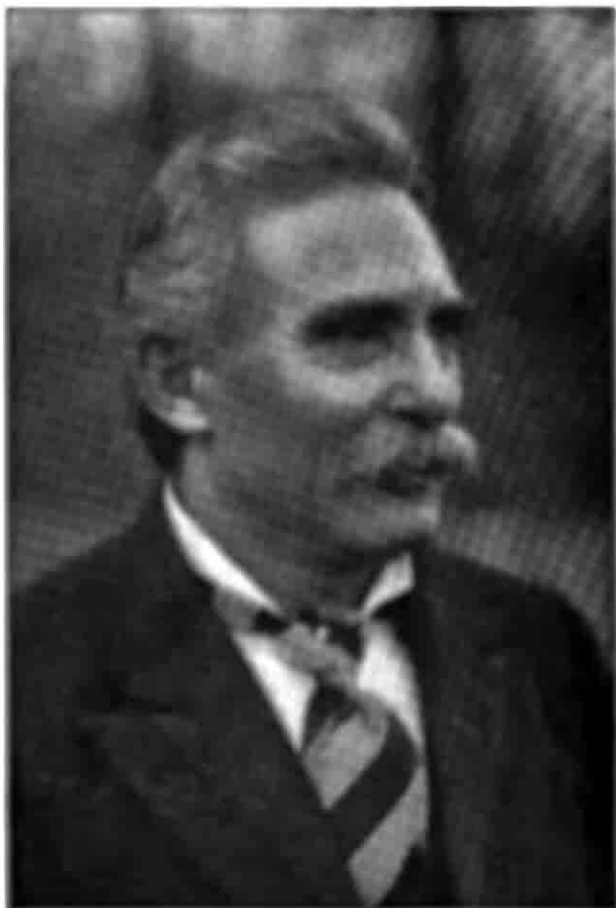


BEHÁ 'U'LLÁH

(The Glory of God)

PART I.



J. G. Kheivalla

BEHÁ 'U'LLÁH

(*The Glory of God*)

BY

IBRAHIM GEORGE KHEIRALLA

ASSISTED BY

HOWARD MACNUTT

- "Ye are My witnesses, saith the Lord, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me."
- "I, even I am the Lord, and beside Me there is no Saviour." *Isa. xliii, 10, 11.*
- "And why even of yourselves, judge ye not what is right?" *Luke xii, 57.*

1900

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DEDICATORY.

We say unto you, as Philip said unto Nathaniel, —“We have found Him of whom Moses in the law, and the prophets did write;” of whom our Great Master, Jesus of Nazareth did prophesy.

“The Everlasting Father,” “The Prince of Peace,” “The Lord of the Vineyard” has come to His people.

To the Believers of the United States of America, this book is cordially dedicated by the author.

PREFACE.

Over seven years ago, I began to preach the fulfillment of the truth which Christ and the prophets foretold; the message of the establishment of the Kingdom of God upon earth.

Since then, thousands of the people of this country have believed and accepted the glad tidings of the appearance of the Lord of Hosts, the Everlasting Father, the Incarnation of Deity, and this glorious message is rapidly spreading throughout the United States. I now consider it necessary to publish these teachings which have hitherto been restricted to oral delivery. In many cases, through failure to remember them correctly, they have been misrepresented and misquoted. This volume will, I hope, annul such error, restrict antagonism to facts, prevent further misunderstanding of the truth of God, and benefit souls who seek true salvation, by proving to them this great message of the Manifestation of the Father.

Concerning myself, be it said that I was born in Mount Lebanon, Syria, and am now a citizen of the United States. In Cairo, Egypt, where I lived twenty-one years, I met my teacher, Abd-el-Karim Effendi Teharani, who delivered to me the message of this great truth and proved it from the Mohammedan standpoint, which is not sufficient to convince one grounded as I was in Christian doctrine

and belief. His earnestness however, commanded my deepest attention and respect. After receiving from him the announcement of the Manifestation of God, I commenced studying this question from a scientific and biblical standpoint, at the same time praying fervently to God for enlightenment and guidance to the truth.

My prayers were answered and my researches proved fruitful, for I discovered that all Spiritual truths are reasonable and capable of clearer demonstration than material facts.

God is One. From Him, proceed all things which exist, and all His laws spiritual and material are in perfect harmony. Therefore, any proposition or principle not capable of proof by all the laws bearing upon it, or which in any way falsifies or sets aside known laws, cannot be accepted as truth which leads to a knowledge of God. For this reason, every point of these teachings, is proved step by step, from the ground of science, logic and common sense; by laws natural and spiritual and by utterances of the prophets throughout all ages. In discovering these proofs, I was convinced thoroughly that what I had been taught concerning the Manifestation of the Everlasting Father, was an evident reality. From this conviction of the truth, I began to teach it, utilizing the proofs and demonstrations which I had originated for my own enlightenment. These are the teachings I have brought to this country. The lessons are delivered according to the system followed in this book.

My purpose is to prove to the world, from a biblical as well as from a scientific standpoint, that spiritual facts can be demonstrated logically and scientifically and that the Everlasting Father, the Prince of Peace, has appeared in the human form as Behá 'U'lláh and established His Kingdom upon earth. Behá 'U'lláh, of whom I preach, is the One mentioned by an American missionary, the Rev. Henry H. Jessup, D. D. of Beyrout, Syria, in an address delivered before the "Parliament of Religions" in Chicago, 1893.

In "Parliament of Religions" page 640, he says: "In the palace of Behjeh, or Delight, just outside the fortress of Acre on the Syrian coast, there died a few months since, a famous Persian sage—the Babi Saint named Behá 'U'lláh, the 'Glory of God,' the head of that vast reform party of Persian Moslems who accept the New Testament as the word of God, and Christ as the deliverer of men; who regard all nations as one and all men as brothers. Three years ago he was visited by a Cambridge scholar, and gave utterance to sentiments so noble, so Christlike, that we repeat them as our closing words.

"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? Let not a man glory in this that he loves his country; let him rather glory in this, that he loves his kind."

Each prophet of God brought to humanity a cup of the wine of Truth. The followers of the prophets however, did not consider the wine in the cup, but devoted their attention to the quality and color of the cup itself; that is to say, they respected the individuality of their particular prophet, rather than the Truth he brought them. For this reason, although God's messages to humanity have always been one and the same in their teaching, yet religious beliefs of mankind have differed on account of the color of the cup which held them.

The purpose of this new religion is to destroy these differences and put the wine of God's Truth into His cup; to spread the religion of God's teaching, in place of the teachings bearing the name of this or that prophet. By receiving this, all races of mankind will merge into one great human family, realizing that they are one people, one kindred, and united in religious belief.

Before presenting the evidences and arguments which follow, the attention of the reader is directed to an important point which demands careful consideration, and which, if followed to its legitimate conclusion, will reveal the truth. The point is this:—before attempting to consider this subject, all religious bias and prejudice should be set aside as completely as possible, in order that reason and judgment may have free exercise. Without a clear,

untrammled and sincerely receptive condition of mind, it will be a waste of time to read this book. The reason is obvious. We seldom encounter a person who is ready to read or discuss a religious idea or doctrine, without prejudice, particularly if that idea or doctrine concerns a fundamental point of creed or Church. People often reject the truth, although it is as clearly proven to them as the light of the sun. This arises from the fact that they hold their religious ideas as truths beyond question, having either depended upon somebody else to think for them or treasured their beliefs from childhood. Beliefs implanted in childhood are particularly difficult to change or eradicate in later years. We must therefore be careful to lay aside everything which savors of pride of intellect, religious antagonism, intolerance and bigotry, in order that comprehension of the truth may not escape us. Comprehension is the door or gate by which Truth enters the soul and it frequently happens that pride nails the sign of "no admittance" over that gateway while the Truth, not comprehended, passes by without entering.

God the Almighty has made man higher than the brute creation, and endowed him with superior faculties collectively called Mind. These faculties enable us to judge between good and evil, distinguish truth from falsehood. Mind is therefore the lamp or light by which our walk in life must be guided. Man is created perfect in his limitation. Upon him alone, God has bestowed the god-power of independence, the will to choose good or

evil as he pleases. It follows therefore, that the record of our lives must be good or bad, according to the use we make of this talent, and that we must be judged according to our record, otherwise we would not be responsible for our actions, but would exist under the same blameless conditions as animals and inanimate matter; no higher, no greater than they.

In view of this fact, all doctrines, laws and commandments given by God through his prophets and Apostles for our spiritual welfare, must be in strict harmony and accord with Mind, our only light and guide. If we find that commands and teachings said to be from God, are not in harmony with this light, we may be sure that they are inventions and teachings of man and not of God. It is then our duty to reject them as spurious. Under such conditions, we are justified in declaring that they are not from God, for He never would give and never has given us unjust or unreasonable commands. As God is just, He will not hold us responsible for violation of laws which we cannot comprehend, particularly when upon investigation of those laws, we find them in direct opposition to the light of reason, which He has bestowed upon us as our guide toward Him. There would be no evidence of His Love, Justice, and Mercy, in this. Therefore whenever we encounter teachings which violate Reason, we are justified in concluding that they are not from God, but have had their origin in the ignorance or purpose of men, and should be vigorously rejected.

God the Almighty is Infinite Justice. His Truth must be conformable to Reason, and within the limits of our comprehension. There is no higher utterance predicated of Him than "Come now and let us reason together."

The attitude of "seeking" Truth, is, after all, the most necessary factor in finding it. Christ and all the God-inspired men urged this continually. People who are so slothful and careless spiritually that they make no effort to understand Gods laws and commands, must take the inevitable consequences. Christ likened them to the man whose Lord gave unto him one talent which he hid in the earth. As a punishment for his negligence, the talent was taken from him and given "unto him which hath ten talents"; i. e. to the diligent and earnest seeking, who prefers the world to come, rather than this present and short-lived existence.

May the Light of the Truth now spreading from the Kingdom of God upon earth, illumine all who seek and knock earnestly at the door of Salvation; who lay aside pride and antagonism of belief and have the courage to think for themselves.

IBRAHIM G. KHEIRALLA.

January 1st, 1900.

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BEHÁ 'U'LLÁH

CHAPTER I.

PROOF OF THE EXISTENCE AND IMMORTALITY OF THE SOUL, FROM A SCIENTIFIC AND LOGICAL STANDPOINT.

Ages have passed since the dawn of human history. Civilizations have followed civilizations, in continuously higher development, and the religious beliefs of mankind have risen with them, from rude barbarism of worship; to the high and varied theological forms of the Nineteenth Century. Throughout all times, human interest and longing have centered in "Know thyself." The learned and philosophical of every race, have sought along the line of this inquiry, to prove conclusively the existence of the soul and its immortality, but, as yet, no solution of this momentous question has been reached from a scientific and logical standpoint.

On the contrary, the outcome of all, or nearly all investigation of soul phenomena, has been, that soul existence and immortality cannot be scientifically and logically shown, and human hopes, in consequence, have inclined toward the belief that through occultism, we may, in the future, discover the hidden way to a certainty of proof concerning the life hereafter.

The Rev. Philip Moxom, in his paper, "The Proof of the Immortality of the Soul," read by him before the Parliament of Religions, in Chicago in 1893, page 170, says: "A third consideration is, that a scientific proof of immortality, is, at present, impossible, in the ordinary sense of the phrase 'scientific proof.'"

A well-known divine of the Church of England (in his book, "The Great Secret," page 4) says: "I venture to claim a hearing, first of all on account of the gravity of my subject. Can Immortality be proved by occult science? Is the survival of the entire personality after the temporary shock of dissolution through death, in any degree demonstrable? It is the supreme question which everyone must ask, the single great secret in the solution of which we are all equally interested; and I claim the right, too, because I have devoted so many years of my life to that solution. In the nature of things, I must soon solve the question for myself; and I should like, before I pass out into darkness, to leave on record, as completely as may be, my gropings toward the light."

On account of this uncertainty, many of our fellow creatures have been led astray and have renounced their belief in an existence after the dissolution of the body; religious teachings have been discarded; the sacred books cast away and ridiculed. Men have professed agnosticism and followed materialistic theories, saying "There is no God, neither is there a hereafter;" that "the life of man is confined solely to the duration of his ex-

istence here upon earth ;" that his body is "simply a combination of material elements, like a machine, and intellectuality is the result of that combination;" that when the "different parts of that machine are perfect, we see the motion which we call life, but when that machine is broken, motion ceases, and there ensues a cessation of its normal functions." "In like manner," they say, "life ceases with the death of the body and there is no further existence."

Independent of these materialistic views, there is a universal feeling of unrest and absolute uncertainty amongst the peoples and religions of the world, concerning immortality. Men believe in God, yet fear death ; hold fast to religion and the promise of eternity, yet tremble in dread at the approach of the grim destroyer. Even the highest exponents of religion, who spend their lives teaching and preaching of God, the soul, and immortality, are found to shrink under the stress of bereavement, when death claims those near and dear to them; their weakness proving, beyond doubt, that faith in the soul's hereafter, when not founded upon knowledge, is of little value in time of need.

So long as we do not know and cannot prove the existence of the soul and its immortality, we cannot take sufficient or vital interest in our eternal destiny. We fail to search the holy books and know the truth for ourselves, but depend upon some teacher to think and know for us. This teacher is depending upon the testimony of some other teacher, alive or dead. Everywhere we find flocks

and their shepherds, relying in blindness of faith upon creeds they cannot comprehend, professing beliefs they cannot reconcile with the fact and truth of existence.

In order to have proper and sufficient interest in spiritual teachings, we must be sure that the soul is immortal; and this certainty, we cannot attain, unless we prove it as conclusively as we prove material facts. Knowledge of the soul's immortality arouses within us anxiety to know something about our life hereafter; to learn of our relationship to our Creator, especially when we realize that our life here, is but an atom of time in Eternity. We then comprehend that there is an all-wise intention in connection with our life upon the earth; that God would not allow us to pass through this earth-life of trial and suffering, without purpose. This brings to us the realization, that our sojourn here, embodies some great privilege, a greater purpose than mere existence; which purpose, we must understand, in order to perform our duties and accomplish that for which we came. With this enlightenment of knowledge, we may be ready and happy, when the moment of summons comes to cast aside the body and pass into the spiritual realms.

As scientific demonstration must have its fundamental principles, and as no building can stand without foundation, so, the foundation of all true spiritual teachings, must be knowledge that the soul exists and is immortal. From this foundation, we are enabled to build into the light of higher truths, and reach spiritual elevations, otherwise un-

attainable. Without stairs, we cannot reach the top floor; without the alphabet, we cannot read Shakespeare; without knowledge and surety of immortality, we cannot live in proper preparation for the summons of death. Socrates defined philosophy to be "a meditation upon and a preparation for death." He who does not know how to prove immortality, is not qualified to preach it, nor can he teach with power, spiritual truth, which is necessarily founded upon the soul's purpose and destiny; although he may be learned, highly cultured, and possess great ability in teaching ethics and moralities.

As the Causer of all causes, the Creator, is One; as He created all things after the absolute perfection of His divine knowledge and wisdom; and as He cannot make a mistake, everything created by Him, must be perfect in its limitation. Therefore, all His laws, spiritual and material, are in harmony. Under these laws, we find that spiritual fact can be proved more certainly and plainly than material fact; and that each line of proof confirms the other, as will be shown later.

We do not need to wait for occultism to prove soul-existence and immortality, nor to heed those who claim that scientific proof of this question is impossible; for the time of solving the difficulty is at hand, and the remedy for unrest and uncertainty of belief, is within the reach of all who will seek it. The existence and immortality of the soul, can be proved from a logical and scientific standpoint, more surely than the existence and indestructibility of iron can be shown by a scientist or philosopher.

As it is one of our fundamental principles, not to believe in anything unless we have sufficient evidence and proof of its being a fact, we must prove the life hereafter, or otherwise we cannot have that certainty of belief in it, necessary for the basis of true spiritual teachings.

Science teaches us that the earth, air, water, the vegetable kingdom, and animal bodies, are compositions of different material elements. By an element, we mean a simple substance or material essence, which is, so far as we know, not composed. The elements are between seventy and eighty in number, most of them solids, some liquids, some gases. Air is a composition of the two elements nitrogen and oxygen; water, of hydrogen and oxygen; the earth, and living forms upon it, represent various compositions of all the elements. The body of a man is a composition of about thirty-three of these elements.

Let us prove the existence of matter,—for instance, a rod of iron. If a scientist is asked, “Does this rod of iron exist?” his reply will be: “Certainly.” We then ask him: “What is iron?” He will reply: “Iron is a mineral element, having certain qualities which distinguish it from all other elementary substances, and human intelligence has named it ‘Iron,’ to express this distinction.” “What is the essence of iron?” “Of what is iron made?” “We do not know what the essence of iron is, neither do we know what is the essence of any other material element.” This is beyond human knowledge, and transcends science. Human knowledge and science

stop at this point, because man, although endowed with many great faculties and powers, has not the creative power. Essence is a creative secret. Human knowledge has never created an elementary substance. But although we do not and cannot know what the essence of iron is, we can scientifically prove that it exists. The proof is this; that iron possesses attributes or qualities which we sense. It has form, weight and density; it occupies space, it is rough or smooth, malleable, ductile; it can be changed into a liquid or a gas. These qualities prove its existence. That which has no existence, has no qualities, and vice versa, that which has no qualities, has no existence. "Nothing" does not exist, therefore it has no qualities. "Nothing" has no qualities, therefore "nothing" has no existence. Science teaches us that no quality or attribute exists, unless there is an essence back of it; neither can essence exist, unless it has qualities. Therefore we prove the existence of iron by the existence of its qualities, which we cognize through the action of our five senses.

The next step of proof, is to show that matter is indestructible; that nothing is lost in the economy of the material universe. Everything in existence is indestructible, for the reason, that although its conditions may be changed and modified in different ways, yet it has inseparable attributes, which are always present, qualifying it, and proving its existence. The rod of iron has form and weight, which are two of its inseparable qualities. If, through the agency of heat, we change the rod into

a ball or cube, both form and weight remain. Increase the heat, and the iron becomes liquid, still possessing those two qualities. Under heat sufficiently intense, the liquid iron becomes a gas, but neither form nor weight have been taken away from it. They are qualities which cannot be separated from the essence which we call iron. No matter how its conditions are modified or changed, this essence always occupies space, and possesses weight, and the same fact applies to the other inseparable qualities, which cling to the essence wherever it goes. Therefore essence is always in existence, and cannot be destroyed. Scientists concede, after a wide range of exhaustive experiments, that there is no waste in nature, and that the essence of matter is indestructible. Recapitulating this line of proof,—we do not know the essence of matter,—yet we know that it has qualities. Back of these qualities, must be the essence to which they belong. These qualities are inseparable from the essence; they cling to the essence wherever it goes, proving its existence and indestructibility.

This is the very strongest scientific proof that could be demanded. In this way, we can prove the existence and indestructibility of all the material elements, and by the same process of logical deduction, we prove the fact of the surrounding material existence. It necessarily follows, that there is no waste in nature, although there is constant change, involving endless varieties of conditions and modifications.

As we have already shown, all laws of the universe, whether material or spiritual, must work together in harmony, and support each other. All phenomena, therefore, whether material or spiritual, must lie within the same general line of proof. Let us take for our great subject,—Man, who comprises in himself, both material and spiritual being. Man, therefore, is the link or bridge of connection between the proof of matter and proof of soul, since he is the embodiment of both. We can prove the existence of his material body, and the indestructibility of the elements which compose it, exactly as we proved the existence and indestructibility of iron, but, if we examine him more closely, we find evidence of the existence of nine great powers or faculties, which do not belong to, nor proceed from any of these material elements or from their compositions. These faculties have no relationship whatever with matter. They are nine, viz:—Perception, Memory, Abstraction, Imagination, Reason, Judgment, Mental Taste, Will and Consciousness. Has iron, memory, reason, will, or any of these high qualities? Do any of the material elements or their compositions possess these thinking attributes? Unquestionably No! Nor can they or their compounds, ever possess them.

It is known, that the body of man is a composition of about thirty-three of the material elements. This is proved by the fact that when the body is cremated, the residue of ashes, gases, etc., is the exact equivalent of what once composed it. When death comes, we find this inanimate material

body without a trace of intellectuality, although it is still a composition of the same thirty-three elements, just as it was before death. Can we find any of these nine great attributes in that lifeless body? There is no longer perception in it; neither memory, reason, will, etc., etc. Why? Because these intellectual qualities do not belong to matter, the dull essence, but belong to that intelligent essence which we call soul. If, as the materialists claim, these intelligent qualities were the result of the combination of material elements, it would follow that all of them qualified material elements, and were inseparable from them, and that every combination of these material elements, should produce the same results. On the contrary, we find, that intellectuality is not the result of the combination of material elements, because the composition of the body is precisely the same before and after death; that is to say, the body, after death, is simply minus the nine intellectual faculties or powers, which were in evidence before the moment of death. To what did these nine powers belong? What was it that controlled and exercised them? It was that intelligent essence we call Soul. We found, that back of every material attribute or quality, must be material essence. Similarly, back of every intellectual faculty or power, must be an intelligent or spiritual essence. Something cannot come from nothing. Back of intelligence, is something that is intelligent; back of memory, something that remembers; back of perception, something that sees, hears,

feels, smells and tastes; back of thought—a thinker. It is an essence. We do not know what that essence is. We call it the "Soul." All terms are arbitrary; and we use "Soul," as it is the term universally adopted.

As these intellectual faculties or powers belong to the soul, and are inseparable from it, it follows, that when the soul is summoned to leave this house of clay, this body, the nine powers go with it, leaving the body with its inseparable material qualities, behind. For this reason, we cannot find any of the nine intellectual faculties in the body, after death, for they belong to the soul and cling to it wherever it goes. The existence of these nine faculties which qualify the intellectual essence, therefore, prove, according to science and logical reasoning, the existence of the soul.

As these faculties are inseparable from their essence, the soul, and cling to it wherever it goes, proving its existence,—and as it is a scientific fact, that essence is indestructible, we prove the immortality of the soul; for immortality and indestructibility are one and the same thing, except, that we use the term indestructibility to apply to matter, and immortality, to the soul.

Recapitulating this proof;—we possess nine intellectual faculties. They cannot be the result of the combination of material elements, which compose the body. Back of them must be an intelligent essence, which possesses and exercises these nine faculties, and which they qualify. Something cannot come from nothing. This proves the existence of the soul.

These faculties are inseparable from the soul. They follow it wherever it goes. Essence is indestructible. The soul essence exists. It is immortal.

In addition to the proof already shown, that the soul and its nine faculties cannot be the result of the combination of the material elements of the body, as materialists claim, we may add, that, according to science, every substance or essence, possesses qualities which are necessary for the existence of that substance or essence. Soul faculties are not necessary for the existence of matter, consequently they are not properties of the essence of matter. We must, therefore, conclude that the essence back of these faculties, is an essence differing entirely from the essence of matter. As matter is entirely devoid of thinking qualities, and as it is an established scientific fact, that a combination or modification, is always produced by the qualities of the substance combined or modified, therefore, intelligent faculties cannot be the result of the composition of material elements. The combination of material elements invariably produces material composition, which must partake of the qualities of those material elements.

Furthermore, if mentality is the result of material combination, it necessarily follows, that the larger the combination is, the stronger must be the mentality. We are then forced to the conclusion, that the larger the man, the wiser he is; and that the elephant, on account of its size, has more mentality than man.

Having proved the existence of material essence and of soul essence, it follows, that the attributes and essence of soul, are infinitely higher than the qualities and essence of matter. Soul attributes subordinate matter. They cognize and dominate matter. It is through the attributes of the soul, that we have discovered iron, and the other elementary substances ; that we have recognized their different qualities ; named them ; proved their existence and indestructibility ; analyzed their existing combinations and formed new combinations of them. No one would deny, that the faculty of perception is superior to and higher than the quality of weight, or that reason and memory are greater than the attributes of roughness and density, which qualify matter. The soul perceives the rod of iron, remembers its form, imagines its weight, reasons as to its density, and is conscious of its existence. It classifies and distinguishes iron, by its attributes, from all the other elements. More than that, the soul not only knows matter exists, but knows that it knows ; while matter is entirely devoid of knowledge about itself or the existence outside of it. This proves material essence to be inferior to soul essence. If the soul is able to prove, that matter, the inferior essence, exists, and is indestructible, how much stronger is the proof, that the soul itself exists and is immortal.

Several questions arise :—How do we know that the soul or intellectual essence is one simple essence ? Is it not a composition of different intel-

lectual essences, just as the body is a composition of various material elements? How do we know that the soul will not be decomposed at death, and each of its ingredient essences return to its original state, just as the iron, carbon, sodium, etc., in the body, return into the dust of earth? To answer these points, we must show that the soul is a simple essence, and that it cannot be a composition. Scientifically speaking, we must prove that the soul is homogeneous, just as the material essence, iron, is homogeneous.

First:—The soul is simple essence, and not composed, because, every part of a composition performs its special function toward a special purpose, independent of every other part. Thus, in a tree, the functions of the leaves are independent of the functions of the roots; in the human body, the eye performs its particular duty toward objects with which the heart and stomach have nothing to do. The faculties of the soul, however, perform their functions collectively, toward every single impression received. They always work in union, and never work separately. The soul is therefore homogeneous. One atom of the soul, so to speak, would possess the same attributes as the whole soul, just as one atom of pure iron, possesses the same qualities as all the rest of the iron in the world. Essence, whether material or spiritual, is homogeneous. Homogeneity evidences the perfection of creative power. From this inductive reasoning, we prove conclusively that the soul is a simple essence, and not a composition.

Second:—We know that man, the soul, is an individual; that is to say, an identity undivided; because, if the nine intellectual faculties belonged to different essences which compose the soul, the loss of some of these essences would not impair the rest. We find, however, that if it were possible to destroy the essence which controlled the faculty of perception, all the remaining faculties would be rendered useless, for if we could not perceive, the other faculties would have no capital with which to work, and the individuality of the soul would be destroyed. If we could destroy the essence of memory or consciousness, the soul would be crippled in its other powers, and so on. That is to say, the loss or impairment of one faculty, would mean the destruction of individuality, and this is against the scientific principle that nothing in existence can be destroyed. Therefore, the fact that the individuality of the soul cannot be destroyed, proves it to be a simple essence.

Third:—We know, that as God has created many different material essences, so also, he has created many different spiritual essences, namely, living souls. The soul of man is not of the same essence as that of a dog; They differ in some attributes, and in the degree of their attributes. The soul of a dog differs from the soul of a horse, and so on through every class or race of souls in existence. Each of them possesses attributes of intelligence, which differentiate and distinguish them from all the others, just as the various elements of matter differ from each other. By comparison of these

varying essences of soul, we prove the soul to be a simple and homogeneous essence, not composed; just as simple essences of matter cannot be compositions.

Fourth:—We know that soul growth is not like the growth of matter, because material growth is accomplished by the addition of other material substance, that is to say, material growth is in size, while growth of the soul is in knowledge, and not in size.

The body of a child becomes the body of a man, by the addition to it, of material food. It simply grows in size, whereas the soul grows in power of comprehension. Therefore, as the growth of the soul is not in size, but in knowledge, nothing can be added to its size, and if nothing can be added to its size, nothing can be taken from it. For this reason, the soul must be a simple essence and undivided, and after death of the body, it must remain with its inseparable faculties, indestructible, immortal.

To many, the existence of iron is proved, because we can see it, but belief in the existence of soul, is difficult, or impossible, because the soul cannot be seen. There are two points of consideration in connection with this objection.—

First:—We do not see the air, nor the gases, yet we know and prove their existence, because we experience the effects they produce.

Second:—We can see the soul more clearly than we can see the iron, if we understand the real meaning of "sight." To "see" is to perceive,

that is, to receive impressions through the organs of sight, by the soul's faculty of perception. When impressions reach this faculty, we have the conception of objects outside of us. The soul "sees" by the power of this faculty, for the material eye has no power to "see" by itself. At the same time, the action of any of our soul faculties, is perceived or seen by the soul, in a stronger and more certain way, than it can see outside objects through the material eye. For instance, memory is perceived or seen by the soul, more surely than a material form the image of which we receive through the eye, for that material form is outside of us, and we can perceive only its qualities. We cannot perceive its essence. In like manner, we can perceive more surely the soul faculties, because they are inherent with us, and inseparable from us, while the impressions of outside objects are only transitory. In this way, we "see" our souls, with more proof and certainty, than we see outside objects. The soul is the individual, the man. We do not have souls. We are souls.

"Has the soul form?" It must have form. Although invisible, it is an essence. Every essence must occupy space, and everything occupying space, must have form and body. The essence of matter composes the body of matter, and there is no material body without form; so also, the spiritual essence composes the spiritual body, and it necessarily must have form. The soul form is unchangeable, and the highest in the universe, for God created man after His own image. This will be shown in subsequent chapters.

DESCRIPTION AND ANALYSIS OF THE
NINE FACULTIES.

Although our subject is not psychology, it will not be out of place, to describe and show, in abbreviation, the action and duty of each faculty of the soul. 'These faculties, as already stated, are nine in number. They border and impinge closely upon each other, working and interworking in perfect harmony; each one possessing distinctly separate functions. There are branches and subdivisions of these faculties, mentioned in books on mental philosophy, yet, as these nine are the principal and most important, it will be advisable to describe them, and leave the others, excepting the power of life, which will be considered later.

Perception : The soul, during our brief stay upon this earth, is confined to the body; imprisoned in this mold of clay, for a great purpose. The Creator has provided five ways or means, by which the soul-prisoner may communicate with the existence outside of itself. These communications or impressions, travel from outside to inside, and from inside to outside, through the five senses of sight, hearing, smell, touch and taste. Every communication we receive through the senses, must first reach the faculty of perception, because this is the faculty through which we receive impressions, and become cognizant of the surrounding existence. For instance, a friend is sitting beside you. The rays of light which fall upon his body, are reflected to your eye. These rays penetrate the transparent

coatings of the eye, pass through the crystalline lens, and imprint a picture or image of your friend, upon the retina or coating over which the optic nerve is spread. The impression of this picture, is then taken by the power of life, which is a power of the soul, running to and fro through the whole nervous system, carrying all communications from the outside to the inside, and from the inside to the outside. The power of life delivers this impression to the soul, through the faculty of perception. The soul then perceives that there is in existence, outside itself, a human being, with certain characteristics of size, figure and complexion. Perception, therefore, is that faculty of the soul, by which the soul receives knowledge of the surrounding existence. This knowledge may be received through the senses of hearing, taste, touch and smell, as well as through sight.

Memory: The impression in the foregoing illustration, would not only be delivered to the faculty of perception, but would also be carried by the power of life, to the faculty of memory, where it is registered and preserved. Upon this sensitive tablet of record, it remains recorded, until, in time of need, after a short or long period, the same impression is called up, and carried by the power of life to the other intellectual faculties. In this way, we re-collect past events; re-call past impressions. Memory is the storehouse, not only of impressions from the outside to the inside, and inside to the outside, but also from inside to inside, for, upon its tablet, all the interworkings of the nine faculties

are recorded. The medium of all action and interaction of the nine faculties, is the power of life. Memory furnishes the capital of the soul.

Abstraction is the soul faculty which classifies every impression carried to it, puts it into its class or chain, and joins it with its race or kind. When sure of the character of the impression, the faculty of abstraction classifies it at once, but if not quite sure, it will relegate the impression temporarily to the nearest chain, pending further investigation and assurance. Thus, we look upon a man, and the impression of his appearance reaches the faculty of abstraction. Although we have never seen him before, this faculty will at once identify the man with other impressions of men, and without hesitation, the soul knows that he is a man and not a tree. When we see a tree, we know it is not a mountain; when we see a mountain, we know instantly it is not a horse, etc. Why? Because the faculty of abstraction has classified the impression received, and put it into its particular chain or kind, without further investigation. Sometimes, however, not being sure of the subdivision of an impression, the faculty of abstraction will put it temporarily into the nearest chain, until sufficient evidence is acquired to classify it in its proper subdivision. For instance, the impression of the man was at once classified as man, but we were not able to abstract it into a subdivision, as poet, artist, musician, etc.

The faculty of abstraction has a great deal to do with intuition or fine perception, especially when

it is highly developed. Suppose three persons pass a thief in the street, each one noting his furtive glances, and suspicious actions. One of the three, owing to the weakness of his faculty of abstraction, will have very little idea of the thief's character; the second will have a strong suspicion that he is a thief; while the third, on account of the very strong development of this faculty, will know at once, and believe positively, that the man is a thief. This is intuition or fine perception.

Imagination.—This is the faculty which takes the capital of knowledge already gained, whether external or internal, and constructs or originates from it, new conditions, combinations or forms. Upon this faculty, we mostly depend for improvements, inventions, and discoveries in science and art. If the product of imagination is in harmony and accordance with reason and natural laws, it generally proves to be practical and useful, but if not, it is, as a rule, the exact reverse. For instance, a mechanical invention, to be practical, must be a combination of different parts which work in harmony with each other and with natural laws. Likewise, a spiritual theory or hypothesis constructed by the imagination, must accord with the laws which govern spiritual phenomena, in order that it may be true. Natural law is the highway by which we travel toward the truth of material and spiritual phenomena. Violation of natural law, invariably results in error and mistake. We find, therefore, that the outcome of imagination is frequently grotesque, fanciful,

extravagant and impossible, when it is exercised incorrectly, in connection with the various phenomena of existence. Suppose we imagine an animal with the head of a man, neck of a camel, body of a horse, and tail of a bird. This animal does not, and could not exist, although its different parts are practical, and in existence. If there were no man in existence, we could not, in imagination, construct the head; if no camel, we could not imagine the neck, etc. This shows us plainly, that the faculty of imagination is imitative, not creative. It has power, either to combine existing things into useful, practical productions such as the machine, or to produce something of no practical value and possibility whatever, such as the animal mentioned.

Imagination is frequently the forerunner of fact, and the door to certainty of knowledge. From the ground and standpoint of demonstrable truth, this faculty may project itself forward into the realm of the hidden and unknown, invent theories or possibilities, which the soul, by observation and experiment, may afterward prove to be the truth. In this way, the faculty of imagination, particularly when associated with intuition, fine perception, or rather strong power of abstraction, may precede discovery, and anticipate knowledge of the very highest order.

Reason.—This faculty takes every impression, thought, or idea, makes thorough examination of it, weighs it pro and con, compares it with mental and physical realities and premises, as well as with

mental and spiritual laws, in order to determine its basis and ground, and decide upon its harmony with fact. Reason is the logical faculty, by which we distinguish truth from falsehood, right from wrong, fact from fiction, etc.

Judgment is the fiat of reason. It takes full consideration of the conclusion of the reasoning power, comprehends its logical standpoints and arguments, then issues final decision concerning the question. This faculty is the governor, or commander-in-chief of our faculties; the arbiter, who issues final sentence upon every question submitted.

Mental Taste is the faculty which examines every external or internal impression, and discovers its beauty, attractiveness, grandeur, perfection, or the reverse. This faculty is the basis of appreciation, inclination, emotion, enjoyment, pleasure and desire, or that which is contrary to them. We therefore find, that those who possess highly developed mental taste, are naturally inclined to be governed by their desires and sense of pleasure. It is the foundation of love of art, and appreciation of the beauties of nature. It underlies the sense of humor. Artists, musicians, poets, possess it in a high degree. Mental taste is the basis of culture, which may be defined as the capacity to understand, and willingness to accept that which is true and beautiful.

Will is that faculty which intentionally causes and controls the performance of all our voluntary actions, mental and physical. It is that great gift of independence, with which God has endowed the

soul of man, in order that he may be able to choose and do whatever he likes, and be responsible for his actions. In truth, it is the God-power of the faculties, since none but God and man possess it. It has been bestowed upon man, to enable him to become a high creature. By its use, man is fitted to grow and develop from a low limitation, to a higher and wider one. Without it, we would not be capable of development or progress. If we act according to the emotions and desires of mental taste, using our will for the gratification of them contrary to the rulings of reason and judgment respecting these actions, we usually commit mistakes, and do that which is wrong; but when we harmonize mental taste, reason, and judgment, in our action of will, we incline to the strongest possibility of doing right.

Consciousness is the monitor of the soul. It reports to the soul, every action of the other faculties. By this faculty, we recognize our own existence and the existence of the world outside of us. By it, the soul not only knows, but knows that it knows. Thus, when we perceive an outside object, consciousness reports at once to the soul, that we are perceiving, and we are cognizant of our own existence, as well as the fact that the outside object exists. When we perceive, remember, classify, imagine, reason, judge, select, or will, the faculty of consciousness reports these actions to the soul. Thus the soul is made aware of all impressions from inside to outside, outside to inside, and

inside to inside, and informed of what is going on throughout the circle of its limitations.

This is but a brief analysis of the functions of the nine faculties, the existence of which, prove the existence and immortality of the soul. They interweave and interwork in the most exquisite harmony of action ; depend upon and support each other in perfect logical sequence, from the foundation basis of perception, to the apex of consciousness. Having perceived, we can remember ; memory furnishes its capital for abstraction ; imagination is then possible ; having these powers in action, we can reason ; judgment is the outcome of reason ; mental taste exercises its function after judgment ; will enables us to seek and do what we wish ; while consciousness, the crown and glory of our nine soul powers, is cognizant throughout.

With the certainty of a life hereafter, we should strive to understand our relationship to God our Creator, and our duty toward Him ; endeavor to accomplish the purpose of our temporary sojourn here, in order that we may be ready, at any moment, to go to the other side, with happiness and confidence.

CHAPTER II.

MIND.

Mind is a collective name given to the nine faculties of the soul, when they are united in action, for a specific purpose. We are souls. The soul is the individual, the man ; a prisoner in the body. Through the five windows of the senses, impressions come and go ; through them, the nine faculties work, and the soul gathers knowledge of the surrounding existence. The soul knows. Knowledge is the ken of the soul. Mind is the term given to the soul powers when united in action.

In all psychological investigation, we are confronted by the necessity of defining fundamental terms. All terms are arbitrary, but without them there can be no expression of thought. Conflicting opinions among psychologists, arise chiefly from the misunderstanding and nonconformity of terms.

The definition of mind has always been, and still is, a bone of philosophical contention. Volumes have been written upon it, and definitions have been as many and various as the philosophers themselves. Each one has defined mind, according to his own standpoint of ideas, and the result is, that scarcely two agree. Some teach that mind is the spirit of man ; others that it is the soul, or some of the faculties of the soul ; we are told that mind is reason ; that it is consciousness ; according

to some, it is the cause of ideas, thoughts and feelings; according to others, it is the result of them.

We quote some of the best authorities upon this subject: Spencer says: Vol. 1, p. 145: "For if, by the phrase 'substance of mind,' is to be understood, mind as qualitatively differentiated in each portion that is separable by introspection, but seems homogeneous and undecomposable, then we do know something about the substance of mind, and may eventually, know more. Assuming an underlying something, it is possible in some cases, to see, and in the rest, to conceive, how these multitudinous modifications of it, arise. But if the phrase is taken to mean the underlying something, of which these distinguishable portions are formed, or of which they are modifications, then we know nothing about it, and never can know anything about it. It is not enough to say that such knowledge is beyond the grasp of human intelligence, as it now exists, for no amount of that which we call intelligence, however transcendent, can grasp such knowledge."

And again, p. 159:—"Mind, as known to the possessor of it, is a circumscribed aggregate of activities, and the cohesion of these activities, one with another, throughout the aggregate, compels the postulation of a something, of which they are the activities. But the same experience which makes him aware of this coherent aggregate of mental activities, simultaneously makes him aware of activities that are not included in it; outlying activities, which become known by their effects on

this aggregate, but which are experimentally proved to be not coherent with it, and to be coherent with one another."

Hume says:—"Impressions and ideas are the only things known to exist," and that "mind is merely a name for the sum of them."

Porter (*Elements of Intellectual Science*, p. 535) says:—"We say, then, without reserve, that the mind in sense, perception, knows matter or material beings as truly and directly, as in consciousness, it knows the 'ego' or mental being."

Naturally, on account of this uncertainty, this lack of agreement and wide range of difference between psychologists, concerning the function and definition of mind; and especially, since every opinion advanced, finds many followers, we meet at the end of the Nineteenth Century, a great number and variety of teachings, doctrines, isms and philosophies, widely divergent and mutually contradictory. Vague impractical ideas, mystical and impossible theories beset us. Sophistry wages war against science, logic and common sense. If we plod through this maze of theorizing and so-called philosophical teaching, we will find some who divide mind into different parts, giving them various definitions peculiar to their theories. For instance, they sometimes speak of the mortal mind as distinct from the immortal; the subjective mind is considered as different from the objective; the finite mind is a term employed by some to express human intelligence as separated from the great, the infinite, the universal mind. Some say that God is Mind; that the Universe is Mind, and so on.

Truth is never complex. There can be but one truth, which never varies, though the terms we use to express it, may conflict. A drop of pure water possesses fixed, invariable qualities, no matter by what name we call it. Truth is as crystalline pure, transparent and unchangeable as the drop of water, but, unfortunately, the limpid purity of truth is often lost in a vast ocean of superstitions and imaginations, beyond the possibility of discovery by those who seek it.

According to the dictionary, the meaning of the verb "to mind" is "to fasten one's thoughts upon," "to occupy one's self with," "pay attention to," "regard with care, concern or as objectionable," "to care for," "obey," "have charge of," "see after," "watch," "to be on guard against," "be wary concerning," "be obedient to," "to have an inclination." As a noun, mind is defined as "that which thinks, feels, and wills," or "the entire physical being of man." From this wide range of definition, we gather, that mind is a term used for, or in place of the nine thinking faculties. Therefore, as the function of these faculties is to take each external or internal impression, think it over, examine it thoroughly, come to a decision about it, and then accept or reject it, it follows, that mind is our protector against mental or physical action, thought or thing; that mind rejects what is harmful to us and admits that which is beneficial. In other words, mind is our protector against the harmful, and the receiver of good. This is the consensus of philosophical definitions of mind. To

illustrate it, suppose we are asked to undertake a business enterprise. We "mind" the proposition, that is, we think it over pro and con, and reach a conclusion as to its desirability and good prospect, or the reverse.

The Arabic word for "mind," is "ackle," which also means "a fort set upon a hill." The term thus mutually employed, is especially significant when we consider the similarity which exists between "mind" and "fort." The "mind" is indeed a fort set upon a hill, the head; the position from whence it is best fitted to command the defense of the body. A fort is built upon a hill. Its function is protection against attack and invasion by an enemy; at the same time, to receive that which is friendly and assisting. It resists the harmful; admits and shelters the good. The function of mind is precisely similar. It defends us against harm and attack; it admits that which is beneficial and good to us. Material things, the world in general outside of us, is at war against the soul, and the mind is busy in the soul's defense. Dangers threaten injury and destruction to the soul's habitation, disease assails us, harmful conditions beset us, and without the vigilance of the mind to offset and resist their ceaseless attack, the body would be destroyed, and the soul compelled to move out.

Fort is a collective name for a combination of defensive equipment consisting of building, guns, small arms, ammunition, soldiers, officers and commander-in-chief. These collectively, form the fort.

No one of them is the fort. Separately, they neither protect nor fortify. The guns cannot be considered the fort; the soldiers are not the fort; the officers and commander-in-chief do not comprise the fort. The building itself is not the fort. Unless it is occupied by the various defensive groups and equipment, it is without the power of defense. Therefore a fort is a combination of groups, parties or things, united for the purpose of protection against harm, and for the receiving of good.

Similarly, no one faculty is the mind. Perception alone is not the mind; neither is memory nor imagination, but when all the faculties are combined to work in union (and they always work in union, never separately), we give them the collective name, mind, just as army, house, farm, menagerie, city, etc., are collective nouns or names.

Therefore the nine faculties of the soul are behind the performance of every action, mental or physical. You placed your hand unintentionally upon a hot radiator. In an instant you drew it away. Why? Because the impression of heat was carried by the power of life through the nerves of sense, to the thinking faculties, causing each one of them to perform its duty toward the action of the hand. In an instant, the decision of judgment was reached, that the hand was in a dangerous position, and suffering injury. Through the agency of the power of life, a command flashed back along another set of nerves which control the motions of the hand, ordering the hand drawn away as quickly

as possible, from its position of danger. If you are asked why you drew your hand away so quickly, you will say that you made up your mind to do so. In reality, the faculties of the soul performed it, by operating together to protect the hand from injury; but instead of naming these faculties in detail, you use the collective term, mind. The same is true of all our actions, whether mental or physical. The faculties are behind them and action is the result of these faculties.

In addition to this proof that the soul faculties are behind every action we perform, it can be shown that they always work in union, and never separately, no matter what the mental action may be. Suppose you are walking upon the street, behind a friend. You notice, as he comes to a cross street, that an electric car is bearing down rapidly upon him. He starts to cross in front of it, hesitates a moment as if in doubt, then steps backward, allowing the car to pass in front of him. What has happened to cause this action? If you ask him why he did not cross the street, he will say he made up his mind the car would strike and injure him if he attempted to cross. That is, he "minded" not to cross. Let us examine his mental action. What really happened was this:—First, he saw the car, through his faculty of perception; then his memory recalled cases of accident and injury; abstraction classified it as a swift-moving electric car; in imagination, he saw himself struck, hurled to the ground, perhaps killed; reason debated whether or not he had time to cross in front of the car;

judgment said "No;" mental taste furnished him the desire to protect himself from injury; will commanded the voluntary muscles of his limbs to move his body out of danger; and throughout the whole occurrence, he was conscious of his own action, as well as the action outside of himself. Thus we see, that in reality, all nine of his soul faculties acted in unison; exercised themselves collectively in the performance of what seemed to be a simple action. So, if we analyze each mental or physical action of our existence, we will find the same evidence that the nine powers of the soul are behind that action, and that they always operate collectively. They never work alone or separately. The failure or refusal of one faculty to act, cripples the action of all the rest. Had memory failed to supply your friend with the knowledge that the approaching object was a danger, abstraction, reason, judgment, and all the other faculties, would have been unable to perform their various mental duties, and, most probably, he would have been killed or injured. In a similar way, the various functions of a fort, work collectively during an attack or siege. If the ammunition fails, there can be no defense; if the soldiers refuse to act, the guns and weapons are without power to destroy or repel. The functions of the fort must necessarily be collectively employed. No one of them can act alone; no one of them can fail to act without crippling the collective whole.

As these faculties or powers are inseparable from the soul, and as soul essence is immortal, it

follows, that mind must be immortal, for these nine powers follow the soul, and cling to it wherever it goes. We must conclude also, that the mind cannot be divided as subjective and objective, although its action is sometimes subjective, and sometimes objective.

As each human being is an individual, a soul, entirely separated from other individuals, other souls; and as each soul has its own faculties or powers, distinct from those of other souls, therefore each individual mind is separated entirely from the mind of all others, and it is an error to claim that mind is universal, for each mind must, by necessity, be separate, distinct, and individual. No one can think for another; each must think for himself.

It is likewise incorrect to claim, as some do, that mind is the aggregate of thoughts, ideas and feelings, for, in reality, the mind itself is the performer of these results or actions. They are mental products, of which mind is the cause. That which is caused, cannot be the causer. The building is not the builder, the invention not the inventor; the sensation of joy cannot be that which rejoices.

We have shown that mind, like a fort, is continually occupied in warring with the surrounding existence; protecting us from the assault of injurious physical or mental forces; defending us against moral, mental and physical harm, and, at the same time, receiving and retaining whatever we deem useful or beneficial. All the nine faculties are thus actively employed, except during the

period of sleep, and even then, they sometimes work, as in dreams and visions.

In addition to this general similarity between mind and fort, there is a strong and individual parallelism between the duties of the soul faculties, and the functions of the various parts and belongings of the fort.

Perception, for instance, may be likened to the structure or building of the fort, for, unless we receive impressions of the external world, which can only come to us through this faculty, there will be no capital for the other faculties to work upon; that is to say, there will be no mind, for all the other faculties must remain inactive and inoperative, from lack of the capital of knowledge. Without this structure, or building, mind cannot exist. The proof of this is, that if it were possible to keep a child from the time of its birth, in a dark room, where not one of its five senses could act (granted for sake of the illustration, that its life could be sustained under these conditions for a long period), we would find, at the end of years, a human being perfectly equipped physically; a human soul with nine faculties, inhabiting this physical body, yet without a trace of mind, without a ray of thought; because the faculty of perception had not been able to gather a single impression from the outside world. Similarly, without the walls or structure of a fort, the other essential requisites of the fort, could not perform their various functions, and the fort would not be in existence.

Memory represents the intelligence office of a fort. It is the repository of records and data ; the department in which the details of past happenings are preserved ; for upon the tablet of memory, every mental action, external or internal, is registered, so that in time of need, we may refer to it, re-cognize and re-collect events of the past.

Abstraction resembles the military system and arrangement of the fort ; the division into groups and bodies, in order that action, when necessary, may be effective.

Imagination is similar to the drill and preparation for possible emergencies ; the combination of various parties and groups, in readiness for surprises or unexpected plan of assault.

Reason may be compared to the officers of the fort, who must be thoroughly versed in all the various methods of military action, and competent to decide between the right and wrong plan, in order to accomplish the most successful result.

Judgment is the commander-in-chief of the fort, who issues final orders as to what is or is not to be done.

Mental Taste may be likened to the engineers, whose duties are to examine the condition of the fort and its various component bodies ; supervise the equipment of armor, minister to the comfort and necessities of all within the fort, and to correct and improve all details.

Will is represented by the soldiers, who do the fighting and perform the voluntary action of defense, by making use of the various weapons against the enemy.

Consciousness is the official staff, whose business it is to keenly observe and report all the movements and actions of the enemy, as well as the internal actions of the fort, so that the conditions inside and outside, may be under thorough scrutiny and perfectly understood.

By this line of comparison, we show clearly, that mind is a collective name given to the nine faculties of the soul, when they are united in action, for a specific purpose.

The question arises—"What is the difference between the soul, spirit and mind?" Soul and spirit are often used synonymously, although soul is the intelligent essence, and spirit is the measure of its comprehension. The equivalents of the two terms are found in the oriental languages. In the Hebrew, "nephesh" means breath and is translated "soul;" while "ruach" means "air," and is translated "spirit." The Orientals sometimes term the intellectual essence "nephesh" and sometimes "ruach," because it is fine and invisible. In ancient times, before the lighter gases had been discovered, they could not find more appropriate terms to represent the intelligent essence in its fineness and invisibility. Undoubtedly also, they associated the soul with the breath, since the action of the soul faculties begins when the breath first enters the physical body, and ceases with its going out at the moment of death.

Mind is sometimes used figuratively to mean the soul, as for instance, in the expression "his mind is at rest;" exactly as we say the "king has

commanded," "the czar has arrived," thus using their titles instead of mentioning their personalities. When a man dies, we say "His soul has departed," "His soul is at rest." We do not say that his "mind" has departed.

In the figurative expression, "Eyes have they but they see not; ears have they but they hear not," the meaning is, that there are souls who do not utilize their faculties in the right way, to get understanding.

Thought is simply the action of the soul faculties. Intellect, in one sense, is mind; in another sense, it is the knowing power of the soul. The human soul, endowed with the nine great faculties or powers, stands next to God in rank and degree, the only difference between God and ourselves, being the essential fact, that He knows more than we are capable of knowing. God is Infinite, and His intelligence is the aggregate of Infinite powers of soul, while we are of finite essence, limited in this existence, to knowledge derived from collective action of the nine powers of that essence which powers, when in action, we term Mind.

CHAPTER III.

LIFE.

Life is that power or activity inherent in the soul, which enables the soul faculties to work together in union and affinity. It is the means by which the soul connects itself with its body, and establishes communication with the outside material and spiritual existence. It carries all impressions and messages from the outside to the inside, from the inside to the outside, and from the inside to the inside, and runs to and fro throughout the nervous system, performing all the voluntary motions of man, in harmony with the power of will.

The word "life" is used in a general sense, to express a great variety of meanings. The life of anything denotes its state of existence. For instance, the condition in which a tree, or the body of an animal, has the capability of exercising its natural functions, is termed the life of a tree or the life of an animal body. In reality, however, that power of chemical affinity and mechanical operation which governs the development and maintains the existence of a tree or body, is the power of growth, and not the power of life. The power of life is therefore specifically restricted to the soul, since it is inherent in the soul. The human body, which is but the soul's temporary residence, possesses, like the tree, the power of growth only.

Man, the combination or partnership of a living soul and a material body, therefore possesses both the power of life and the power of growth; the former controlling his voluntary motions, the latter exercising control over his motions and functions which are involuntary.

A further analysis of the power of life, necessitates more extended explanation of its peculiar duties and action. By it, every impression from the outside to the inside, every communication from the inside to the outside, every introspection from the inside to the inside, is delivered to the faculties of the soul, enabling each one of them to perform its characteristic function toward the thing cognized, and, at the same time, to work in union and affinity with the others. The power of life is therefore the current or medium of cognition. For instance, if we see a horse running wildly toward us, the power of life delivers the impression of the condition of the horse, to the faculty of perception, and to all the other faculties as well, so that each one of them may be able to perform its special function concerning the impression, and prepare the mental action by which we may escape from a position of danger.

The power of life is also the carrier of the action of each faculty to the other faculties, constituting the medium of introspection or inter-action of the faculties. For example, the action of memory is carried by it to all the other faculties; the action of the other faculties is carried by it to the memory, and so on throughout. This exquisite and har-

monious interweaving or introspection, this transfer of action and flow of intelligence from inside to inside, is accomplished through that current of soul activity, the power of life. By it, the soul kens itself. It is the means by which the soul connects itself with its body, for it carries the changes and experiences of the body, to the soul and its faculties, along the afferent or sensory nerves. By it, the soul controls and performs all the voluntary motions of the body, sending communications from the inside to the outside, along the efferent or motor nerves. Through this circuit of the power of life along the nerves, therefore, the soul is made aware of the conditions of its bodily residence, and exercises its intelligence to protect that residence from injury, and keep it in good condition.

If you put your hand unintentionally in hot water, you draw it out instantly, to save it from being scalded. The impression of heat has been carried by the power of life, through the sensory nerves, to the soul faculties. Each faculty has performed its function toward that impression of heat, until the decision of judgment was reached and issued to the power of life, ordering the hand drawn away from its dangerous position.

The power of life then executed this command of the soul, utilizing the motor nerves, and the hand was drawn away voluntarily, by the muscles of the arm. In the sensations of cold, hunger, thirst, sickness, pain, etc., the power of life acts in the same way, by carrying these impressions to the

soul, and executing the soul's commands to modify, as much as possible, the injury or danger of these inharmonious conditions and changes. It controls speech and song; the souls of the sculptor, painter and musician find expression through it; by it, the actor portrays emotions, and the orator thrills with impassioned eloquence. All our thoughts and feelings are conveyed by its mysterious sensitiveness; the wishes, hopes, longings and aspirations of our souls, flow in its subtle current.

As the power of life is the means by which the soul connects itself with its body; the activity by which the soul uses, controls and protects its body; and, as it runs to and fro throughout the nervous system, we prove that the nerves are the instruments through which the soul faculties manifest their functions. For, if the sensory nerves of the hand are cut or paralyzed, the impressions of the sense of touch, will no longer be carried to the thinking faculties, and the hand may be injured or destroyed, without the soul's knowledge of it; yet, at the same time, if the motor nerves are perfect, the hand may be drawn away at the soul's command. If, vice versa, the motor nerves of the hand are injured or destroyed, while the sensory nerves are perfect, the impression of pain, from an injury to the hand, would reach the soul, but the soul's command to draw away the hand, could not be executed by the muscles, and the impression of pain would continue, until the other hand or some agency, was used to carry out the command of the soul, and remove the injured member from its position.

This proves plainly, that the soul faculties perform their functions through the fine part of the material body called the nervous system, for, although the paralyzed hand may still be in its normal healthy condition of combination, with the exception of its sensory or motor nerves, yet we find that the power of life does not perform its function in that combination, outside of the nerves.

If any member of the body is destroyed, the soul endeavors, by the power of life, to restore the loss entailed, by giving to some other member of the body, the equivalent of the destroyed function. For example, if an arm be destroyed by amputation, the power of life manifests its energy and activity to strengthen the other arm, and, after a time, we find that the remaining arm is more powerful than it had been before the loss of the other, and, to a certain extent, is able to accomplish the function of both. If sight is destroyed, the hearing becomes keener, and touch is rendered more sensitive, so that, in a measure, these two senses will replace the function of the destroyed one, enabling the sightless person to read with the fingers, walk confidently in the street, etc.

If the theory of the materialists is correct, that intellectuality is the result of the composition of the material elements, the loss of one member of that composition, must necessarily cause a proportionate loss of intellectuality; but facts prove the contrary of this to be the case, for we find that when a member of that material composition, the body, is lost, the intellectuality displays more

energy and vigor, endeavoring to restore to the body, the equivalent of the loss sustained. We cannot show that the loss of an arm or a leg, diminishes mentality. If it were possible, we might reduce the body, member by member, until little else remained beside the heart and brain, yet still there would be no diminution of the mental action, no decrease in the intellectuality, so long as the brain was maintained in its normal condition. And, further, it is a well known fact, that when the body is wasted and reduced by sickness, to an extreme extent, the mental action is frequently found to be keener and abnormally acute.

SLEEP.

Sleep is the period or duration in which the power of life temporarily ceases to perform its function, in order that that fine part of the material composition, the nervous system, through which the soul faculties manifest themselves, may rest and recuperate from the wear and tear of action. Without this rest or cessation from action, the nervous system would be worn out and destroyed; death would ensue, thus preventing us from reaching our maturity of understanding, and accomplishing the purpose of the soul's residence in its body. For this reason, the Almighty, our Creator has laid a wise and natural law, that the power of life must normally cease its action a certain period or duration in the twenty-four hours, in order to preserve the body.

If the materialists are right, the action of the power of life along the nerves, would be a continuous and unvarying one; for the material composition is the same during sleep, as when we are awake, and consequently there would be no sleep, for the same action cannot produce two such different and contradictory conditions. The necessity of sleep being evident, the materialistic theory is absolutely disproved. If, however, the materialist should hold, that both the conditions of sleep and wakefulness, are the results of material composition, the claim is illogical, because the condition of being awake, is an activity and the result of some action, while sleep is the absence of activity, or passiveness. Sleep cannot be a result, as it is impossible for no activity to produce a result. A result is the consequence of action. Further than this, we know that although a man is asleep, he may be awakened by a loud voice. The voice cannot change his material composition and produce another result. As sleep is the period during which the power of life ceases to perform its function, it follows that there is no mental action whatever, when sleep is normal and healthy. The phenomena of dreams and visions, lead us into further understanding of the subtle sensitiveness of function possessed by the power of life. Not only does it connect the soul with the outside material existence, but also with the outside spiritual existence, for it is the medium of connection between the souls of the human race, and carries communications from one to another. Mental actions or

ideas are carried through the five senses by the power of life, from outside souls to the thinking faculties, for consideration, and, by this means, human beings gain knowledge and understanding from each other. This connection and intercourse is not confined to the souls which inhabit material bodies, but extends also to the invisible. The power of life carries to the soul, communications from the invisible realm, through revelations, dreams and visions. In this way, the prophets and holy messengers sent from God to teach us the truth, received their knowledge and inspiration. Through revelation, Daniel, Isaiah, Ezekiel, Jesus, and many others received from God, the knowledge of His truth and the power of prophetic utterance. Not only have the souls of the great prophets and holy men, by their susceptibility to divine communications, proved this function of the power of life, but countless proofs of it exist in the record of dreams and visions which have foretold coming events, and in the revelations of knowledge which human souls are constantly receiving from spiritual and invisible sources.

Dreams, in the ordinary sense, are mere hallucinations or mental actions, due to disordered functions of the body producing excitement of the nervous system, which is communicated to the brain, causing subjective action of the thinking faculties. These differ entirely from dreams or visions which are mental actions caused by the power of life carrying to the thinking faculties, impressions from spiritual sources outside of us.

This phenomenon of the soul faculties, is a strong evidence of immortality, which materialists cannot reasonably deny, for, as these faculties are inseparable from the immortal soul essence, and as the power of life which qualifies the soul, is the means by which communications are carried to the soul essence, the power of life must therefore be the means or tie which connects the soul with the outside spiritual existence, now and hereafter.

BREATHING AND THE INVOLUNTARY MOTIONS.

Breathing, circulation of the blood, and all the involuntary motions of man, are the results of the power of growth, which has already been defined. In a tree, we find no evidence of intelligent essence, yet the circulation of sap, by which it maintains its existence, is precisely similar to the circulation of blood in a human body wherein we find a soul has its residence. Both the flow of sap and flow of blood, are purely mechanical operations. The tree breathes through the pores of its leaves, extracting carbonic acid gas from the atmosphere, while the lungs of the human body, are performing the same function, by utilizing oxygen. These conditions or functions, in both tree and human body, are accomplished by the chemical affinity of the material elements, and do not depend at all upon the existence of intelligent essence. If the tree is in need of water, it cannot realize that need by mental action, nor can it get water by voluntary effort. Unless nature supplies it with water, it must die.

It cannot supply itself. Possessing, as it does, the power of growth only, it is limited in its existence, to involuntary motions, such as breathing, circulation of sap, etc. As soon as we find evidence of intelligent essence in an organism, we find the power of voluntary action exists, for the power of life always accompanies the intelligent essence we call soul, and wherever the power of life is, there must be voluntary action.

INSANITY.

We have found, by progressive diagnosis of man, that the body, a material composition, is occupied by the soul, an intelligent essence, which, through its power of life, is enabled to exercise its faculties; and that the power of life runs to and fro upon an intricate system of nerve wiring, which ramifies and extends to every portion of the soul's habitation. All these wires or nerves are connected with the brain, which may be compared to a switch-board, regulating the action of the soul faculties.

That the brain is a material instrument, is proved by the fact that we can resolve it into the material elements of which it is composed. We are certain that it is the instrument through which the soul acts, because, if it is destroyed, injured or tampered with, we instantly find a corresponding cessation or fault of mental action. For illustration, let us suppose a house to be thoroughly wired and equipped with electricity, which is to be utilized for nine different purposes, such as light-

ing, heating, bells, etc. Somewhere in the house, is the battery which generates the electric current. If we trace the wiring back, however, we will find that there is no direct connection between the battery and the points at which the current is utilized, but that all the wires lead to and center in a switch-board, from which a main supply wire leads to the battery itself. If we destroy the switch-board, there can be no lighting, the bells will not ring, etc.; tampering with the switch-board, gives faulty action at the extremities of the wires. If the switch-board is insufficiently insulated or worn out, we find a corresponding loss or distortion of the electrical action. Just so we find that injury to the brain, prevents the soul from utilizing its body. The soul is the battery, the power of life is the electric current, the nerves are the wires, and the brain, the switch-board. If we destroy the brain, we destroy mental action; if we tamper with it or with the nerve wires, we produce faulty mental action. From this, we prove that insanity is a certain abnormal or unhealthy condition of the brain or nervous system, which causes the soul faculties to manifest themselves incorrectly, or prevents them from full performance of their functions. By this, we prove also, that each of the soul faculties manifests itself in some particular part of the brain, for an injury to one part of the brain will sometimes cause defect of memory, an injury to another part will entail defect in the power of abstraction, and so on. When the soul faculties cannot, on this account, exercise their

functions normally, they cannot work in harmony with each other, nor with the outside existence, and this erratic, imperfect, or distorted mental action, is termed insanity. Insanity, therefore, is caused by the unfitness of the instrument of mental action, that is, by the imperfection of the brain. It is not the loss of the soul faculties; it is the loss of their power to act. A man goes into a forest to cut down trees. If his axe is kept sharp and keen, he can cut down the same number of trees each day, but as soon as the axe becomes dull or defective, the results of his work are less. The cause lies in the instrument of cutting, the axe. We cannot say that the man is losing his strength, because his axe is defective; neither can we say a man has lost his faculties, because he is insane.

CHAPTER IV.

THE IDENTITY OF GOD.

The Identity, Individuality and Infinite Personality of God, the Almighty Creator, is the great underlying, fundamental truth of all truths; the only basis of religious belief which can be established by thorough analysis in the light of scientific, logical and scriptural demonstration.

If we refer to our reason, the question,—“What is the Creator, the Causer of all causes?” we cannot form any conclusion or idea outside of these five,—viz.: He must be either the Universe, a Power, a Law, a Principle, or an Identity. To these, may be added the hypothesis that He is non-existent; that is to say, “there is no God.” We strictly believe and teach, that God is an Identity, an Individuality, and Infinite Personality; this is our positive point. That He is neither the Universe, a Power, a Law, a Principle, nor non-existent, forms our negative point.

We will first take each division of the negative point separately, and prove its impossibility, after which, the positive point will be considered, and proved conclusively. God, the Almighty Creator, is not the Universe, for the following five reasons, viz.:—

First. The Universe is not God, because no participation of qualities common to the whole, is

found in it; that is to say, if we take the various parts of that huge body which is supposed to be God, we will find that each part of it differs from the others, in some qualities. For example, the sun differs from the moon; the earth from the comets. If we examine the various substances of which our planet is composed, the material elements which we can perceive and analyze by our senses, we discover that each element varies from all the other elements, in its qualities; also that in each terrestrial division or kingdom, are found many points which differentiate it from the others. Man does not possess the qualities of a tree; the apple those of gold; nor iron those of a horse. If it be a true supposition, that the Universe is the body of God, the natural and rational conclusion must be, that each particle of that body, possesses all the attributes of the whole, otherwise He cannot be absolute perfection. God is absolute perfection, and every part of Him must possess all His qualities. A drop from the ocean, will be found to contain all the qualities of the waters of the ocean. As God is perfection, He must be homogeneous, hence the Universe, which is not homogeneous, cannot be God.

Those who teach that everything in existence is a spark of God, or a part of Him, and that this spark requires a "long procession of ages and cycles to accomplish its Karma, in order that it may regain its original condition," ignore reality, and do not reason deeply enough to reach the truth. But suppose we admit this theory, tak-

ing man, the highest among known creatures, as an example. We must conclude, that, if man is a spark of God or a part of Him, man must necessarily have all the qualities of God. If we take a small piece from a large lump of salt, we find that the small piece has all the qualities of the large lump, and does not require a "long procession of years and ages" of development, to accomplish its return to the nature of the large lump. Thus we see, that this process is ridiculous and unreasonable, for it is neither necessary nor possible to resalt the salt. If we make the same proposition concerning the lower animals, the vegetables and minerals, endeavoring to show that they are a part of the essence of the Great Being who is absolute perfection in knowledge and wisdom, the conclusion must be still more ridiculous and impossible. From this reasonable basis, we are obliged to reject the theory that God is the Universe. or the Universe God.

Second. Where there is division, there can be no perfection. There is, for instance, an entire separation and distinction between the essences of soul and matter. Therefore, if the Universe be God, He is divided, and, as division implies weakness in essence and power, it necessarily proves, that He is not the Universe, since He is perfection and cannot be divided. We must remember, that to perfection, nothing can be added, nor can anything be taken from it. Many who claim to be advanced thinkers, have left the orthodox church, renouncing its doctrine of the Trinity. They

reason correctly, that God cannot be divided and that Three cannot be One, yet, at the same time, are willing to believe that there is a germ of Deity in every soul, thus dividing God into millions of atoms, while refusing to believe that He can be divided into three personalities. Their case is similar to that of the individual, who, finding himself standing under a leak in the roof, moved outside and stood cheerfully under a waterspout.

Third. Where there are degrees, there is deficiency, and no perfection. A cursory examination of the surrounding existence, will suffice to show us plainly, that the Universe is composed of things varying in degree. The mineral and vegetable kingdoms are dull and inanimate; the animal kingdom, in its wide classification of species, from lower to higher, possesses varying proportion of intellect and power of understanding; while human beings, the highest intelligent form of which we have knowledge, are endowed with soul faculties for great purposes and possibilities. God cannot be partly dull and partly intelligent; partly animate and partly inanimate. If this were true, He would not be perfection; consequently the proposition that God is the Universe, is utterly untenable.

Fourth. If the totality of the Universe be God, there necessarily must be an affinity of sensation connecting the different component members of that whole. It is impossible, however, from observation of objects around us, to find any such connecting sensation, between either the various classes and divisions of these objects, or between the dif-

ferent members of these classes and divisions. There is evidently no connection of feeling or sensation, between a man and a horse or dog, or even between two men; for, while the first man may be thinking of America, the thought of the second may be centered upon Africa, and neither cognizant of the mind of the other. This shows that they are not members of a universal God. Admitting such a supposition, we must conclude that every thought, idea, movement, action and change, must be felt by every member throughout the entire Universe. An injury to the finger, affects, through sympathetic nerve fibres, the whole body, so, also, if the Universe be God, every object therein would participate in the sensation which follows the injury to the finger.

Fifth. The strongest, most convincing proof in opposition to this belief, is, that from nothing, nothing can come. According to all logic, science and natural law, there must be a Causer for everything, and, as the Universe includes everything, there must be a Causer for the Universe, and that is the Causer of all causes,—the Almighty Creator. Who will say that man, although the highest of creation, created his own soul, or put that soul into existence? Admitting even the possibility of this, we know, that however he may desire to remain here, it cannot be; he may not delay his departure, but must inevitably obey the summons of death, plainly showing that his existence here, is not in his own hands. If the highest of creatures cannot control this, it is evident that the lowest cannot.

As that which is caused, cannot itself be the cause, so the Universe cannot be God. From the foregoing statements, the thinker will be led to consider the three following points:

1. Some occult and mental teachers claim, that when man attains perfection,—the point of highest intelligent development,—his strength of mentality can keep his body from decay, and hold it thus for thousands of years, as they say the Mahatmas can do; that a time will come when his body will not die, but live forever. To this, it is sufficient to reply, that the claims of these theorists have never been practically proved, nor can they, be.

This theory is in direct opposition to fact, reason and natural law. The animal kingdom is shorter lived than the vegetable, for the reason that there is mentality in the body of the member of the animal kingdom. As this body is a mere tent or residence for the mentality, intelligence or soul which inhabits it, the more that intelligence or soul uses its tent, the sooner the latter is liable to decay and destruction; and the stronger and more active this intelligence, and the more effective its manifestations, the more destructive will be the effect upon the tent.

Take, for instance, two men of similarly strong constitutions, but of widely different temperaments; the one nervous and active, the other, quiet and deliberate. At the age of forty, the one will appear to be old, and far in advance of his years, while the other will seem to be in the prime of life.

Again, take a representative from each of the two kingdoms,—animal and vegetable,—a man and a cedar tree. However strongly the man may be constituted, it is scarcely possible for him to live a hundred years, while the cedar tree may flourish for thousands. Thus, comparing the two kingdoms in a corresponding degree, we find, that existence without mentality, is more enduring, and that where the mentality is active, the sands of life are more quickly run out. This clearly proves that these occult claims are not founded upon truth.

This theory is also directly opposed to the laws of nature, for we know, that the body of man is a composition of a number of elements, and it is a scientific fact, that a composition is a modification of the nature of the elements of which it is composed. As these elements were in existence before they were formed into that composition, it follows, that the law governing every composition, is, that it shall be decomposed and resolved again into its component elements. Man's body, as we have said, is a composition; therefore man's body, in accordance with the perfection of law, must be decomposed, that is to say, it must die, for decomposition is what we call "death." Those who imagine that they can destroy or overcome perfect natural laws, when they become perfect in mentality, would change their belief, if they could reach that exalted state, for then they would realize, that instead of setting natural laws aside, they would be in perfect harmony with the action of those laws.

2. Some may ask:—"If nothing can come from

nothing, whence came God?" The question is not logical, because, as the universe is a creation, there must of necessity, be a Creator or Causer thereof, and that Causer is called the Almighty Creator—God. But we cannot say whence God came, because He is a Being, existent through all eternity, and, since He is the Great First Causer of all things, there logically is no place nor cause from whence He could come. If we say He was created by another God, and continue backward to a third, fourth and fifth, or any number of Gods, we must finally exhaust the imagination in an endeavor to discover a time when, and a place where, there was not a God. And if God were not there, what would we find? Nothing! But, from nothing, nothing comes, and we are back at our starting point. Having reached the end of the chain, we are obliged to admit a first Causer of all other causes; a self-existent, eternal Being, God, the Creator; the manifestation of whose creative power, brought the universe into existence.

3. A superficial thinker may ask: "If the universe and everything in existence, is the manifestation of God's creative power, must they not have come from God, and of necessity be a part of Him?" According to science, and to natural and rational laws, this is incorrect reasoning, for that which is manifested, cannot possibly be a part of the manifestor, nor a part of his power, in either matter or mentality. The power of steam is manifested in the motion of an engine, but the motion is not a part of the steam, nor of its power, but is

a result or product of the power of the steam. A magnet may magnetize a piece of iron, but does not thereby lose a portion of its essence or of its power. This shows, that that which is manifested, is not a part of its manifestor, nor a part of its manifestor's power. So, although God created the universe, still the universe is not a part of God, nor of His power of creation, but simply a manifestation of that power. If I say, "I am glad to see you," this statement produces in your mind, a certain understanding or idea, but neither the statement nor your understanding of it, is a part of me nor of my power of speech, but is a manifestation of that power. If you teach me a science, I will gain knowledge, but the knowledge I receive, is not a part of your essence nor of your knowledge, because you lose neither a part of yourself nor of your knowledge, by teaching me. You simply manifest your power and I receive the knowledge which you manifest. Thus we prove, that the manifested is not a part of the manifestor, nor of his power, and it therefore follows, that the universe is not a part of God nor of His power, but is a manifestation thereof.

Many thinkers are struggling with incessant effort, to know and realize how the Creator, by His creative power, has produced the essences of the universe, and how He has endowed them with qualities which are necessary for their existence and indestructibility. This knowledge is beyond our limitation in the present existence, for man, the soul, although endowed with many faculties

and powers, does not possess the creative power, nor knowledge of it. This is the creative secret which lies beyond the ken of our understanding, but by earnest search to know God, to become His children, and be grafted into the Tree of Life, we may attain the privilege of living with Him eternally and understanding His creative laws.

What has been stated thus far, is sufficient to show the fallacy and unreasonableness of atheism, yet the following facts deserve attention, viz.:—“Nothing” cannot be the Causer of all causes, for the reason that “Nothing” has neither powers nor qualities to manifest, and by which to bring anything into existence. Besides this, there remains the indisputable fact, that from “nothing,” nothing can come; therefore, the Causer of the Universe necessarily exists, and atheistical argument is annihilated.

The belief that everything in existence is self-existent, without beginning, without end, and without a cause to bring it into existence, is likewise founded upon lack of knowledge and upon sophistical reasoning, for, upon reflection, it will clearly be seen, that there is no class or race in existence, from the highest to the lowest, any member of which is self-existent. We know that man, the highest visible form in the universe, did not bring himself into existence; that neither his coming upon the earth, nor his continuance here indefinitely, is under his control. In both, he is wholly dependent upon some other, higher power and is not self-existent. There must therefore be

One who is self-existent; One who caused man to exist; and that self-existent One, is the Great Causer, Being, Creator, God.

The second article of our negative point, is the belief held by many, that God is an infinite Power, filling the whole universe. This cannot be true, for, although He is most powerful, possessing infinite, perfect powers, and all-mighty, yet we cannot say that He is a Power, because power is a quality, a faculty, an attribute, or a force, which belongs to an identity or an essence. There is no power without an essence or an identity back of it. Back of the power of gravitation or magnetism, is the earth. Without the earth, there would be neither the one nor the other. Given a power, we prove the existence of an identity. No power can exist alone or without an identity back of it. We ourselves are the possessors of many powers and faculties, but back of them all, is our identity. We have the faculty of memory and of reason, but can we say that we are a memory or a reason? We have the power of speech, but are we the power of speech? No; but we are identities; and, even if unable to manifest all, or any of the various powers belonging to us as human beings, or if we lose those we have, we never lose our identity. The dumb man, although without the power of speech, never loses his identity or personality. So, we plainly see, that God is not a Power. He is greater than Power. He is the possessor of Infinite Power; the identity behind it.

Some teach that God is Law, and if they teach

what they cannot prove, what is to prevent people from being led astray? Law is the uniform rule, condition or method, by which, through the operation of certain powers or faculties—spiritual, mental, chemical or mechanical,—certain definite results are produced. Thus, if we chemically mix two different elements, the resulting compound will be a new substance, differing from either element composing it. As the chemical affinities of these elements unfailingly operate to produce this definite result, the method by which it is accomplished, is termed a “law.”

The seasons of the year are produced by the motion of the earth in its orbit, in conformity with what is termed natural law. Two and two are four; this is the result of the operation of the mental faculties, in accordance with mathematical law, and so on. We therefore conclude, as above stated, that law is the rule or method by which certain powers or faculties operate to produce certain effects or results. Back of a law must be an intelligence which laid that law, an identity controlling the action of that law. Therefore God cannot be a Law.

Some who claim to be spiritual, teach that God is a Principle. They say: “God is Love, therefore Love is God.” It is true that Principle is a foundation or basis laid by an intelligence, upon which to build, or a source from which to start a certain action for a definite purpose. Thus we say that Love, Mercy, Justice, Benevolence, Meekness, are principles upon which the mind bases its action

for certain purposes. Then Love is a principle laid down by the intelligence. God created the human race according to the perfection of His knowledge and wisdom; His intelligence appreciated His perfect action, and this appreciation of, or inclination towards His creatures, is the principle Love. In the light of this meaning, God is Love,—that is to say, He is loving toward His creatures, but we cannot properly say that Love is God, because Love is a principle, a foundation, laid down by an Intelligence, and the foundation cannot be the Intelligence which laid it. Back of Love there is Intelligence, and back of both is the Personality. If we say, "Mr. Smith is good," we mean that he is a good man; but we cannot say "Good is Mr. Smith," because the quality or foundation principle cannot be the person who possesses the quality or laid the foundation. Back of his principle is his identity. Mr. Smith is a person, not a principle; so, also, God is a Personality, not a principle. Besides, there are numerous principles each differing in all respects from the others; which of them is the God we ought to worship?

As God exists, and as He is neither the Universe, a Power, a Law nor a Principle, it necessarily follows that He is an Identity. This is the positive point we believe and prove, as follows—viz.:

1. God, being perfect in His powers and attributes, must, of necessity, be perfect in knowledge; hence He knows Himself. As He is known to Himself, He is limited by Himself to Himself; for everything that is known, is limited, and as He is

limited, the conclusion is inevitable that He is an Identity. True, the finite cannot limit the Infinite; but the infinite knowledge of God extends as far as His other infinite powers and attributes, and thus His unlimited knowledge limits His unlimited powers, for the perfection of knowledge is a line of limit to the perfection of power.

To make this plain, let us illustrate God's perfect knowledge, by comparing it to an unlimited line extending in the same direction as the unlimited lines of His other attributes. We will find, that, although every line is unlimited, yet no one line can go beyond any other, because every line is absolutely perfect. We must therefore conclude, that perfection is a limit to perfection, because whatever is perfect, cannot be more than perfect,—perfection being its limit. Therefore God, being known to Himself, is limited to Himself; and the unlimited is a limit to the unlimited. This proves His Identity.

2. God is an Individuality, because He has powers and attributes. It is a scientific fact, that there is no power or attribute in the whole universe, without an identity or an essence back of it, for every power or attribute is an inseparable quality, qualifying the identity or the essence to which it belongs. There is no density without matter. "Nothing" does not have weight and does not occupy space. Were there no matter, there would be no power of gravitation, no electrical force. Man has the powers of memory, of imagination, of speech; but can we find any of

these powers self-existent? Is there not an individuality, a personality, an identity, back of each or all of them? Invariably! All attempts to disprove this scientific fact are vain. Therefore, we only display ignorance, if we say that God is not an identity, since He is all-mighty, having powers and attributes in the fullness of perfection.

3. As it is known and proved that the universe is the manifestation of God's creative power, and as that which is manifested must possess more or less of the attributes of its manifestor,—so everything in existence having been created by God, has this similar quality of God,—Identity. A child has qualities similar to its parents; the young beast is qualified by the attributes of its kind; a tree from the seed of a sweet orange, will bear sweet oranges, and from the seed of a bitter one, will bear bitter oranges. If we search the whole universe; we will find that everything has its identity; no two men are alike; no two trees are exactly like each other; no two grains of sand are duplicates; everything has its own peculiar identity, distinguishing it from everything else. Why is this? It is because God is an Identity. His creatures are the manifestations of His powers, and as the manifested has qualities and attributes similar to those of the manifestor, this fact of their invariable identity, proves to us that God also is an Identity.

4. It is a well-established principle that the manifestor is not the manifested; the Creator is not the created; the maker is not that which he has made. How can we distinguish the one from the

other? What are the means of distinction between them? Nothing whatever but identity or personality. There is no other distinction, either in heaven or upon earth; and it is this Identity, this Personality of God, which distinguishes Him from His creatures,—His manifestations.

As disbelief in the Personality of God, is a prominent characteristic of modern religious thinking, it would be well, at this point, to consider the most prevalent objections upon which this disbelief is founded. In the sea of knowledge, we find many swimmers, but few divers. Few indeed are those who plunge into the depths and gather the pearls of truth, but many float upon the surface, imagining they have discovered treasures in the light which scintillates feebly from the gems below.

It is said that the Creator of the universe cannot be a personalized Being, dwelling in a localized heaven; that such a belief is not consistent with the omnipresence, infinity and other qualities universally attributed to Deity. Some deny His providence, asserting that if He is a personalized Being, man is not responsible for his actions, and would be deprived of his individuality. It is said: "God is Being, not a Being." To meet these objections, it is necessary to have clear understanding as to what constitutes personality. According to science and natural law, the attributes of anything in existence, qualify its existence and distinguish it from all other things. This constitutes its identity. At the same time, when these attributes are intelligent attributes, qualifying intelligent

existence, they constitute the individuality or personality of that intelligent existence. Thus the powers or attributes of man, make and form the individuality or personality of man. Nothing exists in the universe, without possessing attributes, either intelligent or non-intelligent. Vice versa, no attributes can exist, without belonging to, and qualifying something in existence. Therefore, all intelligent powers or attributes must belong to and proceed from some intelligent identity; from some personality. The conclusion is irresistible, that God the Creator, the Causer, is a Personality, from the fact that His intelligent attributes and powers are clearly in evidence and existent.

The statement that belief in the Personality of God is a violation of His attributes, is therefore not logical, since the truth is, that He must be a Personality because he possesses attributes. Furthermore, it must be admitted that His attributes are Infinite Attributes. They qualify therefore a Personality which is likewise Infinite. Because His attributes are Infinite, we cannot say that He has no Personality, for these Infinite attributes logically prove His Infinite Personality, which cannot be limited by finite creatures. But as He and all His powers are Infinite, He knows Himself and is limited to Himself, but not to us. It is not reasonable to say that the Almighty Creator has no Personality, because we cannot limit that Personality. The insect cannot comprehend or limit the personality of man. Shall we say, for this reason, that man has no personality?

We know, that, as finite creatures, we can never comprehend Infinite Personality, yet it is possible for that Infinite to make a way, through which the finite may go and comprehend Him. The way is this, that from eternity, the Infinite decided not to remain forever hidden, secluded from His creatures, and incomprehensible to them, but took unto Himself, an External Face, Appearance, or Manifestation, by which He is interpreted to His finite creatures; and this Form, this Personality of Manifestation, is the One whom the finite creatures will comprehend, enjoy, and with whom they will live forever in the spiritual hereafter.

Will this future spiritual state be a "localized Heaven," against which at present, where is such strong opposition of belief? "Heaven" in correct sense of the term, must either imply a supreme condition or a locality. Manifestly there can be no condition or state without position or locality. Locality and state are inseparable and presuppose each other. In the whole Universe, there is no condition without position or place, and as Heaven is a state or condition of supremacy, it must necessarily have locality.

As the intelligent attributes of man, the soul, constitute the personality of man, and prove him an intelligent identity or being, so, the existence of infinite intelligent attributes, constitute the Infinite Personality of God, and prove Him an Infinite Being. The personality of man is his highest possession. It is the outcome of his highest powers. To deny the Infinite Personality of

God therefore, is to deprive Him of His infinite attributes and place Him upon a lower level than ourselves. If God is Being, He is necessarily a Being, though infinite. We cannot speak of an existing human creature as man, not a man; of stone, not a stone. Neither is it possible to prove that "God is Being—not a Being." This statement has no meaning whatever. Incomprehensible statements are the surest evidence of weakness and error.

5. If we study the scriptural teachings of all ages and races, we will find the Identity and Personality of God distinctly set forth. He appeared to Adam, Noah, Abraham, Jacob, Moses and to nearly all of the prophets. Who of them did not see God and receive commands directly from Him, falling down upon their faces at the appearance of His majesty and glory? Jesus taught clearly and unequivocally, the Personality of God. He said: "My Father." He taught us to pray "Our Father, Thy will be done." "God made man after His own image." An image is a form, an identity. There can be no speculation as to what was meant by it in Genesis. Image cannot be an abstract idea such as holiness, perfection, innocence or purity, as is sometimes taught. Nothing could be plainer than the teachings of the Bible concerning the Personality of God. It is important to establish this point, for the reason that all the religious theories of the present day, are claimed to be proved from the Holy Book. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen that ye

may know and believe me and understand that I am He; before me there was no God formed, neither shall there be after me."—Isaiah 43-10.

To some, the Infinite Personality of God, does not seem reconcilable with His Omnipresence. They reason, that a personality cannot occupy more than one place at the same time, consequently, as God is Omnipresent, He cannot be a Personality.

To illustrate that God, although a Personality, is everywhere present, let us imagine the universe to be crystalline throughout; everything in existence transparent; and that God, the Almighty, is a flame located in some certain place in the universe. We find, that, although the flame is an identity limited to itself, yet it fills the whole universe with its light, until it is impossible to find a place where there is no light from this flame. The light would also shine through everything in the universe, not a single atom existing, through which the light does not penetrate and interpenetrate. More than this; the light will not be confined, but extend beyond the universe, surrounding it infinitely in every direction. Thus, the Personality of God the Almighty, like the flame, is filling the whole universe with His powers; penetrating and interpenetrating everything in existence. So we and everything in the universe, move and exist, filled and surrounded by His powers. The flame may be likened to His Identity, the light of the flame to His powers and the universe to His creation. Thus we see that the crystalline universe is not the

flame, nor the light, nor a part of either of them. Neither can we be God, nor a part of His power. The scriptures teach that we are afforded the privilege of being naturalized, by being born of the spirit and becoming the adopted children of God. God will neither lose a part of His essence, nor of His powers, by that naturalization. We are taught plainly that man is not God. "Put them in fear O Lord, that the nations may know themselves to be but men."—Psalms 9-20.

"Now the Egyptians are men and not God, and their horses, flesh and not spirit. When the Lord shall stretch out His hand, both he that helpeth shall fall and he that is holpen shall fall down and they all shall fail together." Isaiah 31-3. This same truth is continually stated in the Scriptures; that man is not God, nor a part of Him.

It may be claimed, that, even according to the illustration of the flame, God is not omnipresent, because, as He is the flame, located in a certain part of the universe, He is not everywhere present; for, as the flame is the identity; and as it is the light of the flame, which penetrates everything, the flame itself which represents God, is not omnipresent. We must understand clearly what "presence" means. We are in the presence of a person, so long as we are in position and condition to comprehend that person, to know his thoughts, observe his actions, and come under the operation and influence of his powers. It is not necessary that we must occupy the same space, to be in the presence of another. It is not necessary, therefore, that the

Universe and God must occupy the same space ; it is sufficient that His powers penetrate and surround everything in the universe ; that His intelligence is all-comprehending. This constitutes His omnipresence. The whole universe is within the reach and under the control of His powers.

The word "God" itself, is significant of the illustration given. It is derived, not from "good," as some suppose, but from the Persian or Indian word "Ghauda," or "Ghaud," meaning "the absolute and supreme governor, whose power controls all that is." In this meaning, it strongly resembles the illustration of the flame. The words "Allah," "Elohim" and "Eal," in the Arabic, Hebraic and Syriac respectively, mean "the Surrounding Power, the Comprehensive"; equivalent to the light surrounding and interpenetrating everything existing. All terms are arbitrary, and no term can give full significance to the Almighty; nor liken Him to that which has objective existence. Since we are deficient in knowledge of Him, and in power of expression, the word "God" is used to denote His Infinity and Greatness, which are beyond our finite comprehension.

The Bible teaches specifically, the Personality of God. "I have made the earth and created man upon it; I, even my hands have stretched out the heavens, and all their host have I commanded." Isaiah 45-12. "In whose hand is the soul of every living thing, and the breath of all mankind." Job 12-10. "Who hath measured the water in the hollow of His hand and meted out heaven with the span." Isaiah 40-12.

The universe is in the hollow of His mighty hand; nothing can be hidden from His presence. The exaltation is to Him, the authority is to Him, and the greatness is to Him, forever and ever. Amen!

CHAPTER V.

THE ONENESS AND SINGLENES OF GOD.

Although the great religions which were founded upon the inspired utterances of the prophets, such as Zoroaster, Confucius, Moses, Buddha, Jesus and Mohammed, upheld the principle of Monotheism, yet we find in some of them, evidences of Ditheism and Tritheism.

Zoroaster, for example, taught that the Supreme Being must necessarily be two,—one good and the other evil; this belief being founded upon observation of human actions, which sometime incline toward good and sometime toward evil.

As we are the creations of One Supreme God, endowed by Him with intellectual faculties and possessing the power of independence, which makes us responsible for our actions; as by this gift of independence, we are elevated above all other visible creations, to resemble Him and be fitted for naturalization into His divinity; and as our independence enables us to incline either toward right or wrong doing, it is manifestly certain, that sin or evil is not caused by a Supreme Evil Being, but is the result of our own free will of action. Man is always inclined to lay the responsibility for his wrong doing upon some one else, and seek excuse for his failure to do right. For this reason, he has attributed his sins to the temptation of an

evil Being, since God his Creator, who endowed man with faculties and powers, could not reasonably be charged with causing him to misuse them. God created man perfect. Evil is the consequence of man's independent misuse of the weapon with which God endowed him.

"Behold, this only have I found, that God made man upright; but they have sought out many inventions." Ecclesiastes 7-29.

Nearly all the great religions of the world, teach the Divine Triad. According to the Hindoos, "Para-Brahm, the Supreme unrevealed Being, created the universe by self-contemplation; as Siva, or Mahadeva, he destroyed it; then, as Vishnu, restored it and sustains it." The Egyptians worshipped the trinity of "Isis, Osiris and Horus." The Greek triad was "the heavens above, the earth beneath and the ocean around all things." In the Orthic theology, we find "Light, Life and Council." According to James Freeman Clark, Plato taught a three-fold God; "First, as the profound, inscrutable substance and cause of all things; next as manifesting Himself in the ideas, which are the roots in the spiritual world, of all that exists in the natural world; and third as the life of the universe." Pythagoras taught, like Plato, that the "first one was above all being, the second one contained the ideas of all being, the third one was the soul of all being." The Gnostics also held to the trinity of "the spirit in itself, the self-conscious spirit and the intelligent reason."

In these and many other forms of religious belief,

living and dead, it is obvious that the triad really consists of three attributes of one central and Supreme Being, and not of three distinct gods. As we cannot call a man, "nine men" because he has nine intellectual faculties, neither can we call God "three," because He has three powers or attributes.

The doctrine of the Trinity, is much older than Christianity, and was grafted into the teachings of Jesus, from Egyptian sources. Quoting Clark's "Ten Great Religions," page 138: "There is no doubt that the Christian doctrine of the Trinity was derived from such forms of thought previously existing in Egypt and elsewhere. It grew out of a philosophical attempt to unite the monotheism of the Jews, with the profound tendencies of the Oriental and Grecian mind. Philo had led the way in this attempt; and Alexandria, where he lived and taught, was also the place where the Christian Trinity took its origin. The early Christian thinkers who followed Christ in their faith, took Plato as their master in philosophy. Their object was to see the Divine, in the unity of things and also in their variety. The Supreme Being, One in Himself, is nevertheless the source and author of the infinitely varied world."

Christianity has gone beyond the ground of belief of all other religions, by crystallizing the triad into three distinct personalities; each a perfect God in Himself, equal to the others in power, glory and majesty; and by teaching that these three are one God. In this doctrine, the Church has gone outside the circle of Truth, and lost the ground upon which it stood, for the following reasons:—

First: It is an indisputable fact, that, according to science and reason, there is nothing in existence in the whole universe, without a cause; and, as the universe is the collection of all these things, therefore there must be a first cause for it. As a first cause cannot be two causes or three, so also that first cause which we call God, cannot be three Gods.

Second: As already shown in the previous chapter, God is an Individuality. According to logic and reason, He cannot be three Individualities; and, as Individuality is an Identity which cannot be divided, so God cannot be three persons or divisions.

Third: God is absolute Perfection; therefore He cannot be three persons; for nothing can be added to Him and nothing can be taken from Him. If each of the three persons is equal to the other, He cannot be perfect in Himself, because it is necessary for Him to be added to the other two persons, to make the One Absolute Perfect God; therefore He cannot be three perfect gods and One Perfect God at the same time.

Fourth: Three cannot be one and one cannot be three, although the three are equal to each other. Take, for instance, three twenty-five cent pieces. Although each piece is equal to the others in weight, shape, and value, we cannot say that the three are one piece, for it is against the light of reason which God gave us; the only ground we have to stand upon. Everything in a direct line against this light, is not true, because, if we admit

to be true that which is in contradiction to our reason, we attribute to God, deception and injustice, for giving us thinking faculties which see the wrong right and the right wrong.

In support of the doctrine of the Trinity, it is sometimes held, that God the Father, to show His absolute perfection, created the Son to be His equal, and as there is no time to be considered, since we are all living in eternity, the Father and Son are equal in every respect. This is illogical reasoning, because it would be necessary for the Son to prove His perfection and equality, by creating a third God, and the third must create a fourth, and so on indefinitely, until there would be Gods innumerable.

We believe in the Oneness and Singleness of God; that there is no other God beside Him. This is the teaching of the Old and New Testaments, and especially of Christ himself.

In "Ten Great Religions" page 147—"Having thus seen Monotheism in philosophy, we now come to consider it in all the religions. It may surprise us to learn, that Monotheism has existed in all or nearly all religions, and that in the most highly developed Polytheism, there still remains, perhaps in an obscure form, a very real Monotheism."

In Isaiah 46-9, "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me." Exodus 34-14—"For thou shalt worship no other God; for the Lord whose name is Jealous, is a jealous God."

Deuteronomy 4-39—"Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath; there is none else." Deuteronomy 6-4—"Hear, O Israel; the Lord our God is one Lord." Deuteronomy 10-17—"For the Lord your God, is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward." Jeremiah 10-6—"For as much as there is none like unto thee, O Lord; thou art great, and thy name is great in might." Also the 16th verse: "The portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of his inheritance; the Lord of hosts is His name." Hosea 13-4—"Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me; for there is no Saviour beside me." Isaiah 42-5—"Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it, he that giveth breath unto the people upon it, and spirit to them that walk therein." Isaiah 43-3—"For I am the Lord thy God, the Holy one of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee." Also 10th verse: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am He; before me there was no God formed, neither shall there be after me." Also 11th verse: "I, even I, am the Lord; and beside me there is no

Saviour." Also 14th and 15th verses: "Thus saith the Lord, your redeemer, the Holy One of Israel; for your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships." "I am the Lord, your Holy One, the Creator of Israel, your King." Isaiah 44-6—"Thus saith the Lord the King of Israel, and his redeemer, the Lord of Hosts; I am the first, and I am the last; and beside me there is no God." Also the 8th verse: "Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? Yea, there is no God, I know not any." Isaiah 45-5—"I am the Lord, and there is none else, there is no God beside me." Also 11th verse: "Thus saith the Lord, the Holy One of Israel and His maker, Ask me of things to come concerning my sons, and concerning the work of my hands, command ye me." Also the 18th verse: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it; he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else."

According to the teachings of Jesus, as recorded in the four gospels of the New Testament, he himself made no claim to be God, or of equality with the Father. On the contrary, he taught the Unity of God, and the evidence is historically clear that the doctrine of the Trinity was introduced into Christianity by the Church fathers, centuries after the crucifixion of Jesus. John 14-28: "Ye have

heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father ; for my Father is greater than I."

John 15-1—"I am the true vine, and my Father is the husbandman." Also 5th verse: "I am the vine, ye are the branches." Here is a clear acknowledgment by Christ, that God, the Lord of the Vineyard, is greater than Christ, the true vine. Mark 13-32—"But of that day and that hour, knoweth no man, no, not the angels which are in heaven, neither the son, but the Father." Christ here confessed his own inferiority in knowledge, to that of the Father. If he then is not the equal of God, as he taught, it is impossible for God to be three persons equal to each other, as taught by the Trinitarians.

Newman, "Phases of Faith," page 47—"I revered the doctrine of the Trinity, as something vital to the soul; but felt, that to love the Fathers or the Athanasian Creed, more than the Gospel of John, would be a supremely miserable superstition. Now, in the 5th Chapter of John, when the Jews accuse Jesus 'of making himself equal to God,' by calling himself the Son of God, Jesus even hastens to protest against the inference as a misrepresentation,—beginning with 'The Son can do nothing of himself,' and proceeds elaborately to ascribe all his greatness to the Father's will.

"I at length saw, that the compiler of the Athanasian Creed did not understand his own words. If anyone speaks of three men, all that he means is

'three objects of thought, of whom each separately may be called man.' So also, all that could possibly be meant by three gods, is 'three objects of thought, of whom each separately may be called God.' Thus the Creed really teaches polytheism.

"That there is nothing in the Scriptures about Trinity in Unity and Unity in Trinity, I had long observed. But in my study of John, I was now arrested by a text, which showed me how exceedingly far from a Tri-unity was the Trinity of the Gospel,—if Trinity it be, namely, in his last prayer, Jesus addresses to his Father the words—'This is life eternal, that they may know Thee, the only True God, and Jesus Christ whom thou hast sent.'

"The thought crossed my mind, what if we, like Henry Martyn, were charged with polytheism by Mohammedans, and were forced to defend ourselves by explaining in detail, our doctrine of the Trinity? Perhaps no two of us would explain it alike, and this would expose Christian doctrine to contempt. Then, further, it came across me: How very remarkable it is, that the Jews, those strict Monotheists, never seem to have attacked the Apostles for polytheism. It would have been so plausible an imputation, if there has been any external form of doctrine to countenance it. Surely it is transparent that the Apostles did not teach as Dr. Waterland."

It is a historical fact that St. Athanasius introduced the doctrine of the Trinity into the Christian Church, three hundred and twenty-five years after Christ.

Christ, according to his own words, cannot be God, because he said, Luke 13-32:—that “in three days I will be perfected.” God cannot need perfecting. Throughout the Gospels, the record is evident, that according to Christ’s own words and knowledge of himself, he was not God. Nowhere does he claim equality with God, but everywhere, it is clearly evident, by his own confession of inferiority, that God the Father is greater than Christ, and is One God.

The Unity of God is distinctly enunciated in the words of Christ, Mark 12-28 to 35:—“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first commandment of all? And Jesus answered him: The first of all commandments is, Hear O Israel; The Lord our God is one Lord. And thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto Him, Well, Master, thou hast said the truth; for there is one God; and there is none other but He. And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, He said unto him, Thou art

not far from the Kingdom of God. And no man after that, durst ask him any questions."

Practically, the only support for the doctrine of the Trinity, is found in the First Epistle of John, 5th Chapter, 7th verse. According to the St. James Version of the New Testament, we read: "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one." This verse does not appear in the Revised Version of Scripture, from the fact that it is known to be a spurious addition to the text. Therefore, the only ground of claim for the doctrine of the Trinity, in the Bible, proves to be an interpolation, and upon revision of the original text, this verse has been stricken out. According to the Gospel of John, 10th Chapter, 29th-30th verses, Christ said, when speaking of his believers:—"My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Christ cannot be said to have assumed equality with God in this statement, because, while assuming oneness of purpose with God, he still declares God to be greater than himself. By it, he meant that he was one with God in purpose and teachings; the way to God, the truth of God, the life in God, but not a part of God. Again in John 17-11:—"And now I am no more in the world, but these are in the world and I come to thee. Holy Father, keep through thine own name those whom Thou hast given me, that they may be one, as we are."

From this, we understand that Christ was asking God to keep his disciples in His name and to grant them the high position of oneness with Christ and with God, just as Christ was one with God the Father. Christ, therefore, did not mean by being "one with the Father," that he is equal to Him, for if that were so, it would follow that the answer to his petition, would make the disciples also equal with the Father, and so every follower of Christ would have the same position of equality with God.

In John 14-8 to 11th, Christ again acknowledges the infinite superiority of God, to himself.

"Philip saith unto Him, Lord, show us the Father and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet thou hast not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake."

Christ's teaching here, was to show his disciples that the Father had manifested Himself in him. It seems that the disciples, Philip particularly, did not understand this great point. Christ explains to them, that he spoke not the words of himself. He did not claim that he spoke and taught from his own knowledge, but that God the Father spoke

through him; entirely separating himself from God, by the statement, "I speak not of myself, but the Father that dwelleth in me, He doeth the works." Furthermore, in the 11th verse, Christ admits that the works he performed, he could not perform unless the Father was manifest in him. It is a clear confession of his own helplessness, unless God spoke and wrought through him. If Christ was equal to the Father, he could have performed these works and spoken this truth from his own power and knowledge. On the contrary, he shows us plainly by his words, the distinction between his personality and the Infinite Personality of God, and also the difference in his position and power.

God the Father, the Lord of Hosts, has manifested Himself to the human race, many times; in Christ as well as in Abraham, Moses and the other prophets. The Spirit of God which spoke through Christ, spoke through all the other true prophets. Christ taught his disciples that God had manifested Himself in him. The whole groundwork of evidence from scriptural, logical and philosophical proof and consideration, is an overwhelming certainty of knowledge, that God, the Almighty, the Omnipotent Creator, is One, and "He spoke through the lips of His holy prophets, which have been since the world began."

CHAPTER VI.

MIRACLES.

We do not accept the miracles of the Old and New Testaments in a literal sense, as they are commonly understood, but interpret and explain them as symbolical expressions of spiritual truth. Our reasons for differing from the belief of Christians, Jews and Mohammedans, in miracles, are as follows: First,—Although it is an established fact that everything is possible with God, and that God can perform whatever He wills and chooses, yet we know that He cannot make a mistake, nor will He perform an action contrary to the perfection of His knowledge and wisdom. As He created everything according to His perfection, it is a necessary sequence, that whatever He created, must be perfect in its limitation. If perfect in its limitation, it must be governed by perfect laws and attributes which are necessary for its existence.

Therefore, whatever God does, must be in harmony with everlasting law, which cannot be changed or annulled, having been laid by the perfect power of God. If He Himself should annul or violate His own laws, it would denote their weakness, and be an evidence that He did not ordain them after His perfection of knowledge and wisdom.

God, and the laws of God, are unchangeable. Therefore we cannot accept the literal performance of miracles, which, being violations of His laws, are violations of the perfection of God Himself.

Second,—Where there is infinite power, there is infinite justice, equally apportioned to the human race. Every human soul is therefore afforded the same privilege of development. Every soul has, likewise, the same need of His mercy, His gifts and His blessings, and as all souls are weak and dependent upon Him, it would be injustice, if God should perform, at certain times, and for certain souls, miraculous actions intended to further their development, while depriving other souls, at other times, of that same privilege. As this would be a violation of His perfect and infinite justice, we do not believe in the literal performance of miracles ascribed to Him.

Third,—God the Almighty has bestowed upon man, the God-power of will, that man might be independent in his actions, and responsible for his deeds. The function of this great weapon of independence, is, that man shall, of his own choosing, seek God his Creator, accept Him and rise toward Him in knowledge and understanding. If God, by the performance of miracles and the display of His almighty power, should force man to believe in and seek Him, this function of independence is annulled. Without independence, we could not be like Him, or worthy and fitted to become His children. Therefore, as we know we

have independence to choose God, and as the purpose of miracles must be to influence our belief in Him, we cannot reconcile them with His infinite justice.

Fourth,—All or nearly all believers in miracles, believe in them from the fact that they are recorded in the scriptures as the word of God. This is an acknowledgment that the word of God has power enough in itself, to influence the soul of man to believe in Him. As the function of miracles can be no other than that of influencing us toward God, the word of God does not require the assistance of these few unreasonable violations of natural law, to make us believe in Him. Therefore, we do not believe in miracles, because they are not necessary.

Fifth,—If we admit, that God, the Almighty, through his prophets and messengers, has performed miracles for the purpose of persuading human belief in Him, it is an evident truth, that His intention has not been successfully accomplished. The wicked, and those who do not seek God, have never been and will never be influenced toward God by miracles.

The scriptures teach this point plainly.—Luke, 16-31. "And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Again in Mark 8-12. "And he sighed deeply in his spirit and saith,—why doth this generation seek after a sign? Verily I say unto you, there shall no sign be given to this generation."

This is plain teaching by Christ, that there is no use of signs and miracles for the persuasion of people toward God. As Christ said no sign would be given, we should believe him; and if, as he said, miracles neither affect nor benefit those who do not wish to believe, and have no influence upon the wicked, the function of miracles is annulled.

Sixth,—The scriptures say, "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." Zechariah 4-6. We must come to God by the spirit; that is, through our intelligence and understanding, and not influenced or forced by display of His power and strength. God will never force us through fear, to seek Him, since by fear of His power, he would deprive us of the exercise of our independence. What He has done is everlasting law. Our gift of independence is an eternal gift, and depriving us of it, would destroy the perfection of His law and action. Miracles, therefore, as displays of His power to force our wills, are impossible.

Seventh,—Since the miracles, as they are commonly understood and accepted, are diametrically opposed to the light of our power of reason; as this power was given us to test all things according to its light, and as it is the only ground of surety upon which we stand, God would never perform actions which violate it.

The highest utterance predicated of Him, is "Come now and let us reason together." Shall we, at the same time, believe Him capable of performing unreasonable actions, and expecting us to believe in them?

Eighth,—God has taught us, through Christ, that “He is spirit,” and that we must worship Him “in spirit and in truth.” “Spirit” means “the intelligence and understanding.” Therefore Christ taught us that God is intelligence, and must be worshiped intelligently.

Belief in miracles which violate intelligence, cannot be intelligence of worship, and must be contrary to Christ’s teachings.

Ninth,—If miracles are necessary to persuade our belief in God, have we not millions of miracles in the universe about us? Are we not surrounded, materially and spiritually, by the actions and evidences of our Almighty Creator, each one more wonderful and miraculous than the few unimportant happenings in scripture? Do we need these few unreasonable miracles to persuade us toward that Omnipotent God?

Tenth,—God, in creating the universe, established everlasting laws to govern it. Everything accomplished, must be accomplished by those laws. Nothing can be accomplished otherwise. Violation of the action of these laws, would imply deficiency in the perfect action of God, and there can be no truth where there is deficiency or lack of perfection. Therefore, as miracles are founded upon violation of God’s laws, and imply His deficiency or lack of perfection, we refuse to accept them.

Eleventh,—The proof must be of the nature of the claim. The proof of a prophet must, necessarily, be a spiritual one. The teachings of a spiritual messenger are intended to lead the wicked

unto righteousness. This is a full evidence of his true message, for it is of the nature of his claim. But to change water into wine, or a stick into a serpent, is not a sufficient argument for his spiritual mission. By changing a knife into a bandage, a physician could not prove his ability to cure disease.

Having shown the ground for disbelief in violations of natural law, we come to consider the true nature and explanation of the miracles of scriptural record. We believe firmly in miracles which are accomplished in harmony and accord with God's created laws. For instance, if the normal power of a human arm, enables its possessor to write ten pages in an hour, an increase of that power which would produce twenty pages an hour, would be in the line of natural law, and justify our reason in accepting the action as miraculous.

Many events in the Old and New Testaments, have been interpreted and arranged to appear as miracles, when they clearly were not; the errors arising from misunderstanding or willful misinterpretation of the text. This has brought endless ridicule upon the Holy Book, subjecting it to venom of attack; and has been a prolific source of unbelief in the Word of God. If, however, we explain and understand the scriptural records of miracles rightly, discovering them to be reasonable and great spiritual lessons, instead of violations and impossibilities, the effect upon human souls, is precisely the reverse. This is the true power and purpose of the Word of God. The so called miracles are,

in reality, spiritual teachings, simple and comprehensible to human understanding, and intended to lead the soul which seeks knowledge, to God, the source of all knowledge.

THE BUSH OF MOSES.

In the third Chapter of Exodus, it is recorded that God appeared to Moses in a bush, which, though burning, was not consumed. In the Mohammedan scriptures, God appears to Moses in a tree, which is neither above nor below, before nor behind, neither to the right nor to the left. Christians and Mohammedans alike, explain this statement by saying "Nothing is impossible with God, it was a miracle."

The scriptures abound in parables, illustrations and symbols. At the time of Moses, symbolical writing was universal. In order to explain to the Israelites, how God had appeared to him, Moses used the "bush" as a figure of speech to represent his heart. The symbol is a perfect one. As many branches spring from the bush rooted in the earth, so, from the heart, spring the arteries and veins which run through the body. Therefore, God appeared to Moses in his heart, in the form of fire. "Fire" is the symbol of the spirit of God, and of His love toward His creatures; and as every symbol has two points, positive and negative, so "fire" means sometimes "love" and sometimes "hatred."

As it is written, "No one can see God and live," because man cannot stand the glorious and majestic

appearance of the Creator, it is therefore necessary that He, from His love and mercy toward us, should give us, by that spirit of love, "fire,"—the power and strength to stand His majestic appearance and not die.

We read throughout the Bible, that when God appeared to His prophets and messengers, Isaiah, Ezekiel, Zechariah, Daniel and others, they fell upon their faces as if dead, until God, in His mercy, gave unto them the "fire," the spirit of love, to strengthen them before His presence. So the meaning of the appearance of God in the bush, to Moses, symbolizes the presence of God in the heart of Moses, which was strengthened by the fire of His loving spirit, and not consumed. The tree, in the Mohammedan scriptures, is the same symbol of the heart, for the heart is neither above nor below, behind nor before, neither to the right side, nor to the left.

THE STICK OF MOSES AND AARON.

In scripture, a prophet, messenger, or teacher of the truth, is often symbolized as a shepherd. As a shepherd of flocks must have a stick, so the teacher or prophet must have a rod or stick, to direct his flocks. The stick of the teacher is the "power of logic," the "power of conviction," bestowed upon him by God, that he may be able to lead his flocks in the way of truth. When God appointed Moses as the prophet and spiritual shepherd of Israel, He delivered to him the power or talent of proving the truth of his message

to the people, that they might be convinced and turn to the face of their God and Creator. To show that "stick" or "rod" symbolizes the power of proving the truth, we quote from Ezekiel 21, 9-10, "a sword is sharpened, and also furbished; it is sharpened to make a sore slaughter; it is furbished that it may glitter; should we then make mirth? It contemneth the rod of my Son as every tree."

The original translation of this passage, reads "The rod of my Son, it contemneth every stick." The meaning conveyed by Ezekiel, is, that the power of argument and conviction, of the Son of God, is greater and higher than any other power of argument. "Sword," or the "stick of iron," which is usually rendered into English as "rod of iron," denotes the power of argument and conviction of the teachings of God Himself, as we see in Revelations 1-16 "And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword." Also in Revelations 12-5 "And she brought forth a man-child who was to rule all nations with a rod of iron." Thus we see that "stick," "rod" and "sword" are synonymous terms denoting the power of the truth, and therefore the "rod" or "stick" of Moses, was the power of argument possessed by him to prove the truth of his message.

God also gave Moses, purity of heart and love for his fellow-creatures. We read that God commanded him to put his hand into his bosom, as a sign, and that when he withdrew it, the hand had

become white, symbolizing the purity of his heart.

Moses and Aaron went in unto Pharaoh. "Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent."

Pharaoh then summoned the wise men and sorcerers of his kingdom, that is to say, the priests, in order that they might argue the truth with Moses and Aaron. The wise men cast down their rods, which likewise became serpents, but the serpent of Aaron swallowed up their serpents. The rods or sticks symbolize the power of argument, which, when laid down, became wisdom; for the symbol of a serpent is and always has been used to denote wisdom. Christ said "be ye wise as serpents." Before Pharaoh, Moses and Aaron displayed greater power of argument and wisdom, which swallowed up the wisdom of the priests of Egypt.

JONAH AND THE WHALE.

The terms "mountain" and "hill," are used in the scriptures, to symbolize a "ruler" or a "king." When the ruler or king is a tyrannous one, he is represented by a "whale." In Ezekiel 35-2, we read, "Son of man, set thy face against Mount Seir and prophesy against it and say unto it," etc. In the verses which follow, it is evident that Mount Seir denotes a ruler, for instance, the 5th verse, "Because thou hast had a perpetual hatred and hast shed the blood of the children of Israel by the force of the sword."

In Ezekiel 32-2, the symbol of "whale" is used

to designate the tyrannous Pharaoh. "Son of man, take up the lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas; and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers."

The whale of Jonah was therefore a tyrannous ruler who cast that prophet into prison, where he remained for a period of three days, which means three years; after which imprisonment, Jonah was liberated, and went out to deliver the message of God, to the people of Nineveh.

JOSHUA COMMANDING THE SUN TO STAND STILL.

It is the custom, particularly in Oriental countries, to give leaders and high personages, such titles as the "Sun," "Moon," "Shining Star," etc. This is a prevalent custom in the Western nations as well, but the Oriental people sometimes give these titles to great men, as a proper name. When Joshua was engaged in battle against the Amorites, the commander of the Amorite forces bore the title of "The Sun." Joshua, by superior military force and skill, commanded "The Sun" to stand still, that is to say, checked his advance and attack, until the Israelites avenged themselves upon, and overthrew their enemies.

THE TOWER OF BAB-EL.

As the finite cannot comprehend the Infinite, we find throughout the history of the world, the cease-

less endeavor of man to comprehend and reach God from his own finite standpoint. In these present years, many are striving to know God through concentration, or by the performance of special actions, seeking him according to their own ideas and inventions. Christ taught us that we must come to God through "the way," "the door" prepared for us, and that those who seek to come by the fences or windows, are as "thieves and robbers." The interpretation of the Tower of Babel narration is, therefore, that in those ancient days, as in these present times, men were trying to build a tower, a way, a spiritual structure, by which to reach God and save themselves; but as they were not in the way of the truth, but filled with superstitions and imaginations, they were not able to agree in their thoughts and ideas regarding the method of finding God, and so confusion resulted.

This confusion of ideas, opinions and imaginations concerning the way of God, is likened in the scriptures, to speaking in different tongues and not being able to understand each other. The name Bab-el means the "Gate of God." According to Andrew D. White in "The Warfare of Science with Theology"—page 170—"All modern scholars of note agree that this was the real significance of the name; but the Hebrew verb which signifies 'to confound,' resembles somewhat the word Bab-el, so that, out of this resemblance, by one of the most common processes in myth formation, came to the Hebrew mind an indisputable proof that the tower was connected with the confusion of tongues, and this became a part of our theological heritage."

THE APOSTLES SPEAKING MANY LANGUAGES.

According to the 2d Chapter of the Book of Acts, the disciples of Christ were suddenly filled with the Holy Ghost, and "began to speak with other tongues, as the Spirit gave them utterance;" every man in the multitude of listeners, hearing them speak in his own language. Literal belief in this record, is belief in the violation of all the natural laws which govern transmission of thought by the medium of language. Christ and his followers spoke the Aramaic, the language of Palestine. When these disciples received the spiritual power of truth and utterance, they spoke it so strongly and with such convincing force, in the universally understood Aramaic tongue, that every one who heard them, heard them according to his own understanding and conviction. The words and argument of the truth, appealed directly to all, and each one understood in his own language, that is to say, the language of his soul-needs and belief. How often we have heard truth in our own soul-language; eloquence of truth which seemed aimed at and exactly fitted to our own needs and condition. F. W. Newman in "Phases of Faith"—page 179, says "Is it credible that the Spirit should inspire one man to utter unintelligible sounds, and a second to interpret these, and then give the assembly endless trouble to find out whether the interpretation was pretense or reality, when the whole difficulty was gratuitous?"

CHRIST CHANGING WATER INTO WINE.

According to the second chapter of the Gospel of John, the mother of Jesus came to him at a wedding feast in Cana, Galilee, saying, "They have no wine," suggesting the miracle which is said to have followed. If we accept this account literally, the reply of Jesus to Mary, his mother, "Woman what have I to do with thee?" is a serious blow to our estimate of the Christ character. This appellation and style of address is, especially in Oriental countries, a most disrespectful one, and impossible to believe concerning Christ, whose reverence for his mother, in all other scriptural record, is particularly marked. Again, Christ's statement, "mine hour is not yet come," bears further evidence of error in the record, for immediately afterward, it is said, he called the servants and changed water into wine, proving beyond question, that his time had come. Overlooking these significant points in the question of fact and authenticity of happening, however, and the certain evidence of addition to the text, let us explain the reputed miracle itself. It was the custom, in Oriental countries, at weddings, funerals and feasts, to invite spiritual teachers, who expounded scriptural texts and delivered addresses to the company present.

This custom prevails to the present day, in Syria, Egypt and Turkey. Among the Mohammedans, texts and expositions from the Koran, are a part of the wedding festivities. Christ had been summoned by the master of the wedding feast at

Cana, to entertain and instruct the assembly with his spiritual teaching. Other teachers and priests had been invited for the same purpose. "Water," "wine" and "blood," in Scriptural symbolism, denote spiritual teachings.

After the teachers, who preceded him, had finished giving the wedding guests spiritual drink, symbolized by the wine, Christ, the Great Master, gave them the strong wine of his truth, until the Governor of the feast "called the bridegroom and saith unto him, thou hast kept the good wine until now;" referring by the comparison, to the weak wine of traditions and superstitions which the Hebrews believed and taught in those days. More than that, Christ not only gave them the strong wine of his truth, but took from the water of the other teachings, whatever of truth was to be found in them, and changed that water into wine.

THE LOAVES AND FISHES.

Christ declared that he was the "Bread of Life;" and "bread" is the symbol of the truth he taught. The fish likewise symbolized the truth and teachings of God. In some of the ancient religions, God was represented as half man, half fish. In the Catacombs of Rome, rude sketches of the fish, may still be found, representing Christian truth. Christ taught the multitude, that is, he gave them spiritual food of bread and fishes, more than they could comprehend or digest. His twelve disciples, however, those near to him, able to receive and comprehend

what the multitude could not, gathered up from the remains of the spiritual food, twelve baskets full.

THE DEVILS AND SWINE.

Since no personalized power of evil, working against God the Creator, can exist, "devil" or "Satan" must be terms of expression for the wicked spirit, understanding, or intelligence within ourselves. According to the Epistle of James 1-13, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away by his own lust and enticed."

The miracle attributed to Christ, of casting out devils from the man, into a herd of two thousand swine, is, for several reasons, a doubtful record. It is a well known fact that in the days of Christ, most of the inhabitants of Palestine, were Hebrews, who were forbidden to eat the flesh of swine. It was even considered a sin against their law, to raise swine. In the whole of Syria, to-day, we could scarcely find two thousand swine, and their number in the days of Christ, would be still less. Again, if Christ had destroyed a herd of two thousand swine, he would have been summoned to the courts, and punished for destruction of property. Literally, the record is far too incredible even for a miracle, whereas the real interpretation of Christ's action, is a strong spiritual lesson.

The intention of the teaching, therefore, is to show that Christ, finding a man possessed with evil

desires and the devils of his own wicked thinking, taught him, set him straight, drove these devils out of his mind, and in their place, left the strength and peace of the Christ truth, until we find him sitting, "Clothed and in his right mind." As those who are not believers, and who have not received spiritual teachings, were symbolized by Christ as "swine," when he said "Cast not your pearls before swine," so the evil spirits or devils which he had driven out of the man, by his words of truth, were left to the wicked and unbelieving and not to a real herd of two thousand swine.

RAISING OF LAZARUS.

It is obvious, that the messages delivered to us by the servants and prophets of God, were intended to teach us spiritually, not materially. This principle is particularly ignored in these days, by the increased tendency to give the scriptures material interpretation. If we study carefully, the words of Christ, we will find that he spoke of spiritual death continually, and seldom, if ever, spoke of death in a material sense. When one of his disciples begged permission from him to bury his father, Christ answered "Let the dead bury their dead," meaning, let those who are spiritually dead, those whose time is not occupied with their spiritual welfare, attend to the burial, and implying that the disciple, like Christ himself, must devote his time to spreading the gospel. In John 5-24, "He that heareth my word and believeth on Him that sent me, hath eternal life, and cometh not into judgment, but hath

passed out of death into life." Also in John 8-52, "If a man keep my saying, he shall never taste of death." These are teachings of Christ, concerning spiritual death. The unbeliever, not being born of the spirit, is dead, while the believer, like the disciple whom he prevented from burying his father, is spiritually alive. From this we learn, that Christ has raised from death, all who believe in the truth he taught, and that he raised none from physical death. There can be no raising of a material body from death, for it is against all the natural laws of God, which govern life and death. The correct interpretation of the record of Lazarus, is, that after receiving the teachings of Jesus, he became a backslider, and talked bitterly against the truth. This is what is meant by his being dead, and in a state of corruption. It was spiritual death and corruption, not material, for Christ himself said to the sister of Lazarus, "He is not dead."

Christ therefore went to him and taught him back to spiritual life in the true faith. Much of the accessory narration has been supplied to support the idea that Christ performed a miracle.

We know that he did perform some cases of physical healing, as, for instance, the daughter of Jairus. He said of her, as he said of Lazarus, that she was "not dead," and therefore did not raise her from material death.

THE STAR OF BETHLEHEM.

In the second Chapter of Matthew, it is stated that certain wise men, beholding a star appear in

the East, traveled to Jerusalem, made inquiries there, then followed the star to Bethelhem, where it stood over the infant Jesus. Here again we find a record which is, if taken literally, a violation of the laws of God, and an impossibility, as it necessitated the creation and extinction of a planet; to say nothing of attendant incongruity of happening, such as the local movement of the newly created planet and its stopping over a stable. "Star" denotes a spiritual leader, a man of learning and renown, just as we say a "star" has 'appeared in this or that country. The "wise men" were the disciples and followers of some noted spiritual leader or "star." These wise disciples learned from him, that a child of renown was to be born in the land of Judea. They traveled to Jerusalem, the great center of Judea, where their master left them and sought from shepherds, the place of the child's birth. Shepherd means in scripture, a spiritual leader. God Himself said He is our "shepherd." Receiving from spiritual men or shepherds, in Jerusalem, the necessary information, the master returned to his disciples, led them to Bethelhem and stood over the place where Jesus lay.

All the miracles of the Old and New Testaments, can be be similarly explained and interpreted, to teach us spiritual truth. The halo of supernatural and miraculous performance with which the records are invested, is the outcome of superstition and imagination, which, ever since the world began, have obscured the pure light of God's truth.

CHAPTER VII.

THE RETURN OF THE SOUL.

Scripture, science and philosophy clearly prove the impossibility of the resurrection of the body. The souls return to earth in new and different bodies, however, is demonstrable from the light of all inquiry. Furthermore, it can be shown that this is the true resurrection of Scripture. Under no other hypothesis or belief, can soul conditions and environment be explained. Resurrection of the same body is impossible, for the following reasons :—

First. It is against the law which governs the coming of souls upon the earth. Under this law, each soul must take for its habitation, a material body, formed through the natural process of reproduction. This body, house, or tent, cannot be made otherwise, therefore, if the soul returns again to earth, it must take the flesh according to the law ordained for that purpose.

It is unreasonable to believe that after a house has been destroyed by fire, it can be rebuilt with the same materials which once composed it. By taking fresh materials and repeating the process of construction, another house resembling the original, can be built. Similarly, after death, the body is decomposed by a slower process of combustion than the fire which destroyed the house, but it is just as

impossible to reconstruct the body from its original material ingredients, as it is to duplicate the house from its original materials. Therefore, if the soul returns, as we are taught and can prove that it does, a new body must be provided for its occupancy.

Second. According to the doctrine of the resurrection of the body, we shall live eternally in the spiritual realms, as souls, re-occupying our material bodies. This belief is contrary to Scripture, I Corinthians 15-50. "Now this I say brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption." It is likewise contrary to science, which teaches us that material composition cannot be perfect, unless it can be decomposed; and if our bodies, which we know to be material compositions, shall rise to live in a spiritual hereafter, they will be subject to decomposition. It follows, then, that according to scientific reasoning, there would be death and corruption in Heaven. To meet this conclusion, the explanation is made that our bodies will be raised and spiritualized at the resurrection day, and so there will be no more decomposition or death. This is illogical and false doctrine, because it is an established fact that matter cannot be transformed into intelligent essence, for the unchangeable law of God, is, that every essence is endowed with inherent, inseparable and perpetual qualities which are necessary for its eternal existence. God is absolute perfection and unchangeable. Spiritualizing our material bodies would be directly against His perfection and the perfection of His actions, which cannot be.

Third. We know, that after the dissolution of the body, the material elements of which it is composed, return to the earth and atmosphere, from whence, by natural process of growth, they enter into the composition of other living forms such as grasses, grains, vegetables, etc. These living forms, in turn, die and decompose. From them, still other forms are nourished, and the process of assimilating these material elements is repeated. Animals feed upon these grasses and herbs; human beings subsist upon fruits, grains and the flesh of animals. We find, therefore, that the same atoms of material substances, in the course of time, have entered into and composed the bodies of different human beings. Now, if, at the day of resurrection, these bodies are to be raised in their original forms, it will be found that the same atoms have entered into the composition of many different bodies, and confusion must result, since there will be many claimants for the same atoms and there can be no possible solution of the question "to whom do these atoms belong?" The only precaution against this state of affairs, would be a law from the Creative Mind, apportioning a certain amount of material substance to each human body, which, having been used in that body, would be set aside for its rehabilitation at the resurrection day, a supposition manifestly ridiculous, impossible, and violating all fact and reason. The resurrection mentioned in the Scriptures, is the return of the soul in new and different bodies. This is the true spirit and intention of Scriptural teaching, for the following reasons:—

First. As already shown in a preceding chapter, "soul" or "intellectuality," is not the result of the composition of material elements, but is separate and distinct from the body in which it lives and manifests itself. It is a scientific truth that the body, in its elementary ingredients, existed before it was formed into that material composition and connected with the soul. We must therefore conclude, that the soul likewise existed before it became connected with the body. If the soul existed before this connection, and as the mode of connection between soul and body is the natural and everlasting law of birth from parents, then the soul, in coming again to take a body, as the Scriptures teach, must come in the same way it first came, through the process of birth. This is the true return, re-birth, re-embodiment, re-incarnation of the soul, or as the Scriptures designate it, "The Resurrection of the Body."

Second. As the actions of the Creator are founded upon infinitely wise purpose, therefore the existence of the human race upon this earth, embodies His wisdom of purpose. Where there is Infinite Wisdom, there must be Infinite Justice. It is therefore necessary, that all human souls must have sufficient time and opportunity for the accomplishment of the purpose of their existence here. We know however, that under the workings of natural laws, many souls which take up their residence in bodies, are compelled to leave them before they have had sufficient opportunity to accomplish their purpose, as in the cases of infants, the insane, idiots, etc.

It has been, and still is the belief of many, that the souls of children and infants, after death of the body, are cast into "hell" or punishment. It has been maintained that "hell" is paved with the skulls of infants. Others believe and teach that the souls of infants and children pass into heaven or an eternal reward, after their short and irresponsible experience here. Neither of these views is reconcilable or consistent with the Infinite Justice of God, for, if God should ordain that the soul of an infant should pass into an eternity of reward, His action would be a gross injustice and wrong to souls which reach their maturity of existence here. If God should so discriminate in favor of the infant soul which departed before it had an opportunity to sin, other souls which He had allowed to remain a long time upon the earth, committing sins and iniquities, could protest against the injustice of God, for His unequal treatment of His creatures.

If, on the other hand, God should commit an infant soul to punishment and doom, that infant soul would have the right to protest, since, not having reached its maturity of understanding, it had not been given the opportunity afforded to souls which lived here longer. Thus, we see that neither punishment nor reward of irresponsible souls such as infants, idiots, insane, etc., is in accord with the justice of God, which must be admitted to exist in perfection. There is but one other course possible; it is necessary that such souls should remain in the spiritual realms, await-

ing another opportunity of coming to the earth, of taking new bodies, reaching their maturity of understanding and responsibility, and accomplishing or failing to accomplish the purpose of their earthly existence. God will, therefore, in His justice, give to infants, idiots, etc., other opportunities, by allowing them to re-incarnate.

Third. It is evident that the soul of man, during its imprisonment in this house of clay, has the liberty of ill-using the gifts God has bestowed upon it. Influenced by the desires and temptations of the world, man forgets his duty toward his Creator, and passes into the spiritual realm without accomplishing the great purpose of his coming here. Where there is Infinite Wisdom, there is Infinite Justice. Where there is Infinite Justice, there is Infinite Love and Infinite Mercy. Therefore, if God in His Love and Mercy, allows that soul another opportunity of coming again to earth, to retrieve its wasted opportunity, it is necessary for that soul to re-incarnate, re-embody itself in the natural process of birth.

Fourth. Owing to the weakness and ignorance of man, and the various conditions of environment, our race has been divided into many nationalities and classes, differing from each other in position, state of progress and opportunity of development, such as high and low, civilized and uncivilized, rich and poor, etc. As the soul has not the liberty or power to choose for itself the place or condition of its coming into the body, it is necessary that the justice and mercy of our Almighty Creator, who

controls and apportions the soul's environment, shall regulate this difference in opportunity and soul conditions, by incarnating the soul at different times, and in different places, according to its just deserts. In this way, and by His infinite wisdom, all souls enjoy equal and full privilege of development, according to the exercise of their own independence. As the soul succeeds or fails in its development during one incarnation, it is assisted or hampered by the opportunities or obstacles of its next environment; upon the soul that has progressed, God bestows advantages of time, place or condition; upon the soul that retrogrades in progress and understanding, the burden of its own record is laid in the corresponding difficulties of its next period of earthly existence. For the just dispensation of opportunities to all, the return of the soul is therefore necessary.

Fifth. On account of the failure and neglect by man, of his own will and understanding, to seek God, and accomplish his purpose upon earth, God has sent, at intervals, throughout all ages and races, holy souls, shepherds or prophets, to teach man, the Way, the Truth and the Life. These messengers of God, have been born in the flesh, according to the natural law of all mankind, although it was not necessary for them, in some cases, to come again upon earth, they having fulfilled their duties, in a previous incarnation.

Sixth. The return of the soul is taught throughout the Holy Scriptures. Numbers 24-17—"I shall see Him but not now; I shall behold Him but not

nigh. There shall come a Star out of Jacob and a Sceptre shall rise out of Israel and shall smite the corners of Moab and destroy all the children of Sheth." This is an utterance by the prophet Balaam, the son of Beor, concerning the coming of Shiloh, the incarnation of Deity; at which time, Balaam himself, will come upon the earth and behold Him.

Job 19-25 to 27: "For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

This prophet also promised to be upon the earth in the flesh, at the time of the appearance of God the Redeemer of our race, and that with his own eyes, he should see Him. These are plain scriptural teachings of the soul's return in new bodies.

Psalms 90-3: "Thou turnest man to destruction; and sayest Return, ye children of men." Psalms 104-29, "Thou hidest Thy face, they are troubled; Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy spirit, they are created; and Thou renewest the face of the earth." Also Isaiah 26-19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." All these are plain teachings of re-embodiment.

Isaiah 24-23: "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem and before His ancients gloriously."

Here is a clear prophecy that God is to appear in the flesh, as a man, and rule "in Zion and in Jerusalem before his ancients gloriously." Who are "his ancients"? They are the prophets and the saints who were promised to be present with Him in His appearance, as we have read in Job and in Numbers. His ancients are His saints who are mentioned in the epistle of Jude, 1-14: "And Enoch also, the seventh from Adam, prophesied of these saying, behold the Lord cometh with ten thousands of His saints." This corresponds with what Christ prophesied in St. Luke, 13-28: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the Kingdom of God, and you, yourselves thrust out." Also the 29th verse, "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God." All these show plainly, that when God comes to establish His Kingdom upon the earth, all the prophets and saints are promised to be with Him. Christ, our Great Master, said that he would come and renew the cup with his disciples. Matthew, 26-29: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." If God and His saints are to come upon the earth spiritually,

as some people understand and explain, their coming will be of no use to humanity, for they will not be visible. Furthermore, it is illogical to say that God will come spiritually, when He is spiritually omnipresent. If His kingdom is to be established upon earth, it must necessarily be a visible earthly kingdom. If otherwise, Christ would not have said "they will come from the east and the west, from the north and from the south." There are no points of the compass in the spiritual realm. Again, he would not have said that he would renew the cup with his disciples, since it is evident that there can be no eating or drinking in an existence that is spiritual. It is clear, therefore, from the words of the prophets, and especially from those of Christ, that the Kingdom to come, is to be a visible Kingdom, and as they are to be present in it, their souls must return in the flesh. According to Daniel, 12-2: "And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt;" also 13th verse, "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." Ezekiel 37-12: "Thus saith the Lord God: behold, oh my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel." 13th verse, "And ye shall know that I am the Lord when I have opened your graves, oh my people, and brought you up out of your graves." 14th verse, "And shall put My spirit in you and ye shall live, and I shall place

you in your own land ; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Isaiah, 26-19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust ; for thy dew is as the dew of herbs, and the earth shall cast out the dead." According to the new translation of Isaiah, by Prof. Cheyne, page 156,—in explanation of this verse, "The late Hebrew for the Resurrection, is 't'khiyyath hammêthim,' the 'revival of the dead.'" This exactly expresses the fact, that resurrection, as taught in the Scriptures, means revival of the dead, that is to say, the return and subsequent incarnation of the soul.

Seventh. The words of Christ, according to the Gospel of John, 8-58, were, "Verily, verily, I say unto you, before Abraham was, I am." Whether we consider that he existed before Abraham, in the flesh or in the spirit, he had, according to his own claim, been in existence before he was born of Mary, nineteen hundred years ago. Therefore, Christ, our example, fulfilled the natural laws of God, in being born as we were born, and in his promised coming, must return according to the same laws.

Eighth. The return of the soul to earth, in different bodies, and subject to different environments, is a great blessing and justice to the human race, as it annuls entirely all racial inequality and levels pride of nationality, by making us all of one race and one family.

The question arises—"According to Scripture,

Christ rose from the dead upon the third day, and appeared to his disciples. If Christ is our great example, shall we not rise as he has risen, from the grave, in the flesh?" Christ did not appear to his disciples in his material body. If we read the record of Luke, 24-13, he appeared to Cleophas and another, as they journeyed from Jerusalem to Emmaus. Although he talked with them, they did not recognize him, and it was not until he parted from them, that they began to suspect he was Christ their Master. This shows plainly, that he did not appear to them in the flesh, but in a vision, in his spiritual body, for had he walked and talked with them in the same body they knew so well before his crucifixion, they must have recognized him instantly.

It is clearly evident that he appeared to Paul and others as well, in a spiritual body. In "Phases of Faith," page 181, Newman says: "He (Paul) even recounts the appearance of Christ to him, years after his ascension, as evidence similar in kind to his appearance to Peter and to James, and to 500 brethren at once.—I Cor. 15-4 to 8: And that he (Christ) was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve. After that he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles, and last of all he was seen of me also." Also I Cor. 9-1: Paul asks "have I not seen Jesus Christ our Lord?"

In the 20th Chapter of John, it is stated, that while the disciples were gathered together in an upper room, the windows and doors being shut, Christ appeared in their midst, saying "Peace be unto you." This was likewise an appearance in his spiritual body, for it is an unchangeable law, that two material substances cannot occupy the same place at the same time, and Christ's entrance in his material form, through solid walls or doors, was an impossibility. The spiritual body, however, can penetrate matter, as light passes through glass, and thus the appearance of the Master to his disciples, becomes a reasonable phenomenon. It is recorded, that at the time of his appearance to the disciples, Christ asked Thomas to put his fingers in the nail-holes and spear wound, to dispel his doubts as to the reality of Christ. Before entering the explanation of this event, it is necessary to consider a fact concerning the resurrection of Christ. As the highest exponent of our race, his resurrection would be the pattern and example of all bodies which are to rise from the dead, that is to say, we should rise, as he did, with the defects of the flesh. If Christ appeared with the nail holes in his hands and spear wound in his side, our bodies must rise minus those parts or portions of the flesh which are missing at the time of death. This conclusion is inevitable. If therefore, a man has lost an eye, he shall appear as a resurrected body with but one eye; if an arm or leg is missing at the time of his death, he will be minus these members when raised from the dead. There can be no other con-

dition than this, if resurrection of the body is to be accomplished. If, for instance, the leg and arm of a child be destroyed, and the child grow into maturity, its body must either stand at the resurrection day without its leg and arm, or as an adult body with the leg and arm of a child, both of which conditions are unreasonable, ridiculous and impossible. As it is evident that no human body will die without defects and imperfections, our resurrection would be a most miserable one, and far from desirable. For this reason, we know that Christ's return was in his spiritual body and not in his material form. In addition to this potent argument, let us take the literal record of scripture, which if read aright and correctly understood, furnishes still further proof of this view of the question. In the oriental countries, the idiomatic expression "put your finger upon it," is widely used to denote absolute certainty of proof regarding anything. It is customary to say to any one doubting a statement, "Come and put your finger upon it," which is equivalent to "Come and prove it for yourself." It was in this sense, "Come and prove it for yourself," that Christ spoke to Thomas, for Thomas, after the death of Christ, had begun to doubt the truth, and Christ, reading his wavering thoughts, spoke thus to convince him that he had returned to them, though in his spiritual body.

Upon the basis of the foregoing scientific, philosophical and scriptural reasoning, resurrection of the body is impossible, but the return or re-embodiment of the soul, is conclusively proved.

To some, admitting the necessity of the soul's return, belief in it, is difficult, from the fact that we have no memory of the soul's past history. "Why do we not remember our previous incarnations?" God, in His Infinite wisdom, has laid the law, that when the soul enters its body, the tablet of memory is sealed and the soul cannot recall any of its previous history. This is necessary for a very evident reason. God has given us the faculty of will, the power of choice and independence, in order that we may be responsible for our actions while in the body and by the correct use of which, we may be fitted to become His children. For this reason, He has bestowed upon us this great weapon, this supreme God-gift, will. Having endowed us with it, it is necessary that He must grant us also the opportunity of exercising it. If the tablet of memory was not sealed and cut off from the soul's past, each soul, remembering the circumstances of its coming upon earth, and the purpose of its being here, would fulfill that purpose without the exercise of its independence, for it would be influenced by its previous knowledge, and controlled by it to such an extent, that it would not deserve any credit or reward for its actions. Nor could it be fitted to become the child of God, for it would not resemble Him in being independent. For this reason, the tablet of memory is sealed when the soul enters the body. It is likewise a wise and merciful provision of our Almighty Creator, in cutting off the memory of our previous existence, for the brain could not en-

sure the strain of our accumulated experiences; we would be driven insane by the mental pressure, and the soul's opportunity denied it.

WHAT IS DEATH?

The difference between the death of the body, and what may be termed the death of the soul, must be clearly understood and explained. It is self-evident, that the earth is not our permanent place of residence; no human creature will remain here; all will pass away at the summons of death. We are sent upon the earth for a short time, to attain a great privilege in our eternal life. For this reason, our bodies, in which we make this short stay, are compositions of material elements, susceptible to the effects of the surrounding nature, and irrevocably destined to undergo decomposition or death. When decomposition ensues, the soul must leave its residence, and pass into the spiritual realms, exactly as one leaves a house that has become uninhabitable, deserts it, and moves to another place. As death of the body does not mean destruction of its material elements, since nothing in existence is destructible, it means the end of the partnership or connection between matter and the soul. Death is the change of abode, the liberation of the soul from the body. Therefore death is not to be feared or dreaded, and we should be happy in the knowledge that the soul is being freed from its imprisonment. For this reason, instead of rejoicing at birth and lamenting

at the time of death, these conditions should be exactly reversed; joy should accompany the departure of the soul, and lamentations bewail its coming upon earth.

The "death of the soul," or the "second death," as it is termed, resembles, in some respects, the death of the body. The soul which accomplishes the purpose of its coming upon earth, will be naturalized into Divinity and adopted as the child of God; while the soul failing to accomplish the purpose of its residence and environment here, will be cast out from the "face of God." This is the "death of the soul," or the "second death," which has no power over believers. It is the corruption of the soul, which, by its unworthiness, is prevented from being naturalized into Divinity, just as the corruption of the material body, renders it unfit as a residence for the soul. As the soul casts its worthless body aside, so the soul itself when corrupted, is cast aside to live in the spiritual realms, subject to its former limitations; its opportunity lost; its eternity, an endless regret. This is the death of the soul.

CHAPTER VIII.

EVOLUTION.

The theory of Mr. Darwin and his followers, who claim that a power of evolution has produced the human species, by slow and almost imperceptible stages, from the lowest form of animal existence, is contrary to natural laws and facts. The true evolution, however, which is the growth or progress, mentally and physically, of existing organisms, according to natural and spiritual laws which have been established by God for the necessity of their existence and development, is clearly demonstrable, and in harmony with all evidence and conditions. It is a scientific fact, that all the material elements possess chemical affinities and attributes, by which they evince a tendency to be compounded with each other, and so produce other substances or combinations. For instance, equal parts of hydrogen and oxygen, unite freely, the result being a compound which we call water.

Water is, therefore, the product of the chemical affinities of the two gases, hydrogen and oxygen. All material compositions in the animal and vegetable kingdoms, are similarly, a result of the chemical affinities of the various material elements. These chemical affinities produce all the modifications and changes in material organisms, known as development or evolution. The laws by which

this, the true evolution, is accomplished, have been laid by the creative wisdom of Almighty God, who has given to material elements, their attributes and affinities, in harmony with His all-wise intention and purpose.

By partaking of material food, man develops from a state of infancy, into the perfection and fullness of his physical being. Chemical action, through the affinities of the material substances taken as nourishment, transforms this food into blood, which, by mechanical operation, is diffused throughout the body. All parts of the body receive a portion of this blood nutrition, add it to their substance, and grow. In reality therefore, this development is the power of growth, or rather, involution, because growth always comes from the outside. The process of mental development is according to the same principle. The spiritual essence is endowed with intelligent qualities or faculties, which, through the agency of the power of life, are exchanged and communicated from one soul to another.

Thoughts, ideas, and understanding, are thus imprinted upon the tablet of memory, furnishing the capital of knowledge. This is mental development, mental growth, evolution, or rather, involution, for there is no development mentally, except from the outside; the inside being endowed by God, with capacity to receive impressions from the outside, and thus grow or evolve.

If we admit the Darwinian theory, we must also admit that man was not created by God, but that

he is the result of mental and physical modifications, by "a power of evolution." That is to say, a "Power of evolution" takes the place of a creative Being. As it is an indisputable fact, that no power, force, or attribute can exist without an essence back of it, and, as back of the power of evolution, is the material essence, we must conclude that all the modifications in the animal and vegetable kingdoms, including man, the highest type and production of the former kingdom, are the outcome of the creative power of material essence. Then, as material essence must be the creative cause, and as a creative cause must be self-existent, self independent, and not created, it follows, that matter and all its modifications, whether of the mineral, vegetable or animal kingdoms, are self-existent; which is an untenable position, directly opposed to science and reason. This theory cannot be sustained for many reasons:—

First:—Matter is entirely void of intellectual qualities. No trace of intelligence can be found in it, because every substance in the universe, possesses qualities which are necessary for its existence, and intellectual qualities are manifestly not necessary for the existence of matter. As it is a scientific fact, that all material modifications or compositions must partake of the nature of matter, and as matter is void of intelligence, we reach the conclusion, that intelligent organisms, such as man and the animals, cannot be produced or evolved from material substance, which neither needs, possesses, nor is able to produce intelligence.

Second:—If matter is self-existent, it is necessarily self-independent. We find, however, that every material element depends upon the other material elements, in all its modifications; for all its modifications are simply chemical actions, produced by the affinities of these elements for each other. All members and species of the vegetable and animal kingdoms, depend upon the surrounding elements, for their existence and support. Man himself, whose body is the highest known modification of matter, is not fully independent.

He cannot appoint the time of his birth or death. At the summons of death, he must obey, however unwillingly. If man, therefore, the highest modification, cannot claim self-independence, the horse, fish, and other lower modifications, certainly cannot do so. According to this scientific reasoning, the theory of Darwin cannot be truth.

Third:—Matter and its modifications cannot be self-existent, because it would then necessarily follow, that they must have thorough knowledge of themselves. Man does not possess this high degree of knowledge, for the essence of material and spiritual substance, transcends human understanding. Therefore, as man, animals, vegetables, etc., are not dependent upon themselves, but upon something else, they cannot be self-existent; proving the truth, that back of all these modifications, lies the power of Almighty God, who has ordained and systematized their existence. His creative hand and wisdom endowed every essence with qualities necessary for its existence, and the existence of its modifications.

Fourth:—As already shown in the chapter upon "Return of the Soul," matter existed before its connection with the intellectual essence, in the being of man. It necessarily follows, that the intellectual essence existed before it united with matter. This union or connection between soul and matter, in the being of man, is a modification. As every modification is characterized by the qualities of its component substances, and as matter is entirely devoid of intelligent qualities, and cannot produce an intelligent combination, it is necessary that back of this connection between soul and body, there is an intelligent source from whence it came, and by which it was planned. This source is the All-wise, All-knowing and Self-existent Cause and Creator, God.

This Creative Cause cannot be the "power of evolution," which, as already shown, is without intelligence in itself. The definition of "evolution," according to the high priest of this theory, Herbert Spencer, is as follows:—"Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity, to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation." Mr. Ruskin's parody upon this definition, is "Evolution is a change from a knowhowish, untalkaboutable, allalikeness, to a somehowish and in general talkaboutable, not allalikeness, by continuous something elsefications, and sticktogethertions."

It has recently been announced, that Mr. Spencer, after relying for years upon an incomprehensible, undemonstrable "cause," has evolved into a sound believer in an Infinite and Eternal Being, from whom all things proceed.

Fifth:—We know that our intellectual development depends entirely upon impressions received through the senses and delivered to the faculties of the soul. If the soul is prevented from receiving these impressions or experiences, we can have no capital of knowledge for the exercise of the soul faculties. This has been demonstrated by an experiment made in Paris, where an infant, artificially nourished, was confined in absolute seclusion for a long period. The proof is positive, that, under such conditions of confinement, a human being, although physically developed, would be minus knowledge, and after fifty years of existence, would possess only the intelligence of a new-born babe. Intellectual growth must, therefore, come from the outside. If there is a "power of evolution," as claimed, it would naturally perform its action or prove its existence by making the confined human creature know something at least.

Sixth:—If we study the development of the vegetable kingdom, we will find that seeds are produced by the plant or tree, and that there is no seed unless a parent organism has produced it. Likewise, in the animal kingdom, there is no offspring without a mother, no egg without a bird, etc. As the theory of evolution claims that every organism originated from a germ, every tree from a seed,

every mother from a baby, every bird from an egg, etc., the facts would be reversed, which, we can see at a glance, is impossible. There is absolutely no proof that the egg was first; that the seed preceded the plant, etc. When proof of this is attempted, the connecting link of reason, is obscured in words and conglomeration of terms, and productive of no sensible conclusion.

Proof that the bird must precede the egg, is clearly demonstrable. As it must be admitted that neither the bird nor the egg is self-existent, it follows that one or the other was created in the beginning.

The egg is equally as wonderful as the bird, and the all-powerful Creator could have produced either according to His will. If the egg was created first, we must conclude, according to the operation of natural laws, that there is not the evidence of His perfection of knowledge and wisdom in its production, since the egg could not incubate and evolve a bird of itself. The care and attention of a parent bird, is necessary for incubation. Even if the egg, of itself, had produced a young bird, the attention and assistance of a parent bird, would be necessary to feed it and sustain its life, until it became able to provide for itself. Therefore, if God created the egg, it was necessary that His providence should take the place of the parent bird's function, before and after incubation. This supposition is against the perfection of His wisdom, whereas the creation of the bird, which naturally produced the

egg, cared for it, and reared its young, is in harmony with natural laws and reason.

By analogous reasoning, we must conclude that the mother preceded the babe; that the tree preceded the seed, etc. When advocates of the theory of evolution are able to prove that the mother developed from the infant, then, and not till then, can their claims be admitted.

Seventh:—There is absolute geological evidence, in the strata of the earth, that many species of the animal and vegetable kingdom, appeared after man. Furthermore, we know that many of the cereals, fruits and plants, require human cultivation, without which they retrograde and disappear entirely; lacking, as they do, the power of self-propagation. This is a strong argument that such species were created for human needs, and bestowed upon man by the wisdom and providence of God.

Eighth:—According to the theory of evolution, we possessed at some remote period of the past, the same amount of intellectuality now possessed by the horse; that is to say, the horse, after passing through an equal experience of time and development, will evolve into, and attain our present condition of mentality and knowledge.

If this theory is correct, it necessarily follows, that a baby must be superior in intelligence to the foal of a horse; but facts are plainly opposed to this conclusion. The foal, three days after birth, is greatly superior in intelligence to the baby at six months; a convincing evidence that a "power of evolution" cannot exist.

According to Professor Huxley, "There is between man and all lower animals, even the highest, a difference so wide that it cannot be measured; an enormous gulf; divergence immeasurable; practically infinite."

Max Müller says—"Man alone employs language; he alone comprehends himself; alone possesses general ideas; he alone believes in God."

Ninth:—By study and comparison of the different genera of the animal kingdom, we determine, without doubt, that each species is distinct and separate from the others, and that no connection exists between them. If genera evolved from genera, all would be of the same race, though subdivided into species. Union between species, would therefore be productive and progressive, if evolution is a correct theory. We find, however, that as every race or genera has been created separate and distinct from all the others, union of different species, when it happens, is either non-productive, or results in offspring which is sterile. The mule is an illustration of this violation. This is the law which protects races or genera of the animal kingdom. This is Nature's safeguard against violation of natural law. This is the Creator's fiat against evolution. There can be, therefore, no link of connection or evolution, between genera.

The failure to find the missing link between man and lower animals, lies in the simple fact that the missing link never did, and never could exist. Darwin himself stopped at the question of the male and female and the link of connection between genera.

By comparison between the human race and the nearest approach to man among the lower animals, we discover many additional facts and conditions which fortify the proof that the theory of "evolution," as formulated by Mr. Darwin and his associate thinkers, is an impossibility. The preponderance of evidence supports the action of natural laws and creative wisdom, while so-called proof that man is the result of progressive development from the lowest forms of animal existence, violates these laws, antagonizes the supreme purpose of God, and is, according to the admissions of evolutionists themselves, simply hypothesis. The power of speech, consciousness, and religious instinct of man, are insurmountable obstacles in the path of the evolutionist, either one of which proves the reverse of his theory and annuls the question.

In "Hours With the Bible," by Geikie, Mr. Wallace, a Darwinian, is quoted to show that evolution is not proved by science, as follows: "It is a curious circumstance, that, notwithstanding the attention that has been directed to the subject in every part of the world, and the numerous excavations connected with railways and mines which have offered such facilities for geological discoveries, no advance whatever has been made for a considerable number of years, in detecting the time or mode of man's origin * * and amid the countless relics of a former world that have been brought to light, no evidence of any one of the links that must have connected man with the

lower animals, has yet appeared. Professor Huxley said about one of the two skulls, supposed to be the oldest as yet found, that it may have belonged to a philosopher, or may have contained the thoughtless brain of a savage. Dr. Pruner Bey said about the other that it surpasses the average of modern European skulls. Heer says 'the doctrine of the transformation of species is most decidedly contradicted by facts'—such is the testimony of one of the acutest observers and most accomplished geologists of the day."

Hardwick says—"It is necessary to my argument that certain other points shall be established. One of them has reference to the question touching the unity of the human race. For if it be in any measure probable that all varieties of men originated in a single pair, I shall be pro tanto justified in urging this important fact, as one medium of accounting for traditions which were afterwards diffused through all the human family."

In "Christ and Other Great Masters," by Hardwick, p. 40, "Psychological proof of the unity of the human race," quotes as follows:—

"This argument depends entirely on the fact that, notwithstanding every minor variation in feeling or capacity in taste or temperament, by which we are enabled to distinguish one people from another, there are certain moral, spiritual and mental elements, inherent in humanity itself and underlying all the national types and local characteristics. At first, indeed, when our attention is directed to the subject, a picture meets us not of unity but of diversity.

We everywhere encounter groups of human beings, each betraying some peculiar tendencies, with manners as dissimilar as their physical conformation; with intellectual habits indicating all degrees of power and culture; with sentiments in one case harsh and barbarous, in the second, gentle, tender and refined; a class of variations warranting, as we might judge, the supposition that each separate group is radically independent and has always formed an independent species. But more thoughtful observation leads us to abandon this hypothesis as crude and superficial. It enables us to see that very many of these wide diversities exist at present and have long existed in the same country, being multiplied in homogeneous population or at least in populations where the races of men have been comparatively unaffected by foreign admixtures. Some diversity, therefore, is not utterly incompatible with unity of origin; and thus we are admonished to carry our analysis still deeper in the hope of separating what is merely special in the mind of man, or accidental in the phases of society, from broader and more fundamental characteristics. To the latter class we shall more reasonably assign whatever has been held in common by the various families of nations, be their state of culture what it may; those great specific properties of mankind, the aspirations, faculties and sentiments, which have in every period, been distinguishing the human from the brute creation.

Men are like each other and unlike the rest of

animated nature, not only as endowed with similar feelings and affections or impelled by similar appetencies and aversions, but as speaking, reasoning and reflecting creatures. Wherever man is, there we find these marks of his superior dignity. If we grant that in so far as our domestic instincts are concerned, a parallel is found among the other orders of creation, it is no less obvious, that wherever such exist in man, their character is uniform, their operation is identical; while in that loftier province of his being, where he is immediately connected with the "God of the spirits of all flesh," the traces of a common nature are peculiarly discernible. It is a fact that all varieties of men exhibit the same kind of spiritual perceptions, much as these may vary, both in sensibility and clearness. But in urging facts like these to prove the radiation of the human family from one common point, we meet with some objections. It is said, for instance, that identity of disposition may exist without implying an identity of origin. Thus in the large group of cats, including the leopard, tiger, lion and other species, the same general temperament and habits are everywhere observable, and yet it is alleged such animals were originally made to constitute distinct varieties. To this it is sufficient to reply, that man, as we may gather from the faculties of speech and reason, from his moral susceptibilities, his spiritual nature, and his vast capacity of progress, must be treated as a being *sui generis*; or at least, that where differences like these exist, we are not justified in reasoning so

completely to his case from that of the inferior animals. It is not, of course, denied that with regard to what are called the animal appetencies and aversions of his nature and even to the class of sensuous habits, such analogy may be adduced with justice and pursued into its consequences. But in doing this we must not overlook the fact that all varieties of men are far more intimately related than the class of animals in question. The various species of the feline genus either intermingle very seldom, or evince a strong repugnance to such union. If hybrids be occasionally produced, and if they threaten by their propagation to commence an intermediate or degenerate race of animals, the wayward tendency is soon arrested by their absolute sterility, and thus the species do not lose their original characteristics. On the other hand, such intermixtures are both possible and permanent among the different families of man. The "races" which are thought to be peculiarly distinct from each other (the Caucasian and the Negro) are most ordinary examples of this law; alliances between them issuing in a fruitful progeny and what is especially worthy of remark, the nobler type ere long predominating and absorbing the degraded."

CHAPTER IX.

THE PURPOSE OF OUR COMING HERE, ACCORDING TO OTHER RELIGIONS.

The purpose of the soul's existence upon the earth, is a fundamental question in all religions, the solution of which has given rise to a wide range of beliefs and doctrines. As differences of belief exist, it is spiritually instructive to examine and compare those most widely accepted, and discern by the light of reason, what percentage of truth each may contain.

All the prophets, and especially our Great Master, Jesus Christ, taught plainly in the messages they bore to humanity, the purpose of the soul's coming upon the earth. This life of short duration, less than the wink of an eye in comparison with the endless cycles of eternity, implies, by the very brevity of its continuance, a distinct purpose, bearing the sanction of our God and Creator, and intended for the accomplishment of some privilege by the soul. If we study the messages of the holy souls whom God has sent to open our spiritual eyes, we will find in them a unanimity of teaching upon this one particular point, and that they considered it to be a foundation truth of the very highest importance to the human race. Unfortunately for us however, in every case, misinterpretations, misquotations and additions to the original messages, in process of time, so obscured the truth they con-

tained, that the reality of the purpose of our life upon earth has been lost sight of. Confusion and contradiction of opinion therefore exist, in the maelstrom of which, the soul is overwhelmed, and seeks the simple truth vainly.

We know that the All-Mighty never performs an action, unless it embodies an All-Wise purpose. From the lowest and least important of His creations, to the highest and greatest, all proclaim an absolute certainty of purpose in their existence. Man, the highest visible form in the universe of God; the exquisite combination of spiritual and material substance; man, the masterpiece of the Creative Hand, embodies in his being, Divine Wisdom, and exists here for a supreme purpose. If we therefore, should remain thousands of years upon the earth, delving into the secrets of nature, accumulating knowledge of science, and progressing in civilization, yet not comprehending the great purpose of our coming and stay here, we would still be groping in darkness and ignorance, lacking the most essential of all truths. Without this knowledge, we could not follow the example of Christ's teachings, for he said, "I say the truth, because I know whence I came and where I am going." Through him and many others, God has sent this knowledge to us, and the soul's highest attainment is that of seeking and securing it.

JUDAISM AND THE TEACHINGS OF MOSSES.

If we study the Pentateuch, to discern what Moses taught the Israelites, and what essential

truth lies at the foundation of Judaism, we learn that it consists solely of the promise of material rewards and punishments for obedience or disobedience to the commandments of God; that the purpose of our being here, is to obey these commandments and live in harmony with each other. The teachings of Moses contain no mention whatever of an eternal existence.

In the 28th Chapter of Deuteronomy, 1st-13th, it is recited that if the Israelites hearken unto and obey the commandments of God, they will be "blessed in the city," "in the field," "in the fruits of the cattle," "in the basket," "in the store," "in coming in and going out," etc., etc. Following this, is the recital of punishments for disobedience to the commandments of God: "If thou wilt not hearken unto the voice of the Lord thy God to observe to do all His commandments and His statutes, these curses shall come upon thee and overtake thee." "Cursed shalt thou be in the city," in "the field," in "thy basket," in "thy store," in the "fruit of thy body," in the "fruit of thy land," the "increase of thy kine," in the "flocks of thy sheep," "the Lord will smite thee with the botch of Egypt and with the emerods and with the scab, and with the itch," with "madness, blindness, astonishment of heart," "oppressed," "spoiled," and "no man shall save thee," etc., etc. If earthly reward and punishment comprise the purpose of our being here, man is no higher than the animals, and less enviably situated, since they obtain their food more easily and with

less anxiety than we do. There would be no justice in the action of God in allowing us to come upon the earth, endowed with higher faculties and powers than the animals, yet relegated, as they are, to mere temporal accomplishment. Under such conditions, although superior in endowment, we would be most miserable in destiny; subject to pain and suffering, both mental and physical, from birth to death, and capable only of accomplishing an amelioration of the unfortunate circumstances by which we are surrounded. As these conditions would be directly against the justice of God, it is evident that our purpose in being here, is vastly more than the question of mere temporal rewards or punishments, and the fact of the soul's immortality proves and presupposes this belief.

HINDOO RELIGIONS.

Brahmanism and Buddhism agree generally, in the essential belief, that our purpose in being here, is to escape and be delivered from this world of sense and time; to be absorbed into the rest of eternity, annihilated in the Supreme Existence, as a drop of water taken from the ocean, finds its way back and is absorbed. The difference between the two religious beliefs, lies in the method of attaining this desired deliverance and absorption into Deity, yet both concur in a total loss of personal identity, when "Nirvana" is reached.

If God, the Supreme Existence, is perfection, no human soul can be added to Him, nor annihilated

in Him. If it is possible to be annihilated in Him, He is not perfection and cannot be God. Neither can He be a Supreme State or Existence. If their God has no existence, implying "the negation of action," then "annihilation" means destruction. But nothing in existence can be destroyed, and this position is likewise untenable. If all our struggles and moral instinct to do right; if all our development and progress, merge into obliteration and the loss of personal identity, every human creature would prefer to remain undeveloped. As the idealists believe that no motive can be ascribed to the Perfect, the Absolute, without rendering Him imperfect, their logical deduction must be that existence is delusion, and our purpose in being here, is the "play of the Infinite." The Brahmanists, in fact, do not believe that their God Brahma created the universe; but that it was created by "Avidya," ignorance. Therefore, according to the Hindoo philosophies, our existence here is not a purpose or motive, but is "delusion" and "play." This is a misunderstanding and inversion of the true meaning of the Absolute Perfection. Whereas, the Absolute Perfection denotes the All-Powerful, All-Knowing, All-Activity, infinite in attributes, they have subverted its meaning to be "Negation," which must imply the Absolute Imperfection, powerless, unknowing, without attributes, and therefore without motive. If this construction be true, it follows, as they claim, that the creation of the universe, without motive, must be the "play of the Infinite." "Play," how-

ever, is an important motive, and "Avidya"—ignorance, the creator of the universe must be infinitely superior to "Negation." The true essence of the spiritual teachings of Brahma (Abraham) and Buddha, concerning annihilation in God, and the state of Nirvana, which have been corrupted by philosophical interpretation, will be explained in the "Mission of Christ." "The etymological signification of the word 'annihilation' *does* signify 'nothingness' or 'extinction;' *not* (Max Müller says) annihilation of the individual, but a complete cessation of all pain and misery. Müller shows that Siddartha used Nirvana as synonymous with Moksha, Niroritti, and other words, all designating the highest state of spiritual liberty and bliss, but not annihilation."

CHRISTIANITY.

Christian theologians, although voluminous in their expositions of Christianity, have scarcely mentioned, specifically, the purpose of our coming upon the earth for such short duration. The light they furnish upon this particular question, may be condensed in the statement that we are here "to worship God and glorify Him forever." This consensus of expression, by comparison with other religious teachings, is unmistakably loftier in idea and nearer the truth, yet it does not need much reasoning to show that man's creation and existence, embody a purpose especially directed toward his own intrinsic and personal develop-

ment. It is our manifest duty to worship God and glorify Him, not because He needs worship and glorification, but in order that we may be benefited and spiritually increased. It is thus that we obtain powers, blessings and gifts, and draw nigh unto Him, yet this cannot be the great aim of our existence. Wherever we may be, whether in this existence or in the hereafter, we have this same duty of worshiping God and may obtain spiritual growth in return; therefore our specific term of life upon the earth cannot be for that alone. We must conclude that our specific existence implies a specific and not a general purpose. Furthermore, it would be cruelty on the part of God to send us here, subject to pain, suffering and death, for the purpose of worshiping and glorifying Him. As He is loving and merciful to an infinite degree, this is impossible, for we could worship and glorify Him to much better advantage under conditions where pain and death do not exist. Throughout the Old, and especially in the New Testament, from the lips of Christ, the purpose of our existence is clearly set forth, but dogma and doctrine have obscured the light of the simple truth he taught, and most of its benefit to the soul has been lost.

MOHAMMEDANISM.

Mohammed, the prophet of Arabia, accepted and continued in the noble religion he taught, the essential truths of Judaism and Christianity. He recognized that Moses, Christ, and all the true

prophets were messengers sent from God to teach the truth to the human race ; that there is but one God, to whom all must bow in submission ; and that good will toward others, is a necessary and practical religious duty. Unfortunately however, soon after his death, dissensions arose among his followers, the result of which was the adoption of a false Koran, and the rejection of the collection of Mohammed's teachings made by his son-in-law and cousin, Ali. From the history of this event, we know that the present Koran is a corruption of the truth which Mohammed taught, and that the light of his utterance and teaching, is greatly obscured by interpolation and dogma.

The Mohammedan religion as it exists today, teaches that Allah is the only Force in the universe ; that He rules by arbitrary will ; that man is entirely under His control ; that belief in absolute predestination is essential ; that Allah is inclined to punish rather than to reward ; to inflict pain rather than to bestow pleasures, and to ruin rather than to build. Mohammedanism therefore, instead of inculcating the foundation of sincere conviction in religious duty, as Mohammed taught, has become, through the incorporation of error and dogma, the instrument of worldly purpose, and temporal accomplishment. According to its exponents, the purpose of human existence, is "predestination" or the "will of Allah."

From this standpoint of the soul's purpose upon earth, human responsibility ceases, and God alone is responsible for all human action, a deduction

which the existence of the soul's independence, completely disproves.

THEOSOPHY.

Theosophy teaches that the purpose of our coming here, is to accomplish our "Karma," by sufferings and experiences through successive re-incarnations, until absorbed into Deity from whence we came. The foundation principle of this teaching, is, that the soul is a part of the essence of Deity, and has been separated from Him, as a spark from the sun. Furthermore, it is shown, that as soon as the soul was separated from Deity, it became dull and lifeless, necessitating its progress through a circle of life, consisting of seven divisions, in order to accomplish its development or Karma, and be absorbed into Deity from whence it was separated. These divisions are known as the cycle of Adam, the cycle of Jesus Christ etc., signifying, that at the time of Adam, the human soul was less developed than at the time of Christ, and formulating the idea of progressive development.

A reasonable consideration of theosophical teaching, shows its impossibility, for several reasons. We know that it is impossible for Deity to be divided or split up into the atoms or parts of Deity which are said to form souls, without destroying the perfection of Deity. Also, if we are a part of God, we are unchangeable, and do not need to come upon earth to become God again, just as there is no

need of resalting salt. Again, it is sophistry, to claim that when we are nearer to God, newly separated from Him, we become dull and unintelligent, and that by going far away from Him, we begin to develop, when we know that all development is accomplished by drawing near to Him. The purpose of our coming here, is, therefore, not to accomplish a "Karma" of development toward Deity of which we are a part, for Deity and soul essence are forever separated and different.

CHRISTIAN SCIENCE.

Although Christian Scientists claim to follow the teachings of Christ, it is impossible to reconcile their statement of belief, with the truth Christ taught. The central doctrine of this code of teaching, is the assumption, that the soul of man contains the germ of Divinity, and that our duty here, is to awaken and develop that germ, to the degree of perfection, in order that we may have no needs, disease or sickness; in short, that the purpose of man's existence, is to declare and awaken his Divinity. There is no need of repeating the fact that Divinity cannot be divided, but even taking for granted that it is possible, we must admit, that it is a very poor Divinity which depends upon the effort of man to awaken and develop it. Such a quality of Divine essence can be of no use to us, since, under these conditions, we are superior to it. Besides this, it is easily apparent that our purpose upon the earth, is vastly more than the attainment

of a state of harmony with the surrounding conditions and existence. While Christian Science and other kindred psychic teachings, may accomplish the amelioration of these conditions, and create a spiritual atmosphere, in which the soul subordinates bodily ills and ailments, they do not go deep enough to discover the soul's real and specific purpose while in the body. Christian Science may stimulate the soul toward a recognition of its duty and purpose, but it does not deal directly with soul duty, soul purpose, or soul destiny, as Christ taught.

SPIRITISM.

According to the prophecies of Scripture, the Spirit of God will be poured abundantly upon the human race, in the latter days. As shown in the Chapter upon "Life," the soul is susceptible to messages and revelations from the invisible world, and the prophetic promise is given us, that God will, through this medium of communication, enlighten the human race with knowledge. In Joel 2-28, "And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and your daughters shall prophecy; your old men shall dream dreams, your young men shall see visions." The purpose of these revelations and communications from the Infinite, will be to teach mankind the truth, and warn us against the error of seeking knowledge from other sources than God Himself. As belief in Spiritism

implies communication with the spirits of the dead, and dependence for knowledge upon the messages received from them, it follows, that according to its claims, our purpose in being here is to seek enlightenment from other sources than God Himself, which is clearly wrong. This is expressly forbidden in Scripture,—Isaiah 8-19 “And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God for the living to the dead.” If God, who is Infinite Knowledge, is accessible to the soul, and has promised to reveal Himself to us, what purpose or benefit can possibly be had from finite souls like ourselves, with whom we shall soon be in eternal communication? Unmistakably this cannot be the purpose of human existence.

Having shown briefly, what other religions and beliefs teach concerning the purpose of our life upon earth, and realizing their insufficiency under the conditions which surround us, the true purpose of the soul's environment in the body, will be considered and proved according to scripture, science and the light of reason, in the chapter upon Adam and the Garden of Eden.

CHAPTER X.

THE VICARIOUS ATONEMENT.

The purpose of this chapter, is to show conclusively to all who have the disposition and courage to think for themselves, why the dogma of the church, which teaches that there is no salvation without the shedding of blood, no forgiveness of sins without the crucifixion of our Great Master, Jesus, is not entitled to belief. Is it credible? Is it in harmony with reason and in accord with justice? Is it right to punish the innocent for the guilty, and, forgiving the latter, set him free? It is neither credible, reasonable, just nor right.

The teachings of the Great Master Himself, and of all the prophets, proclaim that forgiveness of sin is from the simple mercy of our loving God, and that He does not desire payment for His mercy, even had His creatures anything to give in return, which they have not.

It can be clearly proved that vicarious atonement is not the law of God, but that it is an idea or doctrine originated and accepted by misguided people who have either established it for their personal interests, or ignorantly and carelessly followed it, depending upon the statement of others, and not using their talent of reason.

We believe thoroughly, that Jesus, our Great

Master, was sent to this world to teach the Message of God, through which, we may accomplish the purpose of our coming upon the earth. Christ, and all the other prophets, brought us the true knowledge of God our Creator, as He is, and as we ought to know Him. The death of Jesus Christ was the necessary sequence and proof of his life and mission; his "at-one-ment" with the salvation and spiritual needs of humanity. The cross proved to the world his true and divine mission, the spirit and life of his teachings for the truth of which, millions and millions have followed him. Christ was the "Way" to God. He came for the salvation of the world, but his death was not, and cannot be, the means of salvation. The dogma that his blood was a ransom paid to God for the sins of those who believe in his sacrifice, was not the teaching of Christ himself. It is historically and accurately evident, that this doctrine of atonement, was borrowed from the religion of the Egyptians, through the connecting link of Greek philosophy, which first moulded the creed of Christianity. See Clarke's "Ten Great Religions," vol. 1, page 253: "In the space which we have here at command, we are unable to examine the question of doctrinal influences from Egypt upon orthodox Christianity. Four doctrines, however, are stated by a learned Egyptologist, Samuel Sharpe, to be common to Egyptian mythology and church orthodoxy. They are these:

1. That the creation and government of the world is not the work of one simple and undivided

Being, but of One God, made up of several persons.

2. That salvation cannot be expected from the justice or mercy of the Supreme Judge, unless an atoning sacrifice is made to Him by a Divine being.

3. That among the persons that compose the godhead, one, though a god, could yet suffer pain and be put to death.

4. That a god or man, or a being half god and half a man once lived on earth, born from an earthly mother without an earthly father. And again "The death of Osiris, the supreme god of all Egypt, was a central fact in this mythology. He was killed by Typhon the Egyptian Satan and after the fragments of his body had been collected by the 'sad Isis,' he returned to life as a king of the dead and their judge."

"The earliest form of the Christian doctrine of the atonement, was that the Devil killed Jesus in ignorance of his divine nature. The Devil was thus deceived into doing what he had no right to do, consequently he was obliged to pay for this by giving up the souls of sinners to which he had a right. The Osiris myth of the death of a God, which deeply colored the mysteries of Adonis and Elenus took its last form in this peculiar doctrine of atonement."

Many of the reputed teachings of Christ, are simply inventions and interpolations by leaders and Church fathers, and therefore, not essential truths of Christianity. The doctrine of vicarious atone-

ment is one of these erroneous additions, and, as such, should be rejected by all true believers in Christ and Christ's truth.

For a long time, the early Christian church believed that the blood of Jesus was a ransom paid to the devil for the souls of sinners. This belief was clearly an outcome of the religion of Zoroaster, who taught that by natural inclination toward evil, the souls of men belonged to the god of evil, to whom a ransom or sacrifice must be paid in order to free them. In this form, the idea of vicarious atonement prevailed in the Church for about one thousand years, or during the period between St. Irenaeus and St. Anselm, 1100 A. D.

St. Anselm formulated and taught the new and present doctrine of atonement, which holds that the blood of Christ is a ransom paid to God for the sins of mankind; that Christ's death was a sacrifice necessary to satisfy the exacting justice of God the Father.

Christ neither taught nor claimed this. It is not the truth of God. It had its origin in the ignorance and superstitious error of men, and violates the word and teaching of Christ Himself.

F. W. Farrar, Dean of Canterbury, in his book "The Bible, Its Meaning and Supremacy," pages 11 and 12 of the introduction, says—"All Christians alike believe in the Atonement and the forgiveness of sins. Particular theories of the atonement, and of the manner in which sins are forgiven, have been prevalent in every age, and have sometimes united the suffrages of most Christians. Yet if they have

been formally sanctioned they are opinions only, not matters of faith. Thus in early days, some leading Fathers and teachers seized upon the metaphor of ransom, used in the Scripture to express the result of forgiveness to guilty men, needlessly pressing the metaphor into spheres to which it was not intended to apply, and which transcend the ken of man's reason, and asked to whom was the ransom paid? They decided, most erroneously and unwarrantably that it was paid to the devil. That opinion prevailed in the Church all but universally for a thousand years, from the days of St. Irenaeus to the days of St. Anselm. St. Anselm in his book 'Cur Deus Homo?' decisively rejected it, and though it had been held so long and so all but universally, yet, being an opinion only and not a doctrine of faith, it rapidly crumbled into dust; it now finds not one defender; and the faith of Christians was left exactly where it was."

The vicarious atonement by Christ for the sins and souls of men, is opposed to the justice of God, for the following reasons:—

First:—As God is the perfection of wisdom and justice, the idea that He should perform any action not in accord therewith, is wholly untenable. Wisdom and justice, in their perfection, are inseparable. It is, therefore, a violation of reason to attribute injustice or oppression to God, who is this perfection. The punishment and death of a sinless, innocent Christ, for the sins of humanity, would be a direct and evident injustice of God, which is impossible.

Second:—According to the claim of another church doctrine, Jesus Christ was not only a perfect man, but also the perfect God Himself; that he appeared in human form, of his own free will, suffered voluntarily, and was crucified to show his love, justice and mercy toward men. The impossibility of this position is apparent, in the fact that God, the exacting ruler, and God the victim, being one, God would be sacrificing Himself to Himself. To accept this as a spiritual truth, is unreasonable and impossible.

According to Scripture, when the time of death drew near, Christ withdrew from his disciples in the Garden of Gethsemane, and prayed earnestly, saying, "Father, if Thou be willing, remove this cup from me, nevertheless, not my will but Thine be done."

This shows plainly, that he did not will to drink the cup of death, and did not offer himself for it. "And being in an agony, he prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground." If Christ was thus anxious to escape the death of atonement, how can it be shown that of his own free will, he was crucified for the sins of mankind?

The Church explains this by the statement, that "Christ's prayer came from his human personality and not from his divine nature, for the latter could not suffer pain or crucifixion; that in the flesh he was weak at the crucial moment, just as we are weak."

This doctrine is likewise untenable, for it repre-

sents Christ as weaker than many of his disciples, who offered themselves in triumphant martyrdom, willing and eager sacrifices to the truth Christ taught. According to Church doctrine, Christ was of celestial parentage, while the disciples were of human paternity. By comparison, therefore, their glorification in death, makes the weakness of Christ in face of death, an apparent inconsistency; and if he was of divine paternity, this reflection of weakness is a serious stigma upon his nature and mission. Furthermore, if his coming upon the earth, was the salvation of millions of human souls, he must have known it. Is it reasonable then, that when the great moment for the accomplishment of his mission confronted him, he should shrink from it, beg with intense agony that the cup of death should pass from him, and his mission be not fulfilled? If Christ, even from his human nature, was weak, and yielded to that weakness, we must conclude that he committed a graver sin than ours. All our sins and mistakes are the direct consequence of our human weakness. If Jesus possessed divine nature, which we do not, he must have had more help and strength than we have, and therefore, his sin in yielding to human weakness, proves him not a Savior of mankind. Furthermore, if he knew that he was to redeem sinners by his death, and rise, after the third day, into eternal glory, "sitting at the right hand of God to judge the quick and the dead," can we believe it possible that he wept and prayed to escape the death by which he would receive his eternal

glory? Did he regret having offered himself as a sacrifice for humanity, and fear death, which he knew would only last three days? Impossible! Without doubt, there are many men, any one of whom would be willing to undergo death upon the cross, for no greater reward than that of knowing what death is, provided the assurance were given them, that in three days thereafter, they should return to life in better physical condition than before. How much greater this inducement, if he who suffered death, was assured that he would thereby become the Redeemer of the world, and be destined, as the Son of God, to sit forever at the right hand of God the Father.

Fourth:—A careful reading of the teachings of Jesus, as they appear in the four Gospels, does not show that the special object of his coming into the world, was the redemption of mankind by his death.

That his disciples were entirely ignorant of this teaching, is plainly shown in the record of two of them who asked Jesus that they might sit, the one upon his right hand and the other upon his left, in his kingdom. Had Peter known that his Master's purpose was to die for sinners, he would not have drawn his sword in Christ's defense, when he was surrounded in the garden. If redemption was the aim and purpose of Christ's coming, he would certainly have explained it to his followers, just as all the prophets and messengers sent from God, taught their followers clearly and unequivocally, the peculiar character of their missions. Jesus repeatedly

announced his special purpose and mission, but it was not the redemption of mankind by his death. It is clear then, that neither Jesus nor his disciples knew that redemption was his mission, but, two centuries after his death, the Church fathers discovered it, for we know from absolutely sure historical evidence, that at that time, a new system of Christianity was invented, and a new plan of salvation adopted for the human race, which plan has no support whatever in the teachings of Christ himself.

Fifth:—Some theologians furnish the explanation that Jesus, under the stress of approaching death, was overwhelmed by the great weight of punishment which fell upon him for the sins of the human race; that he felt he was separated from God, and cursed as the scapegoat; that this realization was sufficient to induce the agony, in which he begged that the cup might pass from him. This explanation cannot be accepted, for the following reasons:—

(a) The doctrine that the weight of punishment fell upon Jesus when he suffered crucifixion, and that our sins were nailed to his cross, precludes the idea that it could have fallen upon him in Gethsemane, for had Jesus by any means been rescued from his captors and saved from death, his sufferings in the garden, would have availed nothing toward the redemption of humanity.

(b) If the doctrine of redemption is true, the realization of approaching death could not have been a surprise to Jesus, and therefore, could not

have produced such an overwhelming effect upon him.

He must have realized it long before, understood the nature of the sufferings he had voluntarily offered to undergo, and have come upon the earth for the very purpose of experiencing them. If his realization of these sufferings became apparent for the first time in Gethsemane, it would prove first, that his offer to save mankind was not genuine, having necessarily been made in ignorance, and without full or proper realization; and second, that he could not be divine, since God is perfect in knowledge of the future as well as of the past.

(c) If Jesus in reality felt that he was separated from the Father, the doctrine of redemption cannot be true, for, as the second person in the Godhead, he could not possibly be separated from God.

If Christ is "One with God," they cannot be separated, and his feeling of separation was an error of imagination. If his feeling arose from an actual separation, he cannot be "One with God," and the doctrine of the Trinity fails.

Again, if by separation is meant the separation of his human from his divine nature, and that his sufferings were purely human sufferings, the conclusion must be that they were valueless, since no one by ordinary human suffering, can save or be saved from everlasting punishment.

Jesus Christ wept in agony when his death drew nigh, but not on account of the weight of punishment about to fall upon him for the sins of the human race; nor under the weight of condemnation

as the scapegoat. He wept for a higher, more glorious and more Christlike reason. God the Father manifested Himself in Christ. Christ said that the Father "abode in him," and that the "Father who abode in him was doing the work." Christ knew that his separation from the Father, was approaching, in the sense that God would not be manifest in Christ after his death. For this reason, he wept bitterly; for this reason, his soul poured out its plaint in tears of love to God the Father, while he bowed in submission to the divine will.

Sixth:—It is a reasonable principle, that he who offers himself to redeem another, must take upon himself the sentence and punishment of the redeemed. If the doom of sinners is everlasting punishment, we must conclude, as a matter of justice, that if Jesus really came to save sinners, he should have assumed that same punishment, instead of which, it is claimed he rose from the grave upon the third day and ascended into heaven to sit upon the right hand of God.

Seventh:—If we give unprejudiced consideration to the doctrine that Jesus is "Very God of Very God," and from his love for mankind, found no other means of saving us from sin than that of offering himself upon the cross as "a curse" (Galatians 3-13), we must acknowledge that this plan of salvation is entirely inconsistent with reason. According to it, God the Infinite is creditor, and human beings debtors, for whom God in His mercy, love and desire to forgive, could find no other plan

than that of punishing and crucifying Himself, in order to release us from the condemnation of our indebtedness.

The impossibility of this doctrine, must be apparent to all, and its very impossibility emphasizes the truth that salvation for the souls of men, can only be found in the exercise of the simple mercy of God.

Eighth:—If Christ came to redeem us from eternal punishment for our sins, we must clearly understand the nature of those sins.

Under the doctrine of redemption, Christ came to free us from the consequences of violating the commandments of Moses. These violations constitute sin. As already stated, the teachings and commandments of Moses, contain nothing whatever concerning eternal reward or punishment, but are confined to temporal consequences for obedience or disobedience. This being the case, why was redemption necessary?

Christ certainly did not come to relieve us from the calamities of this world, nor to save us from death of the body, nor to acquire for us, by his sacrifice, a plenteous store of flocks, herds and worldly possessions. The commandments of Moses, if obeyed, promise these rewards, and none other. If disobeyed, they threaten the lack and deprivation of the same things. Redemption implies salvation from eternal consequences of sin. If the punishment for sin is merely temporal deprivation, there is no need of redemption from eternal consequences.

Ninth:—Another fundamental doctrine, which in reality necessitated the origination of the doctrine of redemption, is, that every human being is a sinner by heritage; that from Adam, sin has descended to us, and the soul commences its existence here under the taint and incubus of a sin not its own. If this be true, it is necessarily true that Jesus was a sinner, like all the human race, for he was the son of Adam as well as of David, and by nature, inherited the same sin we inherit. If Jesus was a sinner by hereditary taint, he could not be a Saviour. One false doctrine necessitates other doctrines equally false, to support it. The fathers of the Church, who fabricated the idea of inherited sin, found it necessary to deprive Jesus of an earthly father, in order to free him from this stain, but unfortunately for the credibility of their story, they left him a mother, through whom he must have inherited whatever sin Adam bequeathed to a helpless and innocent posterity. But the truth is, that no such thing as original or inherited sin exists. The just God, through His prophets, has taught us that every soul is responsible for its own action and choosing; no soul can assume or accomplish the responsibilities of another soul. Ezekiel 18-20, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him." The same, in substance, is taught by the Mosaic Law, and by other prophets. From this,

the truth of God, we are forced to conclude that we cannot bear the sin of Adam, nor could the wickedness of the wicked afflict the righteous Christ.

Tenth :—Suppose we take for granted that Jesus came to redeem the world ; that he who believes in Jesus, will attain salvation through his blood, and that he who does not believe, will be cast away into eternal punishment. Allowing this, we arrive at the following conclusions:—

(a) As salvation is only achieved by those having faith and leading a life of righteousness, the blood of Jesus does not save the whole world, but only a part of it.

(b) In itself alone, the blood of Jesus has no real value, and no one could possibly be saved by it, as salvation depends entirely upon belief and the performance of good deeds. Had the blood itself possessed the value attributed to it, all mankind, whether good or evil, would have been saved.

(c) Salvation could not be freely obtained by the blood of Jesus, because it wholly depends upon faith, and consequent good deeds. Faith being no more than a moral inclination, salvation depends entirely upon good deeds. God has promised us salvation gratuitously, and without price, yet under the doctrine of redemption, He claims two prices for it,—the blood of Jesus and our own good deeds. Salvation, under these conditions, is not free, and if not free, God has not fulfilled His promise to mankind. Likewise, God has not dealt justly or mercifully with His Son, for we must conclude that He required from Jesus the price of his blood

for human salvation, and unpitifully offered him to death.

Eleventh:—A prevailing doctrine of the Church, asserts that the Almighty God, in the form of the second personality of the Son, descended to earth and took the flesh as man, that He might sympathize with us, understand our conditions, gain the experience of our weakness and defects, and by suffering, learn obedience. This implies that God was not perfect in knowledge and mercy, since He came to gain this lesson of experience and ability to sympathize with us.

Another inference we may properly draw from this teaching, is, that in learning obedience through suffering, He perfected Himself and became in reality a perfect God, as it is stated in the spurious Epistle to the Hebrews, 5, 8-9, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation." From these verses, it appears that God was so much benefited and elevated by His coming to earth, that, after His departure, He merited a position higher in honor and degree than that of His servants, the angels—Heb. 1-4, "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." The presumption must be that before coming to earth, He was disobedient, and in position lower than the angels.

Twelfth:—To prove that Jesus died for the whole world, the Church teaches that we were crucified

with him ; that his body was the nucleus of all the bodies of mankind, from the time of the creation to the day of judgment, and that "whosoever believeth on him, shall not perish, but have everlasting life." They declare that Jesus was God and that God is in all, hence everybody was crucified with Jesus.

From this theory, it appears that every individual is a part, or member of the body of Jesus, and that all would have been saved, if all had believed in him. But the Scriptures state that the greater part of mankind have failed to believe in him, and therefore have perished.

Hence we are forced to conclude that one part of the body of Jesus is saved in heaven, while a greater part of it has perished and is in an everlasting hell; that his death was ineffectual and incomplete, inasmuch as he was unable to save all mankind (his own body).

If it be true that Jesus is God, the Almighty; that "He is in all and through all;" that he "came to this earth, took our flesh and suffered agony, even the bitter death,—the death of the cross," to save his body, i. e., the whole human race, we must conclude, inasmuch as he saved but a small portion of it, that he undertook an enterprise greater than he could accomplish, and, after struggling earnestly to save his whole body, by his failure proved his weakness.

Such doctrines and teachings are clearly the invention of man, and contrary to the record of Christ's teachings in the four gospels.

Thirteenth:—It is claimed, that the sacrifice and

offering of animals for the forgiveness of sins, as recorded in the Old Testament, were prophetic and typical of the sacrifice and death of Jesus for us.

A careful study of the Bible, fails to show that God, through His prophets, ever commanded sacrifices of animals or burnt offerings.

On the contrary, He did command His prophets to teach that such oblations were not required; that they were not pleasing to Him and were forbidden. The command and sanction for sacrifices, originated with the priesthood, and reflect other motives than the God-inspiration of the holy men whose teachings they were represented to be.

Isa. 1, 10-14: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah; To what purpose is the multitude of your sacrifices unto Me? saith the Lord; I am full of the burnt offerings of rams and the fat of fed beasts and I delight not in the blood of bullocks, or of lambs, or of he-goats.

"When ye come to appear before Me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting."

"Your new moons and your appointed feasts My soul hateth; they are a trouble unto Me; I am weary to bear them." Psa. 4, 5: "Offer the sacrifice of righteousness and put your trust in the Lord."

Psa. 40, 6: "Sacrifice and offering Thou didst

not desire, mine ears hast thou opened; burnt offering and sin offering hast Thou not required." Psa. 51, 16-17: "For Thou desirest not sacrifice, else would I give it; Thou delightest not in burnt offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." Psa. 107, 22: "And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing." Jer. 6, 20: "To what purpose cometh there to me incense from Sheba and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me."

The history of Oriental nations, explains the introduction of sacrificial customs into religious ceremonies. From the earliest times, kings and rulers celebrated their victories and military achievements, by slaying their prisoners of war, upon entering the captured cities. These prisoners were ranged upon either side of the city gate, and were executed at the moment the conqueror put his foot within the walls. In time of peace, the arrival of a distinguished person, was celebrated by the sacrifice of animals, which were afterward prepared for food, the visitor partaking of their flesh as a compact of peace with the city or house entertaining him. A trace of this ancient custom prevails in the East at the present time. When the Khedive of Egypt deigns to visit a city or some high personage, animals are sacrificed in celebration of the occasion.

History records the unending conflict between Monarchy and Priesthood, for the control of gov-

ernment. To advance and strengthen their power and craft over the lives and possessions of the people, the priests introduced sacrifices of animals into their religious observances. Not satisfied with sacrifices of animals, as time progressed, they came to include the sacrifice of human beings. This endowed the priesthood with almost unlimited authority and absolute despotism over the lives of men, and furnished a means for the gratification of revenge and the indulgence of personal hatred. The Gods were appeased by sacrifices of those opposed to the domination of the priesthood.

Thus human sacrifice became the means of propitiation for sin; the method of satisfying the demands of a wrathful and exacting deity.

This mode of sacrifice and atonement clearly led up to and foreshadowed the doctrine of atonement, in which Jesus was the central figure and victim, the same idea having existed in pagan religions, thousands of years before Christ was born.

It is a condition, that those who are elected to herald the law and command of God to the human race, must be ready to sacrifice four things, namely, —life, family, wealth and pride. Many prophets and messengers of God, preceded Moses. Symbols and hieroglyphics were used to portray what language afterward expressed. The symbol of life was the heifer or bull; of wealth, the she-goat or cow; of family, the ram; and of pride, the peacock. The latter, on account of its scarcity, was afterward changed to the dove or pigeon, thus making it easier for the people to add to the priests' stores.

The prophets unvaryingly taught that spiritual

sacrifice alone was potent with God, but the Hebrews, like all the other races, corrupted this requirement into oblations of material significance, partly through desire for gain, and partly through misunderstanding of the symbols. Thus it is that we find in the Old Testament, the continual record of material sacrifices, which God did not require, and which, by the mouths of His holy prophets, he stigmatized as vain oblations. The idea or doctrine of sacrifice is therefore, erroneous, and a corruption of the truth of God. It had its origin in priestcraft and misinterpretation. Reason repudiates it. The Word of God condemns it. Christ's assent to the words of the scribe, gives us clear comprehension of the true sacrifice which will benefit the soul.

Mark 12, 33: "And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

In "Right and Wrong Uses of the Bible," by Rev. Heber Newton, page 88, "In a cruise last summer we dropped anchor in a lovely little out-of-the-way harbor of Buzzards Bay, which proved to be near Pocasset; where, not long ago, a pious man, reading the Hebrew tradition of Abraham and Isaac, as a real command of the Most High, and having this word of the Lord borne on his mind, as spoken to himself, murdered his child in sacrifice to God—no angel interfering to stay his knife:—He simply made a *reductio ad absurdum* of this use of the Bible."

CHAPTER XI.

CHRIST AND HIS MISSION.

All the Truth is in the Bible, but all the Bible is not the Truth.

In determining the mission of Jesus Christ, we have practically no other historical guidance than the record of the New Testament, which supplements in its form and narration, the scriptures of the Hebrews.

The authenticity of biblical record is, therefore, pre-eminently the important question of investigation and proof upon which we must decide; before code or creed, doctrine or belief can be securely founded. Truth need not fear the light, nor the analysis of human reason.

Investigation and higher criticism, in the true sense of spiritual inquiry, cannot fail to fortify fact, and reveal the essence of inspiration which underlies scriptural record. We have no higher duty than that of seeking the light of this inspiration, and probing, with merciless scrutiny, whatever savors of error and superstition.

The claim of infallibility for the scriptures, can no longer be maintained. In "Right and Wrong Uses of the Bible," page 82, Rev. Heber Newton says "I want today to make more distinct, certain wrong uses of the Bible which grow out of the old view of it; wrong uses from which great mischiefs

have come to the cause of true religion, and great trouble to individual souls; abuses which fall away in the light of a more reasonable understanding of the Bible. The Bible, viewed as a book let down from heaven, whose real 'Author' is God, as the Westminster Catechism affirmed; a book dictated to chosen penmen and written out by their amanuenses under a direction which secured them against error on every subject on which they treated; a book thus given to the world to be an authoritative and infallible oracle for human information on all the great problems of life, naturally calls for uses which, apart from this theory, are gross and superstitious abuses." Also quotation on page 161: "Few, if any, of the books of the Bible stand now as they came from the original authors. Nearly all have been re-edited; most of them many times. Some of them have been worked over by so many hands, and have undergone so many and serious changes that the original writer would scarcely identify his work."

According to the evidence of the Bible itself, many of the sacred writings and prophecies bequeathed to us by the messengers of God, have been omitted from its pages or excluded as uncanonical. Joshua 10-13, "Is not this written in the book of Jashar?"; also II Sam. 1, 18: "Behold, it is written in the book of Jashar." I Chron. 29, 29: "Now the acts of David the King, behold, they are written in. the book of Nathan the prophet, and in the book of Gad the seer." II Chron. 9, 29: "Now the

rest of the acts of Solomon are they not written in the book of Nathan the prophet and in the prophesy of Ahijah the Shilonite and in the visions of Iddo the seer, against Jeroboam the son of Nebat?" and 12, 15: "Now the acts of Rehoboam are they not written in the book of Shemaiah the prophet and of Iddo the seer concerning genealogies?" also 20, 34: "Now the rest of the acts of Jehosaphat behold, they are written in the book of Jehu the son of Hanani," etc.

Jude I, 14-15: (Revised Version) "And to these, also, Enoch, the seventh from Adam, prophesied saying: 'Behold, the Lord cometh with ten thousand of His holy ones, to execute judgment upon all and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought and of all the hard things which ungodly sinners have spoken against Him.'"

We have plain testimony in the words of Christ, that at his time, dogma and error had been substituted in the scriptures, for the commandments of God: Matt 15, 6-9. (Revised Version) "Ye have made void the word of God because of your tradition. Ye hypocrites! Well did Isaiah prophesy of you, saying: 'This people honoreth me with their lips, but their heart is far from me; but in vain do they worship me, teaching as their doctrines the precepts of men;'" and 22, 29: "Ye do err, not knowing the scriptures, nor the power of God." Also in Mark 7, 9: "Full well do ye reject the commandment of God, that ye may keep your tradition."

As Christianity is founded upon the assumption that Christ was the fulfillment of the prophecies of the Old Testament, the record of his life, mission, and teachings, contained in the New Testament, must be considered the focus of spiritual interest, and the battleground of conflicting opinion.

Concerning the origin and authenticity of the books of the New Testament, Doellinger says: "The first to narrate the life and teachings of Jesus, was St. Matthew. He wrote his gospel in the Hebrew (i. e. Aramaic) language—primarily for the Christians of Palestine."

"This Aramaic original has long been lost. From the second century at least, the Church knew and used only a Greek translation, the authorship of which was unknown even in ancient times; how far it is an exact or a free rendering of the Aramaic text, it is impossible to say. The quotations from the Old Testament, frequently differ both from the Alexandrian version and the Hebrew text. St. Matthew is certainly the oldest gospel—that he wrote first and wrote in Hebrew, is the tradition of the ancient church—represented by a line of witnesses stretching far back into Apostolic time and commencing with Papias (who was a hearer of John and a companion of Polycarp), which was never questioned by any ancient authority. A quarter of a century passed from the Ascension, before anything was written at all, and those who then began to write, were led to do so from special circumstances and had no idea of

leaving behind them religious documents or full confession of faith. None of the apostles held it necessary to collect and put on record in one or more written documents, a summary of his oral teaching—nor have any done so; still less could there be any design of the writings of separate apostles being made to supplement each other and combine into a general statement of Christian doctrine. Every one wrote as particular circumstance or local need required—to supply the want of personal intercourse, to confirm what he had taught already by word of mouth, to answer questions, resolve doubts, denounce errors etc. St. Paul attached greater weight to his oral teaching than to his writings. The apostles wrote to recall what had been orally taught, and the contents of these epistles are chiefly practical. The writings which make up what afterward became the New Testament, were composed between 54 and 98 A. D. The church, therefore, had been guided by oral teaching under the immediate influence of Christ and the Apostles, for more than twenty years before a word of it was written. It was nowhere said or assumed in these most ancient documents, that men were to take the writings of the apostles and their disciples, for the sole rule of faith and discipline and to seek in them alone, the knowledge of God's revelations."

"Neither was it anywhere said or hinted that the Apostles had written down all that was essential for believers or all that they had taught by word of mouth. At the end of his earthly course,

St. Paul referred to his disciple, Timothy, not to his epistles or the writings of the other Apostles, but to what he had heard him teach orally; that teaching he was to hand on to trustworthy men to be faithfully preserved and imparted. II Timothy 2, 2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." It was then, this oral tradition which appeared to Paul the fittest means for securing Christian doctrines pure and genuine, to after generations, when the first generation of disciples were passed away. Even when he referred to an earlier Epistle, (II Thessalonians, 2, 15: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle"), he did not forget to mention first what they had been taught by "word," as the richer source of information."

The two great reasons which influenced the early Christians in corrupting the New Testament, were, first,—attributing the salvation of mankind to the shedding of Christ's blood, and, second,—mistaking his personality. It is clearly evident that many interpolations exist which were added to make the original text conform to the dogma that salvation is obtainable only through the blood of Jesus.

According to John 3, 3: (Revised Version) Christ said "Except a man be born again," etc. In the 5th verse the addition is made, "Except a man be born of water and the spirit."

John 6, 51: (Revised Version) "I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever; yea, and the bread which I will give, is my flesh, for the life of the world."

To any reasonable mind, it is manifest that the last statement in this quotation, is an addition to the original text. We know that the flesh of Jesus was matter, not spirit, and that it came from the earth, not from heaven. The real spiritual "bread" is the truth which Jesus received from the Father, for the nourishment of our souls.

By receiving and accepting it, we shall live forever. In the 63d verse of the same chapter, Jesus explained this fact to his disciples, by saying: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you, (they) are spirit and (they) are life."

The question is often asked, "Since both genuine and spurious teachings are found in the Gospel, sometimes side by side in the same verse, how are we to distinguish them?" As an appeal to the original utterance or record is impossible, there can be no other way of separating the truth from error, than by the exercise of reason and common sense. Of two statements in exact opposition, we should accept the one which is in harmony with reason, and reject the other.

The commandment of God unto Moses, in Deuteronomy 18, 20-22, sanctions this, "But the prophet which shall presume to speak a word in my name which I have not commanded him to speak, or that

shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet had spoken presumptuously. Thou shalt not be afraid of him."

The second great reason which led to the corruption of the New Testament scriptures, was the endeavor to prove that Jesus of Nazareth fulfilled the prophecies of the Jews; that he was the Messiah, Shiloh, The Everlasting Father, The Prince of Peace, long promised and expected.

In "Christ and Other Masters," page 91, Hardwick says, "F. W. Newman informs us that the Christian church has been crippled ever since the first century by its acquiescence in the following proposition, viz.—that the Jewish teacher Jesus, fulfilled the conditions requisite to constitute him the Messiah of the ancient Hebrew prophets." He adds—page 225—"That the heavy yoke imposed upon Christians of the present day, arises from our claiming Messiahship for Jesus."

Also page 92, quoted from Newman page 194—"One of the first passages in which both Jews and Christians of all times have recognized the promise of a personal Messiah, is Gen. 49, 8-10 (Shiloh prophecy). Whether the word means 'Man of Rest,' the Rest-Bringer corresponding to the Prince of Peace, in Isa. 9, 6, or the plain Shiloh, the fulfillment of Jacob's language, is in every case removed

into a distant future. The same is equally true of the next important prophecy mentioned in Numbers 24, 17, for whether the "Star Out of Jacob" be an image of the Israelitish royalty in general, or of an actual king like David, or of Christ himself, the King of Israel, a mighty interval exists between the date of the prediction and the earliest fulfillment of it. Other instances are the 2nd and 72nd Psalms, the latter of which, Newman urges, "was never fulfilled by any historical king."

Jesus Christ is the central figure of history and humanity. Had we no other evidence of the paramount greatness of his personality than the devotion of his life to the elevation of the human race, this alone were sufficient to command our belief in him and in his mission. The claims made for him by his followers; claims which find no substantiation in his estimate of himself, have been fiercely and justly assailed, but not one drop of the venom of attack and abuse have sullied the purity and lustrous perfection of his personality. Opinion is a unit concerning the perfection of the Christ character. Concerning his function and mission to humanity, however, there is a strong divergence of opinion. Generally speaking, we may say that Jesus was either the incarnate God, or a prophet. Practically, all Christendom inclines toward the former conception of him, while the actual facts and proofs are overwhelmingly in support of his mission as a prophet and teacher. Christ himself dealt vigorously and unsparingly with error. His

teachings, impregnable in defense, glowed with the power and purpose of attack. He never tempered or qualified the truth. His words abound with such stinging epithets as "hypocrites," "whited sepulchres," "generation of vipers," "swine," "thieves," and "blind guides." His blows were sledge-hammer blows; his inspiration fearless. As he exercised no leniency toward error and false doctrine, we should likewise seek out and denounce all falsity of teaching and interpretation, particularly in connection with the mission and function of Christ himself. Jesus was, as he claimed to be, divinely illumined by the powers of God, but he was not of the essence of God. The claim that he was God in essence, cannot be supported inside or outside the Bible.

Nowhere in the Scriptures, does Jesus Christ claim to be God. Belief that he was divine in soul essence, is rapidly giving way to the certain and more reasonable truth that God manifested Himself in Christ, and that the God-powers of illumination shone through him as a prophet, messenger, teacher or manifestation of God. In fact, this, the correct estimate of Christ, is almost universally held, although the majority of Christian believers are without the courage to acknowledge it openly. If analyzed, however, this belief in the divinity of Christ, resolves itself into the confession that he was not God in essence, but in manifestation. It has been shown that the perfection of God cannot be divided. This impregnable truth annihilates the claim that Christ was God in essence. We

must acknowledge it, and when we do, there is no longer any question.

If Christ was God, he knew it. He does not claim it. It could not be possible to find more absolute and irresistible proof than this, that Jesus was not God, but a prophet of God. He was a prophet as Moses was a prophet. Moses foretold the coming of Christ. Christ repeated and verified the prophecy of Moses when he said—John 5, 46-47, "For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" This is a clear confession from the lips of Christ, that he was the prophet promised and foretold by Moses,—Deut. 18, 15-19, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall harken. According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, they have well spoken that which they have spoken.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever shall not hearken unto my words which he shall speak in my name, I will require it of him."

That Christ was the fulfillment of this prophecy,

is evidenced in Acts 3, 22: "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, of your brethren, like unto me: him shall ye hear in all things, whatsoever he shall say unto you." 23d verse, "And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people." Also in Hebrews 3, 1-3. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus: Who was faithful to Him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses."

In further proof and confirmation that Christ was a prophet, and so declared himself to be, we find—John 4, 43-44, "Now after two days he departed thence and went into Galilee. For Jesus himself testified that a prophet hath no honor in his own country." Also Mark 6, 3-4, "Is not this the carpenter, the son of Mary, the brother of James and Joses, of Juda and Simon, and are not his sisters here with us? And they were offended at him. But Jesus said unto them, a prophet is not without honor but in his own country, and among his own kin, and in his own house." Also Luke 4, 24: "And he said, verily I say unto you, no prophet is accepted in his own country." Also John 1, 45: "Philip findeth Nathaniel and saith unto him, we have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph."

Even to the end of his days, he taught that he was a prophet; Luke 13, 33: "Nevertheless, I must walk today, and tomorrow, and the day following, for it cannot be that a prophet perish out of Jerusalem."

In the chapter upon the "Unity of God," we have seen that Christ bore witness that God the Father was greater than he, and continually acknowledged himself subordinate to the Father. While he lived, no claim that he was the Messiah, was made for him or by him. This assumption was a later outcome. In the "History of Christianity of the Apostolic Age," by McGiffert;— "There is no hint in our original sources that John the Baptist knew while he was still preaching that the Messiah was already come, or that he had any idea when he would appear. It is significant that though, perhaps some of John's disciples later became followers of Jesus, not all of them did. Indeed, they continued to maintain their separate and independent existence as a sort of Johannine sect for many years, and almost a generation after their leader's death, some of them at least were still expecting the Messiah of whom he had spoken." And again, "In fact, his thought respecting the Messiah and his work, moved wholly along traditional lines. His conceptions were based apparently not upon a special revelation of his own, received directly from God, nor upon any personal knowledge that he had of Jesus. This substantiates the record in the Book of Acts, 19, 1; Paul found certain disciples "and he said unto

them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether the Holy Ghost was given. And he said, into what then were ye baptized? and they said into John's baptism."

It being clearly evident that Jesus was a prophet, we come now to consider his special mission upon the earth. If it was not redemption, what was it? There is no stronger answer to this question than his own words—Luke 4, 43: (Revised Version) "But he said unto them, I must preach the good tidings of the Kingdom of God to the other cities also, for therefore was I sent." His special mission, therefore, was to proclaim the coming of the Kingdom of God upon the earth. At the very commencement of his ministry, he announced this—Matthew 4, 17: "From that time, Jesus began to preach, and to say repent! for the Kingdom of Heaven is at hand."

His function as a prophet sent to announce this great event, is enunciated in the Book of Revelations 1, 1: "The revelations of Jesus Christ which God gave unto him, to show unto His servants things which must shortly come to pass." What are these "things?" Unmistakably, the signs and events which shall precede and herald the coming of the Kingdom, and which are specified in prophetic detail throughout the whole book of Revelations. The Revelations of Jesus, are therefore, the prophecies of Jesus; the message sent through him to the world, by God, who is to come. Rev. 1, 4: "Grace to you, and peace,

from Him which is, and which was, and which is to come; (i. e. God, the Father,) and from the seven spirits which are before His throne, and from Jesus Christ, the Faithful Witness." Plainly, the One "which is, was, and is to come," is not the third party—Jesus, the Faithful Witness,—but God, the Father, Himself.

Abundant scriptural proof exists that Jesus proclaimed this to be his special mission—Matt. 4, 23: (Revised Version) "Jesus went about in all Galilee, teaching in their synagogues and preaching the gospel of the kingdom," etc., Matt. 6, 33: "Seek ye first His (God's) Kingdom, and His righteousness," etc., Matt. 13, 11: "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." Matt. 24, 14: "And this gospel of the kingdom shall be preached in the whole world, for a testimony to all the nations," etc. Luke 8, 1: ". . . He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God." Luke 9, 2: "And he sent them forth to preach the kingdom of God and to heal the sick." Luke 9, 11: "And he welcomed them, and spake to them of the kingdom of God."

It may be contended that the Kingdom of God and that of Jesus, are identical; that the Kingdom of God was established upon the earth by Jesus. Against this theory, there is the potent fact that Jesus in Matt. 6, 10: taught his disciples to pray "Thy kingdom come; Thy will be done on earth as it is in heaven." If the spiritual dominion of

Jesus was identical with the Kingdom of God, he would not have uttered this prayer for its coming. There could be no need of praying for that which had already come. Again in Matt. 26, 29: "But I say unto you, I will not henceforth drink of this fruit of the vine until that day when I drink it new with you in my Father's Kingdom."

These words of Christ's, established the additional fact and truth, that the Kingdom of God should be set up on earth, for there can be no vines and no drinking in a spiritual Kingdom. Again in Luke 14, 15: (Revised Version) "And when one of them that sat at meat with him heard these words, he said unto him, blessed is he that shall eat bread in the Kingdom of God."

From this and other abundant testimony, we arrive at the conclusions, first, that the Kingdom of Jesus was not the promised Kingdom of God; second, that the Kingdom of God has not yet been established; third, that the Kingdom of God would not be a spiritual kingdom, but would be established upon the earth.

Christ prophesied of the latter fact in Luke 21, 31: "So, likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." By this prophetic utterance, he taught that the Kingdom of God would be established upon earth after certain signs had appeared, and certain events had transpired; adding the warning, "Watch, therefore, for ye know not when the Lord of the house cometh."

Christ therefore clearly announced and explained

his mission, which was to preach the glad tidings of the coming of the Kingdom of God. His teachings and prophecies in relation to it are in direct harmony and conformity with the Old Testament prophecies which proclaim with absolute certainty, the Kingdom of God the Everlasting Father.

Isaiah 9, 6: "Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

By no possible means, can it be shown or proved that Jesus was the Everlasting Father, the Mighty God. All prophecy is in harmony upon the point of announcement that God Himself was to come in His Kingdom. If Jesus failed to fulfil prophecy in any one point, he failed in all; and, since he repeated the proclamation of prophets who preceded him, it is evident that he could not have been the fulfilment of the prophecy he himself uttered.

In his parable of the vineyard, this is clearly proved; Mark 12, 1-9, (Revised Version) "And he began to speak unto them in parables: A man planted a vineyard and set a hedge about it and digged a pit for the winepress and built a tower and let it out to husbandmen and went into another country. And at the season he sent to the husbandmen a servant, that he might receive, from the husbandmen, of the fruits of the vineyard. And they took him and beat him and sent him away empty.

"And again he sent unto them another servant;

and him they wounded in the head and handled shamefully. And he sent another; and him they killed. And many others; beating some and killing some. He had yet one, a beloved son; he sent him last unto them saying: they will reverence my son. But those husbandmen said among themselves: this is the heir; come, let us kill him, and the inheritance shall be ours. And they took him and killed him and cast him forth out of the vineyard. What therefore will the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others."

In this inspired teaching, the vineyard symbolizes the human race; the husbandmen are the priests and expositors of religion; the servants sent to receive the fruits of the vineyard, are the prophets and apostles; the Son is Jesus Christ; and the Lord of the vineyard, is God the Almighty Father. This parable teaches us five important points:

First:—The prophets and messengers whom God has sent to lead humanity to Him, have been harassed and persecuted by the priesthood, symbolized by the wicked husbandmen. History shows this conclusively. They have been beaten, stoned, crucified and otherwise martyred for teaching the truth of God, which has always been at variance with the superstitions of the priesthood.

Second:—God sent Jesus, His Son, to the vineyard, as a prophet, upon the same mission and purpose.

Third:—The son was not sent to redeem the vineyard, therefore Jesus was not sent to redeem

the world. By this parable, Jesus plainly confessed that his mission, like the missions of all the other prophets, had proved a failure. The son of the Lord of the vineyard was not able to secure the fruit of the vineyard, or save it from the hands of the husbandmen, but like all the other messengers who preceded him, was killed, and, in addition, cast out of the vineyard.

Fourth:—No one but God Himself, the Everlasting Father, the Lord and Creator of the vineyard, has power to save it. Shall we, after this confession by Jesus that his mission was a failure, dare to assume that he is the Saviour of the world,—the vineyard? Shall we not rather accept his own words and teaching, that God is the Saviour of the vineyard? Jesus was not the Redeemer of the world, and did not, of his own will, offer himself to die for the redemption of the world. The wicked husbandmen, the priests, killed him as they killed the other messengers of God.

Fifth:—God the Father will come, destroy these wicked husbandmen, and deliver the vineyard to others. In this way, God Himself, will save His vineyard, because He is the only One who has the power to accomplish it,—the only One whose purposes never fail. God alone is the Saviour of mankind. Isaiah 45, 15: "O God of Israel, the Saviour." Isa. 45, 22: "Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else." Isaiah 43, 11: "I, even I, am the Lord; and besides me there is no Saviour."

We therefore are taught by God Himself, through

Christ and all the other prophets, that He, the Everlasting Father, the Creator and Lord of the Vineyard is the Saviour of mankind, and shall Himself come to save us. God is therefore the Messiah, Shiloh, Prince of Peace, Redeemer; and Jêsus Christ was the greatest of His prophets.

CHAPTER XII.

SALVATION.

What is salvation? How shall we be saved, and what are the means whereby we may obtain forgiveness for our sins?

These are questions which follow recognition of the truth that Jesus Christ was not the Saviour of the world. Salvation is not escape or exemption from the everlasting torture of hell. True salvation is the victory of accomplishment by the soul; the attainment of a privilege afforded us by God, in allowing us to come upon the earth.

Hell is eternal regret for the loss of that privilege; hell is the soul's failure to accomplish.

To understand this thoroughly, we must find out what sin is, and what particular sin will cause the loss of the opportunity granted us. In our earthly environment, from the weakness of our human nature, sin is inevitable. The Scriptures teach this—Psa. 14, 3: "They are all gone aside; they are all together become filthy; there is none that doeth good, no not one."

Sin is the performance of any action harmful to ourselves or to others. There are three kinds of sin.

First:—Mistakes and ignorances.

Second:—Violations of moral laws.

Third:—Neglect of spiritual duties.

To illustrate and make clear the distinction between these three kinds of sin, we will take for example, a gymnastic performer who walks from point to point upon a tightly stretched wire or rope. As he goes, we notice his wavering, his constant struggle to maintain his equilibrium, in spite of which he may, by persistent care and effort, reach the other side. So long as he maintains his position upon the wire and persists in his progress forward, he will be successful. His journey from point to point, symbolizes the accomplishment of our spiritual journey. We start at birth and finish at death, our journey to God. Failure, through ignorance, to make this journey, is the first kind of sin, which God, in His justice, cannot excuse. If we ignorantly neglect our opportunity to seek and reach God, we must bear the consequences of failure.

The constant waverings of the performer, from side to side, which threaten to destroy his balance and cast him to the earth, represent our sinful violations of moral laws. These sins continually threaten to overthrow our spiritual accomplishment. When they do, they destroy our opportunity of reaching God, yet as we have seen, it is possible for us, in spite of them, to maintain our equilibrium and progress sufficiently to accomplish our spiritual journey and duty.

Refusal to seek and reach God, is the sin of neglecting our spiritual duties; the paramount sin of human independence, the consequences of which are final. This sin determines the conditions of

our existence in the hereafter. Violations of moralities are a continual drag and check upon our spiritual duties. The way to God is a pure way, and the perfect Christ-journey is an unwavering, unflinching progress from birth to death, toward God. Although moral violations are not necessarily final in their consequences; although we may reach God after many waverings and falls from uprightness, yet this fact does not allow us latitude in our obedience to moral laws.

Christ is our pattern. In him, we find the perfection of moral and spiritual accomplishment. No immoral man can be thoroughly spiritual. Our spiritual duties, therefore, exact the highest moralities. Human nature is weak, and our incessant violations of moral laws, are the drag upon our spiritual development. They are the waverings which threaten to prevent us from reaching God.

The Almighty Creator does not punish sinners upon this earth or hereafter. The sinner punishes himself; pays the penalty of the law he violates, and reaps what he has sown. The scriptures teach this continually. The reasons for it are as follows: First—No one can sin against God, because God cannot, as He is perfection, be affected by the sins of a finite creature. If our sins could affect God, He would not be Infinite and Perfect. Our sins, however, affect us and those who are finite like us.

Second:—If we commit sin, we will be punished and suffer for it. There is no escape from the

consequences of violating moral, physical or spiritual law. The law punishes, and the sinner suffers for his action. As we suffer for these violations, it is unreasonable to claim that God will inflict double punishment upon us. We cannot attribute cruelty to Him who is infinite in mercy.

Third:—It would degrade God to torture us by punishment. He is just as well as merciful. His laws are everlasting laws. He has given us independence to attain a high privilege or to reject it. If we reject it, we must, under the ruling of His justice, lose that privilege eternally. This constitutes our punishment. To many, this eternal loss of opportunity, would seem to savor of cruelty on the part of God. In reality, however, if God did not enforce this just punishment upon the soul which rejects Him, He would be neither just nor firm, but changeable and unreliable, and if He saved us today, He might refuse us tomorrow. For instance, suppose a father should promise each of his two children, a reward for the performance of certain actions, and that one of them earns the reward, while the other forfeits it. Would the father show himself just and reliable if he rewarded the two children equally? Likewise, God in His justice, cannot reward equally a soul which seeks Him and a soul which rejects Him. We read in the scriptures, that the punishment of sin is severe, and in reality it, is so, but it is divinely just, and administered with the same impartiality as reward. We have seen, in considering the "Return of the Soul," that the

justice of God affords to all souls an equal opportunity of accomplishing the privilege of reaching Him.

The Bible teaches us that salvation, entrance into the Kingdom of Heaven, can only be obtained by coming to God, whose spirit, working in our souls, will naturalize them, causing them to be born anew. This is the meaning of "born again," "born from above," "born of the Spirit," "the new man," "baptism," "regeneration," etc., all of which are different expressions for the same thing.

John's Gospel, 3rd Chapter, 3rd verse, reads "Verily, verily I say unto you ; except a man be born again he cannot see the Kingdom of God." Verse 6: "That which is born of the flesh, is flesh ; and that which is born of the spirit is spirit." Matt. 19, 28: "And Jesus said unto them, Verily I say unto you that ye which have followed me—in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Thus we see that salvation, eternal happiness, or entrance into the Kingdom of God, cannot be gained by any means other than being born of the spirit. According to Christ's teaching, salvation is not through his death. Therefore the death of his body cannot save any of the human race. From the words of Jesus, it is obvious that no man can be saved, unless born anew of the spirit ; regenerated ; otherwise he will not have the privilege of being one with Jesus. Now, let us ask,

what is meant by regeneration ;—by being born of the spirit? This condition is approached when a man, after honest and careful self-examination, finding himself weak, ignorant, selfish in action, and unjust in his dealings, having no real knowledge of his Creator, and fully realizing his miserable condition, seeks a remedy that will give him permanent relief. To gain this, he must seek with as much persistence, as the hungry and thirsty seek for food and drink.

On finding, as he will, that in this respect, nobody can give him help (for every one is as needful as himself), he will be constrained to go to his Creator, realizing that He is the only Saviour ; the only source of all life, and of all spiritual gifts. God, the merciful Creator, the All-Bountiful, the All-Generous one, will grant to each soul thus seeking Him, the grace of regeneration; which will naturalize that soul into a spiritual state. Thus the seeker is born of the Spirit.

Until we know God in reality, we cannot claim to be His children. Those who do so claim, and yet, in reality, do not know God, are claiming that which is not true ; their claim being based upon an occasional feeling or emotion, the result of excitement of the nerves, produced by eloquence or fear, and usually soon passing away, leaving no permanent result. True regeneration, as described above, is that of which Jesus taught ; and through it, only, can we live with God and enjoy His Glorious Presence. This is the "Tree of Life" which is in the midst of the "Paradise of God." Thus

are we naturalized into the Divine State, by the power of the Spirit of God, as iron is magnetized by the power of the magnet.

This great gift from our Heavenly Father, is from His infinite bounty and beneficence. Since we are already indebted to Him for everything we have, what can we offer Him for His mercy? Suppose a rich and generous man should promise abundance to every needy person who would come and humbly beg for help. Could we truly say that the suppliant paid the value of the gift by coming to receive it?

Shall we say that because he begged for and received assistance, that it was given to him because of his merit? So, also, if we come to God, we will be born from above, our sins and iniquities will never be mentioned, and we will be forgiven freely. He has promised this in the words of His Holy Prophets and messengers. Hos. 14, 4: "I will heal their back-sliding, I will love them freely." Isa. 55-7: "Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord, and He will have mercy upon him." II Chron. 7, 14: "If My people, which are called by My name, shall humble themselves and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and forgive their sins, and will heal their land." Jer. 31, 34: "And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know Me, from the least of them unto the greatest of them,

saith the Lord; for I will forgive their iniquity and I will remember their sin no more." Matt. 18, 32-33: "Then his Lord, after that He had called him, said unto him, thou wicked servant! I forgave thee all that debt, because thou desiredst Me; shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?" Luke 6, 36-37: "Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive and ye shall be forgiven."

To understand this question more thoroughly, let us carefully consider the teachings of the Master, Jesus, in reference to it; his doctrines are our standard; the ground upon which all true Christians stand. Mark 11, 25: "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven, may forgive you your trespasses." Matt. 6, 12: "And forgive us our debts as we also forgive our debtors." Luke 11, 4: "And forgive us our sins, for we also forgive every one that is indebted to us." Had salvation come through redemption, through the death of Jesus, he should have taught us to pray thus: "And forgive us our debts, through the death of Thy Son, as we forgive our debtors by killing our children and sacrificing them for our debtor's sakes."

That salvation, forgiveness of sin, is wholly and entirely, a free gift from our loving Father, is plainly taught by Jesus and all the other prophets. Neither the blood of Jesus nor our meritorious

deeds are required as a price thereof; and from this we learn, that we, also, should freely forgive those who have wronged us,—imitating the Father by not asking reward for forgiving others.

From this we learn also, that not only is salvation free, but that whatever God grants to us, whether forgiveness, grace, or eternal happiness, is granted freely. Were this not so, where would be His mercy? Can we properly call Him merciful, if He demanded for His mercy, the sacrifice of Jesus, our elder brother?

To further elucidate this condition, let us liken the Almighty God—who is above any similitude—to a magnet; and man to a piece of iron. When the piece of iron moves toward the magnet, the magnet attracts it, drawing it nearer and nearer to itself. So, if we move one step toward God, He will come toward us, miles and leagues. And, as the iron, while approaching the magnet, gains more and more of the magnet's peculiar qualities, until, at the moment of contact, it becomes fully magnetized, so the soul, drawing nearer unto God, becomes more and more imbued with His Spirit, until, reaching the exalted state of soul-contact with Him, it is then fully born of the spirit and regenerated.

When we reach this state of naturalization, we will be fitted to be grafted into God, the Tree of Life, that is to say, ready to be adopted as His children and become like him. Then we shall have the right to say that we are gods and the children of God; exactly as the magnetized iron,

when fully naturalized into the nature of the magnet, is itself a magnet. So also, when we are fully naturalized into the Divine nature, and grafted into Him by adoption, we will be like Him, and one with Him, as Christ taught us in St. John 17, 11-20-21. "Holy Father, keep through Thine own name, those whom Thou hast given me, that they may be one as we are. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in Thee, that the world may believe that Thou hast sent me."

This is the unity of which Christ taught; that every believer will be one with God; that is to say, every one who reaches this high condition, will lose his finite nature with its defects and deficiencies, and will have the nature of God, which is perfect and without defects. This teaching corresponds with the teachings of all the other great religions.

Our religion teaches us, that our high elevation is "Al fana bima indana wal backa bima inda Ullahi;" which translated, is, "To die for what we have and live for what God has." It means that when we reach that exalted state, we will cast away our finite nature and have the Divine Nature; become like our Father, and be one with Him.

"Fana," means annihilation or death, and when we attain the Divine Nature, our human nature will be annihilated. This is the meaning of "Nirvana" in the Brahamanical writings; spirit-

ual liberty and bliss. In Buddhism, "annihilation in Nirvana," means the loss of all personal consciousness and identity, which is contrary to what Buddha himself taught. We will never lose our identity; we will never lose our personality. God gave them to us, and whatever He does is an everlasting law. He will never, therefore, regret what He has given us, and take it away from us. The Buddhists have corrupted the teachings of their master Buddha, just as other religions have been corrupted by interpretation and dogma.

"Ten Great Religions," page 161-162-163.
 "There has been much discussion among scholars concerning the true meaning of Nirvana, the end of all Buddhist expectation. Is it annihilation? Or is it absorption in God? The weight of authority, no doubt, is in favor of the first view. Bournouf's conclusion is, 'For Buddha theists, it is the absorption of this individual life in the nothing. But for both it is deliverance from all evil, it is supreme affranchisement.' In the opinion that it is annihilation, agree Max Müller, Turnour Schmidt and Hardy. And M. Saint-Hilaire, while calling it 'A hideous faith' nevertheless assigns to it a third part of the human race. But, on the other hand, scholars of the highest rank deny this view. In particular, Bunsen (Gott in der Geschichte), calls attention to the fact that in the oldest monuments of this religion, the earliest Sutras, Nirvana is spoken of as a condition attained in the present life. How then, can it mean annihilation? It is

the state in which all desires cease, all passions die. Bunsen believes that Buddha never denied or questioned God or immortality." Bunsen was right. Buddha had too much wisdom to believe and teach that the object of man's existence upon earth and his hope and aspiration to develop and progress to a high condition, could be annihilation.

The teachings of Buddha reflected the same wisdom as those of Christ. Both taught our unity with God, by becoming naturalized into His Nature.

This is also the truth of the Old Testament. Psalms 82, 1 and 6, (Revised Version) "God standeth in the congregation of God; He judgeth among the gods."

"I said ye are gods, and all of you sons of the Most High."

The Egyptians taught plainly that every human soul, after death, must take the name and symbols of Osiris, and then all the souls must come to the under-world (or rather this earth), to be judged by him.

This corresponds with the teachings of Christ, not only that we must become like God, and be naturalized into His nature, but also that the judgment of our race will take place upon the earth. Matt. 25, 31-32-33: "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. And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats:

and He shall set the sheep on His right hand, but the goats on the left."

By what means may we gain this great and high condition of salvation?

Although every spiritual man must necessarily be moral, and although we have certain duties toward each other, yet these are not our spiritual duties. Moralities affect spirituality; they assist or retard us in our spiritual duties, but are separate and distinct from them. Only by the performance of spiritual duties, can we attain a high attitude before God, accomplish our salvation, become His children and receive His blessings forever. Our spiritual duties are these—

First:—To believe in all the manifestations of God, especially in His last and greatest appearance to us as Himself in Himself. This is the real knowledge of God, that is required of us. We must know God as He is. Our own theories concerning Him, avail us nothing.

Second:—To be characterized by His attributes and draw nearer to Him in being taught by Him. All knowledge is from God.

Third:—To confess His oneness and singleness.

If we attain these three requirements, we will be fitted for adoption, and be grafted to the Tree of Life, as promised by Christ in Rev. 2, 7: "He that hath an ear, let him hear what the Spirit saith to the churches: to him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God."

To understand more clearly this naturalization

into divinity, through the working of the Spirit of God in our souls, we must know the difference between the Spirit of man, the Holy Spirit, and the Spirit of God. The Spirit of man is that intelligent essence called soul. The Holy Spirit, or the Holy Ghost, is that high degree of knowledge and illumination possessed by souls which are in a nearer relationship with God, such as the soul of our Great Master, Jesus Christ. Such also are the "Seven spirits before the throne," mentioned in Revelations.

The Spirit of God is the God-power Itself, which, working in our souls, will naturalize us into His Divinity. It is the power of the magnet, which magnetizes the iron into its own nature.

We fully believe in our Great Master, Jesus the Christ, and in all his teachings. He is the highest among all the creatures in the great universe; the first begotten Son of God, and His Agent; the Creator is his God, and he is His dearest Son. But we know that our salvation is not through his death, but through the great mercy of the Father. We also know that all the iniquities of mankind are as nothing in comparison with the infinity of God's mercy, because the heavens of His charity and the oceans of His bounty, are so vast, that He has never rejected those who begged of Him, nor disappointed those who willed to come unto Him. To Him the majesty and the glory! And to His Son, the greatness and the exaltation, for ever and ever! Amen.

CHAPTER XIII.

THE NECESSITIES OF THE SOUL.

We know that the earth is not our permanent place of abode. It is self evident that we cannot remain here. The body is but the temporary residence of the soul. As a traveler crossing a desert or forest, man journeys from birth to death ; from the cradle to the grave. Generations preceding us have come and gone as we have come and as we shall go. The summons of death cannot be refused. To it, all mankind is alike subject. The dust of earth enshrines our weaknesses and our heroisms ; the splendor of kings and burdens of the slave lie mingled beneath its pall. Evicted by death, their habitations destroyed, all soul-tenants of these bodies must stand alone before God. Death levels all earthly distinctions, and in the presence of God, we are equal supplicants for His mercy. The life of man is but an atom of eternity. God would be unjust if He allowed us to come upon this earth so short a time and live here subject to sorrow and suffering, without purpose. The nature of our existence here, the conditions to which we are subject, indicate the accomplishment of certain action for the attainment of a high privilege. The life of man, therefore, reflects the will of God, and human destiny is haloed by Divine solicitude.

Our necessities here, are of two kinds,—material and spiritual. Material necessities, or the needs of the body, are food, drink and protection. These bodily requirements do not affect the soul, except in the matter of condition and repair of its material habitation, yet two points in connection with them, demand consideration.

First:—Although soul necessities are of eternal consequence to us, and the necessities of the body are merely temporal requirements, we find that the latter occupy most of our time and attention. After sleeping the body for the recuperation of its physical strength, we bathe it and prepare it for the work of the day; supply it with food, labor with it at our daily vocation, again renew its vigor with food, then rest it in sleep, completing the circle of twenty-four hours. A little reflection will show us that nearly all our time, is spent in caring for the body, while the soul's necessities receive little or no attention. As the body is perishable, and the soul is immortal, should not this be exactly reversed? Should we not minister to the needs of the soul, supply it with its food, develop its spiritual power to the very limit of our time; only giving to the body the attention that is actually needful? Under the stress of human conditions, bodily needs are many, and necessarily make strong demands upon our time and attention, but the fact remains that the soul's welfare is, pre-eminently, our highest and greatest concern, and every moment spent in providing it with sustenance, is an eternal gain. Shall the immortal soul starve,

while the transitory residence in which it lives, is carefully nourished, ornamented and beautified, only to crumble into dust at the touch of death?

Second:—God in His All-Wisdom knew what the necessities of our bodies would be, before His Creative Hand fashioned us. Therefore, before the race of man came upon earth, He provided those necessities in limitless abundance. Having done this, He established natural laws which govern us, and under the operation of which we obtain the food, drink and protection, necessary for our material existence. Animals, grains, fruits, vegetables, etc., are provided in abundance for our food; water is plentiful, and the materials and facilities for clothing, shelter and safety, are everywhere about us. God has created the earth rich in resources, and endowed us with ability and intelligence to supply all our earthly needs, at a minimum expenditure of time. Man, however, by the invention of his own laws, and for the gratification of his own sordid desires, has surrounded himself by conditions which debar the great mass of humanity from free access to these bounties of our Creator, hence the difficulty in supplying ourselves with material necessities. The urgency and stress of these conditions do not result from the action of God, but are entirely the consequences of man's violations of God's perfect laws. If we destroy the forests of our country, and drought and agricultural impoverishment follow, the calamity is due to us, not to God. If famine, pestilence and horrors follow in the wake of war, God cannot be justly criti-

cized for it. If the necessities of life, such as wheat, coal, etc., are beyond the power of the poor to purchase, owing to combinations of capital and control of their output, such distress of conditions can only be attributed to man, and not to God.

Under His laws, is clearly visible the Divine intention of making material necessities comparatively easy to obtain, and so enabling us to devote the greater part of our time to spiritual development.

We see, then, that material necessities and the ability to obtain them, having been bountifully supplied us by our Creator, we have no further need of His help in that direction. Had He intended to continue to provide these things for us, He would not have endowed us with the power and strength to obtain them for ourselves. Shall we, therefore, kneel to Him and ask the gift of food or clothing, when He has already provided for us? The stress of material conditions, therefore; the thousand and one ills, woes and troubles which confront our lives; the numberless grievances which spring from aggrandizement of wealth and residence in communities; the consequences of greed and gain; practically all that makes the getting of our daily bread difficult and irksome, can be directly traced to our violation and misuse of the harmony of material conditions by which God has surrounded us.

The luxury of civilization is an abnormal condition which brings its corresponding demands upon our time and effort. The simple necessities of man, as a natural, normal creature, therefore,

reflect our Creator's intention; our complex wants and surroundings which minister almost exclusively to bodily needs and starve the soul, are human inventions and demand the price of human failure to reach God.

Christ taught diligence, but only to the limit of natural necessities. When the tax gatherer came to him, he did not kneel down and ask God the Father to provide the money. He said at once to a disciple who was a fisherman, Matt. 17, 27: "Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and thee." By this he meant that when the fish was caught by a hook in its mouth, it could be sold, and the money used for paying the taxes. In this way, the disciple supplied the need. In the Sermon upon the Mount, Christ made material needs entirely subordinate to the necessities of the soul, summing up his magnificent exhortation by saying, Matt. 6, 33: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

As an intelligent, intellectual essence, the soul has its necessities and requires food of its own kind. No amount of material food can keep the soul from starvation. Those who teach that we progress or retrograde spiritually, according to the character of our material food, are mistaken. The theory is advanced by them that the quality or character of food we eat, is transmitted to us;

that by eating the flesh of animals we become like them. For this reason, abstinence from meat is commanded, and vegetable diet indicated. If we admit their theory to be true, it is certainly better to eat the flesh of animals and gain somewhat of their intelligence, than to acquire the dull, inanimate characteristics of fruits and vegetables. Any one must prefer being an ox to being a potato. It is one of God's laws that animals shall subsist upon animals. Man is no exception to this law. If meats are forbidden, how would it be possible for people of the Arctic Zones to exist? Besides this, it is practically an impossibility to avoid eating and drinking microscopic animal life, even with the most extraordinary precautions. Millions of vegetarian Hindoos are governed by a handful of flesh-eating English.

The negative ideas and physical weakness of the Hindoo people, constitute the chief obstacles to their development. They are inferior morally, mentally and physically, to Americans and Europeans. Their country is swept by most terrible plagues, and progressive influences which ameliorate human conditions in all other parts of the world, gain no impetus among them. Paul in his First Epistle to Timothy 4, 1-2-3: says, "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to

be received with thanksgiving of them which believe and know the truth."

Knowledge is the food of the soul. It is the soul's first and greatest necessity. Learning and education are not Knowledge. They are mental acquisition of material fact and data, whereas Knowledge implies spiritual comprehension. Knowledge is the ken of the soul. Wisdom implies Knowledge in action and use. Knowledge is intuitive soul illumination. It is the only thing that will benefit the soul in eternity. By the measure of its possession, the soul shall be judged. Learning and education, stored up statistics concerning material things, cannot benefit the soul in eternity, any more than remembering the dimensions of a dungeon could benefit a prisoner after his release.

Learning and education are of the earth, earthy. Knowledge is of God and concerning him. Securing it, is development toward God. Specifically, Knowledge is knowing God, comprehending our relationship to Him, the purpose of our residence upon earth, and our destiny in eternity. Without Knowledge of God, our existence will be of no consequence, either here or hereafter.

The second soul necessity is Faith. Material food produces thirst. Soul Knowledge produces Faith. After we know, we have Faith. True Faith must be founded upon Knowledge; if not, it is useless and of no value to the soul in eternity. Knowledge of the truth, produces conviction. If we know, and are convinced, we must believe. If we reject or disbelieve a truth after being con-

vinced, our souls will die thirsty, because we have prevented them from quenching their thirst with Faith. Faith is the spiritual water of the soul. If we wish to stand upon a sure religious foundation, we must believe only in that which is fully proven. Without proof, our belief would be as the house built upon sand, for when we reason over it, doubts must arise. True Faith does not admit of doubt.

Paul says Heb. 11, 1: "Now faith is the substance (ground or confidence) of things hoped for, the evidence of things not seen."

By this he clearly shows that we must have the substance or confidence of Knowledge before we may have Faith.

The third necessity of the soul is Love. Knowledge is the soul's "Food;" Faith is "Water;" Love is "Protection." The soul's protection is to love God. Let us consider life as a journey through a forest. Commencing at birth, it is our duty and privilege to reach God at death. As we cross the forest, difficulties and obstacles beset us; sins divert us from a straight course, and delay our progress forward. Beautiful oases appear to the right and to the left of our path, lovely vistas of world-pleasures beckon us to come aside, rest and recuperate, for the forest journey is difficult and our feet are weary. Here is temptation. If we have Love for God in our souls, we will press forward with renewed effort and stronger determination to meet Him at the journey's end. Without that Love for Him, we yield weakly to the worldly beckonings, turn aside from our path, lose

precious time, and enjoy that which proves to be but wormwood and ashes, while the eternal reward escapes us. To reach God, therefore, we must press continually onward through life's forest, with Love for Him as the soul impetus.

Thus Love is the soul's protection against the temptations which lie in the path of life and its impulse toward God.

It must not be inferred that all worldly delights should be shunned, all pleasures avoided, all material impulse abnegated. God created this world as the scene of human action, the theater of human accomplishment. He beautified it by the glory of His wisdom, and bestowed upon us the intelligence to enjoy its beauty. It is by making world delights obstacles to our spiritual journey, and by bestowing upon them all our time, that we fall into error and proceed contrary to His purpose. Instead of making the beauties and delights of earth, our temptations, they should repeat and emphasize to us, the bounty of God and His infinite love for us.

Finally, we must know God as He is, and as He wants us to know him. To many, He is unknown and unknowable, and therefore they have neither Knowledge, Faith nor Love. If we are true seekers of God, we must follow the steps of the Great Master, Jesus, who said, "Knock, knock, and the door will be opened to you; seek and ye shall find." By this, Christ meant that our independence must first bring us to seek God, and gain Knowledge of Him. From Knowledge of Him, we

gain Faith; then knowing Him, and believing in Him with strong Faith, we reach the exalted condition of loving Him. Christ said "Thou shalt love the Lord thy God with all thy soul, with all thy heart and with all thy mind; this is the greatest of all commandments." To Love Him therefore with all our intelligence, is our highest duty and accomplishment, but this Love must be founded upon Faith in Him, and Faith springs from Knowledge, which is the basis of all soul accomplishment.

This progressive order cannot be reversed. We cannot begin by loving God to establish Faith in Him, and then acquire Knowledge.

This is unnatural, illogical and impossible. The clear logical order and progressive spiritual journey to God, is — first, to Know Him; second, to have Faith in what we Know; third, to Love Him in confidence and devotion.

CHAPTER XIV.

PRAYER.

As God is the source of all Knowledge, and as Knowledge is the food of the soul, we must now consider the means of obtaining it. There is no other medium than that of prayer, which may be comprehensively defined as the soul's attitude in seeking and asking God for its vital necessities.

It is plainly our duty and privilege to pray, yet a characteristic of these present years, is a growing disbelief in the function and efficacy of prayer. Men do not pray with the faith and fervor of their forefathers. To prove the error of this neglect, we must consider the various reasons advanced by those who deem prayer useless and unprofitable; after which we will show why prayer is necessary, and when it is productive of good to us.

Men do not pray, for the following reasons, viz.:—

First—They do not believe in the Personality of God. If they admit the existence of an Infinite Creative Cause, they believe it to be a Power, Force, Energy or Law, to which, appeal by prayer is useless. In answer to this objection, it has been conclusively shown in a previous chapter, that the Creative Cause must exist, and that God must be an Infinite Personality. It is therefore necessary for us to ask Him to help us. Prayer to a Force,

