\_\_\_\_

IN a recent address to the students of

Cornell University by its former Pres-

ident, Andrew D. White, some good

and true sayings were voiced—and

some which, it seems, require more or less critical

consideration.

If the published reports are correct, the learned

educator described the downfall of most of the

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\* This and the following chapters, indeed the purpose of

the book, is to emphasize the idea that true Biblical and relig-

ious interpretation contemplates going back of the outward

form of the letter, symbol, allegory, parable and revelation,

and deriving the true inner significance, the true spiritual

meaning. Furthermore the aim is to show that the work for

the true, real solution of the problems here treated, in fact all

great problems, must necessarily be of that character which

shall be directed, successfully directed, to the very root or

basic foundation of the question. The subjects treated here,

though at first thought seeming apparently of a diverse nature,

yet it is believed the reader will find that in all there is run-

ning and underlying an inner basic center of cohesive har-

mony which is in reality quite universal. If the same or simi-

lar ideas, forms, or illustrations are directed towards the

solution of different problems or questions over which hither-

to variance of opinion and controversy have existed from time

immemorial, it is because, first, it is believed they are worthy

and important in the way of emphasis, and second, because

in reality as there is but one source of knowledge, so also

there is but one real and true remedy for the ills of mankind!

world’s republics and then raised the question

“why the United States should not meet the same

fate.” He said: “You will say we believe in the

people: the voice of the people is the Voice of

God. Let us look at some of the simplest utter-

ances of the voice of the people in history. Nero

was popular in Rome. Philip II., that monster,

was no less popular in Spain. Louis XV., the

worst king thinkable, was called the ‘Well-be-

loved.’ Andrew Jackson, the most dangerous

chief magistrate we have ever had—a man who

debauched the civil service, almost an autocrat—

was one of the most popular presidents we have

ever had. The voice of the people massacred the

people in the Middle Ages; greeted the murder of

Christians and the Inquisition with applause. The

voice of the people crucified Jesus. But you will

say, ‘They were illiterate, badly educated.’ And

there you are right. All other reasons are plati-

tudes, wholesaled by flatterers, retailed by phrase-

mongers, scattered by demagogues. There is but

one thing—the development of better education

of the people—to lift them above buffoonery,

party cries and the wiles of chicanery that will in-

sure a fair discussion in public affairs and a real-

ization of republican ideals.”

I believe ex-President White is wrong in his

strictures upon the people. I find in history no-

thing to warrant any conclusion opposed to the

proposition that in every age the people by a large

majority, in the heart, at the very basis, have

been better and more to be trusted than have been

the so-called leaders or educated classes in matters

of greatest moment and best calculated for the

good of the whole.

On the other hand it is far from right to con-

template the “voice of the people” as the “voice

of God”.

There is required something far more than edu-

cation in the worldly or ordinary sense, that is,

something other than mechanical learning of and

from men. The want of that something, herein-

after described, has always been, far more than

anything else, that which is responsible for the

periodic declines, disruptions and extinctions of

cities, nations and peoples.

But let us look at the before mentioned state-

ments of President White, and remember that al-

though his averments may seem at first glance

correct enough, yet, if we sufficiently consider the

matter, it will be found that what he calls “the

voice of the people,” has not in reality been such.

Furthermore, it will be found that what he calls

the real cause of the “voice of the people,” as he

terms it, in the instances quoted from his aver-

ments, was not in fact the uneducated condition

of the people, but was the debauchery and wicked-

ness of the high and mighty people, falsely and

over educated, in governmental control, so to

speak—educated in egoism and conceit!

Hereinafter the undertaking will be to clearly

show just what is lacking with education to make

“the voice of the people” the “voice of God!”

Exception is taken to the statement that Nero

was in reality popular with a majority of the Ro-

mans. Rather, he was a tyrannical monster sur-

rounded, aided, abetted and supported by a pow-

erful host of his imitators or co-licentious

degenerates, and to such a degree that the com-

mon people had no show at all. For instance,

something of this is illustrated in Russia, where

the people have not been greatly to blame, even

though grossly illiterate, but where they have

been brutally kept down, as a thousand unarmed

men may be cowed, for a time, by a dozen edu-

cated, adroit, active and well armed villains, by

an autocratic, unjust government viciously dom-

inated by a *highly educated* but wickedly intoler-

ant and oppressive Greek Church priest-craft.

As to Philip II and Louis XV having had the

acclaim of the “voice of the people,” there was

really no truth in it, in my belief. Indeed, the

conditions were similar to those existing in Rome

and Russia, and these were responsible for the out-

ward show of loyalty and support of a people

ever held under the lash.

While Andrew Jackson had his “Kitchen Cabi-

net” and may have displayed to some extent a dog-

matic, unyielding temperament, yet there was good

reason for his popularity among the people, be-

cause obviously he was an honest, God-fearing or

worshipping man—qualities widely lacking in

these days, especially among the highly educated

and very wealthy classes. I share Abraham Lin-

coln’s faith in the integrity of the great bulk of

the American people; they were able to appreciate

the sterling honesty of Jackson. Always the ma-

jority of the common people are the most honest

and more to be trusted, in the long run, than are

the more highly educated in political manipulation

and control, who are, I believe, usually responsi-

ble for the wrong doing of the masses whom they,

the aristocrats, have generally misled.

Other statements of the learned ex-President

are, it is believed, wide of the mark. If we have

read history aright, it was not the “voice of the

people” in majority that “massacred the people in

the middle ages” or “greeted the murders of Christ-

ians and the Inquisition with applause;” instead,

it was the highly educated, the ruling classes, the

brutal, wicked clergy, vested with practically in-

vincible power (temporarily) of church and state!

It is equally a mistake to say that the people cru-

cified Jesus Christ. It was a demon-like priest-

craft, rather than the “voice of the people,” or

the government, which was really and directly re-

sponsible for that crime of crimes.

Therefore, considering fairly all of the exam-

ples presented by the honorable ex-president of

Cornell, it will be observed that it was not so

much the lack of, but the possession of intellec-

tual development that caused or permitted the

great historic wrongs or inconsistencies referred

to.

Of a truth there is something needed other and

more than so-called education; that is to say,

something more than merely imbibing from the

accumulation of ideas, imaginations, inventions

and traditions of fellow-beings, ninety-nine er-

rors to get one truth.

There have been in the past many ancient cities

highly cultivated in the arts and sciences and

standing for a high civilization, intellectually

speaking, still, shortly after attaining to the apex

of worldly glory, there was invariably a rapid de-

cline, and often obliteration. Why? Because

the people, particularly the “educated” people in-

variably drifted away from God and into the ser-

vice of mammon.

And besides, we need not boast very much of

present intellectual achievements. In former

ages prior to our history, there is evidence that

the people possessed wireless telephones and

many other scientific improvements equal to, if

not surpassing, present accomplishments! In the

whirligig of time there have been many ups and

downs of political or racial organizations or nation-

alities, successively; the fall, sometimes the com-

plete extinction, following, invariably, the time

when the people in general have fallen away from

God’s Truth into the idolatrous worship of mater-

iality, as evidenced by the present abnormal de-

votion to the pursuit of riches in gold and intel-

lectual delights. We are lost indeed if we are

either too weak to learn from the past, or from

the higher dictates of conscience.

Periodically the world has known the rise and

fall of its humanity as marked off by great pro-

phetic days or religious dispensations. The old

doctrine of the “Fall of Man” is an absolutely

false one. Here is the reason why. Towards

the close of the Abrahamic Day the people of Is-

rael had so fallen away from the true teachings,

the spiritual Truth of God; had so declined and

become so dead spiritually, that they found them-

selves in Egyptian bondage. Finally the merci-

ful Lord raised up their deliverer in the person

of the great prophet or law giver (instrument of

God as an educator in the truest sense) Moses,

who finally, after years of trials and struggles,

led the captives, remnants of a former race of

grandeur, from the clutches of Pharaoh unto the

land of Canaan-Palestine. In due lapse of time,

in spite of most clear and emphatic divine warn-

ings through Moses, as the Mosaic day or dispen-

sation drew to its close, and the still greater day

or cycle of Jesus Christ exhibited its bright dawn-

ing Light of God’s Truth, the inexorable fact of

history repeating itself was again apparent. We

find in history how the Jews were looking for the

Messiah, but as the coming of Christ was in the

person or human body of the lowly Jesus of Na-

zareth and not in accordance with their material

and superficial conceptions and imaginations of

the coming, as they ignorantly supposed it must

be, in great earthly pomp and glory, they would

have nothing of the divine sonship manifestation

of God, but denied, rejected and cruelly perse-

cuted and crucified Him. The Jews had become

so dead spiritually they utterly failed to appre-

hend the Christ whom Moses, the prophet they

professed allegiance to, had so plainly and fully

foretold! Nor could those misguided people

understand Christ when He declared shortly be-

fore being led to crucifixion: “I have overcome

the world.”

Nothwithstanding the execrable action of man,

so often exhibited in the march of the great ages,

the eternal word of God through His Christ was

established “never to pass away”! It was simply

a renewal, but in greater force than ever before,

of the restoring, refreshing breath of God’s Truth,

without which we could not exist, but for which

we are ever so ungrateful and undeserving. What

vicissitudes, what convulsions, what deplorable

actions, yea crimes, have ceaselessly accompanied,

indeed, been a part of the great rise and spread

of Christianity!

Another great epoch-marking change has be-

come evident; another remarkable dispensation is

already inaugurated—the greatest and the grand-

est, the most spiritual and perfect the world has

witnessed! How many are wide-awake enough to

apprehend and respond? Does the new visitation

find much more in the people of earth than the

oft repeated high development and activities in

mental, and perhaps moral qualities? Shall we be

able to, will we avoid the fatal mistakes of the

Jews?

History tells us there have been seven great re-

ligious systems of the world. In this connection

the thoughtful and spiritually inclined will find

much food for thought and aspiration in the twelfth

chapter of Daniel and the fourth and fifth chapters

of Revelation. The “book” means the religion of

God—and there never was and never will be other

than *one religion of God!* In every one of those

seven great systems or revelations, Sabeanism or

Fetishism (now represented by many fragments

of religious systems), Zoroastrianism, Confucian-

ism, Hinduism, Judaism, Christianity and Mo-

hammedanism, we will find nothing but beautiful

harmony, if we go back to the original foundation

teachings of each. But in contrasting such with

modern degenerate church administration in each

case, there is at once apparent a wide gulf of

departure and disparity, painfully noticeable in

Christianity, perhaps the worst of all in this re-

gard. Let the clergy question this if they will.

In this sad state of affairs is found another illustra-

tion, a most potent one, of the periodical fall of

mankind. The Jews deny Christ and Mohammed,

and the Christians deny Mohammed and virtually

all of the other great manifestations of God. Think

of it, the woeful disobedience and sinfulness of

God’s creatures presuming to elect as to whom of

the divine messengers they would recognize and

accept! By what right have we of the Occident

pretended to boast of our superiority over others

of God’s creatures? Are not all creatures equally

the children of the One God—One Creator—even

the slaves of darkest Africa as much as those whose

lot has been cast in more delightful surroundings?

Has any human being had the right to deny any

prophet or messenger of God? While such has

been done time and time again, it has been because

of the innate evil-mindedness and absence of spirit-

uality on the part of the highly educated, more

than on the part of the common people, whom the

former have deceived and misled—“blind leaders

of the blind”!

One of the curses of man, in causing his spiritual

blindness, is over devotion to empty form and cer-

emony. It is a fact and always has been that as

man develops his propensity for delving amongst

and individual construction of complicated details

of mere outward form, show, pomp and material

glory, whether or not associated with ritual, creed

or dogma, then, in proportion to his activity in

that direction, does he in an inverse ratio suffer

in loss of spirituality and consequent and pitiable

decline. That is what one gets from devotion to

external rather than internal or spiritual matters.

The former is “education” of man; the latter is

*real knowledge!* Verily there is a vast deal of dif-

ference between “education” and *real knowledge!*

Assume, and it is a fact, that this earth is a vast

school-house; that God is the Principal; that all

the people of the world are scholars, and that the

prophets and messengers are the teachers or ed-

ucators, sent by the divine Principal and His dis-

pensers of real knowledge for the pre-ordained

instruction of His creatures—His scholars in *the*

*grand school of life*. Thus the divine plan for the

education of, mankind is apparent. Jesus Christ

in His matchless parabolic teachings, called the

earth the vineyard, and God the Lord of the vine-

yard. In the parable of “the wicked husbandmen”

He clearly called the clergy of all times those

wicked husbandmen! It seems strange at first,

but it is true that the clergy are the last in the

time of or immediately following every new Reve-

lation to respond to and accept it.

This is the fact of transcendental importance.

It must be admitted that all Knowledge is of and

from God; that not a single idea or item of truth

has appeared save from God—at some time! The

Truth—God-Knowledge—has ever been showered

upon the world through the numerous great Re-

velations, also through individuals generally, in-

deed through all created life, all nature! The

thing is to become receptive of and to form contact

with God-Knowledge.

Creation and inspiration is just as much of fact

today as of any former time!

Whatever our individual beliefs are, it will be

difficult to find a rational person who is of sufficient

temerity to question the proposition that the Great

First Cause possesses every quality *observable*, at

least, anywhere, and it is Eternal God and Spirit!

It is logical to hold that the creation of man in

the Image and Likeness of God, means likeness

in *substance* or quality—*not* in mere outline or

form.

Now then, this is reasonable. Man has the fol-

lowing kingdoms or stations: first and lowest,

physical; second and next upward, the mental;

third, the moral; and fourth, the *spiritual*—the

highest. It is clearly obvious that only the de-

velopment and unfoldment of this last and highest,

the spiritual station of man, can possibly, in any

degree well and truly apprehend and know God

and His Spiritual Truth! That being the case, it

is perfectly apparent that real and true education

consists in developing in us that essence of true

spirituality, innately within every human soul

from the beginning. Therefore we should look

to it that all we try to do, and all we seek to learn,

shall tend in the right direction, that is, to hasten

forward the true opened up power of spiritual ap-

prehension!

The great trouble is this, we have been “playing

hooky” too much, with the result that we have

paid too much attention to the vain imagination

and speculation in the halls of learning, and too

little heed to the revealed Word through the great

dispensation marking prophets of God. It is in-

deed come to this, and it is a most shameful thing,

that people generally, even church people, are a-

shamed to acknowledge God, the true Father!

The world-school idea is merely a picture of one

view of the Christ teachings, for His whole life’s

work not only predicated *the coming of the day*

*of God on earth*, but taught mankind how to be-

come conscious of the true Fatherhood of God and

the brotherhood of man and of the innate power

in every human being, the development of which

brings the realization of what was primarily de-

signed and provided—*inter-communication with*

*God!*

The microcosm, the little world or universe of

man, is truly a picture in miniature and sign and

form of the great macrocosm of the vast universe

of worlds! Christ declared: “In my Father’s

house are many mansions”! He surely meant that

the Father’s house was the vast universe, and that

the many mansions were the infinite number of

inhabited planets! Is it not obvious that this world,

perhaps the smallest of the inhabited planets, is

merely the primary school-starting place of man,

who is designed to progress onward and upward

through myriads of successively graduated and

progressive worlds? Christ declared we were to

become *one with the Father*—if we were obedient

Is not our course for the high attainment—*true*

*education*—*true knowledge*—*God-knowledge*—a

straight and clear proposition?

The fact is and ever has been that men are prone

to run to the extreme. Intellectual development,

in even the ordinary sense, is by no means to be

discredited; rather, it is to be desired, but the

thing is to have the right sort, and always have

in mind *true education of, from and unto God* in

the very highest sense. A good physique is very

much to be desired, but it is not everything. lt

is a too common error among physical culturists

to carry training for physical development to an

absurd extreme, wholly out of proportion to the

beneficial results derived. Practically the same

may be said with reference to many educational

cranks. There is a tremendous advocacy of educa-

tion, by which is meant simply intellectual train-

ing and development, as being the panacea for

every ill, so to speak. But the matter is carried

to an unwise extreme, for, as already remarked,

the intellectual station of man as well as the phys-

ical, has its limitations. As Rev. Dr. Hillis has

said: We are all run mad with intellectuality.”

There is much education which fails to educate,

and when so-called education swells us to the

veritable bursting point with vain ego, it is high

time to strive to see where we are drifting to.

It is quite common for our educators and the

most conspicuous advocates of education, so-called,

(that is to say, the cramming full of others’ ideas

and guesses) to show a deplorable wanting in rea-

sonable knowledge of that which makes for real

development in the higher sense. We all have

got to know, or fail in the object of this life here,

that the sole object of being here in this *prepara-*

*tory school* is to work our passage and fit ourselves

for the great unending hereafter. Mere intellect-

ual training is to be considered practically on a

par in importance with the trade of a carpenter,

for like the houses we live in and the clothes we

wear, all of the accomplishments relating to our

means of subsistence, comfort and enjoyment are

but tools to work with in accomplishing our real

and great destined purpose.

What then is the great thing to learn? Jesus

Christ told us when He said: Become like this

little child. While the great requisite is unobtain-

able by the senses and the mind it is in reality

very simple. We must make ourselves receptive

*to the constructive and sustaining power of and*

*from God!* God is not only the Source of all,

but is the *continuing Sustenance of all!* In spite

of our vileness in sin and disobedience of the com-

mands of our heavenly Father, His love, spirit

and truth constantly upholds us. Now it is easy

to see that the pure spiritual Truth of God cannot

be expected to find sufficient lodgement in any but

a person possessing a strictly honest and pure

heart and soul, to at least a degree to be appreci-

able. As the electric motor on the car has no

power in and of itself, but partakes of the power

from the power house *when harmony of connection*

*exists*, so man appropriates, feels, utilizes *the in-*

*comparable power of God when he puts himself in*

*harmony with God by being like unto a little child*

*in humility, faith, love, unselfishness, honesty,*

*truth!*

This is the exact undeniable truth. The most

ignorant people have been the most learned—that

is, in the possession of the highest degree of *knowl*-

*edge*. Dotted all over the past there are seen

traces of simple, yet great souls, who were never

“educated,” still were the most highly learned in

the truest sense in the world. Jesus of Nazareth

was one, Mohammed was another, and there have

been many others, indeed hordes of those through

whom has been manifested powers of inspiration,

invention, art delineation, music, bravery, courage,

servitude, sacrifice and all the power of necessary

equipment to work for the emancipation of self

and others. Who among the countless thousands

of very wealthy and very learned of the world in

all times have so fixed and beautiful a position in

history as the humble, illiterate fishermen, who in

the time of Christ, were pure, honest and true

enough to see spiritually and behold and acknowl-

edge the great God manifestation at that time?

Who can point to a very “learned” person that at

the same time did likewise! The high priest Cai-

aphas, typical of the “learned,” haughty cleric

and scholar of the period, had just the same op-

portunity the humble illiterate fisherman, Peter,

had to know the reality of the Christ manifesta-

tion, but the arrogance, the result of the pride of

intellect, consciously or unconsciously supplanting

or dominating the higher and truer life, unfitted

Caiaphas and prevented his spiritual development

to a degree sufficient to enable his apprehending

the Lord Christ! Is not this circumstance an of-

fering of food for earnest thought and reflection?

The general run of educators to the contrary

notwithstanding, the true observer of the past and

the present surely finds that there has always been

a more apt and effective perception and adoption

of reality of knowledge, which makes for enduring

progress, among the ranks of the people, yes, the

illiterate, if you please, to a far greater extent

than among the professional educators!

Just as true as it is true that the scientific world

will eventually recognize the fact that what it has

ever denominated as incorporeal, the intangible

(the spirit, or those things beyond the perception

of the mere senses or the mind), is really the un-

changeable and ponderable, while all phenomena

of matter are continually subjected to and under-

going change and reversion, so will educators be

forced to accede to the proposition that true edu-

cation in the highest and fullest sense relates not

to mere physical or intellectual study and accom-

plishment, but to that which makes for the highest

or spiritual station or kingdom of man.

The really great thing to do is to build that

which goes with us beyond the grave. By con-

forming to the following Divine Dictum quoted

from the Sermon on the Mount, we will have true

education, that is to say, we will make ourselves

receptive to the reality of knowledge, per se;

verily, God Knowledge! This is the way, the

only way to avert the stupendous disaster, and it

is indeed impending, involved in Dr. White’s

query “Why the United States should not meet

the same fate”—of the fallen nations of the past?

“Blessed are the poor in spirit; for theirs is the

kingdom of heaven.”

“Blessed are the meek; for they shall inherit

the earth.”

“Blessed are they which do hunger and thirst

after righteousness; for they shall be filled.”

“Blessed are the merciful; for they shall obtain

mercy.”

“Blessed are the pure in heart; for they shall

see God.”

“Blessed are the peacemakers; for they shall be

called the children of God.”

“Love your enemies, bless them that curse you,

do good to them that hate you,” etc.

“Be ye therefore perfect, even as your Father

which is in Heaven is perfect.”

The solution, the whole, the only solution of

the entire problem, indeed all problems, lies in

the following:

“Seek ye first *the kingdom of God* and His right-

eousness; and all these (other) things shall be

added unto you.”

It is therefore submitted to the people of pure,

honest, fair minds and hearts, that, after due and

careful consideration, all the rest besides “educa-

tion” are not mere “platitudes, wholesaled by flat-

terers, retailed by phrase-mongers, scattered

abroad by demagogues,” as Dr. White is alleged

to have declared.

That noted educator is reminded of the irrefut-

able fact that “education,” like about everything

else, has drifted away, and most woefully, from

the reality of Source, Attainment, and Purpose!

The present discussion, it is believed, has

brought out this profound distinction: the great

difference between *knowledge, per se*, the reality

of Knowledge, that is *God-Knowledge*, and mere

“education” so-called, the ideas and imaginations

of man—that sort of education which does not

truly educate. This is clearly observable in all

walks of life, particularly in the professions, and

notably in the clerical profession.

It is high time so-called “educators” learned to

differentiate between the kind of “education”

which does not profitably educate, and the other

kind of education which leads to and is based up-

on *absolute knowledge*; which shows how to attain

unto that absolute and perfect Knowledge!

In a word we trust it is made clear that educa-

tion unaccompanied with purity of mind, heart

and intent, and sincerity, honesty, unselfishness

and Spirit, is practically synonymous with degra-

dation!

As music is dead without harmony, so education

is dead without *the spirit of God’s Truth!*

THE RACE PROBLEM

solved by striking at the root

\_\_\_\_\_\_

chapter ii

\_\_\_\_\_\_

NOT long ago a New York morning paper

published a “symposium” on the race

question, the object being to show

“How Education will solve the so-called

Negro Problem.”

The articles numbering five, six and seven in

the series have been particularly called to my at-

tention. These were written by the Governor of

a great State; a President of a great University;

and by a former Congressman, President of an-

other great University, respectively.

We shall see whether these gentlemen are mis-

taken in the views they present.

It is well to bear in mind the fact that name

and place do not always indicate true greatness

or the work of genius. Often greatness is wrong-

fully assumed, as in the case of the execrable

wretch known in history as Nero, who mounte-

banked the claim of being “The Saviour of the

World.”

History, and it is not always right, also says of

King Henry VIII: “A more vain-glorious and

self-willed cox-comb never wore a crown;” that

he was forever trying to “display Henry the King,”

and that in him there was a “total absence of real

greatness of character.”

Of a truth, in many instances and in, probably,

all ages, greatness has been thrust upon man. Like-

wise it is true that often very small men are found

in great places, but this is not said of the above

named gentlemen, rather, it is said of men in

general; men who pose as public Educators, while

lacking in familiarity with foundation principles

involved in the premises.

For every discovered hero there are ten thous-

and undiscovered. It is in accordance with a high

law that truly great men are invariably simple and

unassuming among their fellow-men. There are

such among the professional educators of the world

but the point is, and it is an alarming fact, the

world is full of prominent writers, educators and

so-called “great men” who manifest a woeful in-

ability to grasp the underlying principles—the

real cause; the far reaching purpose; the higher

significance in the many propositions demanding

solution. The matter may be ignored; ears may

become suddenly deaf, but the irrefutable fact re-

mains that the out-put from the “profound” think-

ing mills is seriously lacking in the ability to reach

below the mere exterior or covering of most vital

questions. How can solutions of great problems

be expected to come from such sources?

If education, that is to say, worldly intellectual

training, is only able to produce men sitting in

high places in theological, educational, political

and physical circles, who are capable of contempla-

ting mere surface facts and not the inner and un-

derlying principles and causes at the root or basis;

it must be admitted that intellectual development

as such, considering the present degree of material

attainment in the world, has reached its limit of

growth and unfoldment; also that there is some-

thing higher and wore important than mere in-

tellectuality!

The Governor states that the Caucasian race is

“The highest type of the human family.” In so

declaring it is obvious that there was held in view

only the “material” accomplishments of the world.

Along this line it is clear that the people of the

United States of America lead the world in agri-

culture, manufacturing, invention, liberty and

freedom, and general productiveness, progress

and development. But what was our development,

our civilization only a few centuries ago? Has

not our present condition followed the fullest de-

gree of racial mixture? What if we can claim we

are intellectual leaders, high in the arts and scien-

ces, when we ignore that which is incomparably

higher? Other nations in the past have risen to

our intellectual heights, and perhaps beyond our

station, only to be dashed in pieces because lack-

ing something higher than mere intellectual train-

ing and development. Many great nations have

attained to a lofty station through qualification in

the arts and sciences, and in worldly educational

and commercial lines, then—fell. Let us remem-

ber that the mental or intellectual station is but

one step above the physical.

The writer knows a young negro, a son of

American slavery, who is, it is believed, more ad-

vanced and highly developed, in the truest sense,

than many of the greatest and most popular clergy-

men in a certain metropolitan center—more partic-

ularly those of spectacular prominence before the

world. This colored youth was a humble servant

of a prominent, wealthy, and noble American

woman. He is great in the true sense, notwith-

standing he occupied a menial position. In reality

the true love and faith represented by this humble

brother made him an example eminently worthy of

emulation by many proud and prominent educa-

tors.

Fictitious greatness ever has been a very com-

mon thing in the world. The *Cyclopedia of Bi-*

*ography*, page 311, refers to Alfonso d’Albuquer-

que as one who was fictitiously great. It says:

“Three hundred and fifty years ago (this name)

was as familiar and famous as the names of Napol-

eon, Wellington and Washington now are. He

was generally spoken of as the great Albuquerque.

He was certainly one of the most successful of

conquerors and excelled all the commanders of

his time, except Pizarro and Cortes, in battering

down other people’s towns and carrying off their

gold, silver and diamonds. At this day all Christ-

ians appear to have been fully convinced that the

heathen had no rights which Christians were bound

to respect.”

Contrast the foregoing with the life of Cosimo

de’ Medici who flourished in Italy in the 14th cen-

tury and was noted for his “greatness of goodness.”

He lived a modest, humble, private citizen, em-

ploying his time and riches for the amelioration

of his country and fellowmen. One, the former,

assumed greatness; Cosimo de’ Medici lived it.

We would do well to think and ponder some-

times before arrogating too much to our Caucasian

race. World history often has shown that the

very highest attainment has been accomplished by

those of meagre intellectual proficiency. But that

is no reason for, nor do we argue against “learn-

ing” of the right sort, however, for the real ac-

complishment of life, great so-called learning has

been, and can be dispensed with. There are two

things very apt to defeat the real object of being

on earth; proud learning and great riches. Of

what good are either unless they lead us up to,

rather than away from, the real attainment—the

accomplishment of the destined purpose of life?

In another article in the same symposium series

a university president, before mentioned, says:

“Every consideration of this problem (of the

races) should start with a full recognition of the

fact that the negro is a child race, at least two

thousand years behind the white race in its evolu-

tion. All mistakes in the past treatment of the

negro have resulted from our failure to recognize

this fundamental fact.” And after speaking of

education and training in freedom and right en-

vironment as being calculated to “advance a race

very rapidly,” he says: “But they have not made

him the equal of his white brother, and no amount

of liberty is going to do this without the aid of

time and nature’s slow working forces.” This distin-

guished gentleman pleads for justice and common

sense in the education of the negro for American

citizenship,” and he does well in speaking of “the

noble, self-sacrificing way in which the Southern

people have given of their very limited resources

for the education of their recent slaves.”

These writers and indeed all of those already

noted, who dilate so learnedly upon this and al-

lied subjects, declare for “education” as the true

and only solvent of the great problems confront-

ing mankind. Granting they are right, at least

in a certain sense, it is pertinent to inquire as to

what sort of “education” is meant? What is edu-

cation anyway? Let us answer that question, first,

however, taking a good square look at the real

situation.

If we are endowed with practical common sense

and the power to exercise normal reason and ra-

tional judgment, we are bound to admit that there

is too much false or useless and misdirected or

misapplied education—“education” which does not

educate; which does not truly inspire and uplift

us beyond this mere temporary world; the con-

tingent requirements, environments, perishable

and incidental attainments, all of which are left

behind when the soul or spirit, the real life, mar-

ches irresistibly onward and upward through the

inevitable change called death. It has to be ad-

mitted that there is as truly a distorted “education-

al” development, as there is occasionally a distorted,

unnatural and unnecessary physical development.

Should the desire be to see how much of an edu-

cational prodigy can be produced, for showing

possible attainment, well and good—possibly, as

may be the abnormal development of man or horse

for exhibition purposes, but it does not follow

that such monstrosities are well calculated for the

best interests of mankind in everyday life and ex-

perience, and certainly not for the highest ultimate

good. Of what use is a horse which has been

strenuously trained for the race-track to the prac-

tical farmer? Or the monstrous physical develop-

ment of a Sandow or “Terrible Turk” for the

ordinary and higher calling of man, or for other

than mere exhibition purposes?

When history shows us that the greatest men

of the world in all ages, as compared with their

contemporary fellowmen of high worldly attain-

ments, have always been those who were of the

simple and uneducated classes, it is high time for

us to recognize the fact that there is something

more and higher than what is generally termed

“education” which is responsible for true educa-

tion, true evolution and progress.

In a broad and true sense the great life failures

have been from the ranks of the so-called learned

savants of various ages. Some of them have con-

fessed, but more have conspicuously illustrated

the absence of really high attainment. On the

other hand the simplest, humblest, and most un-

developed along “educational” lines have mani-

fested to the world the noblest grandeur in soul

unfoldment.

It will be noted, as elsewhere stated, that the

mental sub-division of man is only one step re-

moved above his physical or lowest station. All of

these stations are so important that man cannot be

here if he is minus of either; but there is danger

in attaching too much importance to that much

vaunted mental or intellectual station, the next to

the lowest. It is a grand thing to have a good

physique, but one might be a physical giant and

yet have little of intellectual, moral or spiritual

development. The late Alexander H. Stephens,

the famous southern Statesman, was a remarkable

example of a great intellect in a weak body. His

case was an exception to the general rule. It is

quite evident that the perfect man will be fully

developed in all of his stations or degrees; all in

harmony with each other.

That we in North America represent a division

of the human race which is, as before remarked,

more highly developed and civilized than is else-

where found, is quite evident. Why is this so?

Is it because we possess more of intellectual per-

fection? Largely so perhaps, but is it not chiefly

because ours is the cosmopolitan nation? There is

apparent warrant for the conclusion that our su-

perior development is the natural result of the

coming together and intermarriage of many and

diverse races, the amalgamation of widely different

elements, as hitherto contemplated, forming a ho-

mogeneous whole, a new body politic. But there

is still something lacking.

In the grand, inexorable, onward and upward

march of mankind the inevitable stage of decay is

just as unavoidable as is the decay of the vege-

table seed, which, planted in the earth, has to

give up its life form before blossoming forth into

a higher expression or development or beauty.

But, notwithstanding our racial achievements, have

we not lost sight entirely of the very greatest of

all, the spiritual need? Are not the Oriental na-

tions, in a general sense, with their less amount

of so-called worldly accomplishment, and with

their greater adherence to certain phases of ancient

custom, especially in the brutal art of warfare,

more spiritually inclined and reverent? At all

events it has to be admitted that they worship only

*one God*, while we foolishly and very wickedly

insist upon worshipping, or upon pretending to

worship a plurality of gods!

We have a great lesson to learn. Let us real-

ize this; that we are carried away with too much

devotion to our mere material, our transitory in-

interests. This is the great rock upon which

has been foundered the great nations of the

past—Egypt, Greece, Rome, etc., and it is due to

us now to take warning! It is up to us to avoid

the tremendous blunders of the past! We must

learn to obey the law of the immemorial past

the universal law of all time. We must recognize

and be obedient to the higher laws and obligations,

for that is the only way to reach real success! We

must know that the reality of everything is Spirit

—not that which worldly, infantile, erratic science

has denominated as material and tangible—mere

physical phenomena. We must know that such

materiality is nothing more than the phenomena

of presentment to us of the mere outward surface

or outer covering of the within, the reality be-

hind! The Spirit! That which science has al-

ways called the tangible is in reality the intan-

gible! What science has termed the enduring

is, as a matter of fact, that which is ever subject

to constant change and reversion! The spirit,

that which is invisible to the senses and the

mind, is absolutely unchangeable! How essen-

tial it is that we reverse our mode of living and

thinking! Is it not up to us now, at once, to

get into the habit of contemplating the real life,

powers and forces as spiritual forces, indestruct-

ible, and eternal? Is it not time for us to know

that all real advancement is made through the real

spiritual development? That nothing else is or can

be responsible for true progress—nothing other

than the Spirit?

There is nothing in the world, not even a true

thought or idea but which at some time came from

the Primary Causation—God!

If our rose garden gets filled with weeds which

choke and kill the real flowers of life and beauty,

let us pluck them out by the roots and be rid of

them. In other words, if our lives have become

too preoccupied with our lower stations, the physi-

cal and mental; if habit and prejudice have blinded

us to the plain and simple truth, may God give us

inclination and determination to do as the apostle

Paul did—retire into solitude and *un*learn the trash

education, the accumulated and multiplied false

notions of centuries, of ages, so as to become re-

ceptive to Truth from its natural source, direct

from God! We should know and be satisfied with

the old fashioned law enunciated by Jesus Christ

and the apostles, and be mindful of the familiar

maxim, He alone is great in wisdom and know-

ledge who is conscious of his own vast ignorance.”

To know and become receptive to the spiritual

laws we have to be born again, born of the spirit,

as Christ said. This is accomplished only by be-

ing honest, sincere, earnest, pure in heart, faith-

ful, firm and steadfast respecting the teachings

contained in the Sermon on the Mount. This is

not a novel idea—save in being put in actual prac-

tice. It is a thing we have so highly regarded that

we have put it away, and so very carefully, even

out of sight and recollection!

Herein the endeavor has been to show how to

really and truly solve the Race Problem, indeed,

every problem; to show that there is but one way

—strike at the root, in a word, by recognizing

and obeying, in spirit and in truth, the eternal

and irrevocable command of Christ, those heaven-

ly words which have been thundering down the

centuries, “Seek *ye first* the Kingdom of God and

His righteousness.” This must supersede and sup-

plant the mammon service, in or out of church,

perhaps worse in than out! If this seems impossi-

ble, just remember that practically all branches of

the church are corrupt money getters, notably the

Episcopal and Presbyterian administrations in

New York City, said to be notoriously the most

penurious and cruel of landlords in the city! We

must make haste and arouse ourselves from the

stupor which has, with ever increasing power of

enthralling and making us captives, for many

centuries, led us unconsciously away from God

and His Truth; from practical, rational common-

sense. We may well wish that our deplorable con-

dition was all a nightmare from which we should

awaken. But, sad fact, it is a reality from which

there is no escape, except by the straight and

narrow way,” that forgotten or neglected, brush-

grown and deserted road, the perfection and purity

of which has been pointed out to humanity by the

divine educators in every age or dispensation.

The long series of ably written articles compos-

ing the symposium referred to were contributed

by many professional educators, occupying high

positions, most of whom were clerical. It is as-

sumed that they all knew of Christ’s teachings,

particularly His command as to *first* seeking the

Kingdom as being the predicate of success in solv-

ing any and every problem, but it is impossible to

discover in any of those articles even the slightest

allusion thereto! Is not this a case of supplanting

the very Highest Authority with the folly of man?

The spiritually dead theologians and clergy are

invited, yea, urged to consider, to pray to God

*and in the secrecy of their closets*, for instruction,

guidance, enlightenment. They are now and here

asked if we have not been setting forth the true

and only way to solve the race and all problems?

When we are truly educated, that is, possess

spiritual development, have God-Knowledge,

we will not look down upon the negro or any

other human being of God’s creation, but we

will acknowledge the fact that every human being

intended to be in the “image and likeness of God,”

our Father, was likewise intended to be of *one*

*brotherhood* as so magnificently, yet so simply ex-

pressed in the following words:

“Do you know why We created you from one

clay? That no one should glorify himself over

the other. Always be mindful of how you were

created, for as We created you from one substance,

you must be as one soul, walking on the same feet,

eating with one mouth and living in one land,

that you may be able to show from your being and

your deeds and actions the signs of the Unity and

the essence of abstraction. This is My Advice to

you, O people of Light; therefore profit by this

Advice, that you may attain the fruits of Holi-

ness from the trees of Might and Power.” (Ut-

terance of The Glory of God.)

If we are rational and sincere we must admit

that we are all off the track regarding Religion,

that is, Truth; that we are all wrong in the mat-

ter of education; that we all err as to the way of

solution of the race or other problems, and that

we can square ourselves with God and His Truth

and possess real and true knowledge only by

obeying the divine commands!

CAPITAL AND LABOR

true solution of the great problem

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chapter iii

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MANY treatises have been published on

the question “How Shall Capital and

Labor be Reconciled?” The foremost

thinkers of America and of the whole

civilized world have engaged in the discussion of

this most important subject. Capitalists, socialists,

scholars, clergymen, lawyers and men represent-

ing all lines of thought and action have contributed

much of interest and value.

There are many reasons why the solution of

this great problem should attract general attention,

yet in all its many and varied treatments there has

always been a conspicuous absence of the one true

solution—namely: due recognition, acceptance

and treatment of the underlying principle at the

root of the whole matter! *The time is ripe* to con-

sider this, the real and only solution so persis-

tently avoided by able writers of world wide fame.

The present purpose is to show, 1: That the

treatment of this vital question by these “foremost

thinkers,” has been, thus far, pointedly super-

ficial. 2: That the way to reach an absolutely

true solution is by *striking at the root*. 3: That

to penetrate thereto we must contemplate causa-

tion and sustenance—the eternal basic principle—

and not stand in the way of real progress and de-

velopment.

One renowned lecturer and writer, a reverend

doctor, in discussing this question, gives emphasis

to the moral phase. He says: “What shall we

do? Education, profit-sharing, co-operation, trade

unions, arbitration—these are well. But should

we ignore the political method”? This from a pro-

fessional teacher of Divine Truth and methods of

procedure. Continuing the writer said: “The party

that dared to stand for principle applied in prac-

tical measures did free the slaves.” He said this

in connection with his history of the famous anti-

slavery agitation and its results. This is admit-

tedly right so far as it goes, but it does not go far

enough—it does not reach down to the real basis.

There can be no great and continued success while

ignoring the *cause* of all existing matter, of all

conditions.

The gentleman further says, “But those who

advocate simply education, profit-sharing, etc.,

forget one thing. They forget what the Whig

party forgot; that the present economic problem

is a great moral issue, which the logic of events

is steadily and rapidly forcing to an issue.” “Moral

Issue” is good, yes, more than good. It is great.

But it is low down in the scale by the side of that

which really works the emancipation of mankind.

To me it is a serious matter, the fact that a minister

of the Gospel of Jesus Christ does not point out

the true situation; the real inherent *cause* of the

development of the human race towards perfection.

This eminent divine writes concerning the de-

plorable effect of trust consolidations, from Maine

to California, resulting in despotic monopoly in

about every line of industry and extending prac-

tically “over hall and bench, over pulpit, press

and over ballot.” He quotes from Charles Fran-

cis Adams (not a socialist), who wrote in 1871:

“The system of corporate life and corporate power

is yet in its infancy. It tends always to develop-

ment; always to consolidation; it is ever grasping

new powers or insidiously exercising covert influ-

ences. Even now (1871) the system threatens

the central government … The belief is common

in America that the day is at hand when corpora-

tions far greater than ever—swaying power such

as has never in the world’s history been trusted in

the hands of mere private citizens, controlled by

single men like Vanderbilt or by combinations of

men, like Fisk, Gould and Sage—after having cre-

ated a system of quiet but irrepressible corruption

—will ultimately succeed in directing government

itself.” This writer asks: “Has that day come?”

Against such a situation is it sufficient answer to

frame pretty words about reconciling capital and

labor? Can trade unions, co-operative colonies,

profit-sharing schemes, boards of arbitration, even

capitalist-owned churches and schools meet the

issue? Is it for men who really serve the public

need to cry peace, peace, when there is no peace?

For our part we answer that the only power cap-

able of meeting the situation is the concerted

moral sense of the whole people. In this we have

faith. The American people are not yet enslaved.”

I, too, have confidence in the “moral sense of

the whole people.” But, I have faith in that which

reaches far above and beyond mere moral sense

and which is at the very base of all true and high

advancement: Logos! the Word! That Incom-

parable Uplifting Power which comes from the

Source of our being into and through the soul of

man! It is *God!* Not only the Creator but eter-

nally the Sustainer of all! What is commonly

called the “moral state or condition” is not to be

considered for an instant as a foundation in contem-

plating causes and in the solving of vast problems.

The *real* man is still in process of creation. He

is still working out his destined purpose. His

moral phase marks a certain stage of unfoldment,

and while it represents a long step above animal

conditions, it is yet far short of ultimate attain-

ment. To him who is so fortunate as to possess

common sense, however simple and undeveloped

in other respects, there must be a full conscious-

ness of the Truth of the Law, that the *cause* of

man is perfection—Spirit; That the real man, or

ego, is likewise in essence, spirit, and not a mere

mineral or vegetable substance, entering into the

composition of the physical body, nor even the

moral or intellectual qualities; which are only

subordinate to the real life, the real spirit, the

real ego.

The actual life of the oak tree is, in essence,

contained in the acorn. Now because the acorn

is brought within certain relations into a combina-

tion with rich earth, sun-light and atmospheric

elements, all of which results in the oak tree, it

does not follow that this visible manifestation con-

stitutes the real life and its Source.

Entering into the manifestation of man’s exist-

ence are found; *First*, the various mineral and

vegetable elements of the manifold traits of the

lower animal; *Second*, the intellectual and moral

phases; and *Third and far above and beyond all*

*others*, is the quality less common to the realization

of the world: the *real* being the *essence*, of Life!

Man is greatly lacking in his lesson of life so long

as he considers intellectuality and morality to be

the highest attainment and attempts through these

alone to solve the Capital and Labor problems, or

any other of the various vital problem, before the

world.

We can now demonstrate the unvarying Law

of Cause and Effect, as follows: The Cause, the

Author and Sustainer of all we behold, the Eternal

self-existing Spirit; a process of working out the

“Great Plans” that will not admit of comparison

with that which it has pleased the “scientific

world” to term “the material.” This Cause is the

*real*, the Spirit, which is unchangeable, while all else

is subject to reversion and change. The real life

of man, indeed of anything manifested, is Spiritual .

That which covers—so to speak—to the mortal

mind, the inner, the real Life behind, we call

matter or the material. The Spiritual or real

Life is usually undiscernible because of material

limitations. Through the cultivation and rapid

development of the higher qualities of man in this

wonderfully progressive Twentieth Century, the

scientists of the future will be compelled to con-

template and wrestle with The Great Law so

little understood hitherto.

A proper consideration of the subject prepares

us to realize that the individual man comprises, as

elsewhere stated, four well defined stations, name-

ly: first, physical; second, mental; third, moral;

fourth, spiritual.

The truth of this can not be refuted.

In the Bible we read an allegorical story of Cain

killing Abel, his brother.

Now “Cain” signifies “red or reddish yellow.”

(*Standard Dictionary*) More fully and complete-

ly the word Cain means a tiller of the soil, or

standing for the mineral, earthly, sensual, selfish

side of the soul, in short, the lower nature of man.

Abel” signifies the spiritual or higher nature.

It is a well known fact that during the preced-

ing ages the lower or brutal nature has, in general,

governed the earth. But the two natures, the

higher and the lower represented by Abel and

Cain, have ever contended for the supremacy, and

it is only of recent date that we begin to realize

this great truth, that the higher moral and spirit-

ual nature has actually become a potent force in

ruling the world.

This idea is in harmony with the theory of the

real creation of man from the Adamic age and

numberless prior ages to the present.

This contention and strife between the higher

and lower nature, is gradually reaching grand re-

sults. The higher will, more and more, become

uppermost and will apprehend the higher condit-

ions sufficiently to be actuated by lofty convictions

and gradually control socialistic, and indeed *all*

questions which make for the uplifting of man-

kind.

God is Spirit and man was to be “created in

His image or likeness.” This means that real or

perfected man was eventually to be spiritual. *If*

God is the Author of all, then all truth and knowl-

edge must come from God. *If* we are all God’s

children it must have been part of the plan that

we be educated in all wisdom and knowledge, and

that teachers were to be provided in accordance

with the needs and progress of the world.

Jesus Christ and the prophets and messengers

preceding Him were educators; divine educators

sent from God, who is the Great Principal of the

world school! While every human being may be-

come a recipient of instruction direct from the

Fountain Head, yet the world in general needs

guidance to the path which leads up to the abiding

place of the Most High. The individual human

relation of parent and child presents the necessity

of being educated from infancy to maturity; it is

a miniature and sign of like relation between the

*race* and *its* Father.

The reality of higher teachings and how to se-

cure such is indicated in the memorable words of

Jesus Christ. I repeat: “Seek ye *first* the King-

dom of God and His righteousness.” The teach-

ings of all ages have declared the coming of the

Kingdom of God on earth and that we could not

enter therein unless we were “born again—born

of the Spirit.”

As a summary statement, then, there is only

one course to pursue in solving not only the prob-

lem of Capital and Labor, but *all* problems,

whether great or small, which affect human con-

ditions. Appeal to the Higher Nature of

Man! The Real Man. This can be achieved

only through obedience to the divine command;

again repeated and again emphasized: “Seek ye

first the Kingdom of God, in spirit and in truth,”

thus, most effectually, “striking at the root” of all

existing conditions. All other plans for reform-

ing the world are superficial and futile.

By obeying this incomparable Christ command

and His simple teachings, mankind will establish

itself upon the True Foundation. Then all present

methods of reform in intemperance, suffrage,

greed, dishonesty, marital relations, society, gov-

ernment, etc., will become obsolete; mere dreams

lost and left behind in the grand and wonderful

upward progress and development. The ultimate

life, the outcome, the *effect* of the inevitable, un-

changeable *law*, emanating from The Supreme,

the Infinite Cause, is to become a reality.

“Be ye therefore perfect, as also your heavenly

Father is perfect.” (Matt. 5:48 Vul.)

This great problem of Capital and Labor will

be solved; not through mere intellectual effort or

superficial scheme, however, but through obedi-

ence of the divine command revealed to the higher

consciousness of true men of this great day.

HERESY

the crapsey case-the truth of it

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chapter iv

\_\_\_\_\_\_

IN considering the subject of heresy par-

ticular reference is made to the recent

heresy trial of Rev. Dr. Algernon S.

Crapsey, a fair discussion of which

shows or tends to show that the Church is in re-

ality more heretical than is true of Dr. Crapsey.

“Crapsey guilty; is sentenced to suspension.

Verdict of Ecclesiastical Court which tried minister

delivered to the defendant in Rochester today.

Must conform to Apostles’ Creed.” These and

other words were in the glaring headlines of the

daily papers. The above judgment on appeal has

been affirmed, deposing Dr. Crapsey, but he has

resigned from the Episcopal Church and from his

especial charge, the congregation in Rochester

with which he was so long associated and by whom

he was so much loved.

To the pertinacious sticklers for mere form and

the literal, for the “letter (which) killeth” includ-

ed in the Apostles’ and the Nicene Creeds, it is of

no consequence, perhaps, that the far worse than

absurd creed-dogma was invented, formulated and

promulgated by a wicked and corrupt priest-craft

of the dark ages, caring more for worldly wealth,

voluptuous living, intriguing and political power,

than for being in even the slightest degree mind-

ful of the divine commands of the lowly Nazarene

—the Christ whom they falsely professed to be-

lieve in and follow.

Dr. Crapsey is right and to be commended for

refusing to longer stultify sense, a decent regard

for heavenly commands, and reason, by holding to

false and impossible doctrines; but why does he

want to remain in a false organization, or with

hypocritical, false ministers of Christ—a church

system which has become Christian in name only?

Could he hope to rescue it? If not an altogether

hopeless task, is success more than very remote?

So long as his church, which may be less Christian

than Shintoism is, chooses to hold to such criminal

folly; for such it is to defy Biblical divine com-

mands, prohibiting vain interpretation of what was

to be explained in manner and time as described

by Christ in His Book of Revelation,\* it has a

right to refuse membership to one who disagrees

with it, even though that one who disagrees with

the church happens to care more for God’s Truth

than man-made rules and regulations of church

procedure and government—who prefers the re-

ality of Truth to mere superficial form and pre-

tence.

“Blind guides, who strain out a gnat, and swal-

low a camel. Woe to you scribes and Pharisees,

hypocrites; because you make clean the outside

\_\_\_\_\_\_

\* See chapter on The Bible.

of the cup and of the dish, but within you are full

of rapine and uncleanness.” (Matt. 23:24-25.)

“They will put you out of the synagogues: yea,

the hour cometh, that whosoever killeth you, will

think that he doth a service to God. And these

things will they do to you; because they have

not known the Father, nor Me.” (John 16:2-4,

Douay Vul.)

It appears that Dr. Crapsey has been convicted

of the high crime and suspended because of his

dissent to the regulation belief of the church as

per the five specifications in the bill of particulars

of dogmatic belief, for no single one of which is

there warrant in the Bible, as follows:

“1. The doctrine that our Lord Jesus Christ is

God, the Saviour of the world, as contained and

enunciated in the Apostles’ Creed and the Nicene

Creed, and as set forth, indicated and declared in

the book of Common Prayer of the Protestant

Episcopal Church in the United States of America.”

In the light of Truth one may be justified in ex-

claiming “wickedly absurd”! It is difficult to con-

ceive of a more false declaration. God is Lord

only. Christ is the Word (Light of the Truth of

God reflected to the world through the perfect

*lamp* Jesus of Nazareth) made flesh. (John 1:1-

14.) Christ distinctly showed in His parabolic

utterances and elsewhere that He was the Sonship

Spirit of God, and that God alone was the Lord

of the Vineyard—indeed of all the worlds in the

universe. (See Psa. 86:10; Isa. 37:16; 44:8;

45:22; 46:9; John 4:24; Gal. 3:20; and

Rev. 21:3-7, which refers to the coming of the

manifestation of God Himself, and verses 22-23

clearly referring to both God Himself and the

Lamb (Christ), making irrefutable distinction

between God the Father and the Son!

Christ rebuked the certain ruler for merely call-

ing Him “Good Master,” saying: “Why calleth

thou me good? None is good, save One, that is,

God.” (Luke 18:19.)

There are many places in the Bible where the

declaration is made plain and clear that God Him-

self is the only Saviour! (2 Sam. 22:3; Psa.

106:21; Isa. 45:21; 49:26;1 Tim. 4:10; Ti-

tus 2:10; Jude 25.)

I appeal to the good sense of all fair minded

men and women in now asking if it is not unmis-

takably true that the church is wrong in declaring

Christ as other than a Messenger of God in the

station of the Son?

There is absolutely no warrant in the Bible or

elsewhere for contemplating Jesus as God!

“2. The doctrine that our Lord Jesus Christ

was conceived by the Holy Ghost, as contained

and enunciated in the Apostles’ Creed and the Ni-

cene Creed, as set forth, indicated and declared

in the book of Common Prayer of the Protestant

Episcopal Church in the United States of America.”

The church is hopelessly muddled over this

question—a very simple question though it is.

“Christ,” the “Word,” as already explained, was

the immaculate conception *of the spirit of and*

*from God*, representing the Sonship manifestation

of God—not the physical body. God’s laws re-

garding physical things, however, are just as per-

fect and divine as His spiritual creations or con-

ditions, but everything in its place. God is

Perfection, it goes without saying, and necessarily

His Laws are perfection. It is inconceivable that

Perfect God would or could do *im*perfection, but

after all, if the physical body of Jesus was or

could be conceived in the body of the virgin (sig-

nifying purity; but not necessarily that she had

never known a man) Mary, contrary to the laws

in such case made and provided by an All wise

Providence, what does it matter? The essential

lesson for us is this, that Jesus Christ taught us

to be born of the Spirit and live the life of truth

as a little child.

The church is woefully in error in failing to

properly differentiate between “Jesus” and “Christ.”

Jesus was the man, the human temple in which

was manifested the Word, the Christ of God!

(Acts 2:22, 36.)

“3. The doctrine of the virgin birth of Our

Lord Jesus Christ, as contained and enunciated

in the Apostles’ Creed and in the Nicene Creed,

and as set forth, indicated and declared in the

book of Common Prayer of the Protestant Epis-

copal Church in the United States of America.”

This is very simple—but we must get away

from ignorant or stubborn prejudice. If one would

examine and match yarns of delicate vari-colored

tints, one must not wear dark green glasses.

The Christ was of course of virgin (pure) birth.

It was not the physical man Jesus, however, but it

was *the spirit of the love and truth of God reflected*

*in the pure heart and life of Jesus*. That great One

said any of the world could have it if they would

pay the price; that is, follow Him in “the way,

the truth, the life.” That is the only way, our

only chance for being *receptive*, as He was, to

God’s Love and Truth, hence, being saved; in

other words, attaining unto the accomplishment

of our destined purpose!

As matter of fact the only Atonement is this:

Christ declared “I am the way, the truth, the life

—*follow me!*” Now, the only way to follow Him

is to be in our own individual lives characterized

with His virtues and actually live the life He

lived. Anything short of this is a delusion and a

snare—a base lie; therefore is not any person or

church system that ignores this and teaches some-

thing else, a falsifier of terrible moment? The real-

ity of Vicarious Atonement, then, was in the fact

of Christ *showing mankind the way*, but we must

follow in His steps, and that means being meek,

lowly, loving, kind, forgiving, unselfish, ready

and willing to serve and make sacrifice, even of

life if need be—such is bringing ourselves within

the saving rule of the truth of Atonement as

Christ taught it.

We have considered the birth of “Jesus” and of

“Christ,” and declared the necessity of differen-

tiating between the human Jesus and the divine

Christ, in connection with the second question or

point.

What a terrible abuse of the Truth of God and

His Christ; what a deplorably wicked misleading

of the people the church is responsible for, in its

pronounced and determined ignoring of the spirit

of the Christ teachings, and, in diametrical oppo-

sition thereto, holding out to the people a measure

of safety in, as it asserts merely believing in God,

in Jesus, and in the church, and in the creed dog-

ma, and so professing openly. The church posi-

tively had no right to change and grossly modify,

indeed, practically reverse the requirements as

laid down so clearly by Christ! Is it possible to

point to a greater or more pernicious crime—

for it not only affects this life here, but the life

eternal?

“4. The doctrines of the resurrection of our

blessed Lord and Saviour as contained and enun-

ciated in the Apostles’ Creed and in the Nicene

Creed and as set forth, indicated and declared in

the book of Common Prayer of the Protestant

Episcopal Church in the United States of America.”

It is hypocrisy, snivelling cant to employ the

words “our blessed Lord and Saviour” and go on

continually disregarding His definition of “minis-

ters” (Matt. 20:26-28)—the true minister is ser-

vant of all. For even the Son of man came not

to be ministered unto, but to minister.” (Mark

10:45 and His commands in the Sermon on the

Mount.)

Christ made unmistakably plain the reality of

the Resurrection, but the church has persistently

made good the prophecy of Christ as to having eyes

and seeing not, and ears and hearing not. There

never was a more foolish proposition, nay, more,

deliberate fraud, than the church contention that

the physical body of Jesus was, or was to be res-

urrected and rise up into Heaven. Christ declared

flesh and blood could not inherit the Kingdom of

Heaven. “A spirit hath not flesh and bones.” (Lu.

24:39.) The spiritual realm is the abode of spirits,

not of fleshly bodies. (1 Cor. 15:50.) Christ’s

words were clear and plain enough to the thought-

ful and sincere. His prophecy of His arising in

three days had reference to prophetical days—

not to ordinary 24 hour days (there are days of

five different durations mentioned in the Bible;

see chapter on Symbolic Words), for He declared

“I must work the works of Him that sent me,

while it is day: the night cometh, when no man

can work. As long as I am in the world I am the

Light of the world.” (John 9:4-5.)

The day-time, obviously, was the period of His

being on earth; the night-time, the period lapsing

from His departure unto the time of the coming

of another manifestation or messenger of God.

Thus the *third great religious revelation, counting*

*from His time—Christianity, was to be the real*

*Great Day of Resurrection*: First day or cycle or

dispensation, Christianity; second, Mohammedan-

ism; and *the great day of the Lord*, the third, and

then was to appear the Lord of the Vineyard and

His Christ or Sonship Spirit to establish the King-

dom of God on earth (Rev. 11:15) and to judge

all men according to their works. This was to be

the day of Resurrection, the last great day, the

day of “Most Great Peace” of far longer duration

than the combined period of all former days or

dispensations from Adam down!

For dust thou art, and unto dust shalt thou re-

turn” (Gen. 3:19), was written of the physical

body of man, his earthly dwelling place or “temple,”

and not of the real man which was made to endure

through the endless future ages. The absurdity

of the church doctrine which holds to the proposi-

tion that the physical body of Jesus arose and as-

cended into Heaven, and that the physical body of

man is to arise on the day of Judgment and Re-

surrection, is clearly apparent when we contem-

plate the following scientific facts: the body of

man is not the same body it was five minutes pre-

viously! And it is claimed to be indisputable fact

that a human body is entirely changed and new

in every single year of earthly existence! Accord-

ing to that, a man of seventy has had *seventy en-*

*tirely new and different bodies!* When we think of

it, is it not ridiculously strange that the highly

educated theological and clerical strength of the

world, even though barren of spirituality, should

have held to such nonsense so long?

“5. The doctrine of the blessed trinity, as con-

tained and enunciated in the Apostles’ Creed and

the Nicene Creed and as set forth, indicated and

declared in the book of Common Prayer of the

Protestant Episcopal Church in the United States

of America.”

On this subject of the Trinity the church is

equally dense in ignorance and misconception. By

its doctrine of the Trinity the church makes itself

in reality polytheistic, and polytheism is, to all

intents and purposes, practically the same as

Egyptian or Roman paganism!

In the remarks hereinbefore on specification

number one, references to Biblical quotations are

given, which prove the *oneness and singleness of*

*God!* Any other doctrine, idea or belief is abso-

lutely anti-God’s Truth.

Here is the real truth regarding the Trinity. It

is from Divine source and, of course, is beyond

human contravention:

“As to the question of the Trinity, know, O

advancer unto God, that in each one of the cycles

wherein the Lights have shown forth upon the

horizons (i.e., in each prophetic dispensation),

and the forgiving Lord hath revealed Himself on

Mount Paran (see Hab. 3:3, etc.), or Mount Si-

nai, or Mount Seir (see Ezek. 35), there was nec-

essarily three things, the Giver of the Grace, and

the Grace, and the recipient of the Grace; the

Source of the Effulgence, and the Effulgence, and

the recipient of the Effulgence: the Illuminator,

and the Illumination, and the illuminated. Look

at the Mosaic cycle—the Lord, and Moses, and

the Fire, (i.e., the Burning Bush), the intermedi-

ary; and the Messianic cycle, the Father, and the

Son, and the Holy Ghost, the intermediary; and

in the Mohammedan cycle, the Lord and the Apos-

tle (or Messenger, Mohammed), and Gabriel (for,

as the Mohammedans believe, Gabriel brought the

revelation from God to Mohammed), the interme-

diary. Look at the sun and its rays, and the heat

which results from its rays: the rays and the heat

are but two effects of the sun, but inseparable from

it and sent out from it; yet is the sun One in its

essence, unique in its real identity, single in its

attributes, neither is it possible that anything

should resemble it. Such is the Essence of the

Truth concerning the Unity, the real doctrine of

the Singularity, the undiluted reality as to the

(Divine) Sanctity.” (Abdul Baha. Translated by

Professor Browne of Cambridge University.)

Jesus Christ and all the prophets of God have

invariably insisted that God, to whom only we

should pray, was all in all, and they have been

simply the teachers of the Way unto God.

Should any one question any of the statements

affirmed in this chapter, or book, let them consult

“Mosheim’s Church History,” Murdock’s Transla-

tion, together with the irrefutable authorities

therein cited.

Here is the trouble. It is practically the same

with the church as it is with “Christian Science,”

which, in reality, is neither Christian nor science,

save in part. When the founder of that wonder-

ful Dowie-like-movement growth, has found some

follower bright enough to see that “all is not gold

that glitters” and presumes to question any of her

tyrannical dogmatism, that person is promptly

read out with “the drum’s march of the rogue,” so

to speak, with commands from said founder that

the offending expelled one be treated mentally

*not for good!* The entire scheme is for money

gain. They are a thrifty set, but without doubt,

have done much good in the world—more uncon-

sciously than consciously, however. In the church

there is a certain parallel. For many centuries

the pronounced idea has been that you must take

salvation just as the church, in its disobedient at-

titude, has seen fit to impose from the standpoint

of human avarice and selfishness and bigotry, and

it, the church, too, stands far more for money-

making, than for growth and administration

spiritually!

There is no doubt but a majority of the follow-

ers of Mrs. Eddy, whom the writer knew in Lynn,

Massachusetts, when she boasted on the front of

the house her sign of “Clairvoyant Medium (or

Healer”), are sincere, if in certain fundamental

and great principles they are very greatly deceived

and misled; and I am sure that quite a majority

of both clergy and laity of the church are honest

and sincere—according to the light and spiritual

unfoldment possessed. However it is high time

for all to realize that the service of God and of

mammon can never go hand in hand together. The

clergy should drop their commentaries and false,

presuming “notes,” and turn to and study the Bible

itself! In that great Book of books they will find,

if they will turn to the Book of Daniel, divine

notice to the world that the Truth, contained in

the remarkable parable, symbol and allegory,

would not be known until the coming of a Great

One at a certain time, dates of whose coming are

given in that Book of Daniel, and now understood.

Then if they will turn to Revelation 4 and 5 they

will find by Whom and how the Truth was to be

given to the world. In other portions of this

wonderful Book the danger of ignoring or muti-

lating this book of prophecy is made very plain.

Christ made it also very plain that in the mean-

time we were to be governed by the all-sufficiency

of the *Sermon on the Mount*. Has the church

obeyed *the divine command?* No! The parent

church has been diabolically false from as far back

as the 4th century, and the protestant church has

been, perhaps, equally false. One is reminded of

the long suffering Puritan Fathers who came to

these shores to escape unjust oppression, and forth-

with put themselves up as equally tyrannical op-

pressors, as Roger Williams and many others could

doubtless testify, were they here in the flesh.

In a way the church is like an unjust judge who

has ignorantly and erroneously rendered a false

decision, but rather than admit manfully his mis-

take, he permits any amount of suffering to result

from his impotent action. Has the church been

so long committed to stupid falsehood as to be

powerless to correct and purify itself?

It is not always easy to realize one’s own faults.

The church has been in gross darkness and error

augmenting so gradually and for so many centur-

ies, there is no great wonder because of its cal-

lousness to common sense and truth. For the

heads of church government there is not so much

blame, after all, as sympathy and pity. In the pre-

paration for their professional calling the educa-

tional requirements from school-boy days all the

way along through the college and theological

training they have had precious little time for or-

iginal thought, even had they the power. The

system of training, beginning before their develop-

ment for much serious thinking, has necessarily

kept them hustling for all they were worth, cram-

ming full of traditional *mis*-information. Why

should they, under such circumstances and con-

ditions, have any doubt of the infallibility, as they

are taught by those they naturally look up to, of

the church system they are entering? After grad-

uation, then it is a question of getting a charge,

and naturally as large and important and wealthy

a church as possible. Then, has the work become

lighter? No. And the chances are that they have

got to continue hustling, perhaps harder than ever,

to maintain their position and in meeting the con-

stantly growing claims made upon them in pulpit

and pastoral work. Consequently what chance is

there of their being able to perceive the error of

their position? How can we expect them to trace

back to the corrupt sources, the serious mis-

takes, yea, worse than mistakes—deliberate frauds

in dogma and creed?

Occasionally a Dr. Crapsey arises and heroically

strives to break the fetters. No matter how

honest his convictions and motives, or what great

conceptions he has of truth, which his church is

in positive conflict with, he is forthwith a heretic

and must be adjudged criminally (?) Guilty!

The writer has talked with able pastors of New

York’s most powerful and influential churches who,

for instance, made the astounding admission that

they did not know the entire life, works, mission

and teachings of Jesus Christ predicated and

were the preparing of the world for the coming of

the Kingdom of God, to be established on the

earth by the Lord of the Vineyard Himself; in

fact that they had in reality never considered

Christ as a prophet, when, clearly enough and in

very fact, He was the *greatest Prophet the world*

*has ever had!*

Of a truth churchianity and Christianity are two

entirely different things—two opposite extremes

with a wide gulf between!

Now then, all considered, is it not clear that if

Dr. Crapsey was guilty, he was guilty of heresy

to a false and heretical church, which is itself de-

plorably guilty of heresy to Christ and His True

Church? Is it not perfectly plain that the church

which has convicted Dr. Crapsey, is itself far

more in need of being converted to God and His

Christ, than is the one struggling to throw off the

shackles of error and falsehood?

As an illustration showing the result of a certain

line of erroneous thought on the part of the clergy

and the apparent ease attending the clerical atti-

tude in its very general state of spiritual deadness,

note the following:

According to newspaper accounts, the rector of

an Episcopal church in Brooklyn, in a defence of

Dr. Crapsey, well says: “I am a minister of God

before I am a minister of the Episcopal church

and as such I repudiate the recent manner of ar-

riving at truth in the case of Dr. Crapsey.” But

when he says: “The only test of truth is human

experience,” the prompting is to suggest a halt,

a right about face and a profoundly careful con-

sideration of the reality of matters and principles

involved. The liberality and broadness of idea

he advances in declaring for the human experience

“of the race through many generations in many

places” rather than the “experience of one individ-

ual or one generation,” is commendable, but it

would have been more commendable had he said

all races instead of “the race,” unless indeed he

means all mankind by “the race.” He continues:

“What human experience has found in that way

to be true is divine truth, to whose authority alone

a man may submit and still be a free child of God.”

While there is in a certain sort of way and from a

peculiarly inadequate and limited sense, a minute

degree of truth manifest in the foregoing, yet in

the larger and truer aspect, the reverend gentle-

man seems to have as incomplete a conception of

the matter as he does regarding what it means to

be and what is involved in being in very truth a

minister of God, as he claims to be. Jesus Christ

clearly defined a “minister,” as stated, and the

question now is, how many ministers of the Christ-

ian Church answer to that definition?

Now the “test of truth” in the mind of and re-

ferred to by this rector, has to do, it is evident,

with human interpretation and dictum of church

law and government, rather than with the Truth

of God *per se*. Not only is it peculiarly true that

man is not, and cannot be until he becomes perfect

and in the enjoyment of oneness and intercom-

munication with God, able, as viewed from the

consciousness of logic, science and masterful com-

mon-sense, to interpret, apprehend and promul-

gate Truth, but such information and instruction is

veritably contained in the Bible of revealed Truth

and mandate from God for all the world for all

time!

Indeed the Bible, as elsewhere considered, con-

tains the further and explicit information that no

man was or would be able to discern the truth in-

volved in the doctrinal points in such voluminous

dispute in the different branches of the church,

and many other questions embraced in the Biblical

symbology, but God would send a Great Messenger

to make such explanations! Notwithstanding that

notification and the Command that we attend first

of all to our individual regeneration; to the over-

coming of self and the world and be guided by

such rules and principles as are laid down in the

Sermon on the Mount, the sad fact is this, that

these things our theologians and clergy have to-

tally ignored and disobeyed!

Is it not high time the ministers know or ap-

preciate what it means to be a “minister”—a veri-

table minister of God and His Christ? Is it not

lamentable if theologians and ministers have to be

informed by laymen that it is a woeful perversion

of the Christ and general Biblical teachings to hold

that human experience has found or can find and

determine what is divine truth from human in-

terpretation when the Bible itself declares that

such is impossible? Why should they have to be

informed of what the Bible enjoins; what religion

in fact is; what in reality Jesus Christ stands for

and that all divine Truth is revealed by God

through His prophets and messengers as teachers or

educators to mankind in every age or dispensa-

tion, and that the body-politic of the church is

wrong on practically all great questions?

If there ever was justification for such great re-

formers of and out from the church as Knox,

Calvin, Luther and others, as there certainly was,

there is far more need now.

It is disobedience of the Christ commands that

is responsible for the church misconception con-

cerning Religion, the Bible, Atonement, Baptism,

Resurrection, Trinity, etc., etc.

ELEVEN QUESTIONS TO NOTED

RELIGIONISTS

could any of them answer?

\_\_\_\_\_\_

chapter v

\_\_\_\_\_\_

IN 1904 the following eleven questions

were propounded to a carefully selected

list comprising thirty-five of the lead-

ing and most noted theologians, clergy-

men and college presidents of the country:

1. Will you give the essence of the Teachings

of Jesus Christ?

2. To what extent did Jesus Christ ratify and

confirm the Prophecies?

3. What is the reality of meaning as to Resur-

rection?

4. How do you interpret Deut. 18:18?

5. How do you interpret Dan. 12:9-13?

6. How do you interpret the 24th chapter of

Matthew?

7. How do you interpret Zech. 6:12-13, Matt.

16:27-29 and Luke 22:69?

8. How do you interpret Deut. 33:2?

9. How do you interpret Isaiah 9:6-7 and

Dan. 10:13?

10. How do you interpret the 5th chapter of

Revelation?

11. How do you interpret Titus 2:13?

Accompanying the foregoing questions was the

following letter to each of the thirty-five:

“My dear sir:

Begging your kind indulgence. I am en-

deavoring to collect the views of a few of the

ablest and most renowned Theologians and Clergy-

men touching some of the spiritual teachings be-

lieved to be of much importance.

I shall appreciate very highly your valuable

contribution to a symposium along that line. Such

is designed to be of great help to earnest and sin-

cere Bible students and Christians.

Will you be good enough to favor me with your

views, by giving such answers as may be conven-

ient, in replying to the enclosed eleven questions,

in whole or in part?

Very respectfully your obedient servant,

Arthur P. Dodge.”

Most of the letters received in reply were de-

clinations because of press of work and inability

to give sufficient attention to the subject. Only

the following few are here quoted:

“New York, March 22, 1904.

My dear sir:

I long ago resolved never to take part in any

symposium of any kind so long as I remain Editor

of “The Christian Advocate.” Consistency re-

quires me to decline in this instance.

Sincerely yours,

J. M. Buckley, (D.D.).”

“The University of Chicago,

Founded by John D. Rockefeller.

Office of the President,

Chicago, March 28th, 1904.

My dear sir:—

Inasmuch as the answers to your questions

would involve the writing of several volumes,(!)

and inasmuch as I am unable at present on account

of illness to do my regular work, I am sure you

will kindly excuse me from undertaking to com-

ply with your request of March 23rd.

Yours very truly, William R. Harper.”

“Tufts College, Mass., March 22 1904.

My dear Mr. Dodge:

I have your letter of March 18th, enclosing

questions. I do not’ think that I can reply to

your questions for two reasons. First, I do not

regard myself as a Biblical exegete. The passages

of scripture for which you desire interpretation

would require a great deal of research on my part

and when it was done I fear it would have little

value. And the second reason is that I am too

busy to give the time even to write out an article

which would properly find a place in a symposium.

Very truly yours, E. H. Capen.”

“Saint Andrew’s Church,

New York, March 22, 1904.

Rev. and dear sir:-

I am so very busy that desiring never so

much to be courteous I cannot for the life of me

take time to answer your eleven questions.

My answer to the first is ‘The Fatherhood of

God, and the dignity of man.’

The texts you cite are all, I take it, disputed

ones of our Lord’s second corning. I believe the

teaching of a second advent for purpose of a mil-

lennial reign to be an allowable interpretation of

certain portions of scripture, and a rational belief,

but not necessarily an interpretation exclusive of

another and dissimilar one, and of a belief directly

the antipode of this I have defined. Personally, I

look for the coming of Jesus to close the account

of sin and shame and gather His elect into Heaven,

and His reign on earth *neither attracts nor concerns*

*me much*. (!)

Yours truly, Geo. R. Van de Water.”

“Chicago, March 25, 1904.

My dear Mr. Dodge:

This is the 7th week of our Chautauqua work

here (Florida) and one more week to come. With

my other writing and engagements it does not

seem wise to attempt more. Thanking you for in-

vitation to contribute to your valuable publications;

Respectfully, (Dr.) H. W. Thomas.”

“Ithaca, N. Y., Mar. 24, 1904

Dear Sir:

In reply to your letter of the 18th inst.,

Andrew D. White is spending the Winter in

Europe, and I hardly think he would care to

undertake the matter which you propose.

Very truly yours, A. W. Newberry.’’

“113 West 40th Street,

New York, March 23rd, 1904.

Dear Sir:

Bishop Potter begs me to acknowledge your

enclosure of the 16th inst., and to express his re-

gret that his engagements will not permit him to

comply with your request.

Very truly yours, G. F. Nelson, per D.”

“Fifth Avenue Baptist Church,

New York, March 25, 1904.

Dear Sir:

Replying to your favor of March 23rd, en-

closing a list of eleven questions upon which you

ask an expression of my opinion, I beg to say that

I am extremely busy and shall not be able to find

time to give the questions the consideration their

importance demands. I therefore beg of you to

excuse me from attempting to answer them.

Very truly yours, R. P. Johnston.”

“Yale University, Secretary’s Office,

New Haven, Conn., March 22, 1904.

My dear sir:—

I beg to acknowledge receipt of your note of

March 18th enclosing a series of questions with

reference to the teachings of Christ and the ful-

filment of prophecy. The questions are of such

importance that I would not be willing to answer

them unless I could give the matter very careful

consideration. This is at present impossible with

the press of work that I have on hand.

Regretting my inability to carry out your re-

quest, I am, Very truly yours,

Anson Phelps Stokes, Jr.”

“St. Thomas’s Church,

New York, March 19, 1904.

My dear sir:

I regret that it is impossible for me to under-

take to make such complete replies to your ques-

tions as would be satisfactory to myself, on ac-

count of the unusual demands upon my time at

this part of the Church year.

Very faithfully yours, Ernest M. Stires.”

Eloquent answers were submitted by Rev. Ad-

olph Roeder, of Orange, N.J., from the Sweden-

borgian standpoint, but too lengthy for inclusion

here, and the present writer will not assume to

give a synopsis.

In this matter it was the desire and intention to

present what was believed would be an interesting

symposium. Meeting with such poor results in

both the number and character of returns, the

data was pigeon-holed until now.

Answering these questions appeared without

doubt a ponderous undertaking to those brought

up in the church of such wholesale division, mis-

direction and error, yet it will be apparent, after

due consideration, that, uninfluenced by church or

other more or less ancient folly, the difficulty in-

volved in making such answers, is not so very

great after all. It has been said that when the

riddle has been solved, really and truly solved,

the true and only answer or explanation is at once

apparent and clear enough. Let us see if such is

not somewhat the case in this most important

matter.

the answers (?) to the eleven questions.\*

1. The essence of the teachings of Jesus Christ

was the showing by His own life, works, teach-

ings and example the way of attainment for and

by mankind; how to become of the Kingdom “pre-

pared for you before the foundation of the world,”

and for which He taught us to pray in the Lord’s

Prayer. In a word, the whole Christ lesson was

of the coming of the Kingdom of God on earth,

and instructing the world of mankind to be pre-

pared for it. He showed the world the way, the

only way, when He declared: “I am the Way,

the Truth, the Life,” and “Follow Me!” There

is no possible doubt but that He meant for us to

do as He did; that we *must* do as He did, that is,

overcome self and the world, or in other words,

become characterized with His characteristics!

And herein lies the positive and only truth re-

specting the Atonement! The church misconcept-

ion and doctrine of vicarious atonement—blood

atonement—Christ paying the enormous debt of

the sins of the world with His own great sacrifice,

is wholly, is absolutely false!

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\* These answers were written offhand in one evening.

The indulgence of the reader is requested.

2. Jesus Christ fully ratified and confirmed

the Religious Revelation through Abraham and

Moses, indeed all revelation and prophecy.

“Therefore all things whatsoever ye would that

men should do to you, do ye even so to them: for

this is the law and the prophets.” (Matt. 7:12.)

“Have ye not read in the book of Moses, how in

the bush God spake unto Him saying: ‘I am the

God of Abraham and the God of Isaac and the

God of Jacob?” (Mk. 12:26.) “But when ye

shall see the abomination of desolation spoken of

by Daniel the prophet, etc.” (Mk. 13:14.) “And

beginning at Moses and all the prophets, He ex-

pounded unto them in all the scriptures the things

concerning Himself.” (Lu. 24:27.) “All things

must be fulfilled which were written in the Law of

Moses and in the prophets and in the Psalms con-

cerning Me.” (v. 44) “That the scriptures might

be fulfilled.” (John 17:12.)

3. As to the reality of truth concerning the

great question of Resurrection, see fifth Day in

the chapter on Symbolic Words.

4. The clearly apparent interpretation of Deut.

18: 18 is this: that it is prophecy (by Moses, it

is believed,) made about 1450 B.C. of the coming

of Jesus Christ. His first coming. The Jews be-

ing spiritually dead failed to apprehend. How is

it in this time?

5. Dan. 12:9-13 includes revealed truth of

and from God, in the form of notification of great

coming events and commands to the world of man-

kind, as follows:

a. The inner or real significance of Truth con-

tained in allegory, symbol, parable, etc., of the

revealed Truth of God would remain “closed up

and sealed” to the understanding of man till a

certain time, (the “appointed time” in the Douay

Vulgate,) when the ruling of the earth by the

lower or beastly human nature would be supplanted

by the predominance of the higher or spiritual

nature of man, at the time of the inauguration of

the New Heaven and a New Earth referred to in

Rev. 21.

b. The date of that great inauguration would

begin, as is now intelligently and reliably inter-

preted and understood, and matter of positive

demonstration, in May, 1844.

c. Herein is the equivalent to direct command

from God to man to not seek vain interpretations,

etc. The church has disobeyed.

d. The culmination of these great events means

the reality of the beginning of Resurrection and

the Day of Judgment! Christ fully ratified and

confirmed the words of Daniel, as mentioned, and

we see that He, Jesus Christ, also fully explained

in Rev. 5 when and how the Book of God’s Truth,

that is, the seven great religious systems of the

world would be unsealed, i.e. the explanations be

made, and this was to be the only possible way

for man to know the Truth! Christ told the world

to live and do in the meantime according to His

Sermon on the Mount, but the world has diso-

beyed again and again. Instead of obeying Christ

and God the wayward human family has exercised

its puny imagination in inventing interpretation

of that which we were warned man could not know,

until explained according to Divine Plan as stated,

and has formulated, perversely and wickedly, the

worst kind of false creed and dogma respecting

such great questions as the Immaculate Conception,

the Trinity, Atonement, Baptism, Resurrection,

the Second Coming, etc., etc.

e. The above mentioned “time” was to be the

time of the separation of the “sheep” from the

“goats,” the believers from the unbelievers; the

purified, tried and tested and faithful, from those

who persist in doing wickedly. The former will

understand; the latter will not understand!

f. Of course this is the end of the period of

“The abomination of desolation” of the Holy Land

and the scattering and punishment of the Jews,

the former children of God, who are now, together

with the gentiles, in fact all peoples from all over

the world, already returning to and upbuilding the

Holy Land, so long desolate, and at the same time

are returning to God’s pure Truth, thereby be-

coming glorified in the happiness of the beginning

of the Brotherhood of man under the Fatherhood

of God in oneness and singleness!

6. The true interpretation by the promised

Authority of the 24th chapter of Matthew is

simple, is indisputable:

a. The many trials, tribulations, calamities and

tests, and other things, like the carrying of the

Gospel of Truth to all parts of the world, etc.,

were to intervene between Promise and the Great

Fulfilment. All is fulfilled!

b. There would be many false Christ’s; claim-

ants to being the fulfilment of the prophesied

Second Coming. According to Jesus Christ any

one putting forth such claim would in that act it-

self stamp himself with the seal of fraud.

c. The true Second Coming of the Christ or

Sonship Spirit of God would then occur, He com-

ing as before in a “cloud” (meaning the human

body, the earthly conditions which are veils to

spiritual truth,) with His “angels” (true believers

in God and His Truth *and living the life*,) with a

loud sounding of a “trumpet” (meaning, as de-

scribed in Rev. 1:10 and elsewhere in the Bible,

the Voice of the Truth of God.) Coming in a

manner unexpected, as Christ declared He would

come, taken with His warning against following

after anyone coming in His Name, etc., is clear

proof that when the true Coming occurred He

would not make proclamation thereof, but would

require being apprehended and declared, as by

Peter of old, as a final test of faithfulness, and a

separation of the sheep from the goats! Daniel

explained who would and who would not know!

7. Zechariah 6:12-13 is clear and positive

prophecy of the Second Coming of the Christ or

Sonship Spirit of God *with* His Great Father Mani-

festation of the Lord of the Vineyard, as described

in chapters 4 and 5 of the famous Book of Revela-

tion. The Temple of the Lord, in the truest and

fullest sense, refers to the development, purifica-

tion and unification of the human heart—the Broth-

erhood of Humanity for the reception of and one-

ness with God. It refers also to the great day of

“Most Great Peace” on earth.

Matt. 16:27-28 plainly refers to the Second

Coming of Christ with the Father Manifestation

to separate the wheat from the chaff, the sheep

from the goats, the believers from the unbelievers;

to “Judge every man according to his *works!*”

Luke 22:69 can be interpreted only as refer-

ring to the Second Coming of Christ on earth when

He would be on the right hand of and take from

Him Who would sit upon the great throne of

spiritual loftiness and glory, the explanations as

per Rev. 5 and give them forth to the world of

humanity.

8. Deut. 33:2 is explained as follows and in

the only possible way of true interpretation, as

perceived by those of purity and spirituality:

Moses here refers to God’s revelation through him,

Moses, at Mount Sinai, in Arabia; then propheti-

cally of the revelation through Jesus Christ at

Mount Seir, in Palestine; then through Moham-

med at Mount Paran, in the land of Ishmael, and

then, most important of all, and to which all

pointed with the unerring finger of Truth, to the

Great Manifestation of the Father Himself, the

Mighty God, the supreme Lord of the Vineyard,

the King of Kings, and then through Him Who

was to be the fulfilment of the prophesied Second

Coming. See answer to No. 9.

9. Isaiah 9:6-7 is clear and irrefutable proph-

ecy of the Coming of the Lord of the Vineyard

foretold by Christ in His matchless parables, also

in His Rev. 11:15 and elsewhere. Dan. 10:13

is of the same tenor. “For a child is born to us,

and a son is given to us, and the government is

upon His shoulder: and His Name shall be called

Wonderful, Counsellor, God the Mighty, the

Father of the world to come (vide Rev. 21), the

Prince of Peace.” (Isa. 9:6 Douay Vul.) The

dire poverty of the Christian Church in spiritual-

ity is made woefully apparent in the fact that it

has all along interpreted this grand prophecy as

referring to Jesus Christ, notwithstanding that in

all of His sublime teachings there can be found

not a single expression warranting any such con-

clusion. On the contrary, Christ repeatedly de-

clared He spoke and worked not of Himself, but of

the Father, Who sent Him, and He rebuked the one

who addressed Him as “Good Master!” He de-

clared He came not to bring peace, but a sword!

10. The 5th chapter of Revelation describes in

beautiful allegory, the manner of making the ex-

planations to the world of that which was revealed

through Daniel and would be closed up and sealed

till this time. The Great One on the Throne ex-

plaining the revealed Truth of the seven great re-

ligious systems of the world was Baha’ Ullah

(meaning in English “God the Most Glorious!”),

and He Who stood in the midst—“A Lamb as it

had been slain (crucified”)—was to be, and could

be none other than the Second Coming of Christ,

the Anointed Sonship Spirit—not the individual

Jesus, as so many ignorantly believe, taking from

the Father, the Spirit of Truth, and giving forth

to the world the long promised explanations of

*all Truth!*

11. Titus 2:13, Rev. 11:15, and all the Book;

the Book of Isaiah from the 35th chapter, and in

fact all through the Bible, there is thundered forth

the Glorious Message of the “Glorious appearing

of the Great God and our Saviour Jesus Christ”

on this our earth! This positively refers to the

Lord of the Vineyard Manifestation.

Obviously it will be seen that if the most learned

divines in the country are unable to answer such

as the foregoing eleven questions, or if the answers

would require an extraordinary amount of time,

or if the writing of many volumes would be re-

quired for the purpose of recording such answers,

there must be something most seriously wrong

with those divines or with the church system

responsible for their ministry, or both, and such

must be the case.

Were one to be so bold as to question the spir-

itual proficiency of any of the highly educated and

very prominent divines here referred to, or to

any of the grand Doctors of the Church, would

he not subject himself to a most righteous and

tremendous denunciation?

What can we expect of a church, or its pastors,

which are totally ignorant of the fact that Christ

was a prophet—the greatest the world ever had?

Or that is looking for the coming to earth of the

physical body of Jesus riding on a rain cloud of

the air? Or that pretends to believe that the same

physical body of Jesus arose bodily into the spir-

itual realms, when Christ distinctly taught that

flesh and blood did not inherit the Kingdom of

Heaven? Or that teaches wickedly false doctrines

regarding Atonement, Baptism, Resurrection,

Trinity, Salvation? Verily the tree is known by

its fruit. And verily, and most humbly and re-

spectfully, the so-called ministers of the “Church

of Christ,” who claim and possibly believe they

are “called of God” to the ministry, are hereby

referred to Christ’s definition of the true Minister

in Mk. 19:35-45, and to the Apostle Paul’s defi-

nition Gal. 1:11, 12, 15-19; Heb. 5:12-14,

and 1 Cor. 9:13, 14, 16, 18, 19.

As could have been said in the time of Christ

nineteen centuries ago, and as is in order to say

today, Which will you do, follow the Church or the

Truth of God?

THE FORCEFUL, THE ERRATIC

GEORGE BERNARD SHAW

\_\_\_\_\_\_

chapter vi

\_\_\_\_\_\_

PEOPLE are born into the world in all

sorts of physical deformity, in many

hues of mental deformity, and with no

sort of spiritual development or pro-

clivity. It has been said that all members of man-

kind are insane, and that insanity with all people

is only a matter of degree.

Of all malformed creatures in or out of menag-

eries, this Mr. George Bernard Shaw is the limit!

A few years ago there was a young woman, pos-

sessed with a morbid craving for notoriety, who

went to writing about her dear friend the Devil

and her happy home in hell.

I have wondered if Mr. Shaw is afflicted with

that sort of disease, or if he really is as mentally,

morally and spiritually depraved as his efforts to

so convince the world make him out to be? At

all events his exhibitions, to which such great

publicity is given, stamp his as a very sad case of

mental, moral and spiritual degeneracy. Mental

degeneracy because of a lack of the rudder of

reason and sense; moral degeneracy because of the

wanting of inclination for true guidance; spiritual

degeneracy because of the conspicuous absence of

true parental reverence or respect, of genuine re-

cognition of the law of cause and effect, of due

apprehension of the real, the true, the divine

Fatherhood. We have asylums for the insane

from whom we fear physical violence. Why not

incarcerate in prison asylums those who are far

more dangerous and who do far more injury to the

public by the wide publicity given to their insane,

irrational and indecent attacks upon all that which

is incomparably true, grand and holy? Assailing

a false and degenerate church is one thing; but it

is quite another, a far different thing, and a thing

which cannot be tolerated, the poisoning the minds

of the young and unthinking by insanely, fool-

ishly, wickedly railing against God and His Im-

mortal Truth!

It is an old truism that one man, viciously in-

clined, can do more damage than can be repaired

by ten good men. There has ever been more teach-

ing of evil than of good. The converse of that

statement should be true. The bad is self-teaching,

while the good and pure needs great and constant

urging. Everyone ought to be constantly, earnest-

ly devoted to the promulgation of actions and

lessons, of that living and doing which is naturally

calculated to appeal to the higher—not the lower

nature of mankind.

If Mr. Shaw sees nothing of profound truth and

magnificent beauty in Biblical symbology expressed

in the spiritual language of the “Burning Bush”

and in many other remarkable expressions; if he

is dead to the truth of the eternal law of cause

and effect which clearly and irrefutably declares

that our causation must of necessity possess all of

the qualities of human life, experience and obser-

vation, why does he liken God to a mere force or

universal power, which, evidently, he would have

us believe was as dead or lacking in individuality,

intelligence, personality and identity as is the

principle of mathematics? Why does he under-

take to teach the world of or concerning God, of

Religion, of the Bible or as to whether it is true

or false in its contents? Why assume to teach of

what he is entirely ignorant?

It is contended that a careful perusal of this

little book will show that Mr. Shaw and his like

are wrong in their loudly vaunted opinions and

screeds touching sacred truths—the only matters

of reality and worth, and that the Truth of God

and His Word in the Bible, indeed, in all Bibles,

is beginning to become apparent.

The frankness, the candor of Mr. Shaw is cer-

tainly most commendable, and he may not be

blamed as much as the professional religionists for

want of knowledge as to the real truth and fact of

religion. If he seeks to “spread over the week”

the best he can of religion, it is far better with

him than with the professional church people,

clergy or laity, who wear the mask of sanctimony

on Sunday and rob their neighbors the rest of the

week.

It is quite probable that Mr. Shaw is honest in

intent. If so, he goes about showing it in a cur-

ious way. He says: “I am a voluptian … I

always live the pleasantest sort of life I possibly

can and get as much pleasure out of it as I can.

What I like is life itself, and that, of course, is the

genuinely religious view to take. Life is a very

worthy thing. It is a force outside yourselves.”

What perverted ideas; what misconceptions re-

garding religion and life! Yet he presumes to

teach! Even a child knows that the first, the

primary, the very foundation of Religion applied,

and of true living, is unselfishness, is love for

others, rather than self; is willingness to make

sacrifices for others, and is conscious happiness in

so doing. He refers to the unholy Crusade wars.

Why not also refer to the corrupt indulgence sel-

ling practices, the iniquitous Spanish Inquisition,

the diabolical torturing and murdering of people

in Christian (?) England for merely trying to read

the Word of God! He must not continually con-

sider the false and wicked church and man’s “In-

humanity to man” as in anyway a part or parcel

of the Love and Truth and Knowledge of and from

God; that is to say, His Revelation of Religion.

It may be true that all we know of Personality

as a characteristic of God lies in the fact of the

effect observed by and in us; effect of the Cause

—God, but we are sure God has Personality as

well as everything else. We cannot, certainly as

yet, grasp the vast limitlessness and glorious

eternality of God! But we may and should know

that He invariably works according to axiomatic,

unchangeable Law and that man is now as much

in the process of creation as he was in the time of

Adam! There was never a more absurd idea, the

idea that God ever did or ever could commit error

or make a mistake!

A very great and learned philosopher has said

that no one could be in fact learned until he was

conscious of his own vast ignorance! Mr. Shaw

says: “I am thoroughly satisfied with myself!”

Have we not much to learn so long as our personal

ego rules us to that woeful extent? But he also

says something far better and that which is hard

to reconcile with other utterances of his: “I do

not want my religion to be a comfort. I want my

religion to be a self-respect and courage. I do

not want comfort, happiness and pleasure; I

would rather be dead, … until you come to

understand that your brain is God’s brain, and

your hands God’s hands, and unless when your

brain and hands are worn out, you are perfectly

willing to say, ‘scrap that old brain and all the

lot, and let the life that is in them go on to a

young brain and young hands;’ until you have

come to this, I do not think that you have solved

the final mystery of religion.”

If he does not know the reality of Religion,

the last quoted words indicate a good spirit and

lofty intention, though they scarcely harmonize

with former quotations from him in this chapter.

There have been myriads of notable examples

of men with great intellectual development, who

did not, because of vain ego, know God and His

Truth. Verily the intellect cannot of itself

merely, know! Something else, as we have ex-

plained, is required.

REMARKABLE PROPHECIES FULFILLED

\_\_\_\_\_\_

chapter vii

\_\_\_\_\_\_

THE words of the prophets form not only

the most important part of the Bible,

but prove to be of utmost interest,

thoroughly fascinating interest to true

Christians, to students, and, indeed., to all people

who desire to possess Truth *per se*; real knowl-

edge; Truth in the grandest and fullest sense—

providing, of course, consideration of the subject,

study and contemplation is rightly directed and

pursued.

To the well informed at least it is clearly obvi-

ous that the clergy give too little attention to

prophecy, and that when some semblance of at-

tention is given, it is so superficial, that no great

good seems to result. Why? Because, for one

reason, the professional clerical gentlemen have

become seriously materialistic and interested along

other and merely worldly lines, and further, be-

cause they have continued the errors of wicked

priest-craft invention, contrary to God’s commands,

thus they signally fail as a class in the power or

gift of spiritual apprehension.

For many centuries the religious teachers, surely

overlooking or misunderstanding revealed Truth

of God, have been presuming to interpret the

veiled truths of the Bible in their own way, with

the result that we have in church circles very pe-

culiar, indeed, grotesquely inadequate interpreta-

tion and construction of the magnificent, incom-

parable truths lurking within the outer portals of

the allegorical, symbolical, “miraculous” and para-

bolical stories or lessons in the Bible. It is clear

that it would have been far better had the religious

teachers strictly followed the divine example in

the life, works and teachings of Jesus Christ and

obeyed His commands, instead of inventing so

many schemes of creed and dogma, in futile efforts

for impossible harmony in many great Biblical

statements, so long as they observed the foolish

rule of mere literal interpretation of the letter,

when spiritual interpretation only would serve the

purpose, as indeed clearly declared in the Bible

itself. So, having in mind all the circumstances,

it is no matter of wonder or surprise to see why

our religious systems have been, during the lapse

of centuries, gradually getting further and further

away from, rather than making headway nearer to,

the reality of the spirit of God’s eternal Truth!

All along the thought seems to have been too

common that prophecy had to do only with the

dead past and nothing to do with the living present.

But that is all wrong, as we shall see if we ap-

proach the subject in the right way, and providing

we overcome the doubting Thomas habit of undue

prejudice and premature ill-judged rejection.

Let us consider these suggestions fairly and

honestly; let us not turn from them without a full

and conscientious hearing, nor prejudge the case;

let us remember that it is always possible to have

been in error on a particular point a whole life-

time; let us recollect that many times in world

history one man has been right and all the rest of

the world grossly wrong; let us also recollect that

we cannot harm Truth if we would, for “Truth is

mighty and will prevail”; that we can and will

harm ourselves if we go counter to Truth, and let

us be determined to be open to proof and con-

viction.

Jesus Christ is not generally regarded, especially

by the clergy, as a prophet, but the real fact is,

as elsewhere stated, and as readily seen if we care-

fully consider the subject, that He was the greatest

of all prophets.

Not only did Jesus Christ ratify and confirm

the words of all the prophets before His time (re-

ferred to and fully specified in another place), but

He gave the greatest, most important and far

reaching of all prophecies in His matchless para-

bles, “miracles,” and remarkable Book of Revela-

tion through Saint John “the divine, the beloved.”

We will do well to keep before us these words

of the apostle Paul: “Who also bath made us able

(“fit” according to the Douay Vul. and “sufficient”

according to Rotherham’s lit. trans.) ministers of

the New Testament; not of the *letter*, but of the

*spirit*: for the *letter* killeth, but the *spirit* giveth

life.” (2 Cor. 3:6.)

Let us consider a few of the prophecies which

have been already fulfilled, some of them in these

very days.

prophecy of the great mohammedan nation

1898, B.C.

Genesis 16:10-15 is a record of prophecy that

Ishmael, the son of Abraham by Hagar his bond-

woman, would be a wild man with his hand against

every man and every man’s hand against him, and

that he would be blessed of God; made fruitful;

would beget twelve princes, and be made by God

a great nation.

History shows that this prophecy was fulfilled

in the great Mohammedan nation. Mohammed

the prophet and founder, was a direct descendant

of Ishmael. It is indeed obvious that many people

have appeared to lack realization of the fact that

Abraham was the original founder and father (as

a divine agent) of Mohammedanism as well as of

Judaism and Christianity, and it is most lamenta-

ble that we of the Occident have followed the sorry

example of the Jews in denying a messenger of

God.

earth proclaimed, contrary to science,

a sphere

The book of Job (1520 B.C.,) besides being a

wonderful lesson in patience and steadfastness in

the cause of God, is remarkable in other ways.

At the time this book was written the world be-

lieved the earth was a *plane* instead of a *sphere*,

but read these words: He stretcheth out the

north over the empty place (“space” in the Douay

Vul.), and *hangeth the earth upon nothing!*” (Job

26:7.) “ Whereupon are the foundations (of the

earth) fastened? Or who laid the corner stone

thereof?” (Job 38:6.) It is evident that these

words amount to positive statement, contrary to

the holding of the scientific world of those days,

affirming the fact of the spherical form of our

earth. Clearly the earth must be in spherical

form to hang “upon nothing” in space.

was this a prophecy 1500 b.c., of the

telegraph?

He directeth … His lightning (“light” in

the Douay) unto the ends of the earth.” (Job 37:

3.) “… a way for a lightning of thunder.”

(38:25.) “Canst thou send lightnings, and will

they go, and will they return and say to thee: Here

we are?” (v 35 Vulgate.) All considered these

words of the prophet come close to the foretelling

of our electric telegraph. They were certainly

remarkable words to be uttered more than three

thousand years ago.

the pentateuch.

The Pentateuch authorship is a subject of vary-

ing opinion, but the very best authorities hold

that Moses wrote or inspired the writing of the

prophecies in the first five books of the Bible

(save, perhaps, the Genesis account of Creation,

and this too is prophecy and will be considered at

another time), the laws and ordinances, and the

blessing to the children of Israel.

At the time of the destruction of Solomon’s

Temple at Jerusalem, 586 B.C., all Bibles, we

are credibly informed, were destroyed. When

the Temple was rebuilt, 515 B.C., under the high

priest Ezra, according to the most learned scholars

he rewrote the Bible from memory; i.e. the Pen-

tateuch.

jesus christ foretold by moses 1451 (?) b.c.

“And the Lord said unto me … I will raise

them up a Prophet from among their brethren,

like unto thee, and I will put My words in His

mouth; and He shall speak unto them all that I

shall Command Him.” (Deut. 18:18.)

Jesus Christ was a Jew from among the Jews

and was surely the fulfilment of this prophecy.

Still the Jews denied, persecuted, tortured and

crucified Him. Why? Because they had lost the

*spirit* of the Mosaic teachings in their adherence

to the mere *letter* of the law only. Have not we

Christians made the same great mistake?

a wonderful verse of prophecy, 1451 (?) b.c.

This is one of the most remarkable verses in

the Bible. In its far reaching prophecy it covers

four great world days or religious dispensations

which were then yet to come!

“And he said, The Lord came from Sinai, and

rose up from Seir unto them; He shined forth

from Mount Paran, and He came with ten thou-

sands of saints: from His right hand went a fiery

law for them (the people of the world).” (Deu.

33:2.)

The words “The Lord came from Sinai” clearly

refer to the Mosaic day or dispensation itself

the manifestation of God through Moses, who ap-

peared at Mount Sinai in Arabia; “Seir” means

the manifestation of the same spirit of the truth

and knowledge of God through Jesus Christ, who,

as well known, appeared at Mount Seir in Pales-

tine, and the words “He shined forth from Mount

Paran” without doubt refers to the appearance of

the prophet Mohammed at Mount Paran in the

land of Ishmael. This together with many other

Bible passages clearly proves that we in the Occi-

dent have ever been in error in withholding our

recognition of this prophet of God.

We must begin over again in contemplating

the Bible and Religion, and first of all let us make

huge metaphorical bonfires (real fires would be

better) of all creeds, dogmas, “commentaries” and

other false or inadequate interpretations and teach-

ings in the Name of God and His Truth.

The verse last quoted is truly a wonderful one,

especially the latter part, which is most important.

The words: “And He came with ten thousands of

saints: from His right hand went a fiery law for

them” have a remarkable significance, and will be

fully explained in another place\* with a practical

demonstration of correct interpretation, vast signifi-

cation and application, The thoughtful are obliged

to admit that the prophesied coming of Moses,

Christ and Mohammed have been fulfilled. The

Jews denied Christ, and we deny Mohammed.

Shall we continue to be blind to God’s messengers?

Nothing more forcefully illustrates the perverseness

of mankind than its periodic election as to whom

of God’s messengers it would elect to recognize

and receive!

humiliation and dispersion of the jews.

Lev. 26:38-9 (1491 B.C.), Deut. 28:62-7 (1451

B.C.), Ezek. 5:10-15 (595 B.C.), and Hosea 3:4

(785 B.C.) are among the prophecies to the effect

that the Jews, because of their disobedience to the

voice of God through His chosen messengers, no-

tably Christ, should be scattered “among all peo-

ple from the one end of the earth even unto the

other.” Any one conversant with history knows

these prophecies have been fulfilled. The Jews

have been for many centuries wanderers in the

four corners of the world, a despised people with-

out a government, without a country, “… a

reproach among the nations that are round about

thee, in the sight of all that pass by.” What a ter-

rible punishment has been theirs! But God is

surely “justice tempered with mercy.” “Afterward

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\* See chapter on Symbolic Words of the Bible (Day); Proph-

ecy; Signs of the Kingdom, and “Eleven Questions.”

shall the children of Israel return, and seek the

Lord their God and David their king, and shall

fear the Lord and His goodness *in the latter days!*”

is already being fulfilled. The Jews, in accepting

the great truth of these days, are now actually be-

coming believers in Christ, and they are now be-

ginning to return to the Holy Land in large

numbers.

destruction of babylon foretold 713 b.c.

The destruction of ancient Babylon was proph-

esied in chapters 13 and 14 of Isaiah. The deso-

lation of ruinous remains is a gruesome witness to

the fulfilment of the prophesies. This woeful dis-

aster was brought upon those people by their own

sin of departing from God and His Truth. The

“sun” being darkened meant that the Truth of God

had become a dead letter in the hearts of the peo-

ple, and “the stars of heaven” not giving their

light, referred to the clergy, who had become

*dead* spiritually in proportion as they became

powerful intellectually. How do those conditions

compare with present days?

electric cars and automobiles foretold

700 b.c.

“The chariots shall rage in the streets, they

shall jostle one against another in the broadways:

they shall seem like torches, they shall run like

lightnings!” (Nahum 2:4.) These words seem

to very clearly foretell the coming, twenty-

six hundred years later, of our present electric

cars and automobiles.

Some hold that this and other prophecies in

the book of Nahum were fulfilled in Nineveh

about two thousand years ago, but the 15th verse

of the first chapter: “Behold upon the mountains

the feet of Him that bringeth good tidings, that

publisheth Peace!” seems to bring the fulfilment

to our times, for never before was there a Divine

Declaration of the Day of Peace on earth! Al-

though many believe Christ brought the Day of

Peace, He Himself is the best authority to the con-

trary. He declared that He came not to bring

peace, but a sword! His mission was to prepare

the world for that great reality for which He taught

us to pray in the Lord’s Prayer. On this point it

is a singular fact that ever since Christ there has

been an increase in the art and science of war and

destruction of human beings in each succeeding

century! That is hardly compatible with the Day

of “Most Great Peace on Earth!” And it is awk-

ward for us and other Christian nations to be send-

ing our missionaries to convert Orientals, when

we are bound to admit that we are less civilized

than they in the direction of that grand culminat-

ing period of “Peace on earth, Good Will to

men,” predicted by Christ and all the prophets!

Is it not time to attend more to our own children,

and less to our neighbors?

river nile prophecy fulfilled after

2600 years.

On Sunday morning, February 10, 1901, New

York papers contained this cable news:

“Cairo, Feb. 9.—The dam across the Nile at

Assouan now reaches from bank to bank, though

much work remains to be done. Sir John Aird,

the contractor, has walked across. He is the first

man ever to cross the Nile dry footed.”

The above was in fulfilment of the remarkable

prophecy by the prophet Isaiah about 700 B.C.

“And the Lord shall lay waste the tongue of the

sea of Egypt, and shall lift up His hand over the

river in the strength of His Spirit: and He shall

strike it in the seven streams, so that men may pass

through it in their shoes (“go over dryshod” in

King Jas. version) (Isaiah 11:15 Douay Vul.)

Many things occur seemingly by chance or by the

mere will and planning of man, but everything is

according to law, inexorable law, and often God

works out things in a singularly mysterious or

unexpected way.

Among the subjects for consideration hereafter

are the remarkable prophecies of a “New Heaven

and a New Earth” and regarding a “City” “com-

ing down from God out of Heaven.”

These matters, like apparently unsolvable rid-

dles, are, when the key of *explanation* is available,

resolved into simple, practical everyday matters of

fact, wholly divested of indeterminateness and

mystery.

CAUSE OF CRIME—THE CHURCH

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chapter viii

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THE able and efficient head of one of

the greatest police systems of the

world has declared that the cause of

the pronounced increase of crime in

New York, is the influx of criminal classes from

abroad. He seems to be of the opinion that the

immigration officials are too lax.

The above is from an interview, and in the same

paper appeared an account of another interview,

one with a prominent district attorney “of twenty

years experience with crime in its every phase a-

mong all classes of society,” referring to the recent

statement by a well known Episcopal Bishop to

the effect that while pastors, in the name and

church of Christ, should be leaders, they are not,

but “that in all times and in all places—from the

very beginning of things—the priest has always

taken his color from the people to whom he min-

isters.” And goes on to quote the district at-

torney as holding that crime is not on the increase

in the lower or higher classes, and particularly

that high society is not going to the dogs, or is

better or worse than ever. He is also made to

defend the church as being of “high moral tone!”

crime on the increase

If we are able to look fairly at things as they

are, the fact is apparent, it is here contended, that

crime—murder, robbery, assault and suicide—is

on the increase, and notoriously so.

Under all the circumstances, and considering

the subject from all points of view, the words of

the district attorney are surprising, and the

words of the bishop are peculiarly surprising.

To both we enter our dissenting protest.

A New York morning paper, November 17,

1906, contained the following: “During the last

five years 45,000 persons were murdered in the

United States. More persons were murdered last

year than died of typhoid fever. This awful total

has been due to the way in which the law was ad-

ministered. And the law itself is bad and ineffi-

cient. It is burdened with restrictions and tech-

nicalities, and in almost every case the criminal

has nine chances of escaping, to one of being found

guilty!

“So declared Judge Marcus Kavanagh last night

in an address before the alumnae of St. Ignatius’s

College on ‘Enforcement of the Law in Large

Cities.’ He declared that the United States was

the most criminal country in the world and the jury

system the most loose and antiquated.” (Chicago.)

the underlying and proximate cause

of crime

World sin-sickness is the real cause of crime!

And the cause of this universal disease of sin-sick-

ness is the positive unfaithfulness of the church!

The conditions now prevalent are recurrences of

similar conditions many times existing in the

world.

The paradoxical truth is evident. Notwith-

standing the, great increase of crime, yet, on the

whole, it is equally evident that the world is con-

stantly growing better; that is to say, the truest

type of manhood is ever gradually growing and

developing unto the human station designed be-

fore the foundation of the world; towards that

completed creation of man in the image and like-

ness of God—not in outline and form, but in

spiritual unfoldment and substance.

The Bishop referred to errs when he says, prac-

tically, that the priest has never been better than

his parishioners. Can such be the final result of

his observation and experience? Does he forget

the innumerable reformers, sincere, honest, self-

sacrificing, who have enthusiastically forsaken ease

and comfort, often luxuriousness for the iniqui-

tous inquisition, the torture chamber, and the

stake? And how about the countless hordes suf-

fering martyrdom, willingly, joyously, for God

and conscience, in all ages, in spite of the estab-

lished though in reality fallen church?

There is a far deeper cause of crime than is

generally recognized. It is deeper than the law

can reach. You can enact laws prohibiting crime,

but they don’t do it. Something more than the

lower nature, the brutal animal, has to be reached

and developed—the higher nature, the real man,

and this was the office of Religion to perform, and

the promulgation of Religion devolved upon the

church, but the church is now false and always has

been false, the most of the time, periodically to-

wards the close of each of the great prophetical

days or religious dispensations; the periods when

God has revealed anew His heavenly teachings for

the guidance and direction of His creatures. Un-

doubtedly the vast majority of imported criminals

referred to by the police-head come to these shores

from “Christian” lands. While the church in the

United States is in a terribly sin-sick state, it may

not be and probably is not as deplorably bad as in

some of the foreign Christian countries.

The Roman Catholic Church, though not in con-

trol of this government, is wonderfully potent in

influence and power, and in many other countries

far more potent—in some cases the dominant

power. It assumes, and wholly without divine

authority, among other things, to grant remission

of sins, and plenary dispensations which, in fact,

are practically and in effect the same old diaboli-

cally wicked man-invented schemes of indulgence

selling, of centuries ago! Ever since the fourth

century this church has been far more devoted to

money getting, to luxurious living, to politics,

than to God and His incomparable cause of eternal

Truth!

The Creek Church has for years been the dom-

inant power in Russia, and, so far as the general

welfare of the people is concerned, what is there

beside grossest injustice, tyranny, oppression, and

outrageous slaughter of the innocent in that great,

but benighted and barbarian country? It is only

necessary to mention the ignorance and poverty

of the down-trodden masses, and the inhuman

massacres of the Jews.

Then there is the Protestant Church of Christ”

with its large number of conflicting and quarrelling

divisions and sects. There were more than thirty

of those sects or denominations represented at the

Church Parliament or Convention held in New

York in 1906. Some of the ablest lights among

the delegates there clearly proved they were in no

wise justified in claiming to be ministers of Christ

and the called of God. This was made sufficiently

apparent by their making labored arguments to

prove the impossible, namely, Jesus, the man of

Nazareth, to be greater than God! Think of it!

To know absolutely nothing of the reality of the

Christ life, works, and teachings! They also

labored to prove that Christianity is the only true

religion, and other equally absurd and false prop-

ositions.

Now let us consider a few of the absolute fals-

ities of the modern church, questions it stands for

in such wise as conclusively proves it to have lost

almost totally the spirit of Christ’s teachings, and

to have forsaken the path of God.

Its conception and propagation of the matter of

the Trinity is one of the most potent examples,

virtually transforming Christianity into polythe-

ism, practically tantamount to Egyptian pagan-

ism! In contradistinction Jesus Christ and all

the messengers of God have taught *the oneness and*

*singleness of God!*

Vicarious or blood Atonement and Redemption.

In its treatment of this great but most simple mat-

ter, the church makes it appear that the Eternal

God could and did make a mistake! There is ab-

solutely no warrant in the utterances of Christ or

in the Bible, in any Bible, for the easy going,

false and misleading doctrine that Jesus Christ

paid the debts of the sins of the world by His death

and blood, providing we profess a belief in Him

and in God and join a church! Rather, He de-

clared and as plainly as could be, “I am the way,

the truth, the life—follow Me”! The only possi-

ble right construction of these words is that we

must do as He did, become characterized by His

characteristics! That is the Truth, in a word, of

atonement! He showed us the way! there is no

*other!*

Baptism. What a variety of thought and dis-

agreement over this great and most important, yet

very, very simple question to understand. Readily

understood, if we are able to let go of puffed up

egotism. Jesus Christ clearly propounded the

principles involved in the three baptisms; first,

that of water, signifying spiritual teachings of

God, which, when we have heard and not rejected,

we have partaken of the first baptism; second,

that of the spirit, when we have accepted and be-

lieved and have faith in those heavenly teachings;

and third, the baptism of fire, the fiery trial and

test, the countless obstacles in our path of attain-

ment, the climbing the spiritual mountain of

*overcoming the world and self* as so beautifully set

forth in Bunyan’s *Pilgrim’s Progress* and in Wag-

ner’s *Parsifal*! Indeed, the whole thing is to fol-

low in the steps of Christ! Verily, there is no

other way.

Resurrection. There is absolutely no sense or

reason in the narrow, inadequate and false doctrine

of the church in this matter of resurrection. The

reality of resurrection is a great spiritual lesson.

It is, as a matter of fact, the very time and fulfil-

ment of resurrection *now!*

It is the same as to the day of judgment and

many other great and important questions of

vital moment to mankind.

The creed and dogma of all three of the divi-

sions of the Christian Church, and its sub-divis-

ions, were invented and formulated by men cen-

turies ago, in plain violation of divine instructions

and commands contained in both the Old and

New Testaments.

It does not require much ability or power of

understanding to now clearly see that a church

guilty of the foregoing, and which plainly holds

open to the world of mankind perfect immunity

from sin, if it but profess God and Christ and join

the church, is the proximate cause of and is re-

sponsible for moral degeneracy, weakness and

crime! By its easy methods and complacent at-

titude; by its criminal negligence; by its deliber-

ate disobedience of the Bible commands, the

church as an institution fosters carelessness and

finally hypocrisy and crime on the part of the in-

dividual.

What say you of these modern utterances? A

great minister of a Fifth Avenue church argues

that “Christianity is the only God-made Religion.

All others are man-made,” and thus proclaimed

his ignorance of the teachings of Christ, who

fully ratified and confirmed “the religions of Abra-

ham and Moses.” That minister also made con-

spicuous his lack of knowledge as to the reality

of religion. It is clearly apparent he fails to

realize that religion is revealed Truth from God,

and is never of man.

A pastor of a large and popular Broadway

church. declares that any person questioning the

fact, as he said, of the literal bodily ascension of

the prophet Elijah with his chariot into Heaven

should be condemned. This misguided and most

unfortunate minister loudly proclaims also that

Christians *are not under the law of Sinai, but are*

*under grace*. Both propositions are such plain

examples of error; such self-evident deviation

from God’s Truth, I forbear underestimating the

reader’s intelligence with arguments and Biblical

proofs.

Another very popular and successful (?) min-

ister, a renowned evangelist, actually refers to

Mary, the mother of Jesus of Nazareth, as the

mother of God! No one with a pure, honest

heart, needs the proof, easily given, that there is

absolutely no Bible warrant for such a shameful

statement.

Another pastor, a very good and venerable man,

with a great church for many years, refers to

Jesus Christ as “The Wonderful, Counsellor, the

Mighty God, the Everlasting Father, the Prince

of Peace.” (Read Isa. 9:6-7.) Yet Christ Him-

self plainly declared He came not to bring peace,

but a sword (the knowledge and power to divide

Truth from error); that He did not the works of

Himself, but of the Father who sent Him; that

God *was* His Father; and in answer to a certain

ruler who called Him “Good Master,” rebuked

him, saying, “Why calleth thou Me Good?

There’s none Good but One, that is, God.”

That great and very important Isaiah prophecy

undeniably refers to the coming of the same One

Christ called The Father, and in His parable of

the Wicked Husbandmen, *the Lord of the vine-*

*yard*. (Luke. 14:16-24; 20:9-18).

Another very able and popular pastor not far

from Fifth Avenue, New York, openly declares

he has no use for “faith,” which he classes with

other Biblical expressions, as merely “sentimental”

and as no longer needed. I would like to ask

this minister if it would not be better to work for

the reform of his church and of the people, rather

than labor to revise and reverse or negative the

eternal utterances of Christ and His Apostles and

Disciples? Let him and all reflect and know that

the Word of God never changes; that it is the same

yesterday, today and forever. Of a truth it is

only those who are devoid of Faith, indeed of

spirituality, who are unable to apprehend Faith.

“Look ye at the time of Christ: had the people

realized that the Holy Spirit of God was speaking

to them through His Divine mouth, they would

not have waited three centuries before accepting

Him. And now is it meet for you that you are

sleeping upon the beds of idleness and neglect,

while the Father whose coming Christ foretold

has come amongst us, and opened the Greatest

Door of Bounteous Gifts and Divine Favors?

Let us not be like those in past centuries, who

were deaf to His Call, and blind to His Beauty;

but let us try and open our eyes, that we may see

Him; and open our ears that we may hear Him;

and cleanse our hearts that He may come and abide

in our temples. These days are the days of

*Faith and Deeds*—not the days of words and lip

service. Let us arise from the sleep of negligence,

and realize what a great feast is prepared for us;

first eating thereof ourselves, then giving unto

others who are thirsting for the Water of Knowl-

edge, and hungering for the Bread of Life. These

great days are swiftly passing; and once gone they

can never be recalled. So while the rays of the

Sun of Truth are still shining and the “Center of

the Covenant of God” is manifest, let us go forth

to work; for after a while the night will come and

the way to the Vineyard will not then be so easy

to find.” (a.b.a.)

The human being was ordained by God to become

spiritual and loving. That is the meaning of being

created in the image and likeness of God; for God

is Spirit, is Love.

Religion always was, is and ever will be the

source and basis of all Truth, real Education, true

Guidance. It is the one kind of education that

really educates. It alone unfolds, develops, per-

fects the higher, the spiritual nature—the real

man! Summed up in one word—it is *God-*

*Knowledge!*

When the church becomes so dead spiritually

as to not only fail to promulgate the reality of

God-Knowledge—Truth, Love, Spirituality; that

is to say, Religion, but actually leads people astray

in the downward path, rather than upward; away

from, rather than unto God and His eternal Truth,

as it, the church, is in fact doing today; when the

church stands only for exaggerated intellectuality,

with only a mere smattering of morality, and

practically no spirituality, has it not become as

much of a corpse ready for interment, as was the

church of the religion revealed through Abraham

at the time the followers became Egyptian slaves

and as was the church of the pretending followers

of the prophet Moses when Jesus Christ arose at

another call of God?

I sincerely wish it were not so, but there is ab-

solutely no use in denying or ignoring the truth,

the fact; the most scathing indictment against the

false church has to be returned! “Mene, Mene,

Tekel, Upharsin”!\_\_\_\_\_\_Weighed in the balance

and found wanting”!

The “Christian Church,” speaking generally, is

neither godly nor Christian. It is not only a nega-

tive quantity and useless for good in the incom-

parable cause of God, but it is guilty, grossly

guilty of the high crime of wilfully deceiving and

misleading the people. There is no other crime

so great!

Deadness to God and His Truth, spiritually, is

the fundamental, the proximate cause of crime.

summary and conclusion

It is submitted that a church which persists in

disobeying the mandates of God by accepting and

preferring man-made interpretations and construc-

tions of the mysteries in the Bible, instead of wait-

ing for the true explanations, as promised in both

the Old and the New Testaments; which refuses

or neglects to obey the great and sufficient Truth

promulgated by Jesus Christ and contained in the

First and Second Great Commandments, in the

Golden Rule, indeed, in the entire Sermon on the

Mount, which doggedly adheres to false doctrines,

creeds, beliefs, all man-invented, for which there

is absolutely no support or warrant in the divine

Scriptures—the materialistic story of Adam and

Eve and the garden of Eden, of Noah and the

flood, of Jonah and the whale, of the resurrection

of the physical body of man composed of water

and mineral and vegetable matter renewing and

giving man in his ordinary lifetime many new,

separate and distinct physical bodies; of the resur-

rection and ascent into the spiritual realms of the

physical body of Jesus; the doctrine of blood

atonement and redemption in the crucifixion of

Jesus Christ for the sins of the world to all who

“believe” and “join the church”; the polytheistic

God-head of three in the “Trinity”; the habit of

praying in public contrary to Christ’s explicit

direction; the false, non-spiritual and inadequate

conception of the reality of baptism as clearly pro-

pounded by Christ; the persistence in presenting

such woefully untrue and inadequate propagation

of religion and biblical teachings as to make it

impossible for honest, sincere and thoughtful

truth-seekers to accept; the maintaining of a sys-

tem or profession of ministers and pastors in dia-

metrically antagonistic opposition to the principles

and rules established by Jesus Christ; in holding

to imagery in pagan fashion and failing to acknowl-

edge, obey and worship the One True God; in

these and in other things, the church, in its false

attitude and spiritual deadness, has made of itself

a debauched and filthy leper and has cast an in-

fluence, so far as it could among able and thinking

people, which has tended for centuries and now

tends against rather than for God and His eternal

and magnificent Kingdom of Truth.

Thus the irrefutable conclusion is this: the in-

dictment against the church, we sadly declare,

must stand. There is no escape from this, for the

church, in directly promoting among the children

of God vain ego instead of childlike humility; dis-

simulation and deceit instead of candor and sincer-

ity; hypocrisy instead of truth and honesty; false

instead of true belief and faith, has succeeded in

making of itself the fundamental and proximate

cause and tremendously active promoter of crime.

The foregoing being the positive truth of fact,

it is clearly self-evident that the only cure for crime

lies in the striking at the very root of things,

namely, obedience to the irrevocable Christ com-

mand: *“Seek ye first the Kingdom of God and His*

*Righteousness”!*

Is it not most natural that the beginning must

be made with the Church itself? But is it possible?

The established church of the world in the time of

Christ had to go under, practically speaking, and

will it not be that way now again? The church is

far more needy of repentance and conversion, than

is the majority of comparatively innocent and sin-

cere laity, and, indeed, the majority of the people

outside of the church! The hope is again in the

humble people, the simple fishermen, as it was

with the beginning of Christianity I We must be-

come reconciled to God and our fellowmen. Then

there will be no crime.

PEACE

\_\_\_\_\_\_

chapter ix

\_\_\_\_\_\_

“KNOW thou, verily, the Sun of Truth

hath shone forth with the Lights of

Peace upon all regions. Strife and

conflict will surely be removed from

among all the nations of the earth. Carnage shall

be taken away. Fighting, violence and reviling

will be changed into universal reconciliation, and

the hosts of tranquility will pitch their tents in

the midst of the world. Then the Awning of the

Mercy of thy Lord will be hoisted, and those souls

who are free from the filth of prejudice, contra-

dictions and presumption, and are filled with a

love that imparts affinity, intimacy, affection,

meekness and humbleness, will be sheltered under

it. Upon thee be greeting and praise.” (Abdul

Baha. Translated from the Persian.)

Open letter to Honorable Andrew Carnegie,

President, and the Officers and Members of the

National Arbitration and Peace Congress:

“You are respectfully invited to carefully con-

sider the following remarkable words, so mani-

festly pertinent at this particular time.

Professor Edward G. Browne, of Cambridge

University, England, in ‘A Traveller’s Narrative’

(Macmillan & Co., 1891), referring to his first

meeting with His Holiness Baha’ Ullah, said in part:

‘Though I dimly suspected whither I was go-

ing and whom I was to behold (for no distinct

intimation had been given to me), a second or

two elapsed ere, with a throb of wonder and awe,

I became definitely conscious that the room was

not untenanted. In the corner where the divan

met the wall sat a wondrous and venerable

figure, crowned with a felt headdress of the

kind called *taj* by dervishes (but of unusual

height and make), round the base of which was

wound a small white turban. The face of him

on whom I gazed I can never forget, though I can

never describe it. Those piercing eyes seemed to

read one’s very soul; power and authority sat on

that ample brow; while the deep lines on the fore-

head and face implied an age which the jet-black

hair and beard flowing down in indistinguishable

luxuriance almost to the waist seemed to belie. No

need to ask in whose presence I stood, as I bowed

myself before one who is the object of a devotion

and love which kings might envy and emperors

sigh for in vain!

‘A mild, dignified voice bade me be seated, and

then continued:—“Praise be to God that thou hast

attained! … Thou hast come to see a prisoner

and an exile. … We desire but the good of the

world and the happiness of the nations; yet they

deem us a stirrer up of strife and sedition worthy

of bondage and banishment. … That all nations

should become one in faith and all men as brothers;

that the bonds of affection and unity between the

sons of men should be strengthened; that diversity

of religion should cease, and differences of race

be annulled—what harm is there in this? …

Yet so it shall be; these fruitless strifes, these

ruinous wars shall pass away, and *the most great*

*peace* shall come. … Do not you in Europe

need this also? Is not this that which Christ fore-

told? … Yet do we see your kings and rulers

lavishing their treasures more freely on means for

the destruction of the human race than on that

which would conduce to the happiness of mankind.

… These strifes and this bloodshed and dis-

cord must cease and all men be as one kindred

and one family. … Let not a man glory in this,

that he loves his country; let him rather glory in

this, that he loves his kind. …”’

‘Such, as far as I can recall them, were the

words which, besides many others, I heard from

Baha. Let those who read them consider well

with themselves whether such doctrines merit death

and bonds, and whether the world is more likely

to gain or lose by their diffusion.’

Count Gobineau of France, Baron Rosen of

Russia, and Professor Browne of England, above

quoted, are the most distinguished and authorita-

tive Persian and Oriental Religion historians:

In connection with the foregoing and in view

of the wonderful world happenings of the present

time, I beg to submit for your earnest considera-

tion, the following words of Christ and the proph-

ets regarding “*He whom God shall manifest,*” Who

was to come to establish on earth “*The Most Great*

*Peace,*” or in other words, *the* *Kingdom of God!*

This Great One was described by Moses, speaking

prophetically, in these words:

“He came (will come) with ten thousands of

saints (meaning true believers on earth at the time

of that coming”). (Deut. 33:2.)

By Isaiah: “For a Child (shall be) born to us,

and a Son (shall be) given to us, and the govern-

ment (shall be) upon His shoulder: and His Name

shall be called Wonderful, Counsellor, God the

Mighty, The Father of the world to come (see

Rev. 21), The Prince of Peace! His empire shall

be multiplied, *and there shall be no end of peace*;

He shall sit upon the throne of David, and upon

His Kingdom; to establish it and strengthen it

*with judgment and with justice* from henceforth;

the zeal of *the Lord of hosts* will perform this.”

(Isa.9: 6-7 Douay V.)

By Zacharias: “Thus saith the Lord of Hosts:

I am returned (shall return) to Zion, and I will

dwell in the midst of Jerusalem (Heavenly or

Spiritual conditions); and Jerusalem shall be called

the City of Truth, and the Mountain of the Lord

of Hosts, the Sanctified Mountain (Mountain of

God, Carmel. Isa. 35:1-3; 64:9-17.) … Be-

hold I will save my people from the land of the

East, and from the land of the going down of the

sun. And I will bring them, and they shall dwell

in the midst of Jerusalem (meaning true religion):

and they shall be my people, and I will be their

God in Truth and in Justice.” (Zech. 8:3, 7, 8

Douay.)

By Daniel: “I beheld therefore in the vision of

the night, and lo, One like the Son of Man came

with the clouds of heaven (earthly human condi-

tions), and he came even to the Ancient of Days

(the Manifestation of God in the great Station of

the Father): and they presented him before Him.

And He gave him power, and Glory, and a King-

dom: and all peoples, tribes and tongues shall

serve Him: His power is an everlasting power that

shall not be taken away: and His Kingdom that

shall not be destroyed.” (Dan. 7:13-14 Douay

Vulgate.)

By Jesus Christ: “The Lord of the Vineyard

(God, the Father Manifestation) will come and

will destroy these husbandmen (undutiful clergy-

men), and will give the Vineyard (earth) to others.”

Lu. 20:15, 16.)

“I am Alpha and Omega, the beginning and the

end, saith the Lord, which is, and which was, and

which is to come, the Almighty.” (Rev.1:8.)

“And I wept much because no man was found

worthy to open the Book (the revealed Religion

of God) nor to see it. And one of the ancients

said to me: weep not; behold the Lion of the

tribe of Juda, the root of David (the Manifesta-

tion of God), hath prevailed to open the Book,

and to loose (explain) the Seven Seals (seven great

religious systems of the world) thereof.” (Rev.

5:4, 5 Douay.)

“And there were great voices in heaven, saying:

The Kingdoms of this world are (shall) become

the Kingdom of our Lord and of His Christ; and

He shall reign for ever and ever.” (Rev. 11:15);

“And I saw a new heaven and a new earth. …

And I John saw the Holy City, the New Jeru-

salem (new religious revelation), coming down out

of heaven from God. … And He that sat on

the Throne (lofty spiritual station of power and

glory) said: Behold, I make all things new.” (21:

1-5). And the City hath no need of the sun, nor

of the moon, to shine in it. For the Glory of

God hath enlightened it, and the Lamb (the Christ

or Sonship Spirit of God at Its Second Coming

*with* The Father) is the Lamp thereof. And the

nations shall walk in the light of it: and the

kings of the earth shall bring their glory and

honour into it.” (v. 23, 24.)

It was the Great Manifestation of God referred

to in the foregoing and innumerable other proph-

ecies, who uttered the remarkable words first here

quoted from historian Browne.

While the aim and work of your organization is

admirable and intended for the best of purposes

and results, is it not worth your while to consider

“striking at the root” with your efforts by acting

as free-will agencies of the Divine Truth, Will

and Love, in earnestly propagating His revelation

of true religion, so grand and so supremely well

calculated to not only work for the cause of Peace,

but bring about, and more rapidly and effectively

than in any other way possible, the literal Brother-

hood of man under, for, and with the Fatherhood

of God in Oneness and singleness?

Is it not high time to recall the conditions pre-

ceding and attending the fall of practically all great

nations of the past? In every case it was because

the people had forgotten and turned away from

God! Success (?) in war and conquest, achieve-

ment in the arts and sciences, high intellectual de-

velopment and therewith intense vain ego: these

were the causes, as clearly seen from this distant

viewpoint, of the decline and fall and extinction

of vast nations and cities and peoples, shortly fol-

lowing the zenith of their power and material

grandeur. Are not we in America in just about

the same condition of those past great nations just

prior to their dissolution? Shall not we take warn-

ing of that past? Why not come to our senses

and quickly? Why not realize, and before too late,

that mere mental growth will not save us any more

than will physical prowess? International agree-

ment or law alone will no more save us, than do

our present Statutory Laws of prohibition prevent

or even lessen murder and other crimes! It is in-

deed time to take to sackcloth and ashes humility

before and acknowledge, worship and serve the

One God, in Spirit and in Truth! This Christian

world of ours is already drifted into polytheism,

which is substantially the same sort of idolatry as

Egyptian paganism. These things may not be

pleasant things to hear, nor is it pleasant to face

the alternative of leg amputation, but it is more

foolish and fatal by millions of times to turn from

God as we have been and are doing, than to hide

our gangrene leg from the surgeon. We must

face the situation. Let us right-about-face!

Very respectfully,

New York, April 14, 1907. Arthur P. Dodge.”

A duplicate of this “Open Letter” was mailed

by noon of April 15, 1907, to “Hon. Andrew

Carnegie, President of the National Arbitration

and Peace Congress, 19 West 44th Street (Room

8), New York,” also to each of three prominent

New York City daily newspapers. No acknowl-

edgment whatever has been received, nor was it

observed that there has been any attempt at the

discussion of the wonderful Tidings included in

and forming the basis of that “Open Letter.”

From the observation of the writer at the one

meeting of said Congress he attended in Carnegie

Hall, and from the general and voluminous press

notices of all its meetings, largely composed of in-

tense members of what appeared to be a sort of

perpetual mutual admiration society, there was, it

seems, a conspicuous absence of anything which

might be well calculated to promote the avowed

objects of said Congress.

On the contrary, there was clearly in evidence

frequent manifestations of rivalry, jealousy, in-

justice and even decidedly un-Christian disagree-

ments, and worse still, open contentious warfare,

some nearly coming to actual blows, apparently,

right on the platform in front of vast audiences!

—Think of that sort of an *ensemble* in the Name

of God and His Christ! That gathering of mighty

men, mighty with loud eloquence clamoring for

peace—“When there was no peace”—in the way

they went about getting it! The only possible

way of attaining the “Most great Peace” on earth

they wholly ignored. Who were those delegates

and speakers other than “Scribes and Pharisees,

hypocrites” to be driven from a desecrated temple

service under presumptuous claims of heavenly

auspices? What was there in that “Peace Con-

gress,” let us ask, which could be construed as

making for Peace on earth? For the world Brother-

hood of Man? For the universal Fatherhood of

God in Oneness and Singleness? Vain individual

ego and prodigious clamoring for notoriety, praise

and mutual admiration will accomplish nothing for

the object stated, any more than the assinine ego

of a villainous Nero could avert the rapid decline

and fall of the once great mistress of the world,

the Roman Empire. In both instances puerile

man was and is such a consummate fool as to

think he could or can accomplish anything worth-

while without fully acknowledging and constantly

striving to faithfully serve God and His Incompar-

able Cause.

There will never be “Peace on earth and good-

will to men” through law, dogmatic degree, or

mere intellectual effort. It can only come through

conversion, real conversion: not by being con-

verted to a false church or creed, but by being in

reality converted to God and His Truth! And

positively the only way thereunto is through in-

dividual and personal overcoming of self and the

world! When Jesus Christ before His crucifixion

declared “I have overcome the world!” the Jew

murderers could not understand, but laughed in

derision.

It is up to us to be about the accomplishment

of the main, the real work of life. That is our

business—to attain unto a knowledge of and One-

ness with our real and only Father—God. And

that is only possible by possessing a pure heart,

and this is possible only by becoming like unto a

little child, and this means becoming personally

possessed of the Christ characteristics! There-

fore let go of peace congresses—unless for the

purposes herein set forth, for mere laws or agree-

ments in an intellectual sense are but one remove

from and above the brute force of the barbarian

savage!

Let man seek to know himself and his God;

let him become regenerated, then the inevitable

result will be the Brotherhood of Man and

the most great peace on earth!

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