

Vol. VI.

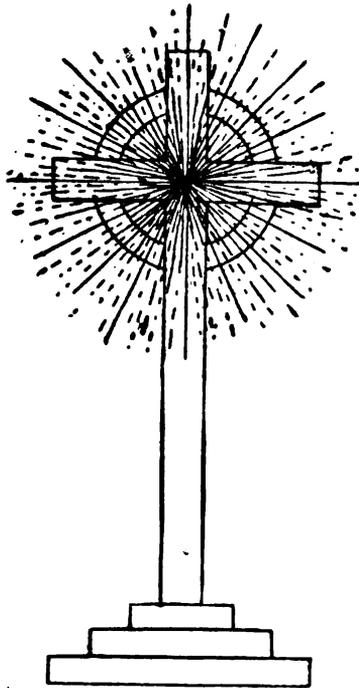
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JANUARY.

1910.

THE HERALD OF THE CROSS.



PRICE TWO PENCE. Two Shillings and Sixpence per annum, Post-Free.
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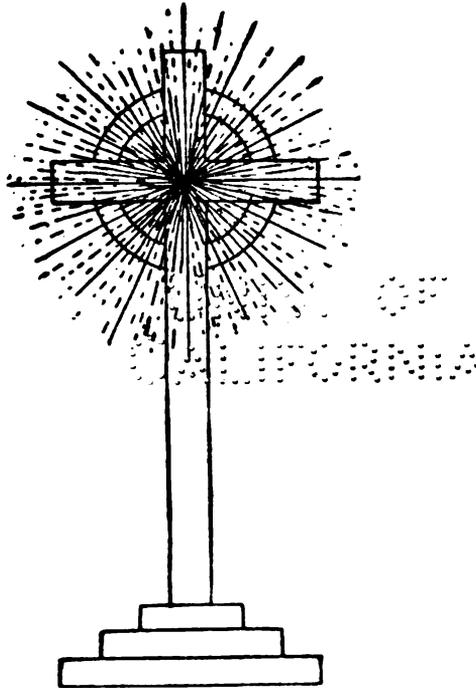
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The Divine Wisdom is the Path of Light.

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In Memoriam.

In Memory of the late
MRS. JANE PURDON CLARKE,
of Larne, Ireland,
and her sister,
MRS. ANNIE VIVIENNE PURDON JOYCE,

Whose noble gifts for the furtherance of
the work of the Order of the Cross the
Council gratefully acknowledge.

THE AIMS AND IDEALS OF THE ORDER OF THE CROSS.

(Formerly *The Order of the Golden Age*)

To attain by mutual helpfulness, the realization of the Christ-life, by the path of self-denial, self-sacrifice, and absolute self-abandonment to the Divine will and service:—

It is of these things that the Cross as a symbol speaks. It stands for the Sign of the Order of the Cross because its three steps are those which have to be taken in order to arrive at that Estate which it symbolizes. It speaks of the quest after the humble spirit and the pure heart. It speaks also of that further state of realization, when the Soul gives itself in absolute abandonment for the Divine Service. The three steps are—

Purity of Living.
Purity of the Mind.
Purity of the Soul.

Thus to endeavour by example and teaching to win all men to the love of Truth, Purity and Right-doing:

To proclaim the Brotherhood of Man, the essential one-ness of all religious aspirations, and the unity of all living creatures in the Divine. To teach the moral necessity for humaneness towards all men and all creatures.

To protest against, and to work for the abolition of, all national and social customs which violate the teachings of the Christ, especially such as involve bloodshed, the oppression of the weak and defenceless, the perpetuation of the brutal mind, and the infliction of cruelty upon animals, *viz.*:—war, vivisection, the slaughter of animals for food, fashion and sport, and kindred evils:

To advocate the universal adoption of a bloodless diet, and the return to simple and natural foods:

To proclaim a message of peace and happiness, health and purity, spirituality and Divine Love.

ANNOUNCEMENTS.

This Journal is supplied gratuitously to many Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

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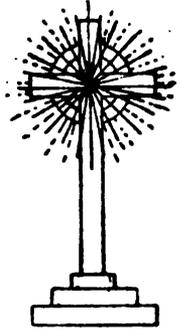
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THE HERALD OF THE CROSS.

Vol. vi. New Series. January, 1910. No. 1.

THE STAR OF BETHLEHEM.

Behold! In these latter days a new Star has arisen in the Orient of the Heavens whose light shall be unto all peoples.

Behold! The Star that was promised unto our fathers Abraham, Isaac and Jacob, has appeared unto all who have been looking for the fulfilment of the Word of the Lord.

Behold! The New Star that has arisen is that one of whom the Prophets spake, and concerning whom they prophesied that unto Him should the sceptre of Israel and Judah be given.

Behold! The Star which hath appeared upon the Heavens is the Herald of the coming of Shiloh for whom the faithful have long waited, and in whose coming the whole Earth was to rejoice and the once Holy City be restored to its former Glory.

Behold! The Magi have again beheld the Star and followed its course even unto Bethlehem the City of David and of the Ancient Kings, where they have found Him of whom it speaks.

THE STAR OF BETHLEHEM.

I.

THE STORY OF ITS APPEARING.

THE Star which it is said the Magians beheld in the Orient, has once more arisen. The Magians who then beheld it and went to Bethlehem to find the new-born Christ, have beheld once more its arising, and have gone forth to seek out the one born in Bethlehem as Redeemer and Christ. For it is the age in which that Star was again to make its appearance; and those who have scanned the Heavens as anxious observers seeking to discover some new object on the Celestial Spheres, have beheld it rising above the Eastern horizon, have interpreted its heavenly meaning, and have now set their faces towards Bethlehem, led by the Star, and carrying with them treasures of Gold, Frankincense and Myrrh to lay at the feet of the new-born Christ.

The story of the Magians is a beautiful one. It is beautiful even as it is found in the present Gospel Records, notwithstanding its materialization. It is beautiful even as an outward history when applied (as it now is generally) to the event of the birth into this world of the Master through whom the wonderful Christhood was made manifest. But if it be beautiful as a story, what must it be when its real meanings are beheld by the Soul and realized in experience? If its charm as an outward history associated with the birth of the blessed Master into these outward spheres, be so great, what shall we say of its spiritual charm and even glory when it is understood in its true inward meaning? If as a literal story its wonderfulness is beyond the understanding of many, what wonder that its inner meaning should appear beyond the apprehension of all who have never gazed into the Spiritual Heavens, never beheld the Angelic objects of those Heavens, never seen a Star upon those spheres, and know not the meaning of such an appearance?

Yet the story may be understood by all who have functioned upon the Angelic Spheres and beheld the heavenly visions there.

J. TODD FERRIER.

THE STAR OF BETHLEHEM.

II.

AS THE MAGI BEHELD IT.

THE Star which the Magians beheld in the Orient was that of the Christhood. The Star denotes Christhood. "He who leadeth many unto righteousness, shall shine as the Stars in the Firmament"—shall be as a Christ, full of the Light of the Divine. "Unto him who overcometh will I give the bright and morning Star"—the Christhood Estate whose Light is of the nature of the Everlasting Day. "And I beheld a wonderful sign in the Heavens; behold there appeared a woman clothed with the Sun, her feet resting upon the Moon, and upon her head a crown of twelve Stars"—a wonderful picture of the attainment by the Soul of Celestial Christhood, when the glory of her life is the Divine Love; her Understanding (or as it is named there, the feet) resting upon the Moon or Mind whose office it is to reflect the light into the Understanding which is broken upon it from the Sun or Divine Love; and her head or Life crowned with the twelve-fold attainments of Spiritual realization when all those graces known as the Christian or Christ-graces, become an absolute inheritance.

The Star arising was therefore the Christhood arising before the vision of the Magians. It was the Christhood of the blessed Master which they beheld arising in the Orient of the Heavens, that is, in the Divine, as the East denotes the Divine. It was His Christhood to which they were attracted, the outshining of the Divine Light which was in Him, the sacred Star whose light had been kindled from the Divine. He was the Star of Bethlehem which shone so brightly in the Heavens, the Star of the Redeemed Life whose purity was beautiful to behold, the Star which attracted Souls to Bethlehem (the Redeemed Life) when the Christ-child was born within the Soul.

THE STAR OF THE CHRISTHOOD ORDER

The Star which is once more arising in the Orient of the Heavens is the Christhood rising up above the

conditions of the world which are spiritually dark, to shine with the light of the Divine as the sign of the birth of the Christ-Child within the Soul in the little city of Bethlehem, the state of the Redeemed Life, the purified life out of which the Christhood is born. The new arising of that Star is the herald of the return of the Christ, the awakening of all the Christs, the harbinger of the glorious day of the Lord, the ushering in of the year of His Jubilee for all His children when they shall all return into their own possessions and know the blessings of Zion (Christhood) once more.

The interpretation is a glorious one. It vibrates with the pulsations generated from the Heavenly Hierarchy, shines with a glory whose radiance is the reflex of the Radiance of the Divine Love, and guides with all the inerrancy of the Divine Presence. It brings a new vision to the mind, blessed, luminous and beautiful ; and it constrains the Soul to a new, a higher, and a more glorious life. It reveals the real meaning of the Master's Christhood for the World, shows how true the prophecy was that the Christ should be born in the City of David, Bethlehem the city of the Ancient Kings, the state of the Redeemed Life. It shows to all who have given unto it a physical meaning, that the true science is spiritual, having its foundation and interpretations in the Divine, and that there is a very real and very profound significance attaching to the symbol of a Star. It restores the story to its true place as a *spiritual history of fact*, a history always repeated when a Soul is beholding the approach of Christhood. It annuls the myth theory of which so much has been said both in relation to this story and the whole of the so-called birth legends ; whilst, on the other hand, it changes the literalism of its setting into spiritual imagery of deep and blessed value. It thus makes manifest the precious Gem within the casket, carries the admiration, wonder and value from the casket to the Sublime Treasure which it contains.

J. TODD FERRIER.

THE STAR OF CHRISTHOOD.

The Star which has once more risen in the Orient to point the way unto The Bethlehem where may be found the new-born Christ-child, is the Star of Christhood.

The Celestial World has again drawn very near the Earth through the Souls of the ever-faithful Magi, who in these latter days have been looking out for the arising of the Star of the Christ upon the Spiritual Heavens, His Star who once so wonderfully made the Divine Love manifest in Christhood, and broke upon the World the Light of the Divine Wisdom.

The Spiritual World has again been opened so that the rains of the Heavens have been able to descend upon the Souls of all who, in the patience of a great and beautiful hope, have looked for His appearing.

And now His Star once more illumines the Heavens and breaks up the darkness of the Earth's night, guiding the seeking Soul to Bethlehem, that ancient City of the Redeemed wherein the Christhood is born.

For the Star of the Christhood is the Light of the World, that Light which shineth unto Everlasting Day ; that Light which lighteth up every Man when it cometh into the World ; that Light, the which if a Man follow he shall not walk in the Darkness, but shall have the Light of Life.

THE STAR OF BETHLEHEM.

III.

WHO THE MAGI WERE.

WHO were those Magians who beheld the Star and followed its course even unto Bethlehem and the manger outside the Inn wherein the Christ-child was born? They have been thought of, spoken of, and written of as the three Kings of the East, representatives of the ancient cult of Astrology, students of the Stars in the Stellar Heavens, watchers for new phenomena amid the stupendous systems of the Skies and who read the history of Souls from what they there beheld. Just as the Star is supposed to have been (by those who accept the literal presentation as the true meaning) some physical phenomenon, so the Magi are looked upon as ancient Astrologers.

But, as with the Star, so with the Magi, we have to pass from the outward spheres to the inward, from the phenomena upon the physical planes to those of the spiritual, from the region of mere astrological study and speculation to that of the Soul, from the action of three earthly ancient potentates to that of the three beautiful Soul-powers represented by the three disciples who were said to have been the most intimate of all the Master's followers—John, Peter and James, disciples who beheld the Christ transfigured, who witnessed the Master's Gethsemane, and who are said to have shared the Cup of which He drank and the Baptism with which He was baptised. For the three Magi, most ancient watchers of the Spiritual Heavens, readers of the history of the Soul and the Planet and the whole of the system of Sol as that history was found written upon the Spiritual Heavens of the Planet and the Soul; the three Kings of the East, potentates of a Divine Order who gave up their lives to the pursuit of Celestial things, who beheld the Star in the Orient, who followed it unto Bethlehem and the Manger, were none other than the three Divine Principles within the Soul, the representative Trinity

within the perfect Human Microcosm—the Love principle, the Intuition or spiritual perception, and the spirit of beautiful fidelity to the Divine, the Faithful One within. These are they who truly watch for the arising of the Star, who scan the Spiritual Heavens of their own system for the arising of the Light of Christhood within them, who know His Star and follow it whithersoever it leadeth, who always find their way to the little City of Bethlehem where Christhood is born, the City of a purified life within every sphere. For it is the Love-principle directed upward and so inward to the Divine that seeks unto finding the highest realization ; it is the Intuition purified through seeking only the purest and most beautiful ways in life that always recognises, through its spiritual power to discern, the meaning of Christhood ; and it is the fidelity of the Soul itself towards the way of life unto which the Divine calls it, which enables it to set out and follow the path by which the Christ-child can be born within the Soul and then found or realized to the Soul's consciousness.

Such is the inner meaning of the Magi story, the reality of the picture presented on the canvas as an objective history having its full meaning upon the physical planes. The *innermost* meaning we have indicated in previous articles.

THE MORE GENERAL MEANING.

But there is yet another application of the profound truth embodied in the story which has to be presented for all who cannot yet behold the innermost and inner meanings, those relating to the Christhood of the Master and the attainment of the birth into Christhood by the Soul ; for the story of the Magi in its objective significance was meant to awaken Souls to the importance of watching for the approach of the Spiritual World with its Angelic and glorious phenomena. It has its message for all who require objective pictures of truth, in that it invites the Soul to become a watcher for the arising of the Star of Bethlehem upon the Orient of the Heavens, the Star of the Christ-child within the Soul, the Star which leads the

Soul to the Redeemed Life, the life filled with goodness, purity and love upon every sphere. It may speak to them of the approach of the new age in which we are now living, of the arising of the Star of the Redeemed Life (Bethlehem) in the great redemptive movements springing up on every hand, of the coming to the birth of the new great hope for Humanity through the purified life brought to the threshold of men and women by those in whom the Christ-child has been born. It has its message for the Age, for the West, and for the Churches. They are the true Magians to-day who are watching for the Star of Hope, the Light of Christhood in the Eastern Heavens, the birth of the Christ-child within the Soul, the arising of the Ancient Christhood in the West to bring unto all men and women the sure Redemption of life, the purified path for the Soul, the narrow way which leadeth unto Life Eternal. The Elect Souls, those Souls who once knew these things, need to be fully awakened to the reality now breaking upon the Soul of many, the shining forth of the Star once more to point the way to Bethlehem—the life of purity upon the physical planes as well as upon the planes of the Spiritual life.

STILL NO ROOM IN THE INNS.

O that the Churches were all like the Magians, Souls who watched for the sign of His appearing and who knew His Star when it arose in the Orient of the Heavens; that they were true and pure seekers after the Christ, students of the Spiritual Heavens looking out for the manifestations of the Divine approach, Seers and Prophets of the new dispensation, witnesses and interpreters of its life and glory, manifestors in their own ways in life of the path along which the Star of Bethlehem moves, leaders and guides to the blessed estate amid which the Christ-child is born again within the Soul !

O that they all knew the meaning of the wonderful story, and realized within themselves and upon their Altars all its profound spiritual significance !

How strange it is that there is no room in the Inn for the birth of the Christ-child ! There was not in the

days of the Master ; and the Inns have not yet found any room. To those outside of Jewry the Star appeared ; so has it been in the new awakening and rebirth of the Christ-child. Outside of Jewry was the Master born and reared ; beyond the traditional religious centres is the Christ-child again born.

But the hour is coming when all those within the darkness caused by the veils of Idolatry, Blood and Materialism shall also behold the Star and set out to find the Christ-child.

J. TODD FERRIER.

THE WISDOM OF SOLOMON.

And God gave unto Solomon¹ wisdom and understanding in things which no man could know from himself, for his Temple² was the dwelling-place of the Lord.

His understanding of Divine things was exceedingly great ; for His love was large, encompassing all things and all creatures.³

It was the excellent wisdom found in all the Kings of the East,⁴ surpassing all the wisdom found in Egypt⁵ and its mighty men.

When he spake his words were full of knowledge of Divine things ; his sayings and songs were concerning the Soul.

He knew the Cedars of Lebanon as well as the Hyssop which grew out of the walls of life ;⁶ and understood the Creatures in their ways, even the fish within the Sea.

And the Kings upon the Earth came to learn of the wisdom of Solomon.

¹ The Ancient term for Christhood.

² Solomon's Temple was the Perfect Soul.

³ The Divine Love flowing through the Soul unto all Creatures and Things.

⁴ Souls of the Christhood or Solomon Order—the Divine Initiates.

⁵ The wisdom learnt through the mind and body in this world.

⁶ Cedars of Lebanon being Souls in the Divine Kingdom, and Hyssop the bitter experiences in this life.

THE STAR OF BETHLEHEM.

IV.

THE MANGER AND ITS MEANING.

THE Magians found the Christ-child in a manger outside the Inn in the little city of Bethlehem. It was truly a lowly place in which to be born and cradled. Yet is there a meaning in it of deep import for all Souls who are seeking to find the Christ. He is not born out of and amidst conditions whose use is to minister unto the sense-life. He is not born where luxury and sense-gratification are sought, but in the pure and lowly life. He is not born where earthly ambitions prevail, but in the meek mind and gentle heart. He is not born where the proud oppressive spirit rules, nor where the life of the helpless Creatures is hurt and taken from them, but rather where Mercy and Truth meet each other, and Righteousness imparts the kiss of Divine Peace.

The life of the Soul wherein the Christ-child is born must be a friend of the Creatures. It could not be otherwise. The Ox in the stall, the Ass in the stable, the Sheep in the byre, the dove in its cote, and all creatures in their several degrees of unfoldment are related to such a life by indissoluble ties, even that of *the Oneness of all true life*, and the fact that the gentle Creatures have been the venues through which the Soul passed upwards in its true evolution before the Divine Love. To be born in the stable or byre, and cradled in a manger, therefore, means very much more than to be born amid lowly conditions: for the Soul truly was cradled amongst the Creatures; and when the Christ-child is about to be born within the Soul, the life awakens to the Consciousness of its relationship to all the Creatures, its duty unto them, and the service it must perform in making manifest the Divine Love then awakening within the Soul.

All this implies the Redeemed Life for the individual. It pre-supposes a very genuine sympathy with all the Creatures, a sympathy so rich and full in manifestation that it could not hurt the Creatures for its own pleasure

nor cause them to be hurt and killed on any pretext whatever. It shows how the Soul will look upon the Creatures, how it will spread over them the mantle of true pity to protect them, how it will behold in them not only the vehues through which they themselves came up on to the Human Kingdom, but also behold in them little children who are to some day reach the Human Kingdom. They will eat no flesh of any Creature, nor destroy them for their garments. They will suffer no one to afflict them if they have it in their power to prevent it. To them the Abattoir will ever be as a place where the conditions are of the nature of hell ; and the Physiological Laboratory will be as very fires of Gehenna where suffer the victims who have had the misfortune to fall into the hands of the persecutors—the Scientific Inquisitors who are bereft of pity as they try to wring from the fearfully afflicted ones the secrets of their lives.

FULL OF BEAUTIFUL SIGNIFICANCE.

What a profound meaning is found in the simple picture of the birth of the Christ-child within the refuge for the Creatures, and the cradling of the Child in the manger ! What depth of meaning may be found contained in the story when it makes the birth of the Master and His cradling to take place amongst the Creatures ! What rich significance may we not find in the literal story when we know its inner spiritual meaning ! The very conditions of His birth are not only true in an outward and historic sense, but very specially in a spiritual sense. In His Advent were the Creatures concerned as well as the Human Races. In His birth lay the hope of the groaning Creation, Creature and Human. And so He was as one whose life was to touch the Kingdom of the Creatures even whilst it touched the Kingdom of the Human Soul.

J. TODD FERRIER.

THE STAR OF BETHLEHEM.

V.

THE TREASURES OF THE MAGI.

WE have seen who the Magians were who beheld the Star of Bethlehem and sought out the Christ-child ; what the Star was whose light illumined the Orient of the Heavens ; where the Christ-child was born outside the Inn ; why He was born amid the conditions which spake of an indissoluble relationship to the Creatures ; and now we would ask of these Magians who sought and found the Christ-child, what it was which they brought as gifts unto Him. It is said in the story found in the first Record that they brought of their treasures and laid them at His feet—Gold, Frankincense and Myrrh, and their worship.

Of what intrinsic value were these gifts to a new-born child ? How could any child make use of them as aids to its enrichment ? Could any mere child understand the presentation of such gifts, and receive the worship of the donors ? Were these in their literal sense such gifts as the Magian Souls would be likely to present to the Christ-child ? Were not they themselves Kings of the East, Princes of the Divine Love and Life, seekers after the Divine Light, searchers after the manifestations of the Divine Presence, watchers for the Christ Advent that they might hail it and pour out their treasures upon the new-born life ? Was not even the Star which they beheld, Spiritual ? Was not the Star beheld by them also a sign upon the Spiritual Heavens, and not upon what is known as the skies where Celestial bodies are seen ?

THE GOLD OF OPHIR.

And so were their beautiful gifts of the like order. They were purely Spiritual and Divine. They were those beautiful precious treasures of the Divine, within the Soul symbolized by Gold, Frankincense and Myrrh. For what does gold stand as a symbol, but the Divine Love ? It is "the gold of Ophir" inwoven in the

garments of "the Queen" described in the Forty-fifth Psalm. It is the gold of the Temple out of which the most sacred vessels were fashioned. It is the "gold tried in the fire" which the Seer counselled the Laodiceans to buy. It is the gold out of which even "the Crown of Life" is built up which the Saints shall wear. It is Love Divine within the Soul, ever blessed in its ways, ever pure in its desires and purposes, ever beautiful in all its services, yearning always for the highest realization, craving always for its noblest fulfilment, ever giving of itself to the Christ-life, happiest when giving most. It is that Love which finds no adequate expression anywhere upon the outer spheres, that finds no satisfaction in the sense-life in any way, that must seek until it finds the Christ, that manifests itself always in worshipfulness of Spirit, that bows before the Christ worshipfully and pours out its treasure of love. Such is the most precious treasure that the Soul can give unto the Divine; for to give love unto the Christ-child is to give that which will enable him to grow in stature and in the knowledge and grace of the Divine Love and Wisdom. For the growth of the Christ-child is not the mere physical unfoldment, the growth of the powers and functions of the vehicle through which our Soul makes itself manifest upon these outer spheres, but the unfoldment of the Divine Life of the Soul, the manifestation of the Christ-Spirit which is always child-like, the ever-increasing realization of the Divine Love within the Soul through the flowing into its Sanctuary and through all its spheres of the Divine Life-stream, the growing consciousness within the Soul of the Divine Presence, a consciousness which increases and deepens until it issues in that yet higher consciousness of the Divine Overshadowing when the Soul knows the Divine Presence as its continual Light, Life and Love.

PRIESTLY FRANKINCENSE.

Such was the first gift brought by the Magians and laid at the shrine of the Christ-child. It was Love, beautiful and glorious, vibrating with the Divine Energy

within it, radiant with the inherent Divine potencies of which Divine Love is built up. And that gift was followed by another treasure from their treasure-stores. They laid at His feet Frankincense.

How beautiful was the gift, and suitable for the Christ-child ! How like the Magians to bring it for His service ! For what is Frankincense if it be not the innermost aspirations and desires of the Soul ? As the incense of the Temple-service is none other than the prayers of the Saints ascending to the Divine Love, so the Frankincense offered to the Christ-child by the Magians is none other than the aspirations and desires of the innermost life of the Soul (which is Divine Life) for the welfare, the nurture, the beautiful unfoldment, the perfect manhood of the Christ-life within the Soul.

How significant is the thought herein presented, how rich is the storied urn of this long buried treasure, how full of profound things for us all ! What more beautiful service can we render unto the Christ-child born within the Soul than to give the Gold of our purest and noblest love and the Frankincense of our purest and noblest aspirations and desires ? For these are of the very elements from which all Spiritual strength flows into the Sanctuary of the Soul. They are of the nature of the Divine Love, and are Divine in their service. Without them the Christ-child could not be enriched and strengthened, nor sphered in the necessary environment of a Divine Temple ministry. The Frankincense surrounds its life so that it is sphered in an atmosphere of pure and beautiful prayer.

THE CROWNING ACT OF DEVOTION.

But to the Gold and Frankincense there was added the gift of Myrrh. It was likewise a gift full of significance ; for it was the very crowning act of beautiful devotion. Divine Love within the Soul makes itself manifest in the spirit of worshipfulness and tender ministry. Divine desire and aspiration within the Soul reveal themselves in generating an atmosphere of beautiful spiritual feeling. But where these qualities are found

manifesting themselves there is also found the spiritual power symbolized by Myrrh. "All thy garments smell of fragrant Myrrh" had a meaning more profound than most readers of the ancient Scriptures knew. They took it often to refer to the Christ, but without discerning its deep significance. For it implied the beautiful purity of the garments of Christhood and the purifying influences which they sent forth. It was something Divine; no outward aromatic, but a blessed spiritual quality and Divine state. "All thy garments drop Myrrh" is true of the Christhood, the full stature of the manhood of the Soul in whom the Christ-child has been born.

It was the gift of the Magi to the Christ-child, the acknowledgment by them of the beautiful estate which it represented, the crowning act of their worshipful spirit, the natural accompaniment of the gifts of pure and beautiful Divine Love and Devotion, the exquisite grace of all their endeavour, the realization of the Love and Devotion in the attainment of the Christhood estate in which the garments become fragrant with the Divine Aroma born of such purity, goodness and love as only the Soul can know who has come to realize the Divine Light, Life and Love within itself. It was the very fulness of life poured forth in sacred oblation to the service of the Christhood.

How blessed and glorious is the vision now presented to us in that wonderful story of the Star of Bethlehem and its appearing unto the Magi! How full of profound meaning it is for the days in which we serve upon these outer spheres, for these days when the Star of Bethlehem has once more arisen to tell the wonderful story unto all who are able to receive its hidden meaning, that the Christhood is again born in Bethlehem, the City of David and of the ancient Kings! How wonderful is the hidden wealth buried in the urn of the literal story, wealth of Divine Light, Life and Love!

J. TODD FERRIER.

THE ADORATION.

The Star¹ which the Magi² beheld led them unto the Christ-child in Bethlehem whither they went taking their Treasures³ with them.

And when they beheld the Christ in the Hostel of the Creatures⁴ outside the Inn,⁵ they laid before Him their Treasures, and bowed in Adoration.⁶

They worshipped the Lord⁷ for the gift of His Love made manifest in the Christ-child born amid such lowly surroundings.

They adored with Mary and Joseph,⁸ offering as gifts Gold and Frankincense and Myrrh⁹—the tributes of the new life awakened within them through the appearing of the Star of the Christ and the Vision of the Christhood.

They bowed in lowly reverence before the Lord, worshipping Him with Angels and Archangels, and proclaiming His Goodness unto all His Children.

They then went forth to carry the message of Glad Tidings to their Kindred and all who dwelt in their own land.

¹ *The Star is the sign of Christhood. Many notable passages may be found in the Hebrew and Christian Scriptures.*

² *The three Divine Principles within the Soul represented by the three Disciples who were always with the Master—Peter, John and James. But in a general sense it may be applied to all true Seekers after Christhood.*

³ *The Wealth of the Soul expressed in their gifts.*

⁴ *The lowly state of the mind when it becomes a true shelter for the Creatures in protecting them.*

⁵ *Outside the Traditional Church.*

⁶ *The Soul seeking Christhood is full of Spiritual Adoration, seeking no Worship from the World and giving all its Worship to the Highest.*

⁷ *Only the Lord is Worshipped by the Soul who knows the Christ-Vision! It is the Divine only who is adored.*

⁸ *The Father and Mother of the Christ-child are the purified Mind and the Illumined Soul; and the Mind or Joseph, and the Soul or Mary, in such a state truly worship the Lord, and not any man.*

⁹ *Gold of a purified Love; Frankincense of a purified Devotion; Myrrh of a consecrated Service.*

THE STAR OF BETHLEHEM.

VI.

THE WORSHIP OF THE CHRIST.

THE Magi are said to have worshipped the Christ. Had the story in its literal sense been true, then the little man-child would have received, not only the love, aspiration and devotion of the Magi, but also that adoration which must ever be given unto the ever Blessed One alone. It would have been the worship of the person of the Child which would have been only another form of the idolatrous worship practised by so many in the Eastern Countries.

That the objective picture is beautiful and, to some minds, very fascinating, need not be questioned. Like a Miracle-play, it would furnish a beautiful and striking spectacular, which would be most impressive. As a religious drama on the outer spheres it would not be lacking in dramatic power and scenic effect. But as such it would be only the kind of spectacle an unfolding Soul-life would require, not such as the truly initiated into spiritual things would desire. The outward presentation would appeal to the senses and change the entire meaning and purpose of the wonderful story. There are those who seem still to require that kind of Kindergarten spectacle, the objective pictures to impress the mind (as in the Roman and Greek Churches); but the spectacular story should not be confounded with the profound spiritual truths for which it stands. The objective is but the shadow of the reality; the subjective is ever the substance of things. All outward forms and ceremonies, all symbols and literal records of precious truths were meant only as aids to the mind of those who still required a visualization outwardly of the things signified. It was never intended that the forms and symbols should have been accepted as the things themselves, rather than the embodiment of the ideas.

NOT PERSONAL WORSHIP.

From this it will be understood that the worship of the personal Christ-child was never intended, that the

story should be understood spiritually even in this. We have seen that the Star was Spiritual and that its vision was beheld within the Heavens of the Soul. We have also seen who the Magi were, both as Divine Qualities within the Soul itself, and as seekers after the realization of Christhood. Likewise we have seen that the gifts of the Magi were entirely spiritual, the Gold, Frankincense and Myrrh denoting Spiritual and Divine qualities and conditions. And having seen these things from the Spiritual standpoint and recognised their inner and innermost meanings, we need have no difficulty in arriving at the true understanding of the worship of the Christ. We shall see that it could not have been the worship of the person of the blessed Master. For, as the Gold was the Divine Love within the Soul pouring itself forth in glad service upon the Christhood, the Frankincense the Soul's most beautiful aspirations and desires towards the fulness of the Christhood Estate, and the Myrrh the very Divine Life within the Soul which made the garments or raiments of Christhood to give forth heavenly fragrance, so the worship of the Christ was the adoration of the Divine Love and Wisdom of which Christhood ever speaks, the realization of the glory of the Divine within the Sanctuary of the Soul.

It is the Divine alone that the Soul ever seeks to worship. It is the Divine only that the true Soul seeks. It is the Divine Vision for which it longs. It is for the realization of the Divine Presence that it yearns with inexpressible desire. Outward forms, symbols, ceremonies and literal presentations of truth may aid the mind and bring to it degrees of comfort, but nothing short of the realization of the Divine Love can ever bring healing and satisfaction to the Soul. It is the Divine alone which it seeks ; it is the Divine it *must worship* ; it is the Divine it *must find* ; it is the Divine Love it *must realize*. Whatever fails to bring it these things is lacking in spiritual purpose.

GOD ALONE TO BE WORSHIPPED.

The worship given by the Magi to the Christ-child is

therefore burdened with the profoundest meanings for us. It carries us away from an atmosphere of merely personal worship of the Master into one of beautiful impersonal spiritual and Divine conditions. It lifts the vision up from the elements of the personal life to behold the innermost significance of things, to understand who the Christ was whom the Magi worshipped. It carries up the Christhood out of the elements of the earth to the Kingdom of the Divine, from which it should never have been brought down by the writers of the New Testament, and kept down by the misled teachers in the Church. It changes the whole character of true worship by transferring the object from the outward spheres to the innermost sphere of the Soul, from the objective world to the subjective Heavens within us, from the spheres amid the Stellar Universe to those within the Kingdom of the Divine found within the System of the Soul. And the deeper the experience within the Soul and the higher the Soul rises above the influences of the Earth, the more fully will it enter into the realization of this most sublime truth. It is the worship of the Divine within ourselves, the Soul bowing in adoration before the Ever Blessed One by whom it is overshadowed; for the consciousness of such an overshadowing comes to it in Christhood. It is the entering into the inheritance of the Spirit of Divine Awe and the making of its sublime power manifest.

HOW THE CHURCHES WORSHIP.

When we know these blessed truths as parts of our experience, we cannot fail to wonder at the materialized form in which the Churches hold them to-day. We cannot but be struck by the apparent idolatry in the service of them all (we say apparent idolatry, for though it is very real yet it is not intended by most). We cannot close our eyes to the fact that rarely is the Divine as such worshipped, but the personal vision of the Master is mostly what is adored. It is Jesus who is sung of, prayed to, and worshipped, instead of the Eternal and Ever Blessed One whose beautiful Love the Master

interpreted and made manifest. It is not the Divine Love who is adored for His bountiful and gracious manifestations, but the vehicle through whom the Christhood estate was interpreted and made manifest. It is not the Infinite One whose Compassion is unailing and whose Pity knows no limits, who is entreated to show forth His Sublime Presence in the true healing of all the worshippers, but rather the vehicle through whom Compassion and Pity from the Divine were most fully and wonderfully broken upon the world. It is the personal Master whose image looms so largely in all the Churches with rare exceptions, from the Roman Catholic to the lowest evangelical, rather than the Divine Vision within the Soul's Sanctuary. The Altars have all been reared to the personal Master instead of to the Divine Love whom He so beautifully interpreted in His life and ministry.

ITS EFFECTS UPON THE WORLD.

It has been an unspeakable calamity for the whole world that such a view of the purpose of the life and teachings of the sublime Master ever found soil in which to grow. It has been a calamity for the Soul and for the Master. It has led the Soul away from the true Vision of Christhood which the Master revealed, to attach it to a personal life, and think of the person of the Master as the Christhood. It has wrought disaster with the whole beautiful Divine purpose of the Master's coming as the Christ, through bringing down to the personal and physical spheres that which was altogether Spiritual in its nature and Divine in its Manifestation. And it has made, to a large extent, the manifestation of the Christhood to be of non-effect because of the materialization of its beautiful Divine meaning

Is it any wonder that the whole of the Western World lieth in gross Spiritual darkness? Is it any wonder that men and women should worship outward things rather than inward, and set value upon the material things rather than the Spiritual? Need we be surprised that the hero-worship of the West is so personal, that the

qualities most appreciated are physical, that the attainments upon which the highest value is set are merely of a social, commercial and intellectual nature? Need we express our surprise at the ignorance of men and women, many of whom profess to be enlightened in other ways, concerning truly spiritual things? That the West does not understand Christhood is only too evident from the attitude of the leaders of religious thought towards all that the Estate implies. It worships the personal Master, but ignores the Christhood life. It confesses His Name as above every other name, but sets high above the life unto which He called all Souls, every material thing—wealth, ambition, social power, dominion, pleasure, and all manner of sense-gratifications. It professes allegiance to Him, but fails to behold whither He calls all to follow. It proclaims Him the World-Saviour, yet refuses the way of Salvation which he makes manifest. It sings of Him as the Redeemer, and prays to Him to deliver and save; but it will have none of His Redemption because its path is “the narrow way.” The passing season of the Christ-Festival, known as Christmas, will reveal *how much* the West understands the blessed Master and the Christhood He made manifest.

It is all a momentous tragedy!

O Churches reared in the name of the blessed Master, whose chief songs in worship are of Him, whose chief supplications are offered unto Him, ye know not what ye do unto Him, unto the beautiful Divine Love, unto the Ever Blessed and Eternal One, unto yourselves and the whole Western World!

J. TODD FERRIER.

A SONG OF CHRISTHOOD.

O Ever Blessed One, I will Praise Thee with all my being¹; in the presence of the Gods² will I sing Praises unto Thee.

Within Thy Holy Temple³ I would worship Thee, and bless Thy Name in Loving Kindness and Truth;

Thou hast magnified Thy Name within all the Heavens and upon the Earth.

In the day when I cried unto Thee Thou didst answer me in Thy Strength, and didst make me strong within my Soul.

O Lord, when the Kings of the Earth⁴ hear the word of Thy mouth, they will all Praise Thee:

Yea, they will go in the Ways of the Lord with rejoicing and song, because of the greatness of the Glory of the Lord⁵;

For, though the Lord be so High, He hath regard unto the lowly of heart; even the proud ones He regardeth from afar.

Though my way is in the midst of trouble, Thou dost inspire me through the Holy Breath; and though the enemy pursueth me in the way, yet dost Thou direct and deliver me by Thy Right Hand.

O Lord, Thou wilt perfect all that concerneth Thee in me⁷: Thy Love endureth for ever: Thou forsakest not the work of Thy Hands.

Psalm cxxxviii.

¹ To Praise the Divine with all the being, is to love Divine things and live the Divine Life.

² The Heavenly Hierarchy of which the Soul becomes a member through the attainment of Christhood.

³ The Divine Temple is the Soul where the Holy Presence is found, and where alone true worship can be rendered.

The Christ-Souls now upon the Earth who once knew Christhood.

⁵ When these Souls are awakened to behold the Glory of Christhood, they will follow its ways rejoicing.

⁶ The proud in heart, unlike the lowly, are afar off from the realization of the Divine Life. But from afar the Lord toucheth them.

⁷ The Divine Life within the Soul.

THE STAR OF BETHLEHEM.

VII.

THE FEAR OF KING HEROD.

IN the story of the Magi it is recorded that when Herod learnt of the appearing of the Star in the Orient of the Heavens he was deeply troubled, and great fear came upon him. The Magi had informed him of the appearing of the Star and their setting out to find the Christ-child ; and he professed to be eager to learn of the new-born King, where he had been born and how he fared. He requested the Magi to return unto his court after they had found the Christ-child that he might learn these things from them, and also go and render homage unto Him. But the Magi are said to have been warned in a dream not to return to Herod.

Why should King Herod have been so full of fear at the birth amid lowly conditions of any child who could have no claim whatever or title to the rule which he enjoyed ? Why should he have feared for the stability of such a throne as he sat upon and the power he was able to exercise ? Was not his sceptre the gift of Rome, the delegated power of the Cæsars ? Why should he fear for such a sceptre with Rome behind him ? What had he to dread in the birth of the Christ-child, even supposing the great endeavours of those who wrote the two chronological tables found in the Records had been based upon facts, and that the Master was in descent (in His outward form) of the lineage of the Kings of the Jews ? The new-born King, supposing Him to have been of such Kingly descent, could not have come to the throne for many years, and then only by the consent of Rome. This part of the story is like the rest of it ; it is impossible as a history upon the outer and historic spheres.

WHO WAS KING HEROD ?

Where then may we look for the meaning of the part of the story which relates to Herod ? And how may we

find its interpretation ? Simply by viewing it as another part of the story upon the Spiritual Spheres. For it is in that way only that the nature and conduct assigned to Herod can be understood. Just as the Star signified the birth of Christhood ; as the Magi symbolized the three Spiritual and Divine qualities of the Life within the Soul seeking for the vision of Christhood ; as the birth in Bethlehem signified the awakening of the Soul within that little city of the Eastern Kings which represents the Redeemed or purified Life ; as the Hostel of the Creatures and the Manger implied the beautiful lowliness of the mind, the Soul's Kinship with all Creatures, and the cradling of the Soul amid the Creature Kingdom ; so King Herod, his rule, nature and conduct find their meaning in their Spiritual interpretation. They relate to very real experiences through which the Soul has passed and still passes. They are not such as men have supposed from the narrative, but experiences imposed upon the Soul from the Astral Kingdom. For King Herod was and is that Kingdom. He holds sway within that part of (what we understand by the Spiritual Heavens of the Planet), the present Magnetic Plane whose constituents were originally all pure, beautiful and Spiritual, and were aids to the Soul seeking Christhood, and not a hindrance.

The Astral Kingdom has for ages and ages been the oppressor of the Soul. It has sought to rule all its desires and prevent any Christhood from being born within the Soul. It feared the arising of the Star in the Orient when the blessed Master was born into the world. It followed His path and pursued Him with its destructive work. It made His wonderful Christhood of non-effect through the influence it brought to bear upon the minds of those who compiled the present Records, for they knew not the meaning of the Master's Christhood and so could not write of it truly. They understood not the nature of a Christhood and so could not truly represent it. They were not even in sympathy with the beautiful life which He lived, the life of wonderful purity in every sphere of experience. They ignored in their writings the first

essentials of Christhood, and presented the Master as if he ate flesh and drank wine like other men and women, and countenanced and encouraged the taking of the life of the creatures for food and sacrifices such as men and women offer unto their gods. They betrayed His Christhood by misrepresenting it, crucified it by obliterating its Divine Vision, and buried it in the grave of their materializations of His sublime Sayings. Such was the result of the influence of Herod upon them.

HOW HEROD TREATS THE CHRISTHOOD.

And what Herod did to the Christhood of the blessed Master he has tried to do unto all who have sought the Christhood. He has persecuted them with his materializing powers. He has always tried to blind the Vision of the Soul, to prevent it from beholding the Christ-vision lest he should be dethroned and lose his power. He has always professed to be deeply interested in the Christhood of the Master of the Soul, but he has also always tried to destroy the vision lest the Soul should attain to Divine power and become a King annointed from the Divine Love. For the Astral Kingdom is a living Kingdom, a Kingdom whose elements are full of conscious power, but which, being in a state of impurity and so out of Spiritual equilibrium, operate for evil more than for good, influencing all who are functioning upon it, inverting all Heavenly images, miraging the Angelic truths which are sent down to Souls for their sustenance and guidance, and materializing every beautiful symbol and sign of Spiritual and Divine things, changing Heavenly histories into earthly ones, making of the Christhood a personal and even physical inheritance.

When we speak of the Astral Kingdom in apocalyptic language and personify it, it is because it is the combination of elements and forces whose magnetism is still at variance with the magnetic attraction of the Divine Kingdom, influences and forces whose nature is well expressed by the term Herod ; for it was the Herod who slew the Innocents of Bethlehem, who was outwitted by

the Magi, who was said to have had John the Baptist beheaded in prison, who is said to have sent for the Master and asked him to perform some notable work, and then insulted and heaped indignity upon Him, clothing Him in mock regal robes and giving Him a dummy sceptre to hold whilst he smote Him. These supposed outward events, and many others, were Spiritual experiences forced upon the Christ Himself, before and during the Sin-offering lives, through the action of the Astral Kingdom. For Herod has always feared the Christ and all relating to Him. Ever since he founded his Kingdom has he feared the arising of the Star in the Orient, the Christhood born of the Divine Love within the Soul. He has always feared the Christ, because the life of Christhood lived by all Souls within his Kingdom would mean the end of it as at present constituted. It would mean the ceasing of the kind of life which is now lived by all who function upon the Astral Kingdom, who make the outward sense-life everything and set little value upon the inward Spiritual and Divine realizations, who love the flesh-pots of Egypt more than the Manna in the Wilderness, who long for the fulfilments of the flesh more than the sublime experiences born of the Divine within the Soul, whose deepest yearnings are for earthly attainments rather than for the Angelic Life, whose great ambition it is to have power in the world, rule over its elements and be crowned King by world-seeking men and women.

The birth of the Christhood may well bring fear to Herod who loves not the life unto which that blessed estate calls all Souls. He feared the coming of the Christ to restore the Soul to Christhood, and so he set to work to defeat His sublime mission. He tried to make His beautiful mission impossible, and only too well succeeded through those who compiled the present Records and those who laid the foundations of the present Ecclesiastical systems in the name of the Master. He succeeded in preventing the Master's Christhood from having the effect of awakening all the Christ-souls who once were the Seers, Prophets and Teachers from the

Heavens upon this system, and whom He overwhelmed untold ages before. By miraging the true Vision of the Christ and Christhood he succeeded in presenting a false vision to the Soul, led the Soul into a form of Hero-worship which was idolatrous, prevented it from beholding the true vision of the wonderful life and realizations unto which the Master's Christhood called it, inverted the glorious Image of the Divine Love which the Master made manifest and drew a veil over the meaning of the indwelling Presence of the Eternal and Ever Blessed One.

GREAT CHANGE IS IMPENDING.

For great cycles of ages the Kingdom of Herod has been firmly established in this Spiritual System. It came into existence when the whole planetary system went down into Non-Spiritual conditions. Through the great change wrought in the Elemental Kingdoms, the Astral Kingdom, which was originally the Magnetic Plane of the Planet, was fashioned. And when the children of the Planet were all drawn down through the changes within the Elemental Kingdoms, the Astral Plane or Kingdom became their home for untold ages. And then it drew down the Christ-Souls who had been ministering to the children of the Planet upon the outer spheres of the Spiritual Heavens known as the Bethlehem, and in doing so slew their Christhood. For that was the primary meaning of "The Slaughter of the Innocents." Herod overwhelmed them. And since that time he has never ceased to strive for the overthrow of the Christ in the Soul lest the Christ-child should attain unto the stature of Christhood.

But the rule of Herod is coming to an end. His Kingdom is being divided through the purification of the spheres embraced by the Astral Kingdom. The effect of the tragic Sin-offering made by the Christ-Soul upon it is now making itself manifest. The days of his oppressive government are passing, and those of the Redemption of all the children are coming. The elements

are being changed, melting with the fervent heat of the Divine Love, and giving place to new and nobler conditions. The day is hastening when all its spheres will be so purified that once more it will be restored to its original condition and become a very true and very real aid to the Spiritual evolution of the Soul instead of the hindrance it has been for unspeakable ages. For the Christ-Soul has prevailed ; His Christhood has once more been restored ; and the awakening of all the Christs who once knew Christhood is progressing as the true Vision of the Divine Love and Wisdom breaks upon them.

J. TODD FERRIER.

THE OVERTHROW OF THE GREAT CITY.

When I was in the Isle of Patmos,¹ the Word of the Lord came unto me, saying,

“ Son of Man, prophesy unto the whole of the Tribes of Israel² concerning their return from the Great City³ whose abominations have made drunken the Souls of all who love to dwell therein ;

“ For their sorrows have come up before the Lord and His Anointed.⁴

“ He hath heard the crying of the oppressed of His Children, and the groaning of all who were bound in the prison-houses.⁵

¹ Always associated with the Apocalyptic Vision given unto the Seer when he was banished by Domitian, but having an entirely spiritual significance. It means the Soul carried across the Great Deep to the Divine Kingdom.

² The various Orders of the Christ-Souls who were the Ministers from the Divine unto the Children of this System, both prior to and after the fall into Materialization.

³ The Astral Kingdom in its impure conditions. It is and has been for untold ages the City of Desolation, which has always made desolate the life of the Soul.

⁴ The Christ-Soul through whom the Adonai is made manifest, even as the Adonai is the manifestation of the unmanifest.

⁵ These were and are the various spiritual conditions in which the Soul has bound itself as a captive, states of experience issuing from the influence of the Astral Kingdom.

“The prayers of His Saints slain within the Great City, have ascended unto Him as the sweet incense of Heavenly sacrifice ;

“From beneath the Altar,⁶ where His Holy Presence is, have they cried unto Him that He would once more make manifest His power in the Highest to accomplish the Redemption of all His Children, and the overthrow of all those powers of the false Prophet, the Dragon, and the Beast,⁷ by which they have been afflicted and oppressed.

“For the hour is now come when the Great City which hath deceived the Nations shall be overthrown, and the powers of the false Prophet, the Dragon, and the Beast destroyed.”

THE SOUL'S DESIRE.

O, Ever Blessed One, in whom all Souls do live and have their true life ; unto whom all Souls are precious, even those who are yet afar off in strange lands, the least of whom are not forgotten by Thee ; we would adore Thee. The Glory of Thy Love is within us, in the Beauty of Holiness where Thy Presence is. All Thy Saints bless Thee ; they magnify Thy Holy Name. May all the Earth come to so know Thee. Amen and Amen.

⁶ *The Shechina of the Soul.*

⁷ *The three-fold system of Materialism by which the Soul in all ages has been persecuted—Ecclesiastical, Social and Scientific—The False Prophet or teachings ; the Dragon or the Dominant Sense-powers ; the Beast or the impure and inhuman Scientific Systems which have afflicted the Soul, the Race and the Creatures.*

THE STAR OF BETHLEHEM.

VIII.

THE DREAM OF THE MAGI.

IN the story of the Magi it is said that they were warned from God in a dream not to return to Herod, and that because they did not, Herod was filled with wrath.

From all that we have said in the previous articles it will be readily apprehended what the warning meant. It will be understood why the Magi should not return unto one who loved not the Christhood but had ever been its enemy. It will be understood how the Soul with all its powers must avoid the Kingdom whose elements are all opposed to its true progress, whose magnetic conditions are yet out of harmony with the Divine Love. For the Astral Kingdom is the Soul's great enemy. It is the Kingdom personified in the Apocalypse as the Kingdom of Satan. It is the Kingdom which the Christ was to overthrow, the Kingdom wherein the Saints have been persecuted since the beginning of the world as it is—that is, as a fallen spiritual system. It is that Kingdom which has heaped upon them sufferings untold and unnameable as they have fought their way through it to find the Kingdom of the Divine Love. It is the Kingdom wherein the Beast is said to reign for a period—which represents the awful prostitution of the powers of the Soul to the worship of matter, the degradation of the Spiritual functions of the innermost being to find their fulfilment in the sense-life. It is the Kingdom wherein the fearful Dragon had sway for a time and persecuted the Saints, the dragon of Spiritual negation, the materialization of everything that was originally Spiritual and Divine. It is the Great City which is said to have been built upon Seven Hills, within which every kind of abomination was wrought, with which all the Kings and Princes of the Earth have commersed, which not only drew within its gates all the people, but set upon their forehead the mark of the Beast.

For the Astral Kingdom as it is, has been the great hindrance to the Soul's Redemption. It has materialized

everything that was purely and beautifully Spiritual and Divine. It has made the work of the Redemption of all the Souls whom it overwhelmed when its elements became changed, much more difficult. It has made the wonderful mission of the Master so long in bearing its true fruit that even the Heavens have wept because of the pain, sorrow and anguish which became his portion as he performed the Office of the Cross in His astounding Sin-offering, by means of which he changed many of the elements of the Astral Kingdom, absorbed in His Sin-offering lives the terrible fluidic and magnetic images which filled that Kingdom and tortured Souls in the way of the Cross, and so enabled those Souls who had been of the Christhood Order upon the Earth to once more rise up through the Astral Kingdom and function upon the Angelic Spheres. It changed the beautiful Teachings which the Master gave, into material histories ; drew off the Soul from the worship of the Divine Love, and led it to worship the person of the Master ; turned the inward Kingdom of God of which he taught, into an outward Kingdom ; changed the entire meaning of the Church as a true Spiritual Fellowship between the Soul and the Spiritual Heavens, to mean such ecclesiastical communities as have prevailed throughout the so-called Christian Era ; made the holy priesthood of the Soul itself into a religious hierarchy through whose members alone the Divine Blessing could be bestowed ; transformed the Divine Hierarchies through whom Angelic Ministry is performed, into the great materialized systems represented by the Roman and Greek Churches, and in less degree by the English Protestant Churches.

Such has been the history wrought by the Astral Kingdom, a history full of tragic experiences for the Soul, all the more tragic because the Soul was always deceived into believing that it was the right way to go towards the Divine, and the right thing to do in order to fulfil the Divine Will.

Perhaps our readers will now behold the real meaning and purpose of the dream of the Magi, and the warning from the Divine Kingdom not to return to Herod. They

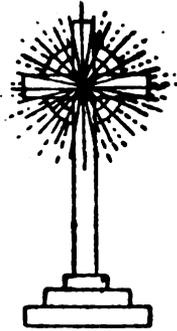
will see the great need for the warning because of the nature of the Astral Kingdom. It is a warning which has always been given unto the Soul when it was delivered from the dominating power of that Kingdom. "Let him who is on the house-top not go down again." "Let those who have fled unto the Hills not return unto the City." The Soul is counselled even in the night-season to flee from the City of Destruction where all the powers make desolation within the life.

The Magi dreamt. After they had found the Christ-child they experienced visions in the night. The Divine communed with them. The Spiritual Heavens were open unto them, and from these they were able to receive. "God giveth unto His Beloved Ones *in* sleep." The dreams of the Soul are waking visions, real, tangible, glorious. How comparatively few believe in such exalted things? How few of those who should know the meaning of Christhood believe in the possibility of such heavenly experiences? The worldly mind laughs at the bare idea of such realities, and the average professed followers of the Master would repudiate the thought.

Yet is the Soul thus aided and educated. In the quiet which night bringeth, and the silence which is found when all the out-works of life and the world have for the time ceased their activities, is the Soul approached from the Angelic World to be ministered unto. Many of the beautiful thoughts, images and impulses which visit the mind in the midst of duties of the day are born within the Soul through the Angelic Visions given during the night.

What a wealth of meaning is here found by the Soul who would know the truth concerning these sacred stories of profound inward spiritual experience! What a wonderful message it is to break upon our ears with the dawning of another year! How blessed is the Life unto which it calls! How gracious is that Love who calls the Soul unto such a Life! May Bethlehem's Star appear unto all who here read the true story! May the Star become their guide until they find the Christ!

J. TODD FERRIER.



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THE PRESENTATION IN THE TEMPLE.

(HOW THE STORY SHOULD READ.)

And when the days of the Purification were accomplished, Maria and Joseph went up into the Temple of the Lord to present before Him the Christ-child born unto them.

They made an offering unto the Lord of all that they possessed, and, as an oblation, they laid upon the Altar of the Lord themselves to be used in His service.

And when they had consecrated their offering and made their oblation, there descended upon them the Spirit of the Lord in the form of two Turtle-Doves the emblems of the life unto which they had attained.

But as they went out from the Temple, behold, the Prophet of the Lord proclaimed unto them that the Year of the Lord had come, and that He who had been born unto them was none other than the Christ of God, through whose arising Israel would be restored.

And the aged Simeon met them at the door of the Temple and lifted up his hands in blessing upon them, rejoicing that he had seen the Christ, the Saviour of the World.

THE PRESENTATION IN THE TEMPLE.

THE STORY.

THE Presentation of the Christ-child in the Temple, is yet another of the sacred Mysteries associated with the Christhood. It is at once full of power and spiritual beauty, though in the presentation given in the second Gospel Record these are not seen. Indeed in the Gospel Story the true meaning is quite obscure to the general reader. For the Presentation in the Temple is changed in the narrative into a literal history, the history of a Jewish mother observing the usual Jewish custom of going up to the Temple in Jerusalem to dedicate her male child unto the service of the Lord—such as the Jews thought that service to be. And the usual Jewish sacrifice is said to have been made in the form of two Turtle-Doves.

It is sad to think that the beautiful life and mission of the blessed Master could have ever been associated from Childhood with the Jewish custom of taking the lives of any of the Creatures for oblations of sacrifice, as well as food and raiment. But that is just what the writers of the Records did, and so entirely misrepresented His life and the blessed purpose of His redemptive mission. They changed into material histories all the wonderful and sublime Mysteries concerning the Soul which He taught to the inner group of the disciples, and which were originally embodied in the Logia of St. John. They understood not the profound significance of such incidents upon the Kingdom of the Soul, and took them to mean outward things and purely material experiences, and so presented them in their Records as such. As our readers must have seen, these Birth-stories are amongst the most wonderful of the Mysteries, and are rich in the history of the Soul. They will have beheld in them the narration of the Soul's experience in various stages, as well as Spiritual histories relating to the Christhood of the blessed Master. And in the Presentation of the Christ-child in the Temple there will be found yet another of the beautiful histories which

speak of the growth of the Divine within Man. It will be seen to have no mere material application, but an entirely spiritual one ; to be not an objective picture, but a truly subjective one ; to have relation only to the Soul's conscious experience, and not to any unconscious act done by others on its behalf ; to actually be a beautiful service rendered unto the Divine by the Soul itself after it has arrived at the consciousness of Christhood—that is, when the Christ-child is born within the Soul, the Christ-spirit leading on to consecration to the Christ-life, which again leads on to the full realization of all that is implied by the term Christhood.

J. TODD FERRIER.

SOUL EXULTATION.

O Bless the Lord, all ye His Saints ; proclaim His Goodness unto all generations :

For He hath lifted up the bowed down, and made them to walk in His strength all their days.

He hath brought down the mighty ones of the world to serve in humbleness before Him ;

For He hath made manifest unto them through His Servant the greatness of His Love.

He hath made them of low estate to serve within His Temple, and exalted them even to His Right Hand ;

For His thoughts are unto the humble who love His ways and seek to do His will.

He hath brought salvation unto His people from those who have oppressed them, from the land of darkness hath He called them into His marvellous Light ;

For He hath sent unto them the Redeemer, even His Servant Jesus, to break the bonds of their captivity and deliver them.

THE PRESENTATION IN THE TEMPLE.

ITS MATERIALIZATION.

THE very ceremony of dedication was a materialization of the spiritual meaning. The outward rite was substituted for the beautiful truth out of which it had grown when the inner meaning became lost. The outward ceremony was one of great interest and importance to the Jew, though it had no other than the outward meaning for him. What future blessing might come upon his child as the result of the ceremony, to him depended upon the rite being properly performed according to the traditional laws of the priesthood. It was, like all other rites, associated with ecclesiastical religion past and present; it might have been a blessing to those who took part, but missed its real purpose through the beautiful inner meaning having been lost and only an outward signification having been made to take its place.

So much for the effect of mere outward rites and ceremonies, for the materializing influences and powers of ecclesiastical systems and priestly hierarchies. They have done despite to the truth in all ages ever since they arose out of the great occult epochs which overtook the Soul during the post-Hebrew times. They have always turned the truth into rites and ceremonies of an outward character, giving the people the shadow for the substance, the outward shell for the inward kernel, the symbol for the inner spiritual meaning. They have always succeeded in blinding the Soul to the beautiful significance of the truths implied, and have thus bereft it of its spiritual motive by which it would have been enabled to pursue its way along the path leading unto Bethlehem, the Christ-child, the Presentation, and the entering into the full blessing of Christhood.

The awful history of the Jewish Nation is the fruit of their work. The sad darkness which overtook the land of the Pharaohs where wisdom is said once to have dwelt, shows the Soul-blinding power of ecclesiasticism. The pathetic story of the once most marvellous people

of India reveals what materialization of spiritual things can do to impoverish the Soul. The Ancient Babylonia with its remarkable monuments of human power and genius, and its still more remarkable religious effigies and inscriptions, testify to the degrading and destroying powers of priestly hierarchies. The unnameable history wrought out by the Greeks (notwithstanding that at one time they knew the Mysteries and their inner meanings, and in philosophic culture rose to a height which not even this age approaches) was the outcome of the loss of the inner spiritual sense, the establishing of priestly schools and hierarchies, and the introduction of rites and ceremonies as the true means by which the Soul could gain the goal of true Christhood. And what overtook these once great peoples also overtook the whole Western World after the days of the Master, and in the like manner. For almost as soon as the blessed Master passed from His Christhood, the work of materializing all His beautiful Teachings began. And very quickly arose a new priestly system out of the ashes of the overthrown Temple ministry of Jewry, and the effete Paganism of Rome and Greece. Rites and ceremonies were established as the venues through which alone the virtues of the Christ could reach unto the Soul, and the priestly hierarchies grew stronger and stronger in their claims until the priest stood between the Soul and the Divine. Within the hierarchy the Mysteries were regarded either as outward histories, or mere child-pictures necessary for the mind of the people ; only the very few regarded them as allegories of great spiritual facts. These Mysteries may be indeed found now within the Greek and Roman Churches ; but they are like precious Treasures lost amid the rubbish within these Houses, concealed from view through gross materializations, hidden in gaudy caskets which attract the outer senses and are presented as the precious Treasures themselves. Nor is it much better in those Churches where the priestly power and claims have been rejected ; for though in rites and ceremonies they make less claim, yet do they regard the Mysteries as outward history, and will not brook any

interpretation that shows the Mysteries to have always had a purely spiritual and Divine meaning, having relation to the Soul, its origin, evolution and realization of such a measure of the Divine Life as to attain unto the Estate of Christhood. They have, as Churches, professed more freedom in their outlook, more true spirituality in their application of truth; yet have they been bound hand and foot in the bonds with which tradition maketh the Soul captive, until even those Churches which arose out of the Reformed Religion (the present Episcopal Churches), those which arose out of the earnest longing of the Soul to worship the Divine free from all rites and ceremonies (Congregationalists, Baptists, etc.), and those which arose as the result of the great spiritual awakening in the times of the Wesleys (the various Methodist Churches) have all become so subject to tradition and the interpretations of the Scholastic Elders, that they have lost their power to discern spirituality, to penetrate the outward history and find the inner meaning. Nay, even that Church which grew out of the remarkable unfoldment in part of the doctrine of "Correspondences" as set forth by Emanuel Swedenborg, and which took to itself the name of the New Jerusalem Church, has likewise missed its way because of the rites which have been made to take the place of the inner meanings, the sad limitations with which its Elders have bound it, *its far too personal view of the nature of the Lord*, its mistaken interpretation of the outward histories associated with the Master, and its misinterpretation of the remarkable Sin-offering. With all its advance on the other Churches in its view of spiritual things, it has nevertheless failed to understand the nature and history of the Soul, the true nature of the Master, the meaning of a Christhood, and the Vision of the Divine Lord within the Soul.

Such, in brief, has been the history of the Church since the days of the Master, one of the most astounding histories ever written in the name of the Divine Love, a history over which it would scarcely be too much to write the word Ichabod: for the Lord has been absent from

it, and its glory has been the garish show of the world or the cruel triumph of the ecclesiastical, traditional and scholastic inquisition.

It would have been remarkable, indeed, if the Presentation of the Christ-child in the Temple had escaped materialization amid such conditions. Even for such a form of the allegory in which the Mystery is embodied as may be found in the second Record, we are grateful ; because something of the truth may yet be beheld when carefully considered and spiritually discerned. Even the details which are given are full of profound significance. Mary, Joseph and the Christ-child in the Temple offering a pair of Turtle-Doves, with Anna the aged Prophetess and Simeon the aged Sire looking on with gladness of heart, blessing the child and praising the Lord—all have meanings so beautiful that they excel any possible outward history or material signification.

J. TODD FERRIER.

IT IS OF THE DIVINE GOODNESS.

O Love Divine! Ever glorious and abiding in Thy ways towards all Thy children, ever steadfast and sure in Thy holy purposes, how shall we bless Thee for Thy great goodness? Through Thee and Thee alone have we been found again and brought back to the land of the Soul, that land so full of angelic light, life and love. It was of Thy seeking that we were found; it is of Thy goodness that the darkness has passed and the light been broken. It is of Thy gentleness that we have found healing, and through Thy grace we have gained strength. It is because of Thy approach unto us that the inward vision has been restored, and the wonderful mystery of Thy Love and Wisdom has been made to unfold itself unto us. We pray that our life may be a Living Psalm for Thee in the blessed service of our ministry.

Amen and Amen.

THE RESTORATION OF THE PLANET.

O Sing unto the Lord all the Earth, Sing unto the Lord all ye people ; for He hath dealt bountifully towards us, and hath not forgotten our Father Abraham.

O all ye seed of Jacob cry aloud in Praise, make melody in your hearts unto the Lord ; for He hath regarded our low estate, and fulfilled His promise unto Israel.

O Israel, forget not the Blessing of the Lord which He is now causing to descend upon thee, even, as in the ancient days when His Dews descended from Hermon's Hill.

The Lord hath again drawn near in Blessing even with the Blessing which He promised unto our fathers Abraham, Isaac and Jacob, and to their seed for ever.

Therefore bless ye the Lord within His Sanctuary, even as ye did in the ancient times when as yet His Glory rested upon you.

Cry aloud and shout for Joy, O ye inhabitants of Judah ; for the Lord your Redeemer hath come to make His abode with you.

And now shall the little things become great within you, and the things which have been great grow small ; for, when the Lord finds His abode with you, there shall be a new beginning in your ways.

The things of the Lord shall ye rejoice to do, and not the ways of men ; and His glory shall shine upon your Path, and reveal itself in all your doings.

Listen, then, O Earth, and ye inhabitants of all her lands ! and ye Sons of Israel and Daughters of Zion ! the Lord cometh to reign, whereof we are glad.

THE PRESENTATION IN THE TEMPLE.

THE HOLY FAMILY.

THE picture of the Holy Family is ever an engrossing one. It has attracted to and commanded in its service the genius of some of the greatest Artists who have endeavoured to embody their ideas in most beautiful works of Art. There has always been a great charm about the subject. Alas ! that so few have discerned what it all meant. Mary, Joseph and the Christ-child have always been regarded as persons rather than parts of the system of the Soul itself representing distinctive states of spiritual experience. That there was a truly holy family, into which the blessed Master was born, is quite true ; but it was not the Holy Family that is intended in the Birth-stories. For all that is meant by the Holy Family is potentially in every man, and shall become so in reality. The Holy Family is a Soul subject, and not simply something personal. It is an inward realization and is not a mere objective experience in several lives related in the flesh. It is a subjective history and is not something found upon the material spheres. Let this be clearly understood. To get the true inner meaning everything personal and material must needs be laid aside.

MARY THE MOTHER OF THE LORD.

Who then were the actors in this remarkable event ? The very terms are full of significance. Mary the mother of the Christ-child, is the Soul as to its innermost Divine Nature. *She is ever Virgin.* What is conceived within the womb of the Soul is always of the Holy Spirit (unless the Soul loses her Divine Nature). It is Mary who hears the message of the Angel announcing the coming to birth of the Christ-child. It is Mary who is astonished when the Angel informs her that she is to bear the Christ-child. It is Mary who marvels that she should be counted worthy to receive so great honour as the birth of Christ-hood would confer. It is Mary who sings the Song of the Soul in the beautiful Magnificat. It is Mary who

bears the Christ-child and nourishes him through the goodness of the Divine Love.

The function of Mary is most important ; she bears the Lord *in* Life. She brings unto the fulness of spiritual unfoldment the Divine powers latent within her, and reaches, in her experience, the Estate of Christhood, which is the manifestation of the Lord, *in* Life. She is therefore the Mother of the Lord in manifestation. And the thought is most beautiful, one full of blessing and hope. Could there be anything more wonderful, more truly glorious for the Soul, more truly blessed for Humanity than this vision of the nature and function of the Soul, and her attainment through inward realization of the Estate of Christhood, the manifested Life of the Lord whose Presence is within her ? Could there be anything more beautifully spiritual, more transcendent in conception of the purpose of the Soul and the realization of the approach of the Divine unto her to enable her to rise up into the blessed Life implied in Christhood, and even to the sublime consummation when the Christhood is clothed with Divine Attributes even as was that of the blessed Master ? Could there possibly be a nobler vision presented to the Soul than this in which her own Divine Nature is manifested and the wonderful and holy purpose of her creation set forth ? Does it not transcend any mere material history, even though it might have been associated with the outward life of the Master, and show the birth incidents to have a value for the Soul surpassing anything that any outward history could have ?

The very term Mary, as we have pointed out on several occasions when writing about these Birth-stories, contains within itself a wealth of meaning. It is like a precious jewel which contains within itself the light, and gives it forth unto him who looks for it. As we follow the Master in the profound Teachings which He gave unto those who were able to receive them, we shall find yet deeper experiences associated with the term, larger meanings growing out of it, and a Vision breaking upon the Mind that the term had a very special application to the blessed Master Himself in His Christhood and the

experiences which came to Him as He made it manifest and performed the office of the Cross.

JOSEPH THE FATHER OF THE LORD.

The reader will now be prepared to learn that Joseph was not a mere man any more than Mary was a mere woman, that the one who is presented as the foster-father of the Master was the Mind of the Soul, that Mind whose function it is to reflect purely spiritual and Divine things, and whose office is that of reflecting the light of the Soul when the Soul is illumined from the Divine. The Mind of the Soul is the masculine aspect of the life of the Soul, just as the Soul of Mary is the feminine aspect. Joseph is said to have been well in years whilst Mary is represented as being young ; because whilst the Soul is ever young, the Mind grows aged with heavenly Wisdom. But the aged Mind is not to be understood as implying what is meant by aged when applied to the body of man ; for there is no loss of power, no lack of strength, no diminution of vital energy. Indeed when the Mind is in the state represented by Joseph, its strength is Divine, its vital force is Divine, its power is Divine ; it is great with years whose ripeness is found in the heavenly Wisdom learnt by the Mind, as the Divine Love, Light and Life have come ever more and more to be realized. It is no misfortune to the life to be aged in a heavenly sense, but a great and glorious blessing. With it there is no impoverishment, but an ever increasing wealth. With it there is decrease of vigour, but a power growing more and more as the life approaches the Divine in its realizations.

The state of life represented by Joseph is, therefore, beautiful and one to be eagerly sought for. It is the state of a purified Mind, because all the life is set Zionwards—the realization of the Divine within the Temple of the Soul. It is a state which has to be attained as the Soul travels along the path of its true evolution.

THE TWO MODES OF THE SOUL.

Such then was the aged Joseph who is said to have been the foster-father of the Master. He was the aged

companion of the ever young Soul, the Mind stored with heavenly Wisdom, the husband of Mary, the masculine mode of the ever feminine Soul. And herein we may behold a most wonderful mystery, one which shows how fully the Soul originally was constituted Divine in her nature, how she was always dual, male and female, with positive and negative forces, and so like the Divine. And the thought is truly a beautiful one, one not only full of Mystery, but of a Divine inspiration for all Souls who would behold how the Divine Love hath originally fashioned them, and what wonderful and blessed realizations He always purposed should be their heritage. They will behold how, with the unfoldment, the Mystery of their own being assumes a still more wonderful meaning, deeper, higher, greater and more sublime. And they will understand the depth of feeling in the language of old time when one said, "O how wonderful are Thy works, Lord God of Hosts! Who is like unto Thee?"

And beyond all this there is a meaning which had very special significance when applied to the Christhood of the Master, just as Mary had. In a previous treatment of the subject we then indicated the innermost meanings of the terms, MARIA and IŌSEPH, showing their relation to the Divine Himself; for they represent in their most interior sense the Feminine and Masculine Principles in the Divine Nature—the Divine Love and the Divine Wisdom. They represent the two Modes of Deity, the Eternal and Ever Blessed One, the un-manifest and the manifest, the negative and the positive Divine Powers out from which all true life and manifestations have proceeded. The Maria who bore the Christhood of the blessed Master, and who ever brings to birth Christhood in Humanity, is the Divine within the Soul. There could be no Christhood otherwise. And the Iōseph who espouses the Maria and companions her, is none other than the Divine Love, the ever faithful guardian of the Soul who cares for the Divine within and cherishes the Christ-child; for without that beautiful Love no Christhood would be possible, and there would have been no Master. It is of the Divine within the Soul that the

Christhood is born ; and it is of the overshadowing Divine Love that the Christ-child is preserved.

Thus we may know the wonderful Mystery of the Holy Family which the genius of many has endeavoured to embody—the Mystery of the ever blessed Fatherhood-Motherhood of the Divine, and the Mystery of the birth of the Christ-child within the Soul.

“ Behold, what manner of Love the ever blessed One hath bestowed upon us, that we should be named the Sons of God ! ”

J. TODD FERRIER.

THE PRESENTATION IN THE TEMPLE.

(THE NUNC DIMITTIS.)

And when Simeon¹ also beheld the Glory of the Lord² made manifest in the Christ, he lifted up his hands in blessing.³

And he said unto Mary and Joseph,⁴ now know I that the Lord is good, that He hath not forsaken His children, nor any who put their trust in Him.⁵

He hath restored unto His servant His own Peace⁶ through causing me to behold the Salvation of God ;

For, in the way of Christhood hath He led me to walk to fulfil the Law of the Lord.

¹ The lower mind which is at the Gate of the Inner Temple.

² The Redeemed Life revealed in the ways of Christhood, and the wonderful Heavenly Light which streameth through the Christ-life.

³ To Bless the Christ-child is to recognise Christhood even in its beginnings as from the Lord.

⁴ The lower Mind expressing its feelings to the higher Mind and the Soul.

⁵ The recognition by the lower Mind of the Divine Goodness.

⁶ The blessed Peace born within the lower Mind of trust in the Divine Love.

THE PRESENTATION IN THE TEMPLE.

THE PURIFICATION.

WHEN the days of the Purification had been accomplished, it is said that Joseph and Mary took the Christ-child and went up to the Temple. How beautifully natural it all seems, judged of from a human standpoint. The Jewish ceremonial law is apparently observed by Mary and Joseph, and then the way is clear for the visit to the Temple and the Dedication of the Christ-child. But what a false atmosphere is made to surround the picture? What a mistaken application is made of the wonderful truth that is implied in the act of purification? How sad that it should ever have been diverted into a mere physical channel in which its meaning has become lost through being materialized? How subtly the truth has been concealed under the guise of the ceremonial bodily purification of Mary? The evil view of motherhood held by the Jews has been wrought into the picture, and Mary is made to pass through the process of ceremonial cleansing. The writers of the Record did the Soul a great and grievous wrong when they gave such a presentation of the Purification.

ITS MEANING FOR THE SOUL.

What then was this process which is spoken of? What was the nature of the purification that had to be accomplished? Change the picture in its nature and the truth will shine forth. See Joseph and Mary as the Mind and Soul approaching Christhood and the light will break forth. It was their purification, the elimination from their lives of everything that was of the sense-life, the accomplishing of their Redemption from mere earthly things. It was a purely spiritual process, an inward accomplishment, a Divine cleansing of the whole being. The law that was fulfilled was no Jewish Ceremonial, but the law of the Divine Love. For there can be no Dedication within the Temple until that experience has been accomplished.

The accomplishment of the Purification is the attainment by the Soul of Redemption in all its spheres. It

is the elimination from those spheres of everything astral, whatever in any degree darkens the vision of the Soul and prevents its approach to the Divine. It is the gradual uprising of the Soul in all experience out of the conditions known as elemental, which are at present impure on the Planet and so militate against the upwardness of the Soul. It is the overcoming of the World, the Flesh and the Devil: that is, it is the conquest of the worldly spirit which dominates the mind when the life of the world is sought for as a source of satisfaction of desire, and as an end in itself; the overcoming of the sense-feelings as venues of mere gratification, and the changing of them into venues of beautiful devotion to and service in the Highest; the repudiation of every way of life that leads to the negation of gentleness, goodness, pity, compassion, righteousness and love, such ways as are followed where pity is refused to the Creatures, compassion to the poor and burdened ones, love to all Souls, whatever their condition, and righteousness in all thoughts and actions towards others. To overcome the Devil who is the negation of all that is truly Humane is to purify oneself of the evil of flesh-eating and its accompanying horrors; to repudiate vivisection and all that it stands for of heartless conduct and monstrous delusions; to be no party to imposing most grievous burdens upon the poor and afflicted; to refuse to have any lot or part in any system of evil by which Souls are hurt, lives impoverished, and misery generated; to know no way in life whose foundations are not righteousness and whose walls are not love, but to seek to heal and restore the life of the individual, the Community and the Nation, and indeed all Nations, since we are all one great family; to seek and make goodness the chief factor in all action towards others—that is the overcoming of the Devil.

To overcome the Flesh is to rise above the dominating power of all desire born of the body and lower mind, to make the senses pure in all their feelings, to make the desire in any form only the venue for expressing the most beautiful affection and service in life, to chasten the

taste so that only the purest things are sought for the upbuilding of the body, to purify the thoughts of the mind so that its images will always be beautiful and such as will be helpful in life. For the Flesh means the fallen state of the body and mind, the merely sensuous ways so greatly sought after, the ministry to desire which is not Soulic, but animal, the craving for the fulfilment of desire through the lower nature. And the conquest means the setting right of all these things, the restoration to a pure and true state of all the powers of body and mind.

The overcoming of the World is the attainment by the Soul of perfect mastery over all its ways of life in the world, the purification of the heart from all false ambition, from all aspiration after things which are not from the Divine, from all love which is without true spiritual foundation, from all purpose which has not the realization of the most beautiful powers within the Soul, and from all service which does not begin and end in the fulfilment of the Soul's highest quest.

The Purification was the Redemption of Mary the Soul and Joseph the Mind from these things. And it did not *follow* the birth of the Christ-child, but preceded it. The Redemption must always precede the birth of Christhood. John the Baptist is first born and then the Christ. The mission of John the Baptist must ever forerun that of Christhood. The life of purification must be experienced ere the Christhood can be born. But when the Purification is accomplished, then may the Christhood be entered upon and the Presentation made in the Temple.

But the purification had also a profound meaning for the Master, as we presently shall show.

J. TODD FERRIER.

A PSALM OF THE CHRIST-SOUL.

O Ever Blessed One, Thou hast searched me and tried me.

My going down and my coming up have been known unto Thee.

Thou hast understood my thoughts from afar, and the purpose of my ways.

When I went out from Thy Holy Presence to go into the land where Thy Spirit was unknown, it was only because Thou didst desire it of me.

When I went unto the uttermost parts of the Earth, there didst Thou sustain me amid my ways.

When I made my bed in the hells where the darkness of evil reigned, even there didst Thou uphold me and guide me.

When my way was through the Darkness which is found within the Habitations of the lost, even then didst Thou go before me, and cause Thy strength to uphold me in the way.

When within my heart fear overtook me because of the Darkness, and I cried out that it had overwhelmed me; Thou didst then cause Thy Light once more to shine within my Lamp and didst turn the Night into Day.

O how precious are Thy thoughts unto me! How great is the sum of them in their purpose towards all Thy children!

To count them would be more than to reckon the grains of sand upon the sea-shore.

When my Soul again awoke I found myself still with Thee.

THE PRESENTATION IN THE TEMPLE.

THE TURTLE-DOVES.

AFTER the Purification there followed the presentation and dedication. The first act consisted in the offering unto the Lord of two Turtle-Doves. This was a most beautiful act, one betokening much more than a superficial interpretation could ever imply. It was an act of the most wonderful consecration of life in its two modes, the active and passive, the positive and negative, the masculine and feminine principles. The Turtle-Dove was the symbol of purity; and the offering unto the Lord by Mary and Joseph was the Soul and Mind in a purified state making an oblation unto the Divine Love. It was the original thought and meaning associated with the sacrifice of two Doves which when the spiritual meaning became lost was transferred to the Creatures.

THE DEGRADATION OF THE SYMBOL.

Behold what a fall was there, when the Jews, who knew not the meaning of the symbol, gave to it a material signification and changed the whole nature of the offering! Think of the blindness of Soul that took such a remarkable symbol of pure being dedicated unto the service of the Lord, to mean that the lives of two harmless, timid, beautiful Creatures were demanded by the Divine Love to be sacrificed unto Him! Think of the degrading influences of a system that could not discern with what abhorrence the Divine Love must regard all such cruel wrong inflicted upon His Creatures offered unto Him in sacrifice! Need we marvel that the Jews remained in darkness all through their history, notwithstanding the fact that Prophets and Seers came unto them from the Spiritual Heavens and proclaimed the true way of the Lord and the only sacrifices in which He delighted? Their degrading of the beautiful symbol from a spiritual to a material thing in its meaning, had not only disastrous results for themselves, but has had for the whole Western World; for the Jewish minds who wrote the Records gave the exquisite picture of the Soul's beautiful

Dedicatory Act such a meaning as to utterly obscure the wonderful spiritual experience of which the Presentation speaks. They gave to all the Birth-stories an outward significance, and they made the most sacred act of consecration one in which life was taken from two gentle Creatures because the Lord was said in their Religion to have demanded them, and thus not only degraded the Soul in its most sacred act, but also the very nature of the Divine Love. Is it any wonder that the Western World is the theatre of such fearful animal cruelty found in the habit of flesh-eating and the vivisection of the Creatures in the name of Science, when the Religious Scholars of that World teach that the Jewish Religion was Divinely Ordered, and that the holocaust of Creatures laid on the Jewish Altars as sacrifices were demanded by the Divine Love? Is it to be marvelled at that the same darkness which lay like a heavy pall over the whole Jewish history should have been repeated in the history of the whole Western World where the Creatures are still sacrificed in their millions on the corrupted altars of human desire? Why have not the Churches beheld the true and inner meanings of the wonderful Birth-stories? Why have they not had the power to discern wherein the truth lay and to bring the precious jewels out of the casket? May not the answer be found in the conditions within them? Though they build no such blood-altars as were the leading features of Jewry, yet they have made of every life within them an altar where the remains of the sacrificed helpless ones have been continually offered to the desire for flesh as food.

WHEN WILL THE CHURCHES AWAKE?

It is a sad picture, the more sad because it is impossible to fully paint it and embody all that it means. To see it as it is, one must rise up on to the Spiritual Heavens. It is a great and unspeakable tragedy. Would that our voice could reach all the Churches to awaken every Soul within them to the terrible reality. Would that we could impress upon all the various Religious Communities

what it means both for the Creatures and themselves. Would that we could open the eyes of all who lead and teach within the Churches to see the worse than battle-field scenes which the habit of flesh-eating has fashioned, and the hell-tortures imposed by the vivisectors. Would that we could impress all those Souls within the Churches who truly desire to "do justly, love mercy, and to walk in humbleness of heart before God," and cause them to prayerfully examine the question of the Redemption in the light of a truly Redeemed Life, whose every way is pure and born of love for all Souls as well as the Divine. Then would there be such a Purification of life as would presage a Temple Presentation such as there has not been upon the planes of this Planet since the last great fall of its children into the unspeakable conditions which brought down the magnetic plane of the Planet, and which were represented in the Hebrew Scriptures in the story of Sodom and Gomorrah.

J. TODD FERRIER.

MAKE THE BODY A TEMPLE.

By the infinite mercy of the Divine Love and the unspeakable tenderness of the ever Blessed One, are we besought to present as purified offerings our bodies and all their powers to be meet for His service, sacrifices holy and acceptable unto Him.

And not to be conformed to the ways of this world, but to seek the renewed life through the purifying of our Mind, that we may know what is the will of God toward us, and, by our doing it, prove how acceptable it is unto us.

For they who are conformed unto the ways of men, know not the Mind of the Christ, neither indeed can they ; for the Temple of God must be holy.

THE PRESENTATION IN THE TEMPLE.

PRESENTING THE CHRIST.

IT will not be difficult now for the reader to understand how the Christ was presented unto the Lord in the Temple. The presentation in the form of an oblation of the two Turtle-Doves, or Purified Soul and Mind, was the act of one who had arrived at the beautiful spiritual experience indicated by the birth of the Christ-child. The Presentation unto the Lord is a spiritual act, one that takes place within the Temple of Being, *one that denotes true surrender of the life unto the Divine service*, one that speaks of a consecration unto the Lord of all the powers of the being—Soul, Heart, Mind and Strength (Body). In its meaning for the blessed Master it was indeed profound, far, far, more so than any human Soul has ever dreamt of. That profound meaning will be found in our Writings on His Christhood and astounding Sin-offering. But its meaning for all Souls is likewise profound. When the Soul reaches the experience of which it speaks, the consecration has to be complete. When the Soul and the Mind go up to Bethlehem, or the Life of the Redemption, and the Christ-child is born there, then follows the presentation of the Christ unto the Lord. The Soul will desire it. The service of the Divine Love will alone be sought. And the consecration will be so complete that the life will take up the burden of the Christhood service, bearing the Cross of Self-denial crowned with Self-sacrifice even unto perfect Self-abandonment to the Divine Will.

Could there be anything more beautiful than this picture of the Soul reaching the state of the Redeemed Life known as the City of Bethlehem wherein the Christhood is born within its life—the Christ-love, the Christ-spirit, the Christ-purpose leading on to the full Christ-life? Is not the glory of it as the glory of the Lord covering the life, and making it all beautiful and radiant? What outward ceremonial could compare with it for spiritual realization? The gold of such love is a gold

purified and woven into the very garments of life. It is the gold of Ophir which was woven into the garments of the Queen of Solomon—the Soul so consecrated attaining the Divine Christhood.

Here then is a story rich in lore. It is no Eastern fable, as has been affirmed by many; nor is it of the nature of a myth; nor is it outward history; and yet it is very real and full of the most wonderful truth concerning the experience of the Soul as it moves ever upward towards the Divine Life in its Fulness. If anyone who reads this unfoldment of its beautiful meaning for the Soul should doubt its reality, let such an one follow the path of the Christ as He made it manifest in the beautiful life which He lived, then that Soul will arrive at Bethlehem where the Christ-child will be born within the life, and will then seek the Temple where the Holy Presence abides (the innermost of the Soul's own spiritual system) to make such an offering unto the Lord as it is said was made by Mary and Joseph.

THE TESTIMONY OF SPIRITUAL THINGS IS IN THEIR REALIZATION.

J. TODD FERRIER.

A SONG OF GLADNESS.

O bless the Lord all ye His people who stand within the Gates of His Courts ;¹ for He hath done wonderful works in making manifest His Glory, whereof we should be glad.

Lift up your voices within the Sanctuary² and sing His Praise ; for He hath made the long shadow

¹ *The Gates of the Courts being the true Ways of Life which lead into the Sanctuary where the Divine Vision is.*

² *The innermost of the System of the Soul where the Divine makes Himself manifest.*

of our sorrow to disappear with the brightness of His coming.

With Joy hath He filled our Souls, and with His Light our Path; for He hath changed the Night of our Darkness into Day through the glory of His Presence.³

For the World there has come a great new Hope, through the birth unto Judah of a new Day;⁴ for the Star of the Orient⁵ has arisen to shine for ever, and the Sceptre is coming unto Israel.⁶

No more shall Zion mourn because of her desolation, nor the children of Zion⁷ because they are in a strange land; for the Lord hath comforted His people, and redeemed them from their captivity.

The Glory of the Holy City shall be restored, and all her children within her; they shall return unto Zion with everlasting Joy, and their ways shall be in Peace and Righteousness.⁸

³ Through the dawning of the consciousness of the Divine Presence within the Soul as the outcome of following the true ways of life, the Light of the Divine Wisdom sheds the Glory of the Lord upon life.

⁴ Judah represents the Planet-Soul whose Redemption from bondage caused by the materialization of all the planes of the Planet, is now begun.

⁵ The Christhood restored unto the Soul through whom the Divine Light now shines.

⁶ The reign of Christhood through all those Souls who once knew the Divine Wisdom and Love.

⁷ Zion was the term used by the most Ancient Hebrews for those who had known Celestial Christhood just as Israel signified those who had borne the ministry of the Cross.

⁸ The prophecy that the Christhood restoration will lead the whole world into the paths of a true Peace born of Righteousness.

THE PRESENTATION IN THE TEMPLE.

ANNA THE PROPHETESS.

IN connection with the Presentation of the Christ in the Temple it is recorded that a prophetess named Anna blessed the Christ-child, and said that his arising was for the restoration of Israel. It may appear to many as if it were of no value whatever; as a part of the story of the Presentation, but only an incidental notice of an unimportant action. But even in it there is also a beautiful significance, for the prophetess whose name was Anna was the discoverer of the nature of the Christ-child and the purpose for which He had been born. It was "the year of the Lord," the rising of the Divine within the Soul, discovered by the prophetess, or the Soul's own Intuition. The Prophet is always the illumined Intuition. When the Divine has spoken through His Prophets, it has been through Souls whose Intuition was open to be illumined from Him. It is the Vision of the Soul, the seeing and discerning power within. And it is through that power, when the Soul has attained it, that the Divine speaks. When the Soul has that power in a large degree, it is a Prophet-Soul whose light is kindled from the Lord. And the Prophetess Anna was the discerning Soul in "the year of the Lord." She knew by inward knowledge the nature of a Christhood. She saw in the Christ-child the birth of the Divine Consciousness within the Soul which would lead unto the arising of Israel or all those Souls who once knew the Christhood from experience. The Intuition illumined from the Divine is able to see those things which men and women do not see, and to hear those things which they cannot hear.

Thus new interest is added to the wonderful story. There are present Maria the mother of the Christ-child; Joseph the foster-father; and then in the Temple they are joined by Anna the Prophetess. The Soul, the spiritual Mind, and the Intuition. The Soul, *ever Virgin*, bears the Christ who is begotten of the Divine within

her, the Mind the reflection of the Divine Glory unto the Soul, shields her and her new-born one. Then in the sacred Temple where the Divine Presence abides, the Intuition illumined, the ever true Prophet of the Lord, discerns that it is "the year (Anna) of the Lord," the birth of Christhood in the full stature of which Redemption will be found for Israel, and through Israel (or all the Souls who once knew Christhood) for the whole world.

WHAT IT MEANT FOR THE MASTER.

What a Presentation it was that took place when the blessed Master awoke to the consciousness of the Christhood Estate! What depths of meaning may we not find in the story even as it stands in the second Record? Who may fathom the "great deep" to the shores of which it leads us when it speaks of the accomplishment of the Purification? For, whilst the story in its more general application speaks of the Soul's experience when it approaches the state of Christhood, the incident was more a picture of the awakening of the Christ-Soul when the Sin-offering was accomplished, and the Purification of Himself from the effects of that offering, and then the Presentation of Himself within the Temple as the Son of the Highest. Who may be able to gauge the extent of the work implied in the Presentation, all that is meant by the Purification of Himself, what marvellous changes which were wrought by Him in the lives which followed His Christhood and which made up the Sin-offering process or burden-bearing? Who can enter into the Temple with Him when He presents Himself once more unto the Most High with the sacrifice of the two Turtle-Doves of a purified Mind and Life—that is, purified from all the effects of the burden of the Sin-offering?

The Presentation in the Temple which has for so long been associated with the childhood of the Master had nought to do with Him in His childhood, though it was a picture, not only of the Soul reaching the Christhood

act of beautiful consecration to the Divine, but also of the return of the Master from Edom where He went as the Christ-Soul to purify the Astral Kingdom. And instead of it having preceded "the Flight into Egypt" recorded in the first Record, it should have followed it. For when He was taken down into Egypt He was taken into the land of the flesh-pots, the land of oppression, the land of darkness for the Soul, the conditions amid which His sad Sin-offering was borne. And His return from Egypt and Edom was His return from the conditions represented by these terms, with garments dyed red as one who had trodden out the wine, unto the state represented by Nazareth, the despised state, unpopular, accounted as of no good thing and out of which no good thing could come. And it is in Nazareth that the Purification is accomplished, the Soul restored unto the Ancient Estate when the Divine Illumined it, the Mind restored to its glorious heritage of being able to reflect once more the Light of the Divine Glory, the Christhood born once more within the Life, and the Intuition once more awakened to behold all the past.

Anna the Prophetess is said to have discovered the Christ and the meaning of His birth: once again has the Intuition discerned the true inner meaning of the Christhood of the Soul, and the significance of the Christhood of the Master. Again has the Intuition been able to discern what Christhood implied as to life and service, and the nature of the service rendered by the Christ-Soul when He performed the Sin-offering.

J. TODD FERRIER.

WHEN THE SOUL UNDERSTANDS.

O Ever Blessed One, Thy servant would praise Thee with his whole life, and bless Thee within the Sanctuary.

All my reins are in Thee ; Thou hast brought me forth out of the womb wherein I was fashioned.

I am wonderfully made through Thy goodness and Thy wisdom ; Thy working is marvellous, as my Soul now knoweth well.

The substance of my being was not hid from Thee whilst I was being fashioned ; for in secret didst Thou form me within the low estates of the Earth.

Thou didst behold within the Secret Place how I was being formed ; for in the Book of Life were all my members found even before they had appeared.

Thou hast made me in the likeness of Thy Countenance and fashioned me within, that the expression of Thy Holy Love may be found in all my ways.

O, how wonderful are all Thy works and how glorious are Thy ways ! Who can understand Thee in Thy Paths unless Thou revealest it unto him ?

Glorious things shall be spoken of Thee when Thy children know Thy Name ; they will speak of Thy wonderful works and of Thy marvellous doings.

One generation shall tell it unto another, how gracious the Lord has been ; they shall show it forth from age to age, and throughout all generations.

THE PRESENTATION IN THE TEMPLE.

THE AGED SIMEON.

FOR many ages the "Nunc Dimittis" has formed a part of the religious worship of the West. It is beautiful in its archaic expressions, full of that pathos always associated with the sayings of the very aged ones, peaceful in the spirit which it breathes, and sweet with the cadences of a great hope. It is taken to be the inspired utterance of an old Man concerning the Christhood, and his quiet confidence in the truth of the things which he uttered.

ITS MEANING FOR THE SOUL.

But the "Nunc Dimittis" has something far more beautiful and profound in its meanings than the Churches have yet recognised. Like the beautiful "Benedictus" and "Magnificat," it contains within itself much of life's history written by the Soul; and for the blessed Christ-Soul, it embodies the prophetic vision that the Presentation within the Temple has been for the Salvation of all Souls. It contains within itself something far, far, more precious than the outward blessing of an old man upon the Christ-child. It is rich in Divine meaning for the Soul, and the world of Souls. The eyes which had come to see the Salvation of God were not of the body only, but the eyes of both the body and the lower mind. For Simeon or Simon meant the lower mind, the mind through which the Mind of the Soul vehicles, was the aged one, one grown old amid the strange ways of the world, one full of that age which comes with the burdens of life, one bound down with the great weight of experience, such as comes unto the Soul in its passage through the various conditions which beset it upon these outer planes. It was the lower mind and body with all their desires, feelings, ambitions and purposes at last beholding the meaning of the Redemption and entering into it, seeing the Christhood and blessing it for its saving power, willing at last to take its own part in the glorious redemptive work on behalf of the world. For just as the Prophetess was the Intuition discerning "the Year of the Lord," so Simeon was the

lower Mind discerning the meaning of the Christhood and rejoicing in the Redeemed Life which the Christ brought. Simeon was not anxious to depart, as has been wrongly indicated in the story ; he was changed, and in his Redeemed Life was filled with a great and blessed hope. It was the hope of Salvation for the whole Human Race, just as the Prophetess was filled with a great hope for the arising of the Christhood Order or the true Israel.

ITS APPLICATION TO THE MASTER.

Such is the meaning of this wonderful incident for the Soul who is seeking unto the attainment of the Redeemed Life and the realization of the Christhood ; but for the Christ-Soul whom we knew as the Master, there is even a deeper and further-reaching meaning. For Him there is a significance in it more profound than any human Soul may yet enter into, the depth of which none may fathom except those Souls who became like Him in that they shared His burden in the tragic Sin-offering. Indeed no one now may understand the significance of it unless it be given them to realize from above. The Christhood has borne His burden nobly, that burden the nature of which the world-child is yet unable to apprehend, nor even those who are the leaders of religious thought, though these latter guess at its meaning. Within Him has the Prophetess spoken again, discerning the Year of the Lord ; for the Intuition has awakened to perceive the innermost meaning of things. For Him has Simeon at last come to see the Salvation of God in the arising of the Christhood Order through whom the whole world is to be taught the way of the Lord, even the Salvation of the life from every form of evil. It is the age of His return from Egypt to Nazareth, and from Edom to Bozrah—from the land of the sense-life where He has borne His Sin-offering, to the land or state of the Redeemed Life ; and from the state of spiritual forgetfulness unto the Estate of Christhood. For in His Regeneration or return from Egypt and Edom, He was to dwell in Nazareth—the despised life which it represents

—until the Presentation in the Temple, when all the beautiful and blessed things implied in the Presentation would be realized once more, when both Soul and Mind, as Maria and Joseph, would attain the Estate from which they descended when the wonderful Christhood was laid aside, and present themselves unto the Lord in a purified state as two Turtle-Doves, the symbols of the Twofold (Feminine and Masculine) Divine Nature in the possession of the Divine Love and Divine Wisdom ; and when the Intuition would again awake from its long sleep to perceive the Heavenly Secrets and discern their innermost meanings, knowing what Christhood meant and how it was reached by the Soul ; and when the lower Mind should so purify itself from the evil in the world, and enter into the joy of the Christhood Life and Service before the Divine, that it also would come to possess the Divine Peace.

THE BURIED LORE RECOVERED.

Who would have thought that so simple a story, associated through all the Christian Era with the outward life of the blessed Master, contained such wealth of meaning both for the Soul in its approach to the Divine, and for the blessed Master as the Christ-Soul who was the bearer of the burden of the Sin-offering ? Who would have dreamt that such an ordinary Jewish narrative (for such is the manner of its presentation) would have possessed within itself one of the most profound incidents in the spiritual unfoldment of the Soul, and one of the most wonderful incidents in the history of the tragic Sin-offering ? What gems of Divine Truth the Records contain buried amid the historic stories with which the writers built up an outward picture of the life of the blessed Master ! What precious Treasures may now be found hidden in the field of the literal story ! What Pearls of great price may be discovered by the earnest seeker in the depths where the shallows of the literal stream are lost through them giving place to the clear deep pellucid waters where *great fish* (or Mysteries) are to be found, and where the

fishers (seekers) find precious pearls! What a rich increase of the profoundest spiritual truths may now be possessed by the Soul from this brief story when the literal gives way before the discerning vision of a quickened Faith—faith being the very eye of the Soul, the discerning Intuition!

WHY CANNOT THE CHURCHES SEE ?

We wonder ever more and more what the teachers within the Churches have been doing all through the Christian Era with this wonderful story, and indeed all the Birth-stories, not to have discerned something of the inner meanings, not to speak of the innermost significance. We cannot but marvel at the terrible darkness with which all of them have been smitten, and that they should not have discerned the darkness and sought for the light. But we are constrained to marvel most of all at the attitude of the Churches toward the true inward meanings of these stories when they have been presented unto them, the insistence with which they claim for themselves the true knowledge of the meaning of the Birth-stories, though indeed they are full of divisions concerning the exact interpretation to be put upon them. For they are not even open-minded concerning any inner or innermost meanings which these stories contain, and view any suggestion of such inner meanings with suspicion and distrust.

What a sad and sorrowful spectacle it is to behold all the Churches founded in the name of the blessed Master, ostensibly to interpret His glorious Christhood and tragic Sin-offering, grovelling to-day where they have been for the whole of the Christian Era. They remind one of the vision shown in the House of the Interpreter in Bunyan's "Pilgrim's Progress," of the Man with the Rake gathering unto himself all the straws he could find as if they were precious and greatly to be desired, whilst overhead the Crown of Life is held by an Angelic hand which he sees not, so intent is his gaze away from the Heavens. For the teachers in the Churches do gather

all the straws of an historical and a literal evidence concerning the Gospel Records as if these were of immortal value, and are always gazing outwards and downwards for more, whilst the Angelic presence is unseen by them standing overhead with that Crown of Gold, the possession of which would enable the seeker and teacher to discern spiritual and Divine things, and find the real value of this wonderful story, and all those related to the Master, in the inner and innermost meanings which they contain. When will the spectacle change and the Soul cease to look downwards instead of upwards, and outwards rather than inwards? When will the charm of the literal records grow less in its power to enslave the Soul and blind the Intuition, through the Soul seeing the grace and power of the sublime Spiritual and Divine meanings which they contain?

J. TODD FERRIER.

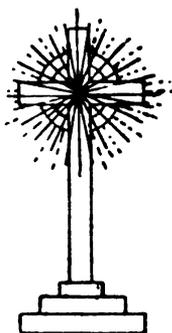
SPIRITUAL DISCERNMENT.

Brethren, we speak not with words of enticement fashioned by men, nor born of the wisdom of this world, but in words born within us from the Spirit who understandeth and knoweth all things, even the deep things of God.

For the wisdom of this world is unto God as the language of the child who must needs learn through objective images the meanings of things not beheld—all which wisdom is foolishness when the outward image is mistaken for the inward signification.

But the wisdom of God, which appeareth as foolishness unto those who account themselves wise in this world, maketh the Soul ever rich when it is discerned by the Spirit of the Lord who is within the Soul.

Only unto Spiritual men and women can spiritual things be interpreted.



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THE MESSENGER OF THE LORD.

*The Voice of the Messenger crying in the Wilderness,
"Prepare ye the way of the Lord; make straight over
the Desert a Highway for our God.*

*Every low-lying condition of life must be exalted; the
crooked things put straight; the rough places made pure;
and the Hills and Mountains made clear and manifest
unto all eyes that they may behold the Glory of the Lord.*

It is the Word of the Lord who hath spoken it."

And the Voice of the Messenger also cried,

*"All the ways of the flesh are as grass, and the glory of
the ways of man is as the flower of grass;*

*As the grass withereth so do they pass; for the Breath
of the Lord bloweth upon them and they are consumed.*

*As the grass withereth so shall all the ways of the flesh
pass; for the Word of the Lord hath spoken it,*

And the Word of the Lord abideth for ever."

JOHN THE BAPTIST.

“The Baptism of John, was it of men, or was it from the Heavens?”

THE question is said to have been asked by the Master when the Pharisees sought to dispute the authority which He claimed for the Teachings which He gave. And in the Records it is so presented as to make it appear as if the Master sought to confound the Pharisees and the Scribes—men who were the religious leaders and writers of their times—because, whilst they had given a hearing to the message of John through the fear which they had of the multitudes who were moved and influenced by his message, they nevertheless opposed the Teachings of the Master concerning the mission of the Christ.

THE STORY NOT LITERAL.

It is sad to think that the story of John the Baptist should likewise have been reduced to mere outward literal history, and changed into the biography of a man. It all seems so natural at first sight, and yet it is all so strange. The story of John's mission appears so real as the story of a man who suddenly issues from the desert to begin the work of purification as a preparation for the coming of the Christ, and yet there is much that is unreal; when it is examined carefully, unreal as regards any mere biographical portrayal of a man. For though he is said to have had a large following, and that his special mission was to prepare the lives of his followers to recognise and follow the Christ, yet few could have been so prepared or the blessed Master would have had many true and noble followers, men and women ready to receive His more profound message and His vision of life and service for the Soul. If it is a true story of the mission of a man named John the Baptist, who came to prepare the way of the Lord in order that the Christ who was coming might be received, and the life to which He called all Souls be entered upon and realized, then it was a mission that failed in its object. He is said in the

Records to have been a Messenger of the Divine, one sent upon a mission at once wonderful in its meaning and glorious in its issues, one sent to recall the people to ways of true repentance expressed in purification of life and goodness of heart ; yet the Messenger and his message are represented as having lamentably failed in their original purpose, so few really brought forth those fruits which were the meet of true repentance, so very few, if any, were prepared to follow the Christ when He made His appearance. So few followed the Messenger who was sent out to prepare the way, that when the Christ came, He had to find and call His own disciples.

That the story contains history is undoubtedly true ; but the history is not that of a man preaching a new way of life unto multitudes, but the history of the Soul on its way to the Kingdom of the Divine. John the Baptist must precede the Christ ; the baptism in the waters of the Jordan is essential to following the Divine Path ; the voice of the Baptist must be understood ere the voice of the Christ can be heard ; the way of John is the path by which all must walk towards the Holy City where the Christ is made manifest.

How full of profound meaning the story is will be recognised as we unfold its spiritual significance.

J. TODD FERRIER.

JOHN THE BAPTIST.

WHO WAS HE ?

IN the Records the forerunner of the Christ is spoken of as the cousin of the Master. The Birth-stories find a place for him and show how intimate was the relation between his birth and that of the Master. In birth he is made to precede the Master, and likewise to know even before he is born that the Christ is about to come ; for he is said to have leapt for very joy in the womb of his mother when the news was broken to her that the Virgin should bear the Christ. His coming also is foretold by the Prophets and heralded by Angels ; for the Prophets spake of the coming of the Messenger of the Lord to prepare the way, and the Angel appeared unto his father Zacharias within the Temple to announce his birth. Though in a less degree, yet in as true a sense, it is a miraculous event, even as is the advent of the Christ ; for it is of the Divine Love, and is attended by Angelic ministry. It is an event which is not only spoken of as the shadowing forth of the coming of the Christ, but one that was absolutely essential, one that had to take place before the Christ could come. Not only does he precede the Christ in His manifestation through being first-born, but he also precedes Him in the order of ministry. He is a Voice proclaiming the Christ's Advent, a purifier making His Advent possible. His voice is heard on the borders of the Wilderness, and his message is one burdened with judgment. He proclaims the way of the Lord, and calls all who hear him to purify themselves that they may follow it. His life seems stern and rudely simple, as one whose ways are of the desert, but it is pure. His diet is not such as men and women nourish themselves upon, being only the food of the desert dwellers ; but, though rude fare, it is pure. His message reverberates with the strident tones of the Prophets, even as if spoken through an Angelic Trumpet, the Horn of Salvation which sounds forth the Word of the Lord. He baptizes with the Waters of the Jordan, and in that river, all who come unto him that they may

begin the new life, and then points out to them the Christ who alone taketh away the Sin of the World. Even of him is it said that the Christ is baptized in order that all righteousness may be fulfilled. And of the Christ and His mission he says that He will increase, whilst of himself and his work he affirms that he will decrease, as the new and higher baptism which the Christ gives is received. He affirms that he is less than the Christ, that he is not even worthy to unloose the Christ's shoes; and the Records say that the Christ afterwards spake of him as less than the least within the Kingdom of the Heavens, though he was the greatest amongst men.

WHAT JOHN REPRESENTED.

Perhaps our readers have already discerned something of the marvellous truth connected with the mission of the Baptist. If so, they will have discovered that he was not a man, but a state of life; that he was not a mere physical personality moving out of the desert, but the life of the Soul, leaving the desert wherein no spiritual realizations are found, that desert which has the fiery trials within itself, the arid sands and impoverished wilds of a mere material existence. For the mission of John the Baptist was a part of the Christ-mission. It was that part of the mission which made possible for the Soul the coming of the Christ. It was the purifying Breath of the Divine blowing upon the life to separate the chaff from the wheat, the dross from the pure gold, the things that were wholly material from those things which were entirely spiritual. It was the voice proclaiming the approach of the Kingdom of God; the Voice of the Divine Word crying amid the wilderness of Judea (the wilderness conditions of life upon the Planet); the Voice whose message was that all the things of the flesh were as grass, and all the goodness of the sense-life as the flower of the grass; the Voice whose call was unto righteousness of conduct, purity of the ways of life, self-denial in the world, and the Baptism of Truth, the cleansing waters of the Jordan (the Spirit).

John the Baptist, therefore, represented the initial stages of the new life unto which the Soul was called ; just as the Christ represented the Pleroma or fulness of that life. His message is that one which must always precede the message of the Christ. There can be no Christhood without the realization of the Baptism of John. Purification of life must go before heavenly vision and inward spiritual realizations. The fruits of the first love must be brought forth ere the Vine within the Soul (the Divine Love) can bear precious grapes, or the Fig-tree blossom and give forth tender figs (the Divine Wisdom unfolding within the Soul). The Redemption of the life must be accomplished ere the Crown of Life (Christhood) can be won.

J. TODD FERRIER.

AMID THE WATERS OF JORDAN.

A Voice was heard calling from the Waters of the Jordan, "Bring forth fruits meet for repentance, O ye dwellers in Jerusalem and inhabitants of the wilderness of Judea ! Say ye not any more that ye have Abraham and the Fathers, and that ye are in the line of the Prophets of the Lord. For out of stones hath the Lord had to raise up children unto Abraham, because of the going down of the children of Jacob into the wilderness which was made of the land of Judah, and into Egypt where they were oppressed by the things of the flesh, and into Goshen where the gross darkness overtook them, and the awful Desert of Sin where they were afflicted by the fiery serpents and viperous creatures. Behold ! Out from these things hath the Lord called them unto redemption, to change the hard and stony nature through the washing of purification, to raise them up as seed unto Abraham that they should inherit the Blessing which the Lord gave unto him."

It was the Voice of the Messenger, the Fore-runner of the Lord.

JOHN THE BAPTIST.

THE BAPTISM WITH WATER.

I.

THE whole story of the work of the Baptist seems to be in keeping with the elaborate ceremonial religion for which Jewry stood. Though the message of the Messenger was full of fire with which to search and purify by means of separation the lives of all who heard it, yet was it set in the cumbersome ceremonial of baptizing with water, as if any mere outward rite could contain or impart the Divine Virtue or power which was necessary for the purification of life. The ceremonial was not unlike the priestly acts with which the Jews were acquainted, and it lent a value to the outward rite which it did not and could not contain, and which was in direct opposition to the whole of the Teachings of the sublime Master. Whilst the message is in harmony with those stirring appeals made by the true Prophets, in which the people were urged to change their ways and purify their affections, yet is it beset with those formulæ which the true Prophets always denounced as hindrances to the pure life and service of the Divine. It is the message of the prophet with the prescriptions of the priest. It is the call to a spiritual life, the beginnings of true life for the Soul ; but the initiation into this life is made by means of outward ceremonial. The Soul is to seek unto finding for the realization of the prophet's message, but it is to seek it through the means provided by the priest. It is to find a new and blessed experience ; but it is to find it through rites and ceremonies.

THE QUESTION OF THE MASTER.

“ The Baptism of John, was it of men ? or was it from the Heavens ? ” If the story were literal, truly it would be of men. It would be a combination of prophetic message for the Soul with priestly limitations which are entanglements. And as it stands, is read, and is interpreted by the Churches, it was and is such a combination

as we might expect from men, such men as wrote the present Records of the ministry of the Christ. In this respect it is in keeping with nearly all the other stories in the Records ; for they are mostly changed into material histories so that the sublime and profound meanings are hidden almost beyond finding.

The Baptism of John was not of men, but from the Heavens. It knew nothing of outward ceremonial, for it was of an inward and spiritual order. It was a sacred rite ; but it took place within the life where the eye of man could not penetrate, though its effects were made manifest in the outward life. It was from the Heavens in the sense that it was heavenly in its character and results, and that it was given from the Divine through the Messenger of the Lord whose work it was to purify the Heavens of the Soul. It was from the Heavens because it was of the life of the Soul, appertaining to the Kingdom of the Soul, having for its beautiful purpose the purification of the conditions of the life so that the Soul might be sphered with all the elements essential to the true unfoldment of spiritual being. It was from the Heavens in that it was a baptism begotten of a new and blessed purpose in life, the birth of a new spirit, the outcome of a new vision ; for it followed the new endeavour after purity in the ways of life, the nobler feelings awakened within the mind, the higher call heard and responded to by the Soul. It was from the Heavens because all its influences were heavenly ; its results were beautiful in the life of the one baptized, and beneficent in their power over others. So heavenly in character was it that it pointed to a yet higher state than the life John the Baptist represented ; for it clearly pointed out the path of Christhood, and counselled the Soul to follow the Christ. It spoke of the Christhood baptism that would follow, the baptism of the Holy Spirit and Holy Fire (Energy). It pointed to the Christhood as something greater, whose increase would be assured even when the more outward life which it represented grew less and less to the vision of the Soul.

WHAT THE BAPTISM MEANT.

“Except ye be born of water and the Spirit ye cannot enter into the Kingdom of the Heavens.” These words are attributed to Jesus in His conversation with Nicodemus. The truth implied in them is profound. And the first stage of the experience spoken of is expressed by the Baptism of John. It is the baptism of water. And it is a baptism with the waters of the Jordan.

Water is the symbol of Truth. Cleansing with water is the symbol of the purifying power of Truth. To be baptized with water is to pass through the baptism of the cleansing influence of Divine Truth revealed unto the Soul. To enter the waters of the Jordan for the baptism is to enter into the realization of the Spirit of Truth in the purpose of life. For the Jordan represents the land of the Spirit within a man, whose waters flow through it as consciousness upon the various planes of being, through which consciousness the Soul apprehends upon these planes Truth as it comes unto it from the Divine. The river Jordan is the river that divides the true Human Kingdom from the elementary Human Kingdom, that separates the true Man from the Animal Man, that divides the desert from the land flowing with the milk of spiritual nourishment and the honey of heavenly sweetness.

To be baptized in the Waters of Jordan by the Messenger, was and is to arrive at the consciousness of the redemptive power of Truth, and to pursue it unto the full realization.

J. TODD FERRIER.

THE LIGHT AMID THE DARKNESS.

There was a man sent from God whose name was John. He came into the world to bear witness unto the Light of God which lighteth every man as he cometh up out of the world.

That Light was once in the world when as yet there was no darkness, the darkness which overtook man when he lost the Light.

But when the darkness prevailed, the world knew not the Light ; and when it again shone, man comprehended it not.

The Light was the Light of life whose power was within the life of man.

From that Power had all things proceeded.

All the worlds were fashioned by it, and apart from it was nothing fashioned.

It was before all things, and by it are all things sustained.

Of that Power did we all receive, even Grace upon Grace, that we might all arrive at the vision of the Only Begotten One in the fulness of our life, crowned with Grace and Truth from God.

And we have beheld His Glory, Glory such as no man of himself knoweth, but which proceedeth from the Ever Blessed One whose Radiance it is.

JOHN THE BAPTIST.

THE BAPTISM WITH WATER.

II.

THE materialization of the sacred meaning of the Baptism of John has led to disastrous results. It not only hid the truth from the seeker for the true-path, but it sent the Soul along a wrong path. It withdrew the seeker's attention from the inwardness of the message and the life to which it called, and set forth the experience and initiatory rite as entirely external. It changed the prophetic and so the spiritual character of the proclamation, and made of it an external ceremony and priestly function. It gave to the mission of the Messenger an entirely exoteric meaning, and so completely veiled the esoteric significance of the initiatory experience for the Soul. It was not simply an endeavour to visualize the inward experience so as to impress the mind with the truth implied; it was the bringing down of the whole of the spiritual meanings signified until they found their interpretation in outward things.

The writers changed the beautiful recovered Redeemed Life represented by the Messenger, into a man performing an outward ceremony by which men and women were made disciples of a new life. They made of the man a fore-runner of the coming Christ, and of the baptism a preliminary or initiatory step to following Him. They presented the man as one coming out of the desert, and as having almost the wildness of the desert-life in his ways; yet they presented even the Christ as one of the subjects for the Messenger's baptism, as if the Messenger were greater than the One to whom he pointed and concerning whose coming his message spake. And thus they associated the blessed Master with outward rites from the beginning of His beautiful and altogether spiritual ministry, and so gave to the Soul a vision of Him which was the very antithesis of the way He took when He came to make manifest the Christhood and interpret for the Soul the way unto its realization.

THE EFFECT OF MATERIALIZING TRUTH.

The disastrous results of such a calamitous materialization of deep spiritual teachings may be found in the history of the Churches. Almost from the foundation of the Church as an outward and visible kingdom, the doctrine of baptism as an initiatory rite was held as vital to the Soul. So great was the delusion resulting from the materialization of the spiritual truth implied, that the Scholars of the various Schools of Thought which arose as the outcome of different views of the Nature of Christ and the purpose of His mission, entered into conflict with one another. And so bitter did that conflict become at times that they persecuted each other both secretly and openly. What pain and sorrow the error brought upon many who desired to find the true path! What anguish of Soul and agony of mind many had to endure as the result of the mistaken way which the Scholars took! What a religious history was written by the various Schools whilst these conflicts were waged! Considering the supposed foundations of the Churches, the wonderful claims which they have always made as to their Divine origin and purpose, the high and blessed life which they professed to represent and call all the world to realize, the history which they have written is dark indeed and amongst the saddest the world has known.

Nor in these days of a greater spiritual enlightenment when the whole world seems moving upward unto a life of spiritual realization beyond anything that has been experienced for untold ages, do the Churches seem to have awakened from the stupor which overtook them as the result of the delusion. Indeed the delusion is still upon most of them, even the most enlightened. The rite of baptism is one of their sacraments. The outward ceremony is valued as an important part of the life of the Church. In most cases it is viewed as essential to the salvation of the individual. Nay, many of them teach just what the Records appear to teach concerning its inherent value, namely, that it is the gateway into the Kingdom of the Heavens, the initiation of the Soul by which it is made a child of God, the act whereby the

individual life is made sure of an entrance into the Kingdom of God.

A QUESTION OF GREAT MOMENT.

Was there ever a greater delusion foisted upon the children of the Divine Father ? Was there ever a greater travesty of a sublime spiritual experience ? Was there ever a more tragic thing done in the name of the Divine Love ? How great must the darkness within the Soul have been when such a delusion found acceptance ! How intense must the Soul's darkness have been when even those who were desirous of finding the true path entered into conflicts with one another which too frequently ended in dire persecution ! How appalling is the blindness of the Schools represented by the Churches whose leaders must be familiar with the sad history of these conflicts and the present state of the Western World, and witness the utter impotence of any such outward rite and ceremony of baptism, howsoe'er and whensoe'er administered, to effect the redemption of life and initiate the Soul into the life of the Kingdom of the Heavens ! When will the Churches, every one of them, awaken from the deep sleep that for ages has characterized them in their ways, worship and interpretations, to behold the inner significance of these Divine Things and so purify themselves from their gross materialism ? When will they indeed hear even the voice calling amid the wilderness of life, and enter into the experience represented by the baptism with water ? When will they awaken to recognise the Divine Messenger as no mere man, but the redemptive and purifying power born within the Soul by which the life puts away every evil thing that it may be able to follow the Christ ? When will they hear the voice of the Messenger whom the Divine has sent to prepare the way for the coming of the Christ, calling them unto the life of outward purification as well as inward ? When will they awaken to the fact that the pure life is one full of tender pity for all creatures, that it is a life full of beautiful merciful kindness, that would scorn to make any creature suffer for any

purpose whatever, whether for food, clothing or health? When will they come to understand the true meaning of redemption, and see that there is no redemption that does not make the life pure in its ways, the mind noble in its thoughts and purposes, and the heart full of pure affections and boundless compassion? When will they arrive at the blessed experience implied in the baptism with water and see the truth with the eyes of the Soul as it is lit up from the Divine, and take their place as true centres of redeeming activity in the world, communities founded upon love for ministry unto all Souls, pilgrims on the way to the only Holy City worth finding—the Christhood Estate?

AN APPEAL TO THE CHURCHES.

O Church of the Living God, begotten in the Divine Thought as a Community of Souls pure and spotless, chosen from the foundation of the world as a spiritual system before the present cosmos or order of things arose, chosen to be the venue of the Divine Manifestation unto the little children growing up within the Heavenly Father's Household, appointed unto the most sacred office of spiritual priesthood to minister before Him in the interpretation of His Love and Holy Wisdom, when will ye arise out of the darkness and come into His glorious Light? When will ye break the bands of your captivity and shake off the dust of your humiliation, and clothe yourself in the garments of your ancient priesthood, garments of purity and truth and light, garments whose phylacteries are goodness and compassion, whose stole is the sign of the Divine Cross-bearing, and whose mitre is the Crown of the Divine Life? When will ye throw off the yoke of materialism by which ye have been directed and even ruled through so many long ages, and step forth into the glorious spiritual liberty of the children of God, putting for ever behind you the sensuous and ceremonial that ye may again know the inwardness of things and arrive once more at the knowledge, through experience, of the Divine ways of entering the Kingdom? A voice upon the midnight air of your life is calling you to awaken

and arise and come forth into the Life, Light and Love of the Divine. The Voice is that of the Messenger of the Lord. Ye are called to leave the desert wherein all your spiritual forces have been impoverished and the Divine Image within you has been miraged, and come to the waters of the Jordan which flow from the Divine uplands, the waters of Truth whose cleansing power makes clean the life and purifies all the elements of being until all things are renewed and become wholly spiritual and Divine. Ye are called unto the baptism of the Messenger, the forerunner of the Christ, to pass from the desert-life into the life of the Redemption, the life whose every way is pure, compassionate and pitiful. Ye are called to forsake the life of mere outward ceremonial for the inward realization of the truths of which your ceremonials should have spoken unto you ; to cease the vain oblations which ye have offered unto the Divine Love and make your altars pure ; to destroy and sacrifice no more the beautiful creature-lives for food, adornment and purposes of science, but rather to eliminate from your life everything that would hurt or destroy any living creature and the Divine Life of the Soul.

Behold how without your camp many are hearing and responding to the Voice of the Messenger, and are being baptized with his baptism ! The new redemptive movements are all outside your borders, tarry ye not lest ye be left behind.

J. TODD FERRIER.

THE MANIFESTED LIFE.

That which hath been from the Beginning, which we have beheld with our inward vision, which we have heard with the ear of the Soul, declare we unto you.

That which we have beheld and heard we make known unto you as the Word of Life, the Life which was made manifest from the Beginning, and hath once more been made manifest in our midst.

For the Word of Life has been again spoken through Him who hath made it manifest, even the Only Begotten One, in Jesus the Christ.

In Him was the Word of Life found dwelling in all Fulness that He should show it forth as the Glory of God the Father.

He who heareth that Word of Life no longer walketh in the darkness whose ways are of the world-mind, nor in the ways of the flesh, nor after the will of man, but rather in the Light of that Life whose Glory is as the Glory of God.

And he who hath this Word of Life dwelling within him, and who heareth the Voice of the Beloved One, purifieth himself even as He is pure.

Little children of the Household of the Father, ye have that Word of Life dwelling within you, even the Life which is the Glory of God.

Therefore love one another as becometh His children who are in the Light of Life.

JOHN THE BAPTIST.

THE BAPTISM OF THE CHRIST.

IN the Records it is set forth that the blessed Master was baptized by the Messenger, and that He submitted to that Baptism in order to fulfil all righteousness. In this way is it made to appear a righteous thing to submit to the outward ceremony, and as if the Master had given His sanction to such a view and lent His authority to the priestly function. It thus represents the Master as believing in these outward rites and ceremonies as things essential to the redemption of the Soul, gateways into the higher and more blessed life, the actual initiatory acts by which the Soul passes upward into more spiritual experiences, and fits the life for the coming into the Soul of those profound realizations implied in the Christhood.

NOT CEREMONIAL.

But any one who truly understands what Spiritual Christhood means will also know that any such action on the part of the blessed Master was impossible. He was no priestly occultist emphasizing outward things and transferring the true significance from the innermost spheres to the physical planes. He was no follower of the Schools of the Priests, Scribes and Pharisees whose righteousness consisted so much in the rites and ceremonies of Jewry. Even the Records, such as they are, in other parts make that obvious to the reader. The righteousness of a Christhood is born from within. It is Divine Righteousness. It is a mode of manifestation of the Divine Life. The rites associated with it, both in the attainment and the manifestation of it, are all inward. It has no relation to anything outward other than its own manifestation. It could not look upon outward symbolic rites and ceremonies as anything more than the most temporary aid to Souls who were still in their spiritual childhood, and who required some objective sign of the inward meaning to help the mind in a manner not unlike the aid rendered to the child-mind by the

kindergarten method of imparting knowledge. And a Christ would require no such helps ; for a Soul who is in a state of Christhood such as the Master knew, knows all things from within himself or herself. The righteousness which such a Soul fulfils is the righteousness of the Divine Love made manifest in a life of most beautiful purity, goodness and compassion. And so we may thus see what a travesty of the truth the writers of the story presented for the Western World, and how that world has been deceived and deluded by it.

HIS BAPTISM AN INWARD REALITY.

Was there then no such Baptism of the Christ as is implied in the story? No Baptism of Him by the Messenger with the Waters of the Jordan? Is the story in this respect a fabrication in order to attach the name of the Master to the outward ceremonial? The story as originally told was true, and the Baptism of the Christ was a reality. But it was not an outward rite, nor performed as an outward priestly ceremonial. The Baptism of John was from the Heavens and not of men. It was an inward realization with an outward manifestation. It was the Baptism of Truth received from the Divine Spirit and revealed in the true life. With Him it was not a Baptism unto Repentance, but one unto manifestation of the meaning of the life unto which all Souls were being called. For Him it was not a Baptism into a new life, but one through which He showed forth the nature and purpose of that new life for Humanity. It was a Baptism through which He fulfilled all righteousness, fulfilled the Law of the Lord in walking in the ways of purity upon every sphere of experience. He knew no wrong in His ways. He ate no flesh of any kind, nor did aught to hurt any creature. He kept His body pure as well as His mind and Soul. The Baptism of the Messenger was unto purification for the world ; for Him it was unto the manifestation of the true and pure life, that the world might know the meaning of the purified life through beholding it in Him. It was a Baptism of Truth, the vision of the true life, the descent of the Life

of the Heavens unto the planes of the Earth. And had the writers of the Records understood these things and truly presented them, the history of Christianity would have been one full of the most wonderful spiritual changes and achievements that would have shown forth the Christhood gloriously, and brought the whole world into the Redeemed Life, subduing all evil, conquering all wrong, establishing everywhere the righteousness of the Divine Love, bringing in the reign of the Christhood with its blessed Life and Light, making the Golden Age a reality, Paradise restored, and the whole world the Home of the Gods through the blessed consciousness of the Divine Presence within the Soul.

HOW RIGHTEOUSNESS IS FULFILLED.

The Master fulfilled all righteousness. All who would follow Him must do likewise. They must go in the way of the baptism with the Waters of the Jordan. The life must be pure. Every way of life must know the cleansing which the Messenger brings. There is not one way for the Master and another for the disciple. The seeker who would know the Lord has to follow on to know Him by means of the path which leads to the vision and realization within the Soul. Righteousness has to be fulfilled ; that is, it has to be lived. To fulfil righteousness is to live the righteous life. The truly righteous life is pure, it is compassionate, it is pitiful. Its one aim is to have all its ways pure, so that there is nothing done, or purposed to be done, that would militate against that beautiful intention. Unto this end the body will be kept pure. It will be nourished only on the purest food. It will be kept apart from the contaminating evils in the world. It will never be the instrument of inflicting, directly or indirectly, pain and anguish upon others, even if these others be only the creatures. Rather will it be the medium through which good and compassion are interpreted, the vehicle for the noble expression of tender pity, the consecrated instrument through which even the creatures are sheltered from those who would oppress them and take from them

their lives for purposes of pleasure, food, clothing or research.

When once a Soul is baptized with the baptism of the Divine Messenger, who is always in every life the fore-runner of the coming Christ, its righteousness will be no longer that of the Scribes and Pharisees, but that of goodness, purity, compassion and pity. And it will bless in its life all Souls, Human and Creature.

J. TODD FERRIER.

THE VOICE IN THE WILDERNESS.

Amid the wilderness of Judea was a voice heard proclaiming the word of the Lord.

It was the voice of the Messenger of the Lord of whose coming the holy prophets spake, to prepare the way of the Lord, and to proclaim unto Israel His appearing.

From afar was his voice heard calling from the East side of the Waters of Jordan to make the ways of life pure in the waters of purification, and receive the baptism of the Spirit of Truth which maketh clean the heart, and prepareth the life for the coming of the Lord.

Unto the Waters of the Jordan did many gather that they might be baptized therein, even unto the making pure of all their ways ; for they responded unto the voice of the Messenger to prepare for the coming of the Lord, to make crooked ways straight and rough places smooth so that their lives might be lived in righteousness, to exalt desire and purpose of mind through purifying them, to make clear the inner life of the Soul with its spiritual uplands and Divine heights so that the true life would be manifested.

JOHN THE BAPTIST.

THE VISION OF THE DOVE.

WHEN the Christ was baptized with the Waters of the Jordan there was vouchsafed unto him who bare record a vision from the Heavens. The Heavens were opened, and from the glory there came forth the form of a Dove. And the Dove descended from the glory until it rested upon the head of the Christ, whilst from out the glory there was the voice of One who spake, saying, "This is my Beloved Son ; hear ye Him."

THE OPENING OF THE HEAVENS.

Even the writers of the Records have told us that the vision beheld was the baptism of the Divine Spirit descending upon the Christ. And when the symbolism is fully understood, profound depths of meaning may be seen in it. For the opening of the Heavens implies so much; the appearance and descent of the Dove adding to the depth of meaning ; the glory and the Voice from out its midst only increasing the blessed mystery. In its inner meaning the story is sublime. It is dramatic, but its drama is of the Soul. It is wonderful in its spectacular, but the phenomena are all heavenly. As the baptism of the Messenger is from the Heavens and not of men, so the baptism of the Spirit is within and not without. The phenomena are all inward, and are of the Soul. The Heavens which are opened are not stellar, but those of the Soul whose life is crowned with the state of inward Divine Realization represented by the term Christhood. They are the Heavens of the Divine Presence within the Soul which cannot be opened until the life is purified upon all its spheres through the baptism with the Waters of the Jordan, the baptism which the Messenger gives unto all who truly seek the Divine. The opening of the Heavens indicates the unfoldment of the inner life, the discovery by the Soul of the Divine Presence within its sanctuary, the beholding of the exceeding Glory of that Presence, the realization of the Divine inheritance of the Spirit, the power to hear the Voice of the Presence and

to understand the message which is spoken from the Divine. And what a blessed experience that is when the Heavens are opened and the Divine Presence is henceforth known as a Realization ! How profound is the Realization when the Glory of the Lord overshadows the Soul ! What beautiful heavenly Awe is present, that reverence which none may understand but those who have passed that way !

THE MEANING OF THE DOVE.

With the opening of the Heavens the Glory of the Lord is beheld streaming forth upon the Christ : it is the Glory or Light of the Divine Love to be expressed in the Christhood Life. The Glory of the Lord rests upon Christhood : it is the testimony of the Divine Realization. The Soul in the Christhood Estate is the venue through whom the Glory of the Lord is made manifest unto the world, through whom its blessed Light is to break upon the life of men and women. It is the Glory of perfect being ; of life pure and spiritual in all its ways ; of knowledge born from the Divine, that heavenly Wisdom which the world-mind cannot receive, neither understandeth, Wisdom which is not of men but is of God ; of love which is the interpretation of the Divine Love, that knows no measure in its giving nor limitations in its ministry, whose service is one of boundless compassion unto all Souls and illimitable pity unto all creatures.

With the streaming forth of the Divine Glory, there also descended the Holy Spirit in the form of a Dove until it rested upon the Christ. The descent bespeaks the descent of the Divine to make Himself manifest in and through the Christhood of the Soul. The Dove is the symbol upon the spiritual planes of gentleness. When it is white it is the symbol of purity. But upon the innermost planes of vision it speaks of the Divine Nature, of the attainment and realization by the Soul of that nature, of the unfoldment of a Divine Consciousness within the Soul in which the Soul knows itself one with the Divine. It is the At-one-ment, the entering into the perfect realization of the One Life. The baptism

of the Spirit thus symbolized is not simply the baptism in that measure which brings upon the Soul its first heavenly influences ; but that baptism which is without measure, and imparts unto the Soul the Divine Consciousness.

THE VOICE FROM OUT THE GLORY.

When the Holy Spirit descends from the Glory to rest upon the Christ, there is heard the Voice from out the Glory saying, " This is my Beloved Son ; hear ye Him." Truly it is " the crowning act to the imperial theme," for it is the blessed testimony to the nature of the life unto which the Soul has attained, the Soul hearing the Divine Language concerning the Christhood Estate with the Vision of the Divine Glory. It is indeed an unspeakable mystery which must be realized to be understood. The sound of that Voice is *not* outward, but heard within the Sanctuary. The message of the Voice is one which no man knoweth until he has prepared himself unto the understanding of the innermost. But it is translated for the Soul into terms which it may come to understand. It is a message profound in its meanings for the Soul, and encouraging to the earnest seeker. Unto the blessed Master it spake of the Beloved One who was with Him, the Divine Christ, the Eternal Son, the Adonai, the Manifest One of the Unmanifest One, the Embodied Glory of the Invisible. Him the Master was to hear always *within* Himself. He was the One from whom the Master lived, worked and taught. The words which He spake were the transcription of the Divine Language spoken within Him from the Adonai.

For the Soul the message is again transcribed. That which the blessed Master made manifest was true Sonship to the Divine, the Christhood as the state of the beloved ones. It is the realization unto which Souls are called, the fulness of life towards which all Souls are to travel. From out the Glory within the innermost Sanctuary of the Soul's spiritual system the Divine Voice calls to all Souls to hear the words of the Christ-Soul.

J. TODD FERRIER.

JOHN THE BAPTIST.

THE SIN-BEARER.

“*Behold the Lamb of God who beareth away the Sin of the World!*” These are the terms in which the Christ is described by the Messenger. That they are profound in their meaning will be understood by all who know what the Office of the Cross meant for the Christ. That the deep significance of them has been misapprehended and misinterpreted may be gathered from the whole history of the Doctrine of Redemption as promulgated by the Churches. The sufferings of the Christ through the sinful conditions of Humanity is a subject which has engaged the thought of all who have felt the power of evil, and who have been taught in the doctrines of the Christian Religion as expounded in all the Churches. That there is a profound mystery in it all readily acknowledge, though the endeavours to expound that mystery have not only been manifold in their diversity, but often disastrous in the results.

THE SIN-BURDEN OF THE WORLD.

The Sin-bearer was said to be the Christ. Of Him it was said that He would carry away all the sin of the world. Was the Christ in the manifestation of His Christhood a Sin-bearer? Did He then carry away the sin of the world? If so, where did He carry it to, and how did He bear the awful burden? Has the world had no sin since then? Has the history of Christianity been sinless? Have not men and women their sin still? Have not the sins of men and women brought dire trouble upon themselves, posterity, and the world since the days of the Christhood? Does not the whole world still groan under the burden of it? Is not Society to-day in its constitution, with all its evil elements whose ramifications are to be found and seen everywhere, the direct outcome of the sin of men and women? It is obvious to any one who seriously thinks that the sin of the world has not been taken away, and, therefore, that the Christ in His Christhood could not have borne it away. For were all the sin in the world taken away, then indeed would

Eden be regained, the Earth become a Paradise, and all the spheres of Human experience would be Elysium. Love would be regnant, Righteousness triumphant, Goodness universal, and Peace, even the Peace of God, abiding. The worldly mind would have no place ; the oppressive spirit would be unable to exist ; the self-seeking life would pass even as the darkness passes with the dawn. Strife between man and man, between nation and nation, between race and race ; Militarism in every form ; conquest in every degree of the things of this world, whether in commerce or national life—all would pass with the coming of the new life whose glory is manifest in love, compassion and pity ; tenderness, gentleness and merciful kindness ; righteousness, goodness and peace.

WHO HEARD THE ANNOUNCEMENT ?

What then could have been the meaning of the saying ? Who were they who were to behold the Lamb of God ? What was it they were to behold ? Where were they to behold it ? Those who were counselled to behold the new phenomenon were those who had been baptized in the Waters of the Jordan and cleansed from their evil ways. Unto them was a new and very blessed truth made known, namely, that the Christ was amongst them making manifest the meaning of the new life unto which they had been called, that He was the Interpreter of the Divine Mystery and the carrier of the sinful burden of the world. The appeal was unto Souls who were on the threshold of the Kingdom, who had taken the first step of the Cross by which the Kingdom is won, who had arisen from the dust and humiliation of the sense-life bondage into the liberty of Souls whose faces were henceforth Zionward (that is, towards the higher spiritual realizations). It was not to the multitude, nor to the traditionalist, nor yet to the mere scholastic, that the Christ was pointed out, but to those only who had received the baptism and were ready to hear the things pertaining to the inner life and the Kingdom. They were the disciples of John, men and women who had indeed heard the voice of the Messenger, and who had responded to it.

Unto such Souls were the words spoken, "*Behold the Lamb of God, who taketh away the sin of the World.*" How the sin was to be carried away, they could not then know ; it was only the fact that was announced to them. But, like all deep things of the Soul and the Kingdom, by and bye as they were able to apprehend the inner significance of the saying, the truth of it would unfold before their vision. Spiritual things can only be interpreted unto spiritual men and women, and that even only in the proportion that they are able to receive them. Only that which the Soul has known of old can be thus given unto it again ; according to the sphere of life experienced by the Soul has the truth to be broken. Unless the eye of the Soul be open to perceive, and the ear to understand, the Soul cannot understand spiritual and Divine things. There are things purely Human, things purely Spiritual, things entirely Celestial, and things altogether Divine. The Soul must pass through the lower states upward to reach the highest. It must apprehend and understand the things on the levels ere it can hope to apprehend those on the distant uplands and heights. To reach the highest it must climb up from the levels ; and as it does so, its path will narrow even as the mountain narrows from its base upwards. But the horizon will become more and more extended, the air more and more rarefied, the vision greater, clearer and more intense, and the life an ever-growing blessedness, freer and still more free from every influence of the magnetism along the lower reaches until it attains that inward realization when the Divine Consciousness awakens within, and the Divine Glory is beheld.

What was said by the Messenger concerning the Christ was of a Divine order. It belonged to those precious things which are of the highest. To behold the Lamb of God was to behold the Divine in a sacrificial capacity. The symbol of the Lamb originally meant the Divine Nature. The Lamb of God was a Soul who had attained the Divine Nature. The Lamb of God who was to take away the sin of the world was therefore one who had attained unto the Divine Estate, one in whom God was

realized as to life and service, through whom the Divine could manifest Himself in a work of redemption. Such an one was the Christ-Soul who made manifest the Redeemed Life as Jesus, and the Divine attainment known as Christhood.

J. TODD FERRIER.

INVITATION TO THE FEAST OF THE HOLY GRAIL.¹

COME let us break the Bread of Life in holy love together. Let us drink of the new wine of joy, the ever young life of our ageless Christ. Let us pass the cup of blessing unto one another. Let us be glad in the gladness of the salvation of God.

O Bread of Heaven, thou art the very sweetness of God to our whole being. O Cup of Blessing, in thee is the great joy of our life. Thee we bless with the hands of the love of our body, our Soul and our mind. For thou hast filled our whole nature with the joy of God's strength.

And ye Souls, well-beloved, ye little ones of the mediatorial Body of the Christ, who still abide by the elements of matter, having need of their service, right heartily we invite you unto the Feast behind the veil of the senses.

For ye will yet come, in the day of your stronger vision, unto the spiritual discerning of the Body of the Lord of Life.

And unto you there will be no more need of the symbols, nor any power of illusion, nor any bonds, either in the psychic or the material degree of life. For when your own Christ, even the Living Sun of your Soul, illumines you, ye will not need the light of moon or candle.

¹ THE CHRIST OF THE HOLY GRAIL, by James McBeth Bain, to be obtained from our Office. Post-free, 2/9. What could we say to commend this beautiful little Soul-utterance more than the above quotation from it? It is not academic, but full of the subtle meaning implied in the life-history of the Soul. It is in very truth the breathings of one who knows the Angelic Life and Love.

JOHN THE BAPTIST.

THE LAMB OF GOD.

THE Lamb of God who bore away the sin of the world was the Divine. It was affirmed of no man, though applied to the Christ. It was of the Divine in Him which it spake, and not the outward personal life through whom the Christhood was made manifest. It was of the Divine Love in its sacrificial capacity and in the Office of the Cross. And it was of that Love in its sacrificial capacity and the Office of the Cross that it spake when it was affirmed concerning the Christ; for He was the manifestation of the Divine Love in His Christhood, and after His Christhood He was taking up the burden of the Office of the Cross that He might bear away the effects of the sins of the children of this world which they wrote long ages ago upon the then magnetic plane of the planet, but known now as the Astral Kingdom. It therefore pointed to the work of the Divine Love by means of which the work of the Christhood manifestation was to have effect given unto it. For the appearing of the Master had a two-fold purpose. He was to reveal the nature of the Redeemed Life in His own life, and the meaning of Christhood through the Divine Love and Divine Wisdom interpreted and made manifest in all the Teachings which He gave to the inner group of disciples.

THE DIVINE MYSTERY.

The profound mystery is not easily understood. It is most difficult to conceive how the Christ-Soul laid aside His beautiful Christhood in order to become the bearer of the sin-burden of the world. Only unto those Souls who are able to receive it can it be understood in its inner significance. How very difficult it is to fully understand may be gathered from the history which has been written by the Churches in their endeavours to expound it and convert the world to their view. The theories of its nature and results are many, ranging from the recrudescence of the most commercial doctrine of commutation and the Jewish vision of the manifestation of the Divine

Judgment upon the frailties of all His children, to the doctrine of a mere meaningless exemplary sacrifice by the Christ of His outward life to show man how to die if need be for his work's sake—that is, meaningless in the sense of the death being a Sin-offering, or the act of sacrifice in any way taking away sin or its effects. Yet, though the Churches as a whole contain within themselves the various schools whose interpretations of the mysterious doctrine are so manifold, no unifying interpretation has been given by any of them. Either the Sin-offering becomes to the expounder and interpreter the basis of a manifestation of what they call Divine Justice and Righteousness, but which is the most awful exhibition of injustice and unrighteousness, or it becomes a meaningless term having no great mysterious Divine significance, but only an exemplary manifestation of moral courage amid difficult situations and in the face of cruel persecution. Even in these days of a new awakening amongst Souls as the outcome of that most marvellous work performed by the Christ-Soul as He bore the Sin-burden of the past history of this Planet in His Office of the Cross, the various schools of thought represented by the various Churches are only able *to guess* at the meaning of the Sin-offering, and so remain in the dark concerning the true meaning of the very foundation truth of their doctrine of redemption.

Yet when the full significance is understood of the expression “The Lamb of God who taketh away the sin of the world,” the Sin-offering is seen to have been most real, the sin-burden of the past too awful even to imagine fully or describe by means of any terms, the Office of the Cross such a ministry performed by the Christ-Soul as no one has dreamt of; yet all of the work to be the exhibition of the Divine Love, the redemptive process by which that Love sought to make possible the perfect redemption of all Souls upon the Planet, a work full of the most beautiful righteous purpose wherein no element of injustice may be found nor Divine anger expressed, but only love beyond compare, tenderness unspeakable, pity unfathomable in its depths to which the Christ-Soul

descended, and sacrifice immeasurable since it was even unto the uttermost.

A VISION OF THE CHURCH.

O Church of the Christhood, the professed interpreter of the blessed Master and manifestor of the Divine Life ; ostensibly founded to rear the Temple of the Christhood Realization upon the planes of this world through making manifest the true nature of the Redeemed Life in the ways and the true meaning of the Divine Love in thy ministry ; what a loss thine is that thou dost not know the meaning of the Redemption, the nature of the Redeemed Life, the glory implied in Christhood, and the work accomplished by the Christ-Soul ! Alas that those who laid thy foundations should themselves have been in the darkness ! Tragic in the extreme has been thy history throughout the ages, how tragic none may know even from the outward phenomena through which thy history has revealed itself, unless they can behold it from the Kingdom of the Soul ! What is that history which thou hast written as to the interpretation of the Divine Love, Light and Life ? Where in that history of thine has the Divine Love truly triumphed over the evils in the world which, alas ! have so often found their adumbration and exposition in thine own ways to the detriment and even the degradation of the Soul ? Where in that history has the Divine Love revealed itself as boundless compassion unto all Souls, even the most faltering, and measureless pity unto all the creatures ? Where in thy history do we find that triumphant Love which maketh always for purity, goodness, harmony and peace ? That Love which divideth not but uniteth, which smiteth not but healeth, which curseth not but blesseth, which condemneth not but ever trieth to restore ? That Love which thinketh not evilly of others, that beareth all things on its cross, that hopeth beautiful things of all Souls, that wearieeth not in its burden-bearing, that faileth not in its tenderness and forgiveness or healing power ? Where in thy history may be found, in glorious brightness, the Light of God by which Souls are guided into the

true path and vision, that Light so pure and unerring, the which when a Soul has, he knoweth the Divine Wisdom? When in thy history hast thou given a gracious welcome to that Light when it has come to thee through illumined Souls who have shone as stars in thy firmament amid the darkness? When in that history didst thou hear with gladness the messages of those who were as thy watchmen in the night, and receive them as the inspired of God? How strange that in every chapter of thy history thou hast not only refused to hear their messages, but hast sought to silence their voices through driving them out from thee by oppression and cruel persecution? Where in thy history may we look for the manifestation of the Divine Life, that Life so full of everything beautiful and glorious, that Life which is the perfect expression of the Divine Nature—pure, gentle, righteous, glorious in its power to bless? For the vision of the Christhood unto which the blessed Master called the very Souls who laid thy foundations, we seek in thy history in vain. That vision thou hast never known in thy history or it would have been a history written with the *gold of Eternal Love* and not with the very life-stream of those who sought the true Vision with its ever-blessed Life, Light and Love.

Behold ! the axe is laid at the root of the tree thou didst plant, to cut it down that it may no longer cumber the ground. The voice of the Messenger cries unto thee to repent and bring forth fruits worthy of thy great and high profession ; to forsake the ways of oppression and follow those of blessing ; to no longer know the ways of cruelty towards the helpless creatures and oppress them to gain knowledge and take their lives in order to provide the body with food and raiment ; to put away the priestly spirit from thy midst and replace it with the priesthood of the Soul ; to make of thy communities centres of true fellowship and venues of true worship ; to live the life of the Redeemed and fit thyself to understand the Christ-life ; to make all thine altars pure and thy sacrifices spiritual ; to know nothing of the world-mind which appraises everything from its commercial

value, but to seek only the mind of the Divine which sees the spiritual and eternal to be the only abiding things the value of which no man can appraise ; to seek that increase which is of God whose riches are abiding, rather than the increase which is of men whose riches often not only enslave thy powers, but do alas ! too frequently act as demagnetizers of the Soul and corrupters of the life.

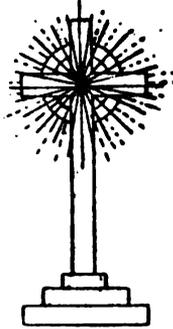
If thou doest these things, then thy work may yet become glorious, and thy share in the travail of the Redemption *a Reality*.

J. TODD FERRIER.

A WORD TO SEEKING-SOULS.

Beloved, know ye not what is the will of God toward you, how that the Lord of Life gave Himself as an offering and propitiatory sacrifice to redeem you out of the bondage of the flesh and the darkness in the world ?

For He gave Himself like a Lamb without blemish, to be an offering on behalf of you all, to be buffeted and afflicted by Sin that He might know its pain, and be afflicted with your afflictions and burdened with your infirmities, so that He might overthrow him who was the power that made sin, and redeem you all from that power unto the Life of Righteousness that ye might grow up into the Life of Jesus the Christ and become a Holy Priesthood offering unto the Lord sacrifices of a sweet savour, even all your life without spot or blemish in His blessed service.



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THE TEMPTATIONS.

(SHADOWS OF COMING EVENTS.)

The hour is coming when the Son of Man shall go hence and be no more with the Father. For He shall be led of the Holy Spirit into the Wilderness of Judah where He will be tempted by the wild beasts whose Habitations are there.

He must needs go down to endure many things at the hands of the Tempter, to know hunger within His Soul for the Divine Vision as He tries to turn the stones of the Wilderness into Bread.

For the prince of this world cometh but findeth nothing in Him to respond unto his will; but when that hour is near when the Son of Man shall no more be with the Father, but shall go hence to make of Himself an offering for the ransom of the children of the Father, shall the prince of this world find Him to buffet Him.

And He shall be carried by him into Jerusalem to be tried and afflicted at the hands of the chief priests and scribes who will persecute Him and condemn Him unto the death of the Cross because of His claim to be a Son of the Gods and the possessor of a kingdom which is not of this world.

THE TEMPTATIONS.

THE PICTURE OF THE SIN-OFFERING.

IN the Synoptic Records we have presented to us the remarkable experiences known as the Temptations, and these are made to follow immediately upon the Baptism of the Spirit. Indeed it is said by the writers of the Synoptic Gospels, that the Christ was led of the Spirit into the wilderness to be tempted of the devil. The Baptism and the Temptations are thus brought into such close relationship that the one is made to follow the other as a natural sequence, the resultant is shown to be the astounding experiences embodied in the story. The rich gift of the Divine Spirit, the attainment by the Soul of that blessed altitude when the vision of the Glory of the Lord is beheld and the voice of the Eternal One is heard speaking from amidst the Glory, the realization by the Soul of the Divine Presence within its own Sanctuary, are followed by the strange experiences implied in the Soul going away into the wilderness where there could be found no nourishment, where only the wild beasts dwelt, where life would languish, suffering the pain of want, the extreme sadness of utterable loneliness, the dread arising from the awful environment, and the anguish imposed by the great Tempter as he tried the powers of the Soul whether they would not yield to him, obey his behests, and at last fall down and worship him.

It does seem on the surface as if the presentation were true, not only as an experience in the life of the blessed Master, but also in the order and nature of the events supposed to have taken place. By most of the Christian communities it is accepted as an historical fact; and those who do not so accept it seem to have missed its inner meanings which contain the whole burden of the Sin-offering of the Christ-Soul, meanings so profound in their nature that one is constrained to stand in awe before the marvellous vision of Divine Travail for the children of this world which they present to the Soul. But our readers will witness, as we unfold the meaning of the picture presented, how purely spiritual it is, how

far removed from the sphere of mere outward history, how it has had given to it an historical setting foreign to its meaning, how it has become through that false setting misunderstood and wrongly interpreted, how its significance was unrecognised by those who wrote the Synoptic Gospels and placed it at the commencement of the Christhood manifestation as an essential part of that manifestation instead of those profound experiences through which the Christ-Soul was to pass after the Christhood had been made manifest. For the story of the Temptation in the Wilderness was one told by the blessed Master to the inner group of the disciples to illustrate under the form of an allegory how the Christhood would be laid aside, how the Christ-Soul would pass out into the wilderness of spiritual impoverishment, how there He would be tried through the very conditions by which all the children upon this fallen Planet have been tried and brought down to obey the behests of that power spoken of as the devil, and even to worship that power in the hope of possessing the world. It was a vista of the nature of the burden to be borne during the lives which were to be lived by the Christ-Soul in bearing the Travail of the Sin-offering. It was a cameo of the nature of the temptations which were to assail Him in those lives, a vivid microscopic picture of the awful drama that was about to be enacted when the Christhood manifestation had been accomplished.

J. TODD FERRIER.

THE TEMPTATIONS.

LED OF THE SPIRIT INTO THE WILDERNESS.

THE presentation of the Temptations found in the Synoptic Gospels is both strange and unreal. It is like the picture of a play in which the actors assume parts which have no reality in their experience. It is a drama in three acts with a prologue and epilogue. There are striking spectacular and wonderful scenic effects, yet over all there is the glamour of unreality. From the rise of the curtain, when it is said that the Master was led of the Spirit into the wilderness to be tempted by the devil, until it falls again as we are beholding Angels ministering unto Him, there is such an atmosphere as we might expect to find in one of the old Miracle-plays—a mysterious feeling that whatever there was of reality in the original experiences represented by the actors and the spectacular, it is all nothing more than a moving shadow, unsubstantial and unreal. And the effect upon the life of the spectators is exactly like that produced by a performance of some drama. The mind and the emotions may be moved for a moment as the drama proceeds, wonderment at the astounding situations may be awakened; but when the finale is reached and the play is concluded with all the garish trappings made use of to set off the representation, the spectators feel that it is an unsubstantial pageant which has faded from their view, leaving not one wrack or great note behind it to sound forth the depths of meaning supposed to have been illustrated by the moving picture.

No wonder men and women have failed to understand how and in what manner and degree the Christ was tempted and tried as they themselves have been. Unto whom has the presentation of the Temptations given in the Synoptic Gospels brought the true vision and understanding of all that the Christ suffered in being tempted and tried like other men and women? Upon whom has that Synoptic Story impressed the reality of the thing for which it purports to stand? Who has been enlightened through reading it as to the nature of the

temptations which overtook the Christ-Soul, how they came to Him, when they came, and how they were overcome? What was meant by the Christ-Soul being led of the Spirit into the Wilderness there to be the object of the most trying and terrible experiences? Who was the devil who came to Him there? What was the wonderful work which He was to perform in order to appease the hunger which overtook Him? What was meant by the temptation to descend from the pinnacle of the Temple? Where was the mountain from which the vision of the kingdoms of this world and the glory of them were visible, and upon which the Christ-Soul was asked by the tempter to bow down and worship him with the full assurance that all these kingdoms would pass into His possession? In what way did He feel these awful temptations within Himself and overcome them by such strenuous efforts that He was well nigh exhausted and the Angelic World had to minister unto Him?

Surely these questions are pertinent. They are indeed vital to the Soul. They arise out of the very needs of the Soul. They must be capable of answers such as will unravel the tangled threads of this most wonderful experience in the history of the Christ which is supposed to be truly set forth in the Synoptic Story. And in the following expositions we will endeavour to present the true meaning of the Temptations of the blessed Christ-Soul, what they were, how they came, where they were borne, and the tragic purpose of them. And so we ask our readers to follow us with reverent steps and earnest longings to know only the truth at whatever cost it may come to them, fearing no man but fearing only the Divine, that true Fear of the Lord which is profound Awe; then the wonderment will become unspeakable and the joyance within the Soul very great, for the burden-bearing of the Divine Love will appear in a new light and the Sin-offering in its reality be beheld.

J. TODD FERRIER.

THE TEMPTATIONS.

(A VISTA OF THE TRAGEDY.)

Then shall the Son of Man be led of the Spirit into the Wilderness to be tempted of the devil. For He shall fast for many days and be an hungered for the Bread of Life which the Father now giveth unto Him, and shall not have wherewithal to satisfy His longing.

The devil shall say unto Him, "Thou art the Son of God, why dost Thou not command that the stones of the Wilderness become bread?" But He shall answer, "The Bread by which man alone can live is the Word of the Lord which proceedeth from the Father."

The devil then shall take Him even unto the Pinnacle of the Temple of the Divine Father and shall tempt Him, saying, "Thou art the Son of God, cast Thyself down unto the Earth; for hath it not been written concerning Thee, 'His Angels shall bear Thee up lest Thou dash Thyself against the stones.'" But He shall make for answer, "It is evil to think after that manner concerning the ministry vouchsafed from the Lord."

Then shall the devil carry Him to an exceeding high mountain to show Him the kingdoms of this world and the glory of them, and shall tempt Him to bow down and worship him, saying, "If Thou wilt worship me all these kingdoms will I give Thee for Thy possessions." But He will put the tempter behind Him, saying, "Get thee hence, Satan, for thou savourest not the things that be of God but only those of men. The Lord alone may be worshipped, and Him only must we serve."

Then shall the devil leave Him, and He shall know the full ministry of Angels once more.

THE TEMPTATIONS.

THE LORD CREATES NO EVIL.

Let no man say in the hour of temptation that he is tempted from God to do evil ; for God could not tempt.

But man is tempted when he is drawn away from good by means of the desires of the flesh.

THE Christ-Soul was led of the Spirit into the Wilderness to be tempted. "Led of the Spirit!" It almost seems inconceivable. God tempts no one with evil. He is the searcher of hearts and trier of the reins of men and women, but He knows no evil in His way. Goodness, purity and truth mark all His actions. He doeth good only unto all His children. All His children are made strong through the conditions He creates for them ; not weakened in the Way as they are by most of the conditions found in the life of this world to-day. They are all lifted up higher by the experiences through which He calls them to pass, and fitted for nobler service ; not brought down from spiritual altitudes in the way that they have been and still are through the evil and the generators of evil in this world. It was surely a terrible conception of the Divine Nature that led men to write concerning the Divine Love that He created both good and evil, and to make it appear in the Sacred Books as if He affirmed Himself to be the creator of evil, even too whilst He blamed His children for following the path of evil. The occult priesthood of Jewry put into the Sacred Books which had come down to them from the Ancient Hebrews, Books full of the Divine Love and Light, that the Lord was the Creator of Good and Evil. And, sad to relate, both Jews and Christians have believed that libel upon the Divine character. Judgments terrible and overwhelming sent forth upon both individuals and nations were what the occult priesthood of Jewry surrounded the Divine Name with, notwithstanding the fact that they also taught that He created the evil and thus made the Divine Name to be dreaded and not loved, and so covertly laid all the conditions at the Divine feet.

THE DIVINE CHARACTER VINDICATED.

The day has arrived when the Divine character must be vindicated against the misrepresentations made by the Occult priesthood of Jewry and reproduced in another form under historical Christianity, and also in that representation of the presence of evil in this world found in the philosophy of modern Buddhism. The hour has struck in the which the true cause of the presence of evil must be made known and the nature of evil itself understood. A moment of momentous importance in the world's history is upon us, in the which the meaning of the presence of evil is to be interpreted and all its sad and most terrible consequences explained, when its effects upon the Soul will be clearly seen and the way in which it brought about what is now spoken of and written about in the West in relation to the Christhood as the Sin-offering. Now will it be seen what was meant by the blessed Christ being led by the Spirit into the Wilderness to be tempted of the devil, the great purpose of it, and the awful experiences which came to Him as He confronted the forces personified as the devil, combatted and overcame them. And instead of the view given by the Jewish occult priesthood and the philosophy of modern Buddhism that the Divine Love was and is still the creator of all evil even as of the Good, and that He created and still creates evil in order that through the experiences it brings His children might come into a truer knowledge of the Good, it will be seen what evil has meant unto that Love, the unspeakable burdens which it has imposed upon that Love, the grief which the effects of the evil have given that Love, the anguish of the Divine Love in Travail to blot out the evil with all its effects in performing the Sin-offering by means of which redemption was to be made possible for all Souls. The tragedy of evil will be understood as something very real, and not to have been a mere aspect and condition of the creation of Souls upon this world. It will be seen in its true light as a power which has militated against the true upwardness of all Souls, prevented the realizations which should have crowned all Souls

according to the degree of their unfoldment and the order to which they belonged, and imposed upon all, from the highest to the lowest, sufferings unspeakable and conditions unnamable.

A LABOUR OF DIVINE LOVE.

Now when it is said that the Christ was "led of the Spirit into the Wilderness," we have presented to us a truth whose profundity is truly beyond the ordinary mind to conceive in all its fulness, though the truly spiritual mind may apprehend much of its significance. As we have already indicated, the experiences implied in the statement did not precede the manifestation of the Christhood, but followed it. To pass through it the Christhood had to be laid aside. They were those profound, painful and mysterious experiences which were foreseen in the Gethsemane, the very anticipation of which made the Christ-Soul anguish through the blessed Master, and notwithstanding His wonderful love and abandon to the Divine Will for service, which made Him pray in His anguish to be delivered from the awful cup which He must needs drink of if He passed through these experiences. What those experiences were it is most difficult to relate, and we shall only be able to indicate them in the unfoldment of the Temptations. The one outstanding feature of them is that it was of the Spirit that the Christ-Soul was led to undertake the awful burden which they implied. For the Divine Spirit to undertake any work is the testimony to the action of the Divine Love. When a Soul is led of the Spirit, it is the Divine Love that is in operation through the Soul.

The work was, therefore, a work performed by the Divine Love through the Christ-Soul, following upon the wonderful Christhood which had been made manifest. It was a work taken up and carried through by the Divine Love for the sake of all the children. The Divine Spirit carried, as it is written in the Synoptic Records, and led the Christ-Soul into the very conditions where the experiences were to be found amid which the work of the Sin-offering was to be accomplished. To be so led of

the Divine Spirit was the assurance that the work was one which the Divine Love found to be absolutely necessary for the accomplishment of the Redemption of all the Souls upon the Planet, Human and Creature. And the unspeakable anguish of the Christ-Soul when it was given Him to see what it would imply, is the sure and certain testimony to the reality of evil and its repugnant effects upon the Christ-Soul, showing how diametrically it is opposed to the Divine ways. The vision of the anguish born within Him when He beheld all that it meant should suffice to impress all earnest Souls with the awful conditions into which the Christ-Soul had to pass in the stupendous work given to Him to accomplish for this world. Alas, the multitudes of believers in the Sin-offering have no clear conception of its meaning, of the profound depths of most tragic experience into which it drew the Christ-Soul ; nor indeed do the leaders and teachers in the Churches know. They think it was accomplished by the blessed Master at the tragedy of the Roman Crucifixion, having no distinctively clear vision as to the true meaning of the Christhood made manifest through the blessed Master and the nature and function of the Christ-Soul as the Sin-bearer. In their darkness they have confused the two offices and misapprehended the work of both. They have related both to the personal Master as if the *persona* were the Christhood, and as if a Christ in the life of manifestation of the Christhood could possibly be also the Sin-bearer. Not understanding what Christhood meant they have failed to interpret the beautiful meaning of the Christ Life to the disaster of the Churches and the loss to the Soul of the most wonderful vision of purity, goodness, love, compassion and pity, lit up with the glory of the Light of the Divine Wisdom, ever beheld upon this world. They have in their darkness made personal what was wholly spiritual and so impersonal in the *persona* sense though Divine in the sense of *Hypostasis*. And they have made entirely local what was in its very nature universal. They have revealed to the whole world that they have not apprehended the meaning of the Master's

Christhood, and so have made that glorious and blessed manifestation of non-effect. As for understanding the Sin-offering, they have not only shown that they were incapable of beholding its profound mystery or they would not have strewn the Western World with wounded and broken lives, many of whom were compelled to pass through prisons, dungeons and the stake.

That which the Churches did not know at their foundation and have not yet discovered we now make known unto them. And may the Majesty of the Divine Love be now made manifest, and the unspeakable pathos of Its burden-bearing be deeply felt.

J. TODD FERRIER.

WHO HATH KNOWN HIM IN TRAVAIL ?

O Man of Sorrows, can it be that all who pass by wag their heads, saying, " He saved others, Himself He cannot save ? " Can it be that none knoweth of Thine awful anguish and Thy dire extremity save he unto whom Thou has made it known through the Travail of his own Soul ? Can it be that all who should have known the meaning of Thy Travail amid the Wilderness, understand not how it was Thou didst undertake such a burden of pain and sorrow, and what it was that Thou didst for the Race ? O sorrow of sorrows that Thou shouldst have had to Travail alone, and that there were none to understand the meaning of Thy Travailing ! O grief unspeakable that those who ought to have known Thee in Thy Travail should have been even as those who are children of the night ! O thought most sad that the Churches which rose up in Thy name should never have known Thee nor the sacred purpose of Thy sublime work !

THE TEMPTATIONS.

WHAT WAS THE WILDERNESS ?

“Then was He led of the Spirit into the Wilderness to be tempted of the devil.” What was this wilderness into which the Christ-Soul was led? A mere place? A locality of Judea? It has been so presented in the Synoptic Gospels. Are men and women specially tempted when they have withdrawn from the world for meditation and prayer? Is it not the experience of most of us that the great temptations of our life come to us from out the midst of the world-life by which we are environed? Are they not fashioned for us out of the appeals which the world-life makes to our body-senses and mind? How could any Soul be tempted where that world-life did not reach with its alluring and ensnaring appeals? How could any one be blamed for turning some stones into bread, supposing that one to have the power to do so, if they hungered and no bread was to be found? Would it be an act in which the Divine Love would be made manifest for one to fast forty days and so make a show of great powers of physical endurance? Surely there must be meanings attached to the experiences through which the Christ-Soul passed transcending anything of such a nature, meanings which will carry us away from the physical spheres to seek for the explanation upon that kingdom from which all temptations have come and now come. Surely the Christ-Soul's experience in fasting was not of the order of those men who have sought to demonstrate to the world that it was possible to live upon these outer spheres for many days without food. Who witnessed the remarkable feat of endurance, the approach of the devil, and the great trial? Was not the Christ-Soul alone with the wild-beasts? What were the beasts that bore Him company whose nature was of the desert or wilderness, and whose home was there? How did the experience come to be known since no one witnessed it but the beasts and the Heavens?

HOW THE WILDERNESS WAS FASHIONED.

The Wilderness of Judea was such a place as the Churches little dream of, though they have all been influenced by its life and powers ever since their foundation. It was not a mere locality in Palestine, a strip of land belonging to that country. It was not on the physical spheres, though it influenced these in a most evil way by its forces. Its wild beasts made excursions into these spheres and injured the life of the people. In its habitations were found every kind of evil thing, the lion and the bear, the tiger and the leopard, the wolf and the fiery serpent. It was the Astral Kingdom of this world, the kingdom that spheres the outer planes, difficult to understand perhaps by those who do not know that the very atmosphere influences them in their feelings and ways, but apprehendable by all who think seriously and deeply upon the mysteries of life. Men and women generally think of the Heavens as being around the Planet, that they are in the skies. And so they are when we understand by them the Angelic Heavens. This world is encompassed by the Divine Love who ministers unto all Souls by means of the Angelic Heavens : had it not been so, the world and its children would all have been lost long years ago. But though the Divine Love has encompassed the world and ministered unto it through the Angelic Heavens, it is ages untold since this world was the scene of direct Angelic ministration. For its magnetic plane was once so changed that it could not receive and communicate correctly the beautiful messages which were sent from the Divine Love unto His children. It was like a leaden atmosphere through which the glory of the Sun cannot break to give the Earth true healing, invigoration and joy ; all the conditions were like such an atmosphere, heavy, dense, depressing to the Soul. The Heavenly Light thrown upon it could not reach those who longed for it. The density was so great that it could not penetrate. The Souls of all creatures suffered. There could be no "open vision" for the Soul. The Life-forces poured in from the Heavens were suspended in their operation. Spiritual life languished for want

of nourishment until all Souls entered into a state of spiritual death. Life became more and more material. As the spiritual sense grew weaker the body-senses became stronger, until life consisted wholly in ministering to these body-senses. As age after age rose and set only to find the growth of the outward sense-nature, men and women ceased to be truly Human and became as beasts of prey. They had once known the fellowship of Angels, but now they only sought such fellowship as the senses of the body could give. And through the gratification of these, they descended from the Human estate. By their conduct they brought into existence orders of life which should never have had any place in the Heavenly Father's Household. As an outcome of their ways the whole of the heavy atmosphere or magnetic plane was filled with the most grotesque evil images, like a photographic plate receiving all the images exposed to it ; and these not only became permanent impressions upon the magnetic plane, but also magnetic in their action. They thus acted as living images, prevented any Souls from rising who would fain have done so, repeating the history in the lives of men and women which brought them into existence and so intensifying the terrible conditions age by age. The whole Earth was a pandemonium. The history of the lives upon it was the history of unutterable shame. The Heavens above were filled with grief inexpressible. And at one time it did even seem as if this world were irretrievably lost. No ministry could be given from the Heavens. No Angel could descend without losing the Angelic nature and life. The magnetic plane had long refused through its changed nature to receive any spiritual magnetism, and now it was the very "abyss," the home of every conceivable evil. It was the age or great epoch of ages which terminated in the Sodom and Gomorrah tragedy. It was the time of Lot—the days of the most awful living which issued in the destruction of the wonderful plane of precious gems which encompassed the Planet and acted as the reflector of the Divine Glory ; for it threw that light upon the Atmospheric Magnetic Plane which

broke up the light and distributed it over all the Earth. For that plane had been fashioned after what has come to be known as the flood, and was the wonderful "Bow in the Heavens" which is said to have testified to the Divine Goodness and Love in their never-ceasing care for this world and their perpetual vigilance over all its interests.

THE BEGINNINGS OF THE RETURN.

The Atmospheric magnetic plane now known in Eastern Philosophy as the Astral Kingdom, lay between the physical planes of the Earth and the Angelic Kingdom. It became simply a supersensuous elemental kingdom in which everything done on these planes was adumbrated and so repeated. And as no Angelic communications could penetrate it, it became absolutely necessary to bring about a change in the conditions. But that was not only a grave thing to accomplish, but one that required untold ages. That process went on from age to age, the elemental conditions being at last affected by the powerful Divine Magnetism brought to bear upon them. The Photosphere of the Sun, as that is now known, was fashioned for the specific purpose of acting upon these elemental conditions with a view to breaking them and changing all of them back to their original state, when they were all pure and beautiful and perfectly performed their functions. So age by age the process went on until at last the outer planes were affected by the Divine Magnetism and the Souls who had descended so low were touched and attracted towards higher life, and, ultimately, higher things. Then began again the expression of what is understood as *religious feeling* which grew purer and stronger (comparatively speaking) as the ages passed until some of the Souls were able to rise up high enough in the Astral Kingdom to receive Angelic messages. Thus came the ages when the underlying beautiful Spiritual and Divine Truths contained in all the great Ancient Religions were communicated unto the Soul, Truths which still underly all these Ancient Religions notwithstanding their materialization and

misrepresentation. But though so much was accomplished by the Divine Love for the world, yet the magnetic images remained near the outer planes, influencing both mind and body to such an extent that whilst the Soul desired to rise into the Angelic conditions, these graven magnetic images prevented such a blessed realization. And it was to blot out these evil conditions that the Sin-offering was made. It was to attract and absorb them that the lives of the Sin-offering were lived.

How this was done will now be unfolded.

J. TODD FERRIER.

WHY ARE THESE THINGS ?

O Love of the Father, how little men have understood its glorious manifestations? How impoverished must the Souls of men have been when they could think of that Love as something to be appeased in its anger against sin or satisfied by other means than the purification of all Souls and their return into the true Fold of the One Divine life! How terrible has been the darkness within the Churches where the Divine Light was supposed to brightly shine, since they have never understood the meaning of the Divine Nature nor the way of the Redemption accomplished by Him! What shall be said of those who, all through the ages of Travail by the Christ-Soul, have fashioned unto themselves other graven images to worship, sacrificed upon their altars unto Baal, and bowed the knee unto Mammon! Do not the very Heavens of Thy Love weep at the spectacle, and mourn that the darkness is so great where the Light should have been so glorious?

THE TEMPTATIONS.

HOW THE DIVINE CHANGED THE WILDERNESS.

WE have seen what it meant to effect sufficient change in the elements of the Astral Kingdom to permit of the Divine Magnetism again reaching the outer planes to find the Soul and draw it up out of these conditions so that it could receive communications from the Angelic Kingdom. But the magnetic images were not destroyed in the process, and they continued to infest the Astral Kingdom, affect those who had not risen right up beyond the area of their influence, fill growing sensitive Souls with the most awful dread as they magnetically affected them and made them repeat through their bodies the evil ways of those who had caused these terrible images to come into existence. The results were that incessant conflict went on between the Soul with its beautiful aspirations and feelings again awakened, and the personal life. Many desired earnestly to do good, but could not because of the influence of these monstrous images of iniquity. When they would do good, the evil overtook them. The magnetism of the Divine Love pouring into the Astral Kingdom preserved the latent aspirations of the Soul, though the graven images were not affected by its power. Nor could they be overcome without the destruction altogether of the Astral Kingdom, which would also have involved the withdrawal to the Angelic Heavens of all Souls who were able to rise into that Kingdom, and the destruction of all who were unable to do so. Indeed it would have meant the loss of most of the Human Race. So to save the Human Race and all creatures upon the Planet who were of that Race though not yet upon the Human Kingdom, another way had to be found by which to destroy the evil images on the magnetic kingdom without injuring it; and that way was by the Sin-offering.

The infinite depth of the Divine Love has not been understood. How unsearchable are His ways to the mind of man will now be made manifest. That His Love could ever have been so grossly misinterpreted by the



Churches is a tragedy. But the day hasteneth when the Glory of His Love shall flood the whole world, and all shall at last come to know the wondrous doings of the Lord. The meaning of the Sin-offering will be understood ; its profound mystery will stand forth in the light of the new day ; its awful path will be seen ; the cause of the Christ-Soul's unspeakable anguish will be beheld ; Gethsemane will become a reality to the Soul's vision ; the Temptations of the Christ will no longer appear as an artificial story ; the " Identification " of the Christ with fallen Humanity will shine forth as the sublimest of realities ; the doctrine of " Commutation " will have found its true interpretation without the terrible degradation of the Divine Love implied in the interpretations the Churches give to that doctrine ; the " Handwritings " which were against the Soul will be understood, and the manner in which they were all blotted out ; how " The Middle Wall " or " Partition " was broken down will be clear unto the seeking Soul who will see that it was no mere barrier between Jew and Gentile ; and then will the Divine Righteousness in all its beauty and glory shine forth as the noonday, and the Divine Judgments in their true light, and men and women will marvel that they have not understood neither apprehended the true Nature of the Ever Blessed One, and that they could ever have thought so ignobly of His Love or so mistakenly of His purposes and ways.

J. TODD FERRIER.

THE TEMPTATIONS.

TURNING STONES INTO BREAD.

“If thou be the Son of God, command that these stones become bread.” Such is the First Act in the Sin-offering tragedy.

The blessed Christ-Soul passed from the manifestation of the beautiful Christhood to enter upon the work of destroying the evil magnetic images. He descended from the glory which He had with the Father, to enter the Wilderness where the evil things had their habitations. Even in “the Creed” it is said that He descended into Hell, though what that meant the Churches do not seem to understand. Swedenborg said that the Lord descended into the Hells in order to bring them into such a measure of control as would prevent them from dominating the world; but there is no explanation of how this was done. Nor can it be conceived how the Lord could possibly enter the Hells as such. To understand the Divine Nature is to know that any such thing could not possibly have been done. The magnetic conditions of any state such as the term “Hell” represents would make it utterly impossible for the Lord as the Divine Manifestation to present Himself. The manifestation of the Lord can only be made where the spiritual conditions permit of it. Should the magnetic conditions be opposed to the Divine Presence there could be no manifestation. As well expect the vision of the Sun through an exceedingly dense atmosphere. The Lord through the Photosphere of the Sun, and therefore as a Sun, operated upon the evil conditions which the Human Hells had set up in the Astral Kingdom, and continued to do so for vast epochs of ages, breaking up and changing the terrible conditions and so bringing the hellish abyss into purer states; and so in that sense it is quite true that the Lord changed the Hells. But there could be no real manifestation such as is understood by the Vision of the Lord.

Yet the Lord did approach the lower Astral Kingdom in order to destroy the evil magnetic images. And

herein is the wonderful mystery of His descent. He nourished and sustained the Christ-Soul as He descended into these awful states in human bodies fitted for the purpose. The Christ-Soul laid aside the glory of Christhood—glory which was even as the glory of the Father, so full of grace and truth was it, so pure and beautiful in every action, so loving, compassionate and pitiful unto all Souls and all creatures—and took up the lives of those who were afflicted by these awful images, bore the burden with them, in a most real and tragic sense entered into Identification with all who so suffered, was born into the outer planes time after time in bodies so constituted that the magnetic evil images were attracted to take up their dwelling in them, but only to be changed in their elements and passed off again. In each life so much was accomplished, until in these latter days the tragic Sin-offering has been completed. In each life so many of these terrible evil “Handwritings” were blotted out, attracted to the body, changed through its magnetism and the elements passed off from the body. It was the Christ-Soul who did it ; only one who had been such could have done it.

But in the process there was anguish unspeakable. For years in each life He hungered. He was in a spiritual wilderness contending with the wild beasts. Of the devil was He tempted. The devil is the negation of God in the Soul. He stands for spiritual darkness, for that state of experience in which God is not. He is evil as opposed to good, not a person yet an influence. To make Bread or true Soul-nourishment of the stony conditions was the Christ-Soul tempted. For years in each life did He suffer as in different ways these images were attracted to Him to be destroyed as one who endured trials of the most mysterious nature, ever longing to find the true way in life, the way back to Christhood, but never permitted to rise up out of the conditions which He had undertaken until the hour came when the last of the magnetic evil images apportioned to that life had been destroyed. And then as the portion of the burden allotted to each life had been borne, and He rose

up out of the awful conditions, and once more arrived at the consciousness of the Divine Love within Him, there was such anguish as no man could possibly understand, unless as a Soul like Him he had passed that way. The Heavens within Him were bowed down ; and so were the Heavens around Him.

And thus He put the devil behind Him in each life, however awful the conditions were, making manifest the beautiful and sublime truth that the Soul cannot subsist on any bread other than that which is the Word of God, that glorious Divine Life-stream which proceedeth from God.

Herein then is part of the mystery of the Sin-offering. Who is able to gauge its depths of meaning ? Who would have dreamt of such a work on the part of the beautiful Christ-Soul sustained by the Divine Love ? Who, reading the Synoptic Story of the Temptations, could have imagined that the First Act contained so much of tragedy and anguish ? The work He came to accomplish was beyond all human imagination. None but the Heavens knew its full extent. The Church knew not at its rise ; and it knows not now. Those most sacred Logia spoken by the blessed Master to the inner group of disciples which indicated the forth-coming tragedy were taken from the Logia of St. John when Paul visited the Brethren (not the Church) in Jerusalem, changed in their significations and sent forth to the whole Western World. No wonder there seem to be two Pauls in the Epistles, one who was a Jew and one who was a Divine Seer. No wonder the Brethren were moved to indignation when they knew the man and discovered what he had done. No wonder the Churches have never arrived at the true meaning of Christhood and the work of the Sin-offering when they have built up their heritage upon the Jewish conception of the Messiah and the doctrine of Sacrifice. We need not marvel at the darkness within the Churches when we remember that the Handwritings on the Wall or Partition which were against the upwardness of the Soul, were related to the ceremonial laws of

the Jews, and that that interpretation has always, with a few notable exceptions, prevailed.

Most lamentable it is to write such a history, painful in the extreme because of those whom it concerns. Yet must the Truth now be made manifest though the burden of doing it sometimes seems more than we can well carry, so profound is the Mystery and so unspeakably great the Soul-Travel. Only through the goodness and sustaining Love of the Divine, the healing and comfort of the Over-shadowing One, are we able to be sufficient for the work.

J. TODD FERRIER.

A PRAYER OF BLESSING.

O Eternal and ever Blessed One! We would praise Thee within the Sanctuary of our Being. We would adore Thee with the rising of the Sun of Thy Love to shine into our Souls the Light of Life. How glorious art Thou in Thy Majesty, how wonderful in all Thy ways! Who is like unto Thee in the ways of Thy going, and in the works which Thy hands accomplish for Thy children? Ever blessed be Thy name, Thou hast wrought marvellous things for us whereof we are glad. Thou hast blotted out the graven images which were against us, overthrown the altars of Baal, and broken the power of his priests. Now may Thy children behold Thy wonderful works and understand the wisdom in which they have all been wrought. May they stand within the House of the Lord to bless with Thy Blessing.

Amen and Amen.

THE TEMPTATIONS.

THE PINNACLE OF THE TEMPLE.

“If Thou be the Son of God, cast Thyself down; for hath it not been written of Thee, He shall give His Angels charge concerning Thee to bear Thee up lest Thou dash Thy feet against the stones.”

The profound pathos so evident all through the unfoldment of the First Act is continued with ever deepening mystery in the Second Act. The tragedy loses none of its poignancy, and the vision of the sublimity of the sacrifice grows more and more intense. The work of changing the evil magnetic elements through the body not only brought suffering and pain to it, but anguish and agony unto the Soul. All the lives were filled with a strange inherent sorrow even whilst the path was being followed by which the Handwritings could be blotted out, a sorrow which no one could understand. Though the personal life went down into the ways of evil by following which (apparently) the work could only be accomplished, and for a time seemed to enter into those ways in the spirit of those who sought them, yet all the while was there present that mysterious plaintive sorrow as of one who did the things which had to be done on sufferance, as deeds which must needs be done however much the inner life loathed them. It was indeed a temptation to descend from the Pinnacle of the Temple, a temptation of the very Soul itself to yield in the way the story suggests, to descend as the Son of God to live the life as other men and women lived it, to make of the experiences bread for the life and pleasure for the Soul, to put away the sorrow of it all and strangle the loathing feelings, to be as one who found such life to be the acme of the highest joys, the exposition and realization of life's supremest delights. For the Pinnacle of the Temple was the Christhood consciousness which, whilst vehicling through bodies adapted to such life, was under very painful limitations; and the temptation came at times to descend altogether and be as those who had no such consciousness and who knew not the unspeakable pain

of such travail. For was He not ministered unto by Angels? Had it not been promised that He should be upheld by their ministry during the accomplishment of the momentous work? Was not the Divine fiat inviolable? Why should He not just trust it and descend and so know no more the awful agony and anguish begotten of the life because of His innermost consciousness of His Christhood nature? How much easier it would then be to bear the awful load, to pass through all the lives He yet had to live without knowing those dread awakenings in each life when He had drunk the portion of the cup allotted to that life, awakenings when the outer consciousness was purified through the purification of the life forces of both body and mind and so able to receive the influences of the Christ-consciousness? For were not these awakenings terrible? Every life had its own Gethsemane. The Vision during the life of the Christhood manifestation, known unto readers of the Synoptic Records as Gethsemane, and which was the vision to the Soul of all it would have to pass through, was realized beyond all description or even imagination. Would it not be well for Him to escape from the travail which bore Him down and crowned the remaining days of each life with anguish born of the Divine sorrow in His Soul?

Verily the Temptation to descend from the Pinnacle of the Temple has a depth of meaning men and women know not of. It has a significance beyond anything the various Schools have ever dreamt of, and far-reaching in the scope of the experience signified. The profoundest mystery of it all is how He overcame the temptation and vicariously bore His burden for the world.

J. TODD FERRIER.

THE TEMPTATIONS.

THE EXCEEDING HIGH MOUNTAIN.

“Then did the devil carry Him to an exceeding high mountain from which he showed unto Him all the kingdoms of the world and the glory of them. And the devil said unto Him, all these will I give Thee if Thou wilt fall down and worship me.”

If the pathos deepens with the Second Act in the Divine Tragedy, it certainly does not grow less as the Third Act opens and unfolds. If the mystery of the Sin-offering has only grown more profound as we have withdrawn the vail to reveal the deep significance of the first and second temptations, assuredly it is greatly increased when we draw the vail which hides the meaning of the third. The mystery of the Divine burden-bearing looms more and more out of the mists which arose to enshroud and blot it out from the vision leaving only a mirage for men and women to look upon, as we see the mists dispersed by the breaking upon them of the Divine Light. O the wonder and marvel of it all as the vista with its awful tragedy opens up to our view! The undreamt-of dire extremity of the Soul; the passionate longing for the Blessed Life of the consciousness of the Divine within to be realized, only to understand that the burden must needs be borne unto the uttermost; the deep mysterious sorrow flowing through the whole being which within yearned with unutterable desire for the exalted and beautiful vision which fills the Soul with the joy of God, only to know that all such blessedness had been laid aside by Him for many many ages, even until the Handwritings were all blotted out and the Regeneration completed: who could look at these experiences unmoved? O the depth of the hidden Wisdom of God revealed in the whole plan of the Redemption of the Soul, and the unspeakable Love interpreted in the Christ-Soul's Travail! Who may with clarified vision behold its fulness of meaning for the Christ and the whole world of Souls, and see how the Divine Love opened up the way for the return of all

Souls unto the Divine Life even as the Christ-Soul went deeper and still deeper into the anguish born of it all? May the lower mind, the mere outward intellect, of men and women be dumb before the sacred Mystery that they may look upon the spectacle with the most reverent feelings and bow in *humility* that it should ever have been necessary, and in *Praise* that the Divine Love conceived it and carried it through.

THE HOUR OF SUPREME TRIAL.

In addition to turning stones into bread for the Soul and the temptation to descend altogether from the inner Christ-consciousness so as to be saved from the burden of the Travail and the repeated anguish in every fresh Gethsemane, there arose one other form of the terrible trial whose ordeal was even more fiery in that it brought into many of the lives He had to live unspeakable oppression from many who loudly professed fealty to the Christ of the Pauline teachings concerning the Redemption and the way of its accomplishment. He passed under the bann of the Inquisitions of Roman Catholicism and English Episcopacy, not to speak of minor Inquisitions whose schools sought to hold and rule the inner consciousness and proscribe all who would not bow down to them. In many of His lives, after He had beautifully risen up out of the low state necessary for Him to be in whilst the awful blotting-out work was being accomplished, He was made to pass through sufferings unnamable at the hands of those who created the various Inquisitions as instruments compelling obedience to the religious authorities, because He chose to follow the Divine Light that shone then within Him rather than the ways of men whose light was as the darkness. But amid all these He was tempted; and though His inner consciousness never wavered, there were times when the outer life was sorely tempted to yield. On more than one occasion the offer of elevated ecclesiastical positions was the form in which the temptation came provided He was prepared to bow down and worship the devil of earthly aggrandisement and power; and in this respect the height of the tempter was reached

when there was held out to Him the prospect of reaching the Papal See if only He would yield to the wish of the Inquisition, renounce the new way of life upon which He had been travelling since He arose out of the low state in which He bore the Sin-offering burden, and cease to teach the way to the realization of that blessed Redeemed Life. That was the exceeding high mountain from which all the kingdoms of the world were beheld, that power which then sought as it has ever sought since the foundation of the outward kingdom, to dominate the religious conscience and rule all nations.

THE MEANING OF THE VICTORY.

But with the blessed Christ-Soul it was always the same. He could not turn stones into Bread for the Soul, but loved to know that the Soul can live alone upon the Word of God, the Divine Life-stream flowing perpetually unto and into the Soul ; that no evil in the world should ever be permitted to deaden the latent Divine Consciousness within the Soul, that however heavy the burden of earthly heritage and however great the evils growing out of it, no one should compel the inner life to forget its Divine Childhood and pass down into spiritual unconsciousness and in that sense try the Divine tenderness, patience and redeeming Love ; and, finally, that no one should ever yield up the inner light of the Soul to voices and powers of the ecclesiastical and world-mind however severe the trial through which they were made to pass by such powers, but to persist at all cost in following that light in the full assurance that it is not of man but of God, and that it will at last lead them back unto that glorious heritage when the full consciousness of the Christhood will have unfolded within them and the Blessed Vision of the Divine become a beautiful reality.

J. TODD FERRIER.

THE TEMPTATIONS

(ECHOES OF COMING EVENTS.)

The Son of Man goeth as it hath been written of Him ; and woe unto the man through whom He goeth. For He shall suffer many things at the hands of the rulers of this world, the chief priests and scribes, and all who follow them. He shall be rejected and despised of men who shall fail to behold in Him the Son of God, the Witness of the Highest, the Testimony of the Lord, even the manifestation of the Father. He shall come even unto His own, and His own will not receive Him because their eyes shall be holden by the powers of this world lest they should know Him and receive Him.

Now is come the Prince of this world who in coming found nothing in me ; but the hour is now in which he must be cast down from his seat. Behold the Son of Man goeth that the Prince of this world may be cast down and all his works overthrown. For the Son of Man must needs cast down the mighty from their seats that those of low degree may be exalted.

Whither I go, therefore, ye now know, and the way of my going ye know. But let not your hearts be troubled, neither be ye fearful for me. Have confidence in the Father who will not leave me without such a ministry from Him as will encompass and sustain me.

THE TEMPTATIONS.

“MADE LIKE UNTO HIS BRETHREN.”

IF the Temptations had been understood by the Schools, the Churches would have been able to teach in what way the Christ-Soul was made like unto His Brethren. They would have known the true meaning of the saying that He was tempted and tried like all Souls, but remained in Himself free from the guilt of Sin. They would have seen and understood the difference between evil and sin, and known how it was possible for a life to have much evil in the personal experiences whilst the Soul was inherently pure, loving only goodness. They would have been able to understand how these two apparently contradictory states could exist in the same life, the one opposing the other as if the actor were two different beings. And they would have known what evil was and how caused, and that sin was of a different order, having its seat in the spiritual nature itself and not in the personal life ; that whilst the outer is born of the elemental conditions, the inner and more subtle is born of the inner love principle of the Soul coming to love the things of the world-life as an end, and to seek its fulness in them. The two states are totally distinct. The outer represents the Soul in bondage by reason of the elemental conditions within and around the body and body-mind, the inner represents the Soul in that spiritual state in which it is content to sacrifice all its highest Divine aspirations and yearnings for the life which the elemental world gives through body and mind gratification. A true understanding of the difference between these two states of spiritual experience is absolutely necessary to the right interpretation of the lives of men and women about which the judgment of the world and the Churches is so frequently wrong. For judgment generally follows the path of phenomena ; and most of those phenomena are the outcome of elemental conditions in and around the body, and not the expression of the true inner life. But the Divine Love sees what is in men and women. He knoweth the way of the being

within. He judgeth not from the phenomena, many of which are the expressions of very deep pain, but from the inward state. And with Him there is no mistake. And he loveth all and so worketh out for all the Redemption they need.

THE WAY OF HIS HUMILIATION.

How like His Brethren the Christ-Soul was made may be understood. Whilst He bore the burden of the Sin-offering lives the phenomena were of an evil order. The judgment of the world upon Him then would have corresponded to the judgment of that world upon most things known as evil to-day. It would have judged from appearances. And then when He rose up out of the evil which was outward and began to make manifest the inner life, the Church that professed to proclaim that inner life and the way unto it sat in judgment upon Him and condemned His way, just as it has always done unto any of His Brethren who have sought to tell the world of the wonderful life of the Divine *within* the Soul and the glorious experiences born through its blessed realization. He bore the awful burden *with* them and *for* them as He blotted out the Handwritings which were against them; and thus removing the middle-wall which barred all their spiritual progress through changing all its magnetic conditions as He drew the evil images to Himself, in this way He took upon Himself their infirmities and pains in a most real sense. He was made like unto His Brethren in the sufferings which were involved in His lives on the outer spheres, and the anguish of Soul which followed the grievous afflictions. Like them He cried with bitter tears for deliverance from the fearful burden, yet bore the Cross of Shame with the obedience of a Son of the Highest. He was reviled and bowed down to the dust as He bore the burden, yet did not His beautiful love waver in its service for the Divine. His experiences may yet be found in those wonderful Logia worked up into the Pauline Epistolary letter to the Romans—

“O most wretched man that I shall be! When I shall wish to do the Good, Evil shall ever be present; and the

Good I would fain do I shall not be able to do, whilst the abhorred Evil which will come to me I will do. The messengers of Satan will buffet me in my way, and only by the Love of the Father whose Grace is great shall I be prevented from being a castaway."

LOVE'S SUBLIME SACRIFICE.

The sublimity of the love which ever moved the Christ-Soul in His stupendous sacrifice ; the depths of terrible experiences into which it led Him ; the awful nature of the sufferings which arose out of it ; the un-utterable loneliness, anguish and agony which were His portion in each life, none but the Heavens can know—those Heavens whose watchers looked on in profoundest amazement and wonder. They veiled their faces sorrowfully at the tragedy, and bore to Him the cup of the Divine Love to sustain Him in the ordeal. By their hands the Chalice of the Wine was placed to His lips to sustain Him in His dire extremity. But for that beautiful ministry He could never have endured the strain put upon Him.

How much the Churches have lost through not knowing these things ! What wealth of love they have missed through the wrong vision of the Master which came to them as the result of the false portraiture presented in the Gospel Records, and the untrue interpretations put upon the Divine Nature and the ways of His Love ! How very different the whole history of Western Christianity would have been had the true Light shone within the Churches and illumined all those who taught with that Wisdom which cometh from God !

A STUPENDOUS WORK !

The Sin-offering was stupendous in its conception and accomplishment. It was not the Soul's Atonement, which each Soul must accomplish for itself through the unfolding of the Divine within it ; for Atonement means that the Soul has come into the Realization of the One Divine Life, and through the work of the Sin-offering in making purer the Astral Kingdom all Souls may now rise up into the experience of that Blessed Life.

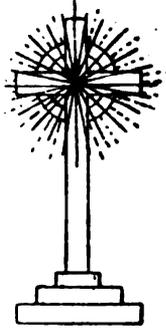
Nor was the Sin-offering the Forgiveness of Sins nor the ground of the Divine Healing being vouchsafed to the Soul ; for the Forgiveness of Sin is the Divine Healing which flows into the life of the one who seeks divinely to rise out of all the evil conditions amid which it is held captive, and which fits the Soul to enter into the sublime Realization of the One Divine Life. It was indeed because the Human Race as a whole could not rise up out of these conditions and have the glad experience of the Forgiveness of Sins and consequent Realization of the Atonement or One Divine Life, that the Sin-offering was made by the Divine Love through the Christ-Soul. And it is because of the beneficent effects of the Sin-offering through the changing of the Astral Kingdom, that this wonderful new age has broken upon us with its manifold healing ministries and spiritual light when Souls all over the world are entering into the joy born of the Divine Healing or Forgiveness of Sins, and those who are able, into the realization of the One Divine Life, the Soul's AT-ONE-MENT.

J. TODD FERRIER.

The disciples said unto the Master, surely Herod will kill Thee if Thou goest down hence to be no more with the Father ?

But He said unto them, though Herod should seek to kill me by his cunning, which is like the Fox which destroys the Vine, yet must the Son of Man perform His works of casting down the demons and bringing healing unto many in this day, and to-morrow, and on the third accomplish the work given Him to do.

For He must walk before Herod to-day and to-morrow and the third day to enable all Souls to rise up into the Perfect Life ; for no one must be left to perish in Jerusalem.



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THE MANIFESTATION OF CHRISTHOOD.

The Day of the Manifestation is come when the Lord should show forth His Glory.

His Hour is come when He should turn the Water into the Wine, even the Waters of Purification into the Wine of Christhood.

The Marriage Festival has run its appointed time, and the Wine has been well drunk of by all who found a place within the house wherein the celebration has taken place.

And the Wine of the Festival having run short, Mary says unto her Son, "They have no wine."

And unto all who serve at the Marriage does she say, "Whatsoever He commandeth you to do, see ye do it."

And they, having obeyed His behests, draw forth the Waters which were for the Purification, and behold they are turned into new Wine, even the Wine of Christhood.

And now the Glory of Christhood is made manifest unto all who have been within the house wherein the celebration has been accomplished.

IN CANA OF GALILEE.

“The Lord maketh all things new : He taketh away the letter to establish the Spirit.”

THE first miracle said to have been performed by the Master was the turning of water into wine at the marriage feast in Cana of Galilee. The story is well known to every reader of the Gospel Records. It is classed amongst the remarkable works of the Master, and has often been made use of to prove His Divine Power. How strange it seems to one who knows wherein that Divine power lay, that spiritual men and women should require any such evidence of the Divinity within the Master, that they should for a moment imagine that the outward powers of anyone were testimonies to commensurate powers within. Many of the greatest wonder workers in the world have been far removed from the Divine Love and Life. Where world power has most triumphantly manifested itself, spiritual power has mostly been absent. Orthodox Christianity in taking up such a position has tried to strain out the gnat whilst failing to perceive that it was swallowing the camel. To seek for great outward signs and wonders in the Master's life as the testimony of His Divine Nature was to reveal the sad truth that the seekers did not understand the nature of Christhood. Had they done so, they would not have been seekers after outward signs. Nor would they have been filled with alarm when the outward works supposed to have been wrought by the blessed Master were attacked by rationalism in varied forms ; but they would have looked deeper than the outward to see if there were not some hidden meanings to be found in the narrative. They would have known that a Christhood meant the interpretation of the Divine Wisdom as well as the manifestation of the Divine Love ; and that that Wisdom had then to be embodied in such a fashion as would prevent those who were not in a state to receive its holy meanings, from understanding it before they were prepared, lest they should make a wrong use of it. Is not this the reason why it is said the Master spake unto the people

in parables, and that without a parable spake He not unto them? And what was true of any general public ministry which He gave, was equally true of the Teachings which He gave to the inner group of disciples. How frequently it is reported that they wondered what He could mean? There is an impression abroad in the Churches and outside of them that the profound mysteries of the kingdom of Heaven unfolded by the Master were such as anyone without preparation could understand. The Teachings given by the Master which anyone could easily understand were those concerning the purification of life, the path of the Redeemed Life, the realization of the Redemption by all who followed that path. And it was only after a Soul followed that path that he could fit himself to receive the meanings of the profound mysteries of the Divine Love and Wisdom.

Somehow these palpable truths seem to be entirely overlooked where we should most have expected them to be understood. So many are there who not only profess to earnestly seek after the Divine Wisdom, but who are on the path now which leads unto the Light of that Wisdom, who yet speak and write concerning the Teachings of the blessed Master as if they had all been gladly received by the people generally and readily understood by them. Unto the inner group of the disciples was it given to know *the Mysteries of the Kingdom*, but not unto the multitude, the Scribes, and the literalists of those times. In the natural fitness of things there had to be preparation through purification of all the ways of the outward life, and the intuitive perception of spiritual and Divine things. Men and women had eyes to see and ears to hear, yet heard and saw not *because the conditions about them and within them made it impossible*. Even to the inner group of the disciples some of the most profound Logia were spoken in the form of allegory. One of the most striking examples of this may be found in the story of the Master washing the feet of the disciples. Nor did the disciples understand that allegory until it was unfolded in its inner meaning by the Master. For it

was an allegory and not an incident as is so generally supposed ; and it was told by the Master to illustrate one of the most profound experiences through which the Christ-Soul had to pass.

NOT AN OUTWARD INCIDENT.

The story of the marriage feast at which the water was turned into wine is of that order. It was no outward incident in the experience of the blessed Master, but an inward glorious realization for Him in the manifestation of the Christhood : that in the first place ; and, in the second place, it was a beautiful illustration of the power within the Soul who was approaching Christhood to turn water into the wine of God. It was the first work which the Master wrought after the baptism of the Spirit ; and it is the first work done by the Soul after it has been baptized with the Divine Spirit. The miracle is of the Divine within the Soul. It is accomplished through the Christ. And it is the manifestation of the power of Christhood. How beautifully it illustrates that power will be seen as we unfold the meaning of the allegory. We will be carried far from the literalism that blinds the intuition and buries the precious treasure out of the Soul's sight, into a region where the air is rarefied and the vision clear and wonderful. The Angels walk where we are led by the story. The winds of the Spiritual Heavens are wafted to us. The Holy Breath is felt there with all its harmonizing and peace-giving influence. For the marriage in Cana of Galilee is a beautiful Soul function at which the Christhood will be made manifest.

J. TODD FERRIER.

THE MARRIAGE FESTIVAL.

“Within thee, O man, is the Universe ; the thrones of all the Gods are in thy temple.”

WHAT could this festival be but the marriage of the Soul? For after the Baptism with the Spirit the Soul becomes as it were married to the Divine. That is, the Soul in all its beautiful aspirations, desires and purposes, becomes Divine. It is no longer only potentially Divine in its nature, it has unfolded and become Divine. It has attained its Atonement. Henceforth it is one with the Divine. It will henceforth live only for the Divine. It will think divinely, feel divinely, love divinely, serve divinely. Its joy will be the Joy of God ; its gladness will be the gladness of one who knows the Lord ; its love will be as the Love of God ; and its sorrow will be even as the Divine sorrow over His children who have gone far afield as the lost sheep in the wilderness. The marriage of the Soul is one of the most wonderful events in its history, far more wonderful than any one could tell. There are depths of meaning in it which are unutterable, so blessed and glorious are they. There are ecstasies born of the sublime realizations which could not be expressed. But there are likewise griefs unspeakable as the Soul enters into the realizations of the past history of Humanity and the Planet, and indeed of the entire system of Sol. For when the Soul is married unto the Divine, it knows divinely. It sees from the Divine Kingdom all things in their true relationships. The vision is a true one, for it is born of the Divine within the Soul. There is no wrong perspective. The meaning of things is clear. The Light of the Divine Wisdom shines within its Sanctuary. It is like one who has set out to climb a lofty mountain, rising up out of the valley and gradually reaching the various stages in the ascent, passing upward, still upward, with an ever-extending horizon, beholding the vision to be had in the valley but also the greater vision of the ever-widening outlook, until having reached the summit the climber beholds all that may be seen from that height as he stands amid the

rarefied conditions and the glory of a cloudless sky ; for the Soul who has climbed to that blessed estate when it is said to be married unto the Lord, has reached that lofty summit where the atmosphere is Divine and the light is the Glory of the Divine. The vision is of the very highest. It is of the most extended nature. It is of the most glorious in that it takes in the Angelic World and even the Kingdom of the Father (the Divine Kingdom). It presents the Divine Purpose as it always is ; it makes manifest the works of the Father in their true nature. It reveals the beautiful creative processes, and the wonderful issues. And in relation to this Planet the vision reveals its true past. It shows to the Soul how that past was also glorious, as all the Divine works are. The vision takes the Soul back to the time when the Gods walked upon the Earth, and slept not ; when the footsteps of Angels were often heard, and their beautiful ministry given unto the children upon the Planet ; when the life upon all the planes was unsullied and all experience was pure and beautiful ; when the whole Earth rang with the laughter of unalloyed joy, and the Soul was full of music and gladness. But, alas ! the vision has also its dark side ; for it makes pass before the Soul in dioramic pictures, not only the past glory, but likewise the passing away of that glory and the coming of the awful darkness, sorrow and woe into the life of the Planet and all her children. All things are made clear in that blessed altitude. The meaning of the terrible history written upon the various kingdoms and planes of the Planet is understood. The true interpretation is at hand to the Soul. It knows from the Divine. And it knows how the Redemption of the Planet and all her children can alone be accomplished.

AN ALLEGORY OF THE SOUL.

Such is the vision that breaks upon the Soul who has entered fully into the blessed relationship in which it is now and always one with the Divine. And so we have presented in the allegory of the Marriage in Cana of Galilee a profound Soul-mystery that cannot be understood in

its sublime meaning except through realization. And thus the story is fraught with great blessing of good unto the Soul. For the festival is no mere earthly experience, but Divine. It is the Soul as the Bride receiving the Divine Bridegroom. It is the festival within the Sanctuary of the Soul, the guest chamber of the Lord, the Upper Room where even the Pascal Lamb is partaken of (the Divine Love). The company are all heavenly, as we shall see. The rejoicing is Angelic. The wine drunk is the wine of Divine Joy, the new vintage within the Soul. The wonderful work wrought by the Christ is another wine, said to be the best, and partaken of only after the other has been well drunk of. How beautiful it all is ! How wonderful the actors are as they stand out before the Soul's vision ! O the transcendent meaning of the allegory ! How everything literal pales before its glory ! How the earthly setting of it forth seems so poor, so inadequate, when the sublime experience is realized ! What words were ever found sufficient to express a great and beautiful love ? What language has ever been found adequate to perfectly interpret the yearnings of a Soul ? What symbolism was ever invented that could fully illustrate the profound realizations within the Soul as it approaches the height implied in the Divine marriage ? All are inadequate—pen and brush and tongue. All are insufficient—story, symbol and picture. To know it is to have entered into the realization of it.

J. TODD FERRIER.

THE ALLEGORY OF THE WINE.

This allegory did the blessed Master speak unto all who were in the House of Mary :

There was a Marriage in Cana of Galilee unto which a Divine Teacher and His disciples were asked. And the Mother of the Teacher was also there.

The Marriage festival was celebrated with great rejoicing for many days, and all were filled with gladness.

But when the festival had continued its appointed time, the Wine provided by the Lord of the festival was all consumed so that there was no more wine to be drunk.

And many of the guests were troubled because there was no more wine to drink.

But the Mother of the Divine Teacher came to Him and asked that He would provide more wine, and He told her that His hour had not yet come.

Then did she, in anticipation of what He would do, advise all who served to do His bidding when He commanded them.

And when His hour was come, the Divine Teacher asked that all the vessels containing the waters for the purpose of purification might be filled. And those who served obeyed His command.

And when those who served drew the new Wine and gave it unto the Lord of the Festival, he recognised that the Wine was changed, and that it was better than the Wine of which they had partaken, and said that at such festivals the best wine was first served, and then that which was less good, but that this wine was the best though it came last.

In this way was the Glory of the Divine Teacher made manifest unto all who drank of the new wine : it was also His first manifested work.

THE REQUEST OF MARY, THE MOTHER.

“Give me to drink of the wine of thy Cup, that I may live for evermore.”

IN the story it is represented that Mary the mother of the Master approached Him with the information that there was no wine ; and, though it is not stated yet is it implied, that she suggested to Him to perform a miracle and provide wine for them. And it is represented that the Master rebuked her, saying, “Woman, what have I to do with thee ? Mine hour is not yet come.”

If this had been literally true what a very different aspect it would have given to the meaning of Christhood. Indeed it would have destroyed the Christhood of the Master. It would have been such a manifestation of power as would not only have been other than consonant with His Christhood, but would have been diametrically opposed to it. For Christhood powers are of a Divine order, and therefore could not be exercised in such a way nor under the conditions implied, had the story been literal. For the guests had all drunk the wine provided ; and no Divine work could ever be accomplished under the excitation arising from the imbibing of wine. The very conditions would be non-spiritual. The atmosphere would militate against the Soul, its Divine Vision, and all its powers. Men and women do not seem to apprehend this most elementary truth that for the unfoldment of true Soul-life there must be true and pure conditions which are generated from true spiritual aspiration, desire and purpose, and which make for the realization of the Divine Presence. They have an idea that a Christhood can work miracles with the elements by changing them at will for any such purpose as is here implied in the literal story, just like an occultist who uses his Soul powers to work wonders for personal ends, or a magician who sets out to entertain the public with wonderful works of illusion. The Christhood powers to them seem to be like the outward powers of those who have great dominancy in the elemental kingdoms, rather than beautiful spiritual and Divine attributes whose influence over

the elements is only unto purification and rectification of equilibrium. It could not destroy their nature. Nor could one in the state of Christhood make use of any of them to create what would undoubtedly destroy. Water when pure is a most valuable element ; but its value is lessened as its original properties are changed. And in the case of wine, its purity and uses are destroyed through the other dominating destructive element. It is, therefore, quite certain that the Christ could not have provided such an element as wine, could never have made use of His Divine powers to create anything destructive of the life of the Soul upon all its spheres of experience, could not have countenanced in any way the creation of wine nor its uses ; nor could the mother of Christhood have suggested any such step. The blessed Master has indeed been greatly and grievously misrepresented ; and the earthly Mother of the Master knew Him too well and loved Him too devotedly ever to have suggested to Him a way of action which would have been a betrayal of the beautiful Christhood which He had to make manifest.

THE VIRGIN SOUL.

Yet is there a great truth in the story to be discovered and unfolded for the Soul. It is a truth whose very preciousness makes it somewhat difficult to write of. It is of the *innermost*. Who is Mary ? Have we not in previous issues spoken of the wonderful meaning contained in the term Marias ? Have we not also pointed out the profound yet sublime significance of the saying that she was Virgin when she bore the Christ ? The blessed Virgin Mary is no mean term, though its wonderful significance was lost, and the meaning be-
 meant through being materialized and made personal. For Mary is the Soul who has borne the Christ (attained to Christhood). She is the Mother of the Lord within the Sanctuary. For it is only through her (the Soul) that the blessed consciousness of the Divine Love and Wisdom can be realized, and the Divine Vision beheld. She has to be Virgin to bring about such an exalted realization : that is, her elements must all be virgin or pure. And

she must desire to be the channel for the manifestation of the Divine. It is her service in life to first bring forth the Christ-child, to nourish it and guard it, seeing that the new life grows up into the full stature of the manhood of Christhood ; and then it is her province to follow the Christ whithersoever He goeth.

O the wealth of Divine meaning underlying this story of the marriage in Cana of Galilee ! The history of the Soul which is silently implied in the allegory ! How full and rich in blessing is the picture for all who see its wonderful inward beauty and seek unto the realization of it ? Who is able to gaze upon the picture and see nothing of its outward historical setting, but only the drama of the Soul whose blessed realizations it represents ?

THE MEANING OF THE SOUL'S REQUEST.

Let us now look at the counsel given by Mary to the Christ. Surely for our readers the Light of Heaven now shines upon the saying ! Surely for them the outer curtain moves aside to reveal the inner glory ! The feast has been held, the marriage has been accomplished, the wine of the Divine Joy has been drunk. This would have seemed sufficient under any other circumstances. But not so with the Soul, the mother of Christhood. She knows the Christhood is not yet made manifest, and she would fain behold it in manifestation. The Soul longs to be in the state of manifested Christhood, not simply to have attained the Divine marriage and have drunk deeply of the wine of Divine Joy which it brings, but also to be in a position such as the Christhood implies of Divine manifestation, that she may show forth the power and glory of the Estate. Her very love for the Christhood is the cause of her extreme anxiety to know that He is manifesting Himself. And such is the meaning of the request which it is said Mary the Mother made to the Christ. She desired Him to provide new wine. But He said unto her, " Woman, what have I to do with thee ? Mine hour is not yet come." The reply is just as significant as the request. It likewise is full of deep meaning. It is no rebuke, as it might at first sight seem, but rather

a question of inquiry, and an explanation when the works desired were not wrought at once. What is to be done with the Soul that so longs after the manifestation, that is disturbed and restless because the wine of the Divine Joy has been drunk and there is no more wine to take? What is to be done with the Soul who, having drunk deeply of that Wine of Joy, is now impatient to have the full manifestation of the power and glory of Christhood? She feels within herself as if she could not wait in patience for the manifestation to come. Yet must she wait in patience until the hour of the manifestation has come when the Lord (the Divine within the Soul) shall reveal Himself, and turn the water pots into vessels full of precious wine.

O wondrous truth for the Soul whose desires are all aflame with the energy of Divine passion, whose holy yearnings find no fulness of satiety, whose one purpose is to be only for the Divine! Fulness of inward realization of the Divine Presence; then the nuptials which make the Soul and the Divine within One; then the Divine Joy begotten of the realization of the Divine Love and Wisdom, the deep draughts of the Wine of God; and then the manifestation of the Lord in the power and glory of Christhood. The Water will now be turned into Wine that all may drink of the Wine of Christhood, and rejoice that it has been kept until the last.

J. TODD FERRIER.

TURNING THE WATER INTO WINE.

“But that Scripture is the more excellent which is exceeding fruitful and brings forth abundant signification.”

THEN the Christ, when His hour was come, commanded that they should fill all the water pots to the brim. And when they drew it forth to serve, behold it was wine. For the hour was come when the Christ should be made manifest, and when He should accomplish His first great work. It was, therefore, the hour of Divine manifestation through the Soul. The hour was come when the yearnings of the Soul could be satisfied, when the blessed holy cravings for realization in service could be acceded to, when the almost impatient longings after an outward Christhood ministry might find fulfilment, when the power and the glory of Christhood should be revealed and interpreted.

So is it ever in the attainment of the Soul to the Divine Marriage. The story in the Record was an allegory of the history of the Soul when reaching the blessed estate of Christhood when there is real conscious union with the Divine Love and Wisdom. It illustrated that union and the power and glory begotten of it. It is, therefore, a picture of our own history, of the way the Soul passes in its upwardness and inwardness of experience, of the consummation of treading the path to Christhood and the realization of the Divine within the Soul's Sanctuary. It is a picture of the sublime life unto which all Souls are called by the Divine, a grouping together for the purpose of embodiment of the most wonderful experiences which can come into a Man's life, experiences which are all quite separate and distinct, though so closely related to one another. It is in words like one of the finest embodiments in Art wrought by one of the great spiritual artists, in which he groups together for some historic purpose several events all quite separate in their order, but all dependent one upon another.

WHATSOEVER HE COMMANDETH, DO YE.

How this truth becomes more and more salient as we unfold the meaning of the picture. How obvious are the

meanings of even the details as in true perspective the history of the marriage of the Soul to the Divine appears before the vision. The Mother of the Christhood may direct all the servants to obey the Christ when He giveth instruction, and the request is fulfilled. For who are those servants within the house where the marriage feast is prepared? Who are they who wait upon the Lord of the festival to perform His will? Who are they if they be not the powers of the body, mind and life, the powers of the Soul itself upon the various spheres of its experience? For are not these the servants of the Lord in any one seeking to attain to the blessed union implied in the marriage of the Soul to the Divine? Are not all the powers of the life, those of the body, those of the intellectual mind, those of the spiritual or intuitional mind, and those of the love-principles of the Soul itself, consecrated unto Divine uses as the Soul enters into true Divine union? These are the servants who ever wait upon their Lord to do His will. For that purpose are they within the spiritual Household of the Soul. O joy, Joy Divine, to behold even this meaning of life within the allegory! For it speaks in a language so very different from the language of men and women concerning the purpose of all the functions of the body, mind, heart and Soul. It reveals what their office in the Soul's ministry should be. And it implies their beautiful obedience to the Divine Love. They knew no will but His. They heard no voice to obey it but His. Mary as the Soul in the state of union with the Divine is the expression of His Image and the interpreter of His purposes. And the Christhood is the fulfilment of the Soul's life, the crown of its evolution, the consciousness of the Divine Union when henceforth it is the Father who speaks *within and through* the Soul, and who Himself does the wonderful works of spiritual interpretation of the Divine Mysteries, causing the Light, Life and Love of the Divine to break upon the world with their healing, redeeming and perfecting power.

THE SIX WATERPOTS.

Surely herein does the mystery of the Soul deepen and

the Divine wealth within her multiply. For the marvelous nature of the Soul is seen more and more as the powers within are unfolded, the realizations entered into, and their meaning is interpreted. And the mystery is only made more profound and the nature of the Soul seen to be yet more wonderful when the command of the Christ within is issued to fill all the water pots unto the brim that He may work the works of God and turn the water into the wine of Divine Christhood. For to fill the water pots with water until they are full to the brim is to fill the whole spiritual system of the Soul with the waters of Truth, the waters which are for purification first, and then at the marriage feast for the wine of Christhood. There were six water pots. And these speak of the various spheres of the Soul which lie toward the outward life which must needs be purified ere an entrance is effected into the guest chamber; meaning by that, that the Divine realizations implied in the marriage of the Soul cannot be entered into until the life upon every sphere is purified by means of the waters of truth, the cleansing power of the Divine Love. The outer spheres *must* be purified ere the inner life can come into the blessedness of Divine Union. And when that is done and the marriage accomplished, the hour of manifestation arrives when the whole being upon all its spheres is filled with the beautiful waters of Divine Truth now to be used for the sacred purpose of meeting the new needs of the Soul. For the Waters of Truth are not only expressive of the cleansing of the life through the operative power of the Divine Love, but they are likewise expressive of the Life-giving power of that Love. Hence the expressions met with in sacred literature concerning "the River of Life" flowing from beneath the Divine Altar, or from the Heavenly Throne, or from the East Gate of the Temple. To turn the water into wine, even the wine of Christhood, is to be able to show that the waters or truths provided are in very deed the Wine of God, the Light of His Holy Wisdom, the interpreter of His Holy Purpose, the meaning of His Holy Will for and concerning the Soul, the Planet, and the whole spiritual

system of Sol. It is to make the Divine Love towards all Souls a reality by showing what is meant by that Love in the ways and service of life. It is to know and interpret the "mysteries of the kingdom" unto the Soul; to bring out of the barren rocks of the letter the living waters for refreshment; to reveal the Divine Glory through unfolding the glory of the Divine purpose; to illumine the history of the Soul and the Planet with the light which breaks from the Divine that they may be beheld in their true light, and so be understood even where they appear to be most contradictory; to work the works of God in changing the intellectual apprehension of the Truth into a Soul Knowledge of Divine Things. It is for the Soul to have arrived at that experience in which it not only sees divinely and knows divinely, but is able to interpret divinely the hidden Wisdom of God, and so to provide the wine of life, the wine of Christhood, the wine of the Divine power, the wine of the Divine Love, the holiest, the most exhilarating, the most inspiring cup of blessing for the refreshment, the inspiration, and the illumination of all who would themselves partake of the marriage feast of the union of the Soul with the Divine.

O life most blessed! O work most gracious! O transcendent experience! To know the Joy of God in a blessed Soul-union, to drink deeply of the wine of that Joy, to long for the fulfilment of the Christhood of which it speaks and is the precursor, to have that fulfilment at last in the blessed work of changing the water of truth into the very elements of the Vine, the Divine Love, that is indeed Life. And it is unto such a life the allegory of the marriage in Cana of Galilee calls us.

J. TODD FERRIER.

THE WINE THAT INSPIRES.

The Cup of God is now given you that ye may drink : it is the Cup bearing the Wine of the Christhood, even that Wine which He giveth unto all who have drunk of the Wine of the Marriage Feast unto fulness.

Behold ! it is the Wine that sparkles with the inspiring power of God, whose exhilarating power within the Soul is great, filling her with new life, even the life of the Christhood.

Drink ye of it, therefore, that ye may be filled with the beautiful buoyancy of spiritual youthfulness, and know only the agedness which the Wisdom of God crowns ; for it is the Wine of Divine Inspiration.

How blessed is that Love which hath called us unto such an hour ! How Holy and Good is the Wine which the Christhood giveth us to drink ! Who ever dreamed in their best dreaming of such power coming upon our Soul, even the power of His Love who hath begotten us and fashioned us to be the vessels of His Glory ?

O Wine of God whose power changeth our life from one of weakness and sorrow into one of joy and strength, and whose inspiring elements changeth our vision so that we behold in thy Creator's light and come to understand the deep mysteries of God and the Soul, of thee have we drunk, for thou camest unto us as sent from Him whose Life thou art ! But we would yet drink more and more of the Cup that our inspiration may be perfect, and our whole being lit up with the Glory of the Illumination given from God unto all who drink deeply of thy power.

THE CHRISTHOOD MANIFESTED.

“Now the Kingdom of God is with us ; that is, it is interior, invisible, Mystic, Spiritual.”

THE Christhood has again been manifested. It has been manifested in Cana of Galilee. And it has been manifested in turning the water into wine. It has been manifested in the little city of the Soul, *the Spiritual Mind*. The Intuition has once more recovered its power to perceive the inner meaning of things, to behold the true nature of a Christhood, to discern wherein the Christ-power lies, and to understand what that power is. For the Spiritual Mind is Galilee whose calm clear waters ever reflect the Heavens above them, and whose uplands are the homes of Angels, the Hills and Mountains of God in Galilee. And the little city of Cana in Galilee where *the spiritual vision* is found, is the power to perceive heavenly secrets, to enter into their meaning, and to thus bring into the Soul the treasures of the Divine Wisdom. The manifestation of the Christhood is, therefore, in Cana of Galilee, because it is through the intuitive perception of the Soul that the manifestation of Christhood is recognised. And it is in Cana of Galilee that the marriage festival takes place ; for it is through the Soul's perception of the nature of the Divine Life within her and the Christhood fulness unto which she is to attain, that enables her to rise ever higher and higher into heavenly conditions, until the day arrives when she is able to enter into the blessed state expressed in her marriage to the Divine. And the Christhood is manifested in the first great work of turning water into wine. For the work of God has been wrought in changing what was only waters for purification, into the Wine of God. The truth within the life has accomplished its first mission, that of purification unto perfect redemption from all the dominating influences of the world-spirit and the sense-life ; and so the Soul enters upon its Divine sublime experiences of Christhood, until it is fully united unto the Divine : is one with the Divine. Then is the manifestation when the truth that cleansed is changed into the truth that

inspires. The water becomes the wine of life. The water of Life which is for the healing of the life, is changed into the Wine of God whose cup is precious, sparkling as it does with the very vintage of the Gods; the very life-stream of the Divine within the Soul by which all her pulses are quickened in their Heavenward motion, by which she at last comes to be filled with the powers of the Divine; the wine which fills the very cup of the Immortals, whose fragrance is sweet as the Breath of the Eternal and Ever-Blessed One, with whose Love and Wisdom it enriches the Soul.

THE MARVELLOUS WAYS OF GOD'S LOVE.

O Love Divine, ever blessed and glorious, what hidden depths of meaning are to be found in Thee! What fulness of life for all Thy children! What intensity of life for all who are able to receive of Thy fulness! What awful heights of splendour of vision and realization for the Soul are possible unto those who drink deeply of the Wine of Thy Love! How vast is the vision which breaks upon the Soul who climbs those heights! How immeasurable is the outlook that opens unto the Soul who has attained to those transcendent spiritual altitudes! How wonderful are all Thy ways towards Thy children! How great is the sum of Thy thoughts unto them! "What is Man? Thou art so mindful of him?" Through the Son of Man (the Christhood) in whom Thou visitest him, Thou crownest him with honour and glory. Thou dost give unto him a knowledge which is Divine. Thou revealest unto him the wonderful works of Thy hands. Thou makest known unto him the secrets of Thy Counsel concerning the life unto which Thou hast called him. Before his vision Thou unveilest the past so that he may behold it in the Light of Thy Wisdom. The Earth and the fulness therefore as these once were, Thou showest unto him, and thus makest known what Thy perfect works were and how wonderful and beautiful Thy holy purpose was. In the blessedness of her former glory Thou unveilest the Holy City of Jerusalem (The Planet) before

him, before the stranger (the evil conditions) laid low all her beautiful terraces (planes) and palaces (the dwelling places of all the Human Race). And Thou revealest it unto him how that glory is to be again restored when the Redemption of all her children is accomplished. Thou dost graciously unveil to him the mystery of the Soul so that he knoweth henceforth the meaning of her going away, and the way Thou hast taken to restore her once more to her ancient heritage.

How exalted and holy and blessed are Thy ways ! O that all Thy children could know Thee as Thou art, and how beautiful Thy purposes always are ; that all of them could even now drink of the Wine of Thy Love and know the power which it imparts ; that all of them could now understand the holy and blessed mystery of the Soul's nature and the end for which Thou didst fashion it ; that they were now able to enter into the realization of Thy Love found in the Redeemed Life ; that all who have reached the Redeemed Life could now enter into Cana of Galilee for the marriage of the Soul there, to drink of the Joy of God, to understand the yearnings of the Soul (Mary) for the manifestation of the Christhood power, and then to know the unspeakable blessedness when the Soul is able to change the waters of truth into the Wine of Christhood and drink the cup of the Immortals.

And what shall we wish for the Churches whose citizens should have known these things, and whose mission it should have been to realize them with an ever-increasing fulness, and then to have made the glory of them manifest in the ways and service of life ? How shall we show to them all the things they should have known, and the blessedness and glory which they have missed ? For them we would pray that the threefold Veil which now darkens the vision of them all may be drawn aside :— *the Veil of Blood*, the blood of the creatures which they still have shed upon the altars of their desires and tastes, that they may put from them the abomination of slaying the creatures, and partaking of their flesh : *the Veil of Idolatry*, the *veil* generated as the outcome of worshipping

material things in any form, the earthward things, the literalism that destroys the spirit, the form instead of the substance, the outward in place of the inward : *the Veil of Matter*, that which has arisen to blind the Intuition, to deprive the Soul of her Vision, that has made Faith a thing of belief and forms instead of the substance of all things recognised by the Soul, that has changed the very nature of life for the Soul and made her in the gross darkness walk along wrong paths, that has made it impossible for the Divine within the Soul to make Himself manifest or the Light upon the Altar to throw out its rays through the spheres of life. These veils still shut out the Churches from Cana in Galilee and the Christhood vision. Nor can the blessed realizations come to them until these veils are put away. J. TODD FERRIER.

MASTER, WHERE DWELLEST THOU ?

And there came unto Him two who would follow Him, and these inquired of Him, saying, "Master, where dwellest Thou?" Unto them did He reply, "Come and See."

And it was about the tenth hour ; so they entered in to abide with Him."

They were Andrew, Simon Peter's brother, and John the son of Zebedee. They found Simon and brought him also, saying unto Him, "We have found the Christ."

And when the Christ beheld Simon He said unto him, thy name shall no more be called Simon, but Peter, for with the Understanding shalt thou perceive heavenly things, and interpret the Secrets of God. Upon that Foundation shall the Kingdom of the Heavens be built upon the Earth ; and against it the powers of evil shall not prevail.

And Simon Peter, beholding the Christ, said, "Thou art the Son of the Living One."

Unto whom the Christ thus spake, "Flesh and blood-kinship hath not revealed this unto thee ; of the Living One alone hast thou known it, even of the Father who dwelleth in thee."

THE WINE OF CHRISTHOOD.

"I have said unto men, ye are Gods; ye are all in the Image of the Most High."

WHEN the servants of the household wherein the marriage was celebrated drew the new wine which had been created out of the water, and gave it unto the Governor or Lord of the marriage festival, he is said to have proclaimed it the best, though contrary to usage it had come last. But it is ever so with the Divine. His blessings increase as the Soul rises in the scale of life. The realizations are more and more profound as the mount of God is climbed. The glory and blessedness intensify the nearer the Soul approaches the Divine. The powers of God within the Soul become ever greater as the Soul takes height after height. The Wine of God which fills life's cup is stronger as the Soul takes unto herself the Crown of the Immortals. It is Life abundantly for the Soul who is able to drink abundantly. It is Life that grows from glory to glory the more abundantly it is realized.

Who is the Governor of the Feast who recognises the difference in the Wine? Is He not the Lord Himself whose dwelling is within the Sanctuary of the Soul, the Lord of the marriage festival, the unfolded Divine within the Soul? Who but He could recognise the change from the wine of the marriage festival when first it was celebrated, to the wine of the Christhood manifestation? Could any one but He distinguish between the Wine of the Joy of God drunk at the union of the Soul with the Divine, and the Wine of the Power of God drunk at the manifestation of the Christhood in accomplishing His first work of God? And so we may behold the meaning of the best Wine being kept until the last or end of the Feast. For the Wine of the Divine Power created by the Christhood in manifestation is far, far stronger and better than the Wine of the marriage festival, the Joy of God. Joy, Joy wells up within the Household of the Soul when the marriage with the Divine is accomplished; and unto the Soul it would seem as if there could be no

wine to equal it, not to think of any wine that could surpass it. Yet in the history of the Soul's growth Godward, the Wine of Christhood which comes last is far more transcendent in its power; for it is not only the realization of the Divine, but the attainment of Divine Power. That is the best Wine which cometh last after the other has been well drunk. The Christhood manifestation is the highest. It can only come within the Soul as the result of the marriage with the Divine. Nor is the manifestation to be confounded with the birth of the Christ-child within the Soul, for that is a much earlier event; whereas the manifestation is the attaining to manhood. There are yet greater works to be wrought, other manifestations of the Divine Power to be given when the hour for them has come; for Christhood has likewise many stages between early manhood and that sublime realization unto which the blessed Master called all Souls. In His most wonderful realizations there was a vast difference between the manifestation in Cana of Galilee and that in the Upper Room where He washed the feet of the disciples and wiped them with the towel with which He was girt. For in the work of changing the water into wine He became the Interpreter of the Divine Love and Wisdom; but in washing the feet of the disciples He became the Redeemer. In the first work He revealed the Divine Power within Him; in the last He revealed that Power as the Divine Love itself. In the first He changed the truths for the life into truths for the Soul; in the other He changed the life within the Soul into life for Redemptive purposes. In the first work the waters provided for purification were changed into Soul inspiration; in the last work, the blessed life attained in the fulness of Divine Power was given as the Divine Love to accomplish the Redemption of the Human Race. And if the Mystery in the first work be great, how much greater is the mystery of the last?

Thus much do we write that there may be no misunderstanding of the profound meaning implied in Christhood for the Soul, and very specially in the Christ-

hood of the blessed Master. The Christ-child must not be misunderstood for the Christ-man; nor must early Christ-manhood be interpreted in its works as the same Christhood when crowned with fulness of days. "The fulness of Days" implies a wealth of wisdom and service far outreaching the wisdom and service of early manhood; the Ancients around the Throne of the Ever Blessed One are Patriarchs indeed, Souls whose vision and service transcend even those upon the Angelic Kingdom. So do the Christs who are appointed to accomplish the work of Redeemers behold with a vision and serve with a service transcending those of the Souls who have only celebrated the marriage feast and accomplished their first work of turning the waters of purification into the wine of Divine Power. Thus will it be seen that the degrees in the estate of Christhood are as great as the degrees in the service of life. J. TODD FERRIER.

THE FINDING OF THE CHRIST.

Of those who followed the Christ there was one named Philip. He was of Bethsaida in Galilee, the City of Andrew and Simon Peter.

He found Nathanael, and said unto him, "We have found the Christ in the City of Nazareth." And Nathanael said unto him, "Can any such good thing come out of Nazareth?" And Philip counselled him to come and see.

When the Christ beheld him approaching He said of him, "Behold an Israelite indeed in whom is no guile found."

Nathanael replied unto Him, "Whence knowest Thou me?" To whom the Christ thus spake, "Before Philip called for thee I beheld thee sitting under the Fig-tree."

Then Nathanael, filled with wonder and awe, said "Thou art the Christ of God! Thou art the Ancient King of Israel."

And the Christ said unto him, "Hereafter ye shall see the Heavens opened, and the Angels of God ministering unto the Son of Man."

MANIFESTING HIS GLORY.

“The Manifestations are inward; and the spirits which speak unto thee are of thine own kingdom.”

WE have seen what is meant by the Divine Marriage within the Soul, and the manifestation of the Divine Power of Christhood in changing the waters of purification into the Wine of God. Now we have to behold the Glory of the Manifestation. The Wine of the Feast was crowned with the Wine of Christhood, and the manifested Divine Power was crowned with the manifested Divine Glory. The Divine Power was manifested in the Christhood when the New Wine was created for the Soul to drink, the new wine of a pure spiritual interpretation of its own history, nature and life; and the Divine Glory is now revealing itself in the interpretation being given unto the Divine Purpose in the Soul's history and redemption, and the true meaning and vision of the Christhood unto which it is called. The Divine Glory has been obscured for untold ages, indeed ever since the passing away of the Christhood made manifest through the blessed Master. It was early eclipsed by the false view of the manifestation which was presented to those groups who formed themselves into Churches, to all who were influenced in their thought by the Pauline epistolary letters, and finally by the equally false view that was sent forth by the writers of the four Gospel Records. But that Glory is once more making itself manifest in the Teachings concerning the Divine Love and Divine Wisdom which are now being restored. The Divine Power of the Christhood was witnessed in the changing of the waters of Truth which had been given by the blessed Master as the Baptism of John, the Baptism unto purification of life into the power of God within the Soul; and the Divine glory of the Christhood was made manifest in the unfoldment of the Divine Mysteries known as the Greater Mysteries, the Mysteries connected with the Divine Purpose, the nature and operation of the Divine Love, the History of the Soul, the Past of the Planet, the History of the Redemption, and the coming

of the Regeneration and Restoration. The Baptism of John, the purification of life through the waters of Truth was for all Souls ; the changing of the Waters into the new best wine was only revealed unto all who were within the Household where the marriage took place and the festival was held ; but only unto those who were of the innermost circle of the disciples was the glory of the Christhood made manifest. "How is it Thou dost manifest Thyself unto us, and not unto the World ?" What a wealth of meaning there is couched in the question seen in the light of our unfoldment ? And the like truth breaks upon the Soul to-day. The Purification through the Baptism of John, is for all Souls. Unto it must all Souls come. Through its experience must all Souls pass. Without it there can be no realization of any degree of Christhood, and consequently no attainment of the Marriage of the Soul with the Divine. The Wine of the Divine Joy is for all who are able to enter upon the experience of the Marriage of the Soul with the Divine. The Wine of Christhood, the Wine of the Divine Power, is only for those who have passed through the realizations of the Marriage Feast and have prepared themselves for the more profound realizations. And unto them only is the Divine Glory made manifest in the Christhood.

DEGREES OF THE CHRISTHOOD.

We have said that the Christhood was as varied in the degrees of its realization as the experience of life by the Soul is of manifold degrees. Perhaps this will enable all who are looking out for the return of the Christhood to recognise the various degrees of spiritual unfoldment in these days as the various expressions of the degree of Christhood. For the Return is with us, and the Christhood is being restored. And He is making Himself manifest to every state of spiritual experience, according as the Soul is able to receive Him. As the Baptism of John unto purification of life is He preparing the multitude for the larger life. The various purification movements all testify of His coming again. As the Baptism of the Holy Spirit unto illumination with the inward

Divine Light is He returning in Christhood. The new light breaking everywhere testifies of His approach. As the wonder-working Christ is He returning unto all who are able to receive Him. The Divine Power of the Spiritual Interpretations of the purpose of life and service all bear rich testimony to this truth. And He is also coming in His glory unto those who are in the spiritual state to receive the vision. Of this the unfoldments concerning the inner history of the Soul and the Planet, concerning the very nature of the Soul and the Planet, concerning the original condition of them both, concerning the beautiful purpose of the Divine Love towards them which has ever been the same, concerning the presence of evil in the world and the Redemption from it through the operation of the Divine Love, concerning the Regeneration when all Souls should enter into their own ancient inheritance, and the Restitution of all things when the whole Planetary System of Sol will be restored to its pristine glory from which it was drawn away through the going down of the earth from her ancient Divine State—these all speak of the re-manifestation of His Glory, the Glory of the Ever-Blessed One made once more manifest in the interpretation of the Wisdom of God which has been hidden for ages.

Marvellous are Thy ways, O Lord of the Heavenly Hosts ! Blessed and glorious art Thou. Who is like unto Thee ?

J. TODD FERRIER.

THE WORKS OF CHRISTHOOD.

“For the Interpretation of hidden things is at hand; and man shall eat of the precious fruits of God.”

THE first works of the Christ have again been wrought. He has come for whom all Souls long. Into Himself has He gathered up all the messages of all the Messengers sent forth from the Divine. The work of Purification has revealed His presence. The voice of one crying in the wilderness unto Souls to prepare for His coming was the testimony of His approach. The awakening of Souls has been made manifest in the numbers who have sought for the Baptism of John with the waters of the Jordan, a baptism unto repentance from evil and purification of the ways of life, a baptism which speaks of the awakening within the breasts of many of that true humane feeling which sees in the awful systems of eating the flesh of the creatures and afflicting them in the name of God, an inhuman, unspiritual and wicked thing, and puts it away from them. For the new Humane Movement in all in whom it is the outcome of a truer, purer and nobler vision of life, is the living palpitating testimony that the first part of the Christhood return is being accomplished, that the way into the larger kingdom of life is being proclaimed, that the first path in the way of the Christhood is affording many the joy of the Redeemed Life. In this way may it be truly said that the Buddha has come to the West also; for the Christhood contained Buddha in the days of the Master, was indeed first of all a work of purification. And so is it to-day. In the return of the Christhood in the work of purification of life as the path to be trod, Buddha has come to claim his own (all who are able to follow that part of the way unto Christhood). For the work of Buddha was a work of purification, a work of redemption for body and mind, a work of upliftment by which the Soul was raised up out of the gross conditions into which it had gone down as the result of the materialization of all the sacred Mysteries contained in the religion of Brahmanism, a

work that was meant to prepare the way for the coming of the Christ.

WHERE CHRISTHOOD DWELLS.

But this most essential first part of the Christhood mission is also being followed by the next in the order of sequence. After the Baptism of John there were those who approached the Christ to inquire of Him where He dwelt. "Master," said they, "where dwellest Thou?" To whom He replied, "Come and see." And they followed Him, and became His disciples. And here a most profound truth is presented, to understand which we must get away from the personal. We must remember that though the Christhood was gloriously manifested through the blessed Master, yet is it always *impersonal*. So let us understand that following the Christhood was not and is not simply following the man through whom the Christhood is manifested. The two things must never be confounded. In the past it has always had disastrous results for the Soul and the truth taught. To follow the Christ was and is to follow the path unto Christhood, even unto the full realization and Divine Vision which it brings. To follow the Christ to the place where He dwells is no easy task, for it is to follow Him up to the blessed spiritual experiences of Christhood. It is to follow Him along the threefold path of Self-denial, Self-sacrifice, and Self-abandonment to the Divine for service. It is to have realized Purification, then the Redemption, and then Regeneration. It is to manifest Pity unto all Creatures, to show Compassion unto all Souls, and to have Love, even the Divine Love, in fulness of manifestation. It is to know Purity in all life's ways, Devotion always to the highest in all life's action, and to make of life a perfect service unto the Divine. The Christ dwells where the atmosphere of the Soul is pure, where the air is spiritually rarefied, and life's vision is sublime. He dwells on the heights far above the murky conditions which accompany the low-lying ways of life, where no evil obscures the Soul's noblest vision, and where the Light of the Divine Glory

never sets. The feeling where He dwells is Angelic, the purpose is Angelic, the service is also Angelic. His house is the threshold where Angels tread, the Altar where the Seraphim worship, the most sacred Sanctuary where the Divine Presence is known and the Divine Vision is beheld. And so when we are asked to come and see where He dwells, we verily are asked to much more, infinitely much more, than we ever dreamed of in connection with following the Christ.

FOLLOWING UNTO CHRISTHOOD.

Yet, blessed to relate, there are those in these days who have not only asked the question and received the answer, but who are entering into the dwelling-place. With them also it is "about the tenth hour." They have sought not only the purification in the waters of the Jordan, but the Baptism of the Holy Spirit, the Holy Breath, the inflowing Spirit of the Divine Love, that they may follow on to know Christhood. They are not only seekers unto the full realization of the Redeemed Life, but they also desire to give themselves in beautiful Devotion to the ways of the heavenly service. With them "the tenth hour" is come, for they have passed into that condition of profound spiritual longing after Divine realizations which only the attainment of the Christhood can ever satisfy. And so they seek to follow the Christ to the place or spiritual state in which He dwells. Hence the wonderful uprising of so many Souls to seek out the inner meaning of Christhood that they may enter into that blessed life. And so that other work of the Christhood is being accomplished in which Souls who are ready are being called unto discipleship for the Christhood. The Divine Spirit is finding the Simons and Andrews, the Philips and Nathanaels, the Jameses and Johns—Souls who are ready and willing to follow on to know the Crown of Life as a blessed spiritual inheritance.

THE GREATER WORKS BEING DONE.

And so the works of the Christhood will now proceed apace, for the disciples are being called, and some there

are who have realized much implied in the sublime estate. Indeed there are those who are passing into those realizations expressed by the term "the eleventh hour," and even "the twelfth hour." There are those following the Christhood now who will soon enter into such realizations of the Divine Love and Wisdom as will enable them to perform the works of God even as the Christhood through the blessed Master performed them—works of Divine Light and Love ; of interpretation and enlightenment ; of unfoldment of the Mysteries concerning the Soul and the Planet ; and all the Systems in the household of the Sun ; of the whole past of them all, and the glorious future unto which they are all to be restored ; for in the realization of Divine Christhood the Soul cometh to know all these things, and there are those now upon the Earth who are entering into that exalted state. Nay, there are upon these outer planes those who formed the inner group of the Souls who followed the blessed Master during the manifestation of the Christhood, unto whom alone did He unfold the awful nature of the Sin-offering and its necessity for the accomplishment of the Redemption of the Human Race, and who were in some measure sharers of the unspeakable burden. And these will be able to remember the Blessed Manifestation, and to write of it as it was.

O the depth both of the Wisdom and Love of the Father ! How unsearchable have been all His ways, and how profound His thoughts ! His Path is upon the Heavens, and His ways are on the Great Deep.

THE CUP OF THE DIVINE FULNESS.

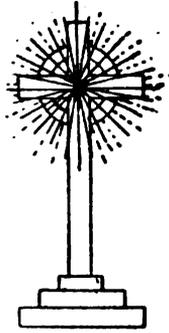
If the first works of the Christhood which are now beginning to be made manifest be so blessed, how much greater must be the blessedness of the greater works yet to be accomplished ? If turning the waters of purification into the Wine of Christhood be a great work, what shall we say of those works in which the wine of the Christhood, the wine of the Vine, is changed into Divine Being ? Yet that is what will take place. In all who follow the Christhood unto fulness shall there be

realized this exalted state. As those who drink well of the Wine of the Marriage Festival in Cana of Galilee are also given to drink, when the hour has come, of the Wine of Christhood ; so all who drink deeply of the cup of Christhood at last are given to drink of the Cup of the Divine Fulness. They are made members of the innermost group, those unto whom even the Mystery of the Nature of the Divine is unfolded. They sit at the table of the Divine Lord, they eat the Bread of the Divine Body, and they drink the Wine of the Divine Spirit, and thus are they nourished.

Deeper, ever deeper, grows the mystery of our being as we rise into the altitudes of spiritual realization. Greater, ever greater, grows the vision of life as the Soul enters into the Divine experiences unto which Christhood calls. More, ever more, wonderful does it all appear the further we go along the Divine Path, the higher we climb the Divine Heights. The Glory is ever increasing, the wonderment is without end. "Great and marvellous are Thy works, Lord God of Hosts;" for Thou makest us to be Thy Sons with the Image of Thee within us, and the Power of Thee realized by us.

The beginning of the new spiritually miraculous age is with us in which the Waters of Purification are being changed by the Christ into the Wine of Christhood ; the days of the greater works also come, and even are at the door ; for there be now upon these outer planes those who were the innermost friends of the Christ-Soul, who partook of the Holy Supper, the Divine Bread and Wine, and who were sharers in a degree in which they were able to receive it of the vision known as the Gethsemane, and even of the sorrowful Travail of which it spake. And these will again enter into that profound experience of the Holy Supper of their Lord and receive from His Hand the Bread of the Immortals and the Wine of the Gods.

J. TODD FERRIER.



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MANNA IN THE WILDERNESS.

Blessed be the Lord God of Israel, for His abundant goodness unto us.

In our low estate hath He holpen us, and nourished us in the days of our weakness.

When we were an hungered His own hands fed us : He nourished us upon the Bread of the Heavens, even the Manna which the Angels eat of.

Day by day did the Manna fall upon the Earth to meet the hunger of all Souls.

In the wilderness when we cried, He drew near ; and in reply to the voice of our complaint, did He cause Flesh to be given unto us.

He nourished us upon the Bread of Life, even the Flesh of the Son of the Highest.

For He withheld not His Beloved One, but gave Him unto us that His Flesh might be our meat, and that our strength should be in Him.

He who eateth His Flesh hungereth no more without finding satisfaction ; for His Flesh is meat indeed. He who eateth not of His Flesh, faileth to find Life.

THE FEEDING OF THE MULTITUDE.

THE NATURE OF THE MIRACLE.

THE story of the Feeding of the Multitude is one which contains many beautiful Soul truths. These truths, however, are hidden away in the earthly and material setting given to the story by the writers of the Records. When the story was changed into a miracle upon the physical planes, its wonderful spiritual meaning was also changed and its profound inner significances lost to the Soul. To the human imagination all true works of the Divine are miraculous ; but men and women mostly think that the truly miraculous is always upon the physical planes, and so the *spiritual works* are not thought of as miraculous, though, indeed, if they were understood they would be seen to transcend all outward phenomena both in their majesty and the results accruing from them. It has been the training given for ages within the Churches that the truly miraculous is considered to be the phenomenal, until men and women cannot think even of any other kind of miraculous element in the life and teachings of the blessed Master. They do not understand the Spiritual World and the wonderful works accomplished by it. They do not understand the nature of the Soul and the wonderful works wrought within it. The laws of the Heavens in their operations are enigmas unto them. They see and hear and feel upon the phenomenal world ; that world behind the phenomenal they have never seen, and it only exists to their mind as an article of belief, or to their imagination as a vague dream. Its beauties, its glories, its marvellous powers, its blessed ministries, its wonderful works, its Angelic visions, they have never realized as Souls should whose true life is derived from that world.

IT WAS AN ALLEGORY.

Now the story of the Feeding of the Multitude was not the story of a great work performed upon the physical plane by the Master, but an allegory illustrating the nature of His work, the purpose of it, and the extreme difficulty associated with it. It is unfortunate that it

is so cast in the Records that its allegorical nature is hidden, whilst there is also given to it a relationship to the outer planes which it did not possess. The multitude is represented as having followed the blessed Master into the desert without having made provision for their temporal requirements, and that when He discovered it, the Master desired that provision should be made for them by the disciples ; but as they could only find five barley loaves and two small fishes, the Master multiplied these so that more than five thousand were fed and twelve baskets of fragments left over.

Thus the allegorical significance of the story is lost through having been obliterated, and the miraculous element is transferred to the material spheres. The Master is made to perform a work of the most astounding character. He is represented as changing the elements so greatly that what would have met only the needs of a few is made to meet unto more than fulness the needs of a multitude. He is thus endowed with Occult powers over the elemental kingdoms to change them at will. The work is one of transcendental physics. It is the work of the Alchemist upon the physical planes. The Master is a magian whose magic word and touch change the laws that operate within the physical kingdoms in order to make manifest His sympathy towards those who have followed Him into the desert. Beyond that there is no spiritual meaning in the story. There is no appeal to the Soul in it. It begins and ends with providing food for the body. The only spiritual element in it is the natural and obvious compassion of the blessed Master. This latter, of course, is beautiful ; and, the miraculous element taken away from it, is a testimony to His constant thoughtfulness towards all Souls, and such a lesson as we all require in our attitude towards others. But His compassion was Divine in its nature. It was the compassion of a great Soul. It was more than philanthropic, as that beautiful term is now understood. It sought to do more, much more, than minister unto the physical necessities of men and women. It was born of the Divine Vision within the Master, and it was as

comprehensive in its scope as the Divine Vision. It aimed at finding the *real* life within, to nourish it with spiritual food, to make manifest unto the Soul the Divine power, to bring unto it the consciousness of the Divine Presence even amid the desert planes in the earth-life's experience. And in this wonderful allegory we have given unto us how the Divine Love has to nourish His children amid the spiritually desert-life which is the portion of the multitude, how they have to be ministered unto by those who know the Christ, how they have to be helped towards higher things.

It is all most wonderful when the inner meaning is seen.

THE ALLEGORY CHANGED.

The allegory was spoken by the blessed Master unto all the disciples. It was told by Him to illustrate how desert the spiritual life of the world was, and the way in which the Souls upon its planes had to be nourished. As will be seen from the true form of the allegory which we give in this issue, the story beautifully illustrated how men and women found the desert-life with all its most sad and impoverishing conditions, how difficult they found it to maintain even a bare spiritual existence, not to speak of the fulness of the Soul's life, how they had to be approached and ministered unto from the Divine, how the Divine Love had to be revealed unto them as compassion, how they had to be impressed with the Divine Wisdom in its simpler forms, and how the Soul had to be nourished.

The story of the miraculous feeding of the multitude is but part of the original allegory. The other part is found in another connection in the Records. The separation of the two parts, the changing of the expression from the Divine Love to the personal Jesus, and the spiritual significations to a material and phenomenal work upon the physical spheres, accomplished the transformation of the allegory concerning the Divine Compassion and the way in which the Divine Love sought to minister unto all Souls, into two distinct historical events wherein the compassion of the Master is the dominating thought,

and the manifestation of alchemic power the preponderating action. The personal is made to obtrude itself instead of the Divine, since it is *Jesus* who has compassion on the people ; and the magical power to change the elements at will is ascribed unto Him who always said that He not only knew nothing from Himself, but could do nothing of Himself, and that all the wisdom He spake and the Divine work which He was able to accomplish were the outcome of the presence of the Heavenly Father within Him. He always disclaimed *personal* power, and insisted upon everything being related to the Father. And through thus breaking up the allegory and changing the form of the teaching, the beautiful and profound significance of it became lost to the Soul.

It was just another act of the writers of the Records materializing what they did not and could not understand. They made personal what was impersonal. They turned into material events what were spiritual facts. They gave an entirely physical meaning unto symbols relating to the Human and the Divine. They thus not only changed the allegory into the story of a most marvellous phenomenal work, but also changed the whole nature of the ministry which the blessed Master had to give. They represented Him as one who drew multitudes unto His ministry by means of the miracles which He wrought, whereas His ministry was one of teaching the Divine Wisdom and manifesting the Divine Love ; one of most marvellous works of spiritual enlightenment for all who had the open ear to hear, and of the most wonderful interpretation of the Divine Love in His beautiful purposes for all who had the open eye to behold. It was such a ministry as men and women little dream of. There were works of blessing done by Him. He healed many of their infirmities and diseases ; but the healing was from *within*. The works were accomplished through the mind and Soul. HIS WORKS WERE ALL SPIRITUAL. Where the people were unprepared for the spiritual, He could do no mighty works. The works He wrought were done in accordance with the *faith* of

the recipient ; and *faith is the perception of things spiritual*. Without that He wrought no works of healing. There was no miscellaneous manifestation of power ; had it so been, there would not have been left in all Palestine one who was the victim of infirmity or disease. The blessed Master was a Physician ; but He was *not* merely a magnetic healer of physical ailments. He was such a Physician as men and women then required, and which they now require, one who could not only alleviate them by removing the outward manifestations of disease, but whose great work was to heal the *inward cause* of all disease, and so make the life of the individual invulnerable to evil of any kind.

All His healing was Soullic. And therein lay the wonder of His works.

J. TODD FERRIER.

AMID THE DESERT.

When the Christ looked upon the multitudes He was filled with Compassion towards them, for He beheld them to be like a flock of sheep without a true shepherd.

And He said unto the disciples, " Truly this land is a desert place and one in which no provision is found for the Souls of the people. They languish by the way, for they receive not fit nourishment to sustain them. But the heavenly Father hath sent His Messenger to break unto them the Bread of Life, that they labour not for meat which perisheth with its use, but for that meat which the Father giveth unto all whose endurance is unto Life Eternal."

And He asked the disciples to command the people to sit down whilst He spake unto them. And they sat down in rows of hundreds on the grass and listened unto Him as He spake of the Bread that had come down from Heaven.

THE FEEDING OF THE MULTITUDE.

THE DESERT-PLACE.

THERE is indeed a profound truth implied in the multitude following the Christ into a desert place. The Christ came into the world in a desert age. The Ancient Religions had all lost their spiritual virility. They had all been materialized until the spiritual meanings were lost in the outward forms. As a Soul system Judaism was spiritually dead. Its outward hierarchies had killed its inward life. Its priests were without spiritual vision. They had destroyed, during the process of the ages of teaching within their occult schools, the inner sense of things, and substituted for it a material meaning. They had brought down everything heavenly to the earthly planes, and related the things of the Soul to things of the phenomenal world. They had turned the Sanctuary into a house of death, even made of it an abattoir and public shambles. The Divine Ark had long been veiled, and the light of Shiloh had long been extinguished.

Amid Jewry it was a dreary time for the Soul. It had nothing to offer the hungry ones but its lifeless forms and ceremonies. Even to such inquiring Souls as Nicodemus, the consciousness of a higher birth than the earthly was unknown. Souls were crying out amid the desert-life of Jewry for a Divine Shepherdhood. But they understood not what it meant, so darkened was the lamp of the Soul through the awful system. And when Shiloh came in the beautiful manifestation through the Master, they knew not that it was He, for their spiritual eyes were sealed by means of the teachings they had received for ages. They understood not the meaning of Messiahship, nor what it was to be anointed from the Divine. The sense of the Spiritual World was almost lost altogether, and indeed was only awake in the few who sought most truly and earnestly for the realization of spiritual things. The most startling testimony to this statement may be found in the fact of the very few alone having been able to become complete disciples of the Christhood.

And what had happened to the things of the Soul through the priestly hierarchies of Jewry had likewise happened elsewhere. Only a few elect Souls could anywhere be found who yet appreciated Divine things and sought the inner meanings amongst the outward forms and ceremonies. In Egypt the Ancient Wisdom had been lost for ages ; everything had been brought down, as in Jewry, from the spiritual spheres to the material. In Greece that same Wisdom had been changed from an inner spiritual history of the Soul and the Planet, with the whole of the system of Sol (the Sun), to one which grew into a mere intellectual philosophy on the one hand and a soulless mythology on the other. For the Ancient Wisdom which the Greeks knew in their purest days became mere systems of intellectual thought and priestly superstition. The Orphic Mysteries were lost to them as effectually as the Mysteries of Hermes were lost to Egypt, and the wonderful Soul Mysteries known unto the Ancient Hebrews were all lost to the Jewish people. To the East and the West, to the North and the South, the whole religious land was desert in the extreme. Here and there were a few centres founded, like the ancient Hebrew Schools of the Prophets, where the Mysteries were sought for by a few earnest Souls. But even in these centres the innermost meanings were lost.

AN IMPOVERISHED HUMANITY.

It was in very deed a desert land into which the Christ came to make manifest the Christhood, re-interpret the Divine Wisdom, and show the true path by which alone the Soul could arrive at Christhood. And except to the very few Souls, like the inner group of disciples who were able to receive the more inward and profound teaching He came to give, His ministry had to be such as that set forth in the allegory. There was no other way of helping the people to a spiritual sense of the meaning of life. They were unable to understand more. Indeed, so far were they from a state of readiness to receive a fuller message, that even such teachings concerning the laws of life for the Soul as were given them caused

heart-burnings in many. And it is recorded that there were many who withdrew from following after Him ; and some even turned away in anger because of the things which He taught. The religious leaders and teachers were quite unable to appreciate His ministry, it was so far apart from the traditional schools of interpretation ; for these teachers were like barren fig-trees in relation to spiritual knowledge, and like wild vines in relation to spiritual life. They knew not the heavenly Wisdom ; they realized not the life of the Divine within the Soul. They were as desert as the times and land in which they lived. There was no heavenly spontaneity in them, and so the simpler truths set forth by the Master found no response.

ATTRACTED BUT NOT HELD.

How desert the conditions of life were into which the Master came may be gathered from the history of the religious world written in the centuries which followed. The passing away of the Christhood was followed by the materialization of the precious truths which He had taught. Few followed Him in His Christhood, for they were unable to understand it, or to receive the deep things of the Wisdom and Love of the Father which it implied. The innermost group of the disciples alone were able to hear those things and respond to them. The "common people" as they have been called, heard Him gladly when He spake of the Divine Compassion, though they were unable to apprehend all that He meant by it, or to follow the path which would have led them to make manifest that compassion in their own lives. They were attracted through their great need for the loving sympathy He had to offer as the exposition of the Divine Love, but they were astounded at and repelled by the demands for purification of life which He made as the first essential to the understanding of the Divine Wisdom and the realization of the Divine Love. And when He left, the outward manifestation of Christhood left with Him. For the inner group of disciples had to abandon their "fellowship." They were no longer

able to prevent the materialization of the wonderful Divine Wisdom which He had taught them. The betrayer had already done his work most effectively. The wonderful Mysteries concerning the Soul and the Divine Love had been changed in their meanings. From the inner group of followers had proceeded the original Gospel of St. Matthew and the Logia of St. John; but these were destroyed by the writer who sent out the Gospel story from which the present four Records were afterwards built up. The story set forth in the Gospel by St. Matthew was that of the purpose of the Christhood manifestation and the path to be followed by the Soul in the seeking of Christhood; and the Logia of St. John embodied the Divine Wisdom taught by the Master concerning the Soul, the Divine Love and the mystery of the Redemption. And the wonderful vision of life in the one and profound Sayings in the other were taken and applied to persons, places, objects and experiences merely upon the outer physical spheres. The Christhood was made purely personal, related to the limited vehicle of the manifestation, and its spiritual, impersonal, Divine and universal nature destroyed; and the profound Sayings concerning the Soul, the Divine Love and the Redemption, were built up into a philosophy of world redemption so contradictory, so confusing to the mind, so utterly at variance with the doctrine of true Love, that it made even more desert the whole Western World where it was received.

HISTORIC CHRISTIANITY.

The history of Christianity in the West has not been one written in letters of Divine Light, Love and Christhood Life, but rather in spiritual darkness, loveless conflicts, and worldly conquests. The Souls of the people have languished amid the desert. They have cried for bread and have had given to them stones. They have asked for the meanings of things and have had presented to them interpretations which have only acted as scorpions. They have followed the name of the Christ, but have found the way desert. They have been at-

tracted to Him not because they have understood the meaning of His beautiful life and profound teachings, for these they have not yet truly seen and heard because of the work of the enemy. They have been drawn to seek Him because of that *Divine Principle within them* which must of necessity seek for the realization and attainment of that life of which He was the perfect exposition, though they have not understood the real meaning of the attraction. They have followed Him amid the desert of the spiritual conditions of the past centuries of this era, sustained on the fragmentary provision represented by the barley loaves and fishes. For the Christhood dream has always been before some Souls during these ages ; and the Christhood has been affirmed by the vast multitudes as the Saviour of the world. They have sought the Christ but have followed a name only, because they were taught that *the man* was the Christhood. They have sought the Saviour of the world to find healing, but have only followed a name without knowing its meaning ; for they were taught that the Saviour was the Man of Nazareth who bore the name, that every tongue should confess *His* name, and before *Him* every knee should worshipfully bow. For more than eighteen centuries have they bowed the knee unto the Name, sadly ignorant of the fact that the one whom they thought they were worshipping was "treading the winepress alone" and finding life upon the outer planes a sorrowful desert where even He languished for the Bread of Life found in the Christhood realization. For all those ages have they confessed His name before the world without knowing the meaning of that name, all that it stood for of the Divine Love and Wisdom realized, and all unto which it called all Souls.

DIVINE DEPTHS OF MEANING.

The allegory was indeed full of deep meaning. It not only illustrated what the Divine Love had to do in ministering unto His erring children ; but it likewise revealed what the conditions were which the Master found as He made manifest the Christhood, and those

which have reigned until this new and glorious age which has broken upon us as the outcome of the great work performed in the Office of the Cross as He bore the burden of the Sin-offering lives. It illustrated the way in which He had to minister unto the people who came to Him during the manifestation, except the few elect Souls who formed the innermost group; and it foreshadowed the kind of provision that would be meted out to all who professed to follow the Christhood.

How true the allegory was will be known unto all who are able to follow us as we interpret the remarkable story of how the blessed Master fed the Multitude.

J. TODD FERRIER.

THE MASTER UNTO THE PEOPLE.

And He spake this parable unto them concerning the Kingdom of the Heavens—

“The Kingdom of the Heavens is like a sower who went forth to sow in his fields such seed as would bear him fruit unto the harvest. And as he scattered the seed, there was some that fell among thorns which choked it ere it grew up; and some fell upon stoney places where the soil had no depth, so that, though it sprang up quickly, it soon withered away; and there was some which fell by the wayside which could not fructify, because it was trodden under-foot by the passer-by; but much fell upon good ground where it fructified and brought forth fruit, some fifty, some sixty and some an hundred-fold.”

But the people understood not the things of which He spake, for He spake unto them of heavenly things and not of earthly things.

THE FEEDING OF THE MULTITUDE.

THE DIVINE COMPASSION.

WHEN the blessed Master beheld the spiritual conditions of the people He was moved with compassion for them. He beheld them to be like a flock of sheep without a shepherd. He saw how they were influenced by those who should have guided them, how far away from the true paths of life they were led by all who professed to shepherd them ; and it moved Him greatly. He loved like the Divine ; He was the exposition of that love in life. He felt as the Divine feels toward all Souls ; in His compassion He was the expression of the Divine. Fain would He have shepherded all of them, and led them into the rich pastures of the Divine Life ;. but not only were the spiritual conditions amid which they passed their days even as the desert, but desert indeed was the spiritual state of their Souls as the result.

O it was beautiful beyond our telling to witness the compassion of the Master for all Souls, to behold how He was moved by the conditions of the people, to magnetically feel the Divine within Him pulsing with wonderful life-giving powers and longing to bestow them upon all who drew near to hear His word ! No one who was not of the inner group of disciples and who did not behold Him in those hours could conceive of the wonderful yearning within Him to take all Souls along the path which led to the life and vision of the Divine. He was moved within Him in a way and to a degree that men and women cannot imagine, not yet knowing the full meaning of Divine Compassion nor understanding the nature and heart of a Christ. His was no passing pity awakened for the moment by the vision of the outward conditions of the people, and an endeavour to ameliorate their temporal experiences ; it was the Divine Pity awakened within Him through the vision of *the inner state* of their life. The Compassion that flowed from Him was full-rounded in nature, taking into itself the *whole being*. Fain would He in His compassion have

changed all the outward conditions which were so trying, mostly born of evil in various ways, and which militated against the upwardness of life ; and with a view to the accomplishment of that He longed to effect the changes within the life itself of every Soul, which were absolutely essential. For He beheld that the conditions around them, both material and spiritual, were the outcome of the inward conditions, that the outward ways were the expression of the inward spiritual state. He saw the true relation of all things. He knew that the religious life of the people was as barren of deep spiritual realization as the social life of the leaders was of genuine compassion and love towards all Souls. He knew that the religious life was the result of the materialization of the sacred teachings concerning the Soul and the Divine Love, the fruit of the false system of religious teaching and manifestation in worship which the occult priesthood of Jewry had established in the land, and He yearned with Divine longing to save the multitudes from the awful system and its darkening and blighting effects.

HOW THE MASTER SAW THEM.

The compassion of the blessed Master had a depth of meaning that has not yet been fathomed. It had a depth of Soul meaning which few have ever even faintly apprehended. When He was moved, the vision which moved Him was such as few have beheld. When He looked into the faces of the people He beheld the spiritual state within them. He knew what was within a man. And what He beheld was not infrequently tragic. He saw the spiritual impoverishment of Dives, and the cankering sores of Lazarus. He beheld the fires of Gehenna at work in Souls who were passing through them ; and the wild beasts that prowled in the Valley of Hinnom where Souls were ravaged amid spiritual darkness. He beheld in whom the fires of hate towards other Souls burned, and those who were anguishing amid the fires of passion and yearning for deliverance. As He looked upon the multitude He beheld the awful desert state of them all, and it moved Him unspeakably. He

sorrowed over the people. Their state filled Him with profound grief. If only we could impress our readers with the reality, they would understand all that we mean by our picture of the Master. And the hour has come for the picture to be restored which St. Matthew presented in his record of the Christ-Manifestation, and for the world to have revealed to it the kind of compassion which filled the Master, and what it led Him to do for all Souls. It was indeed beautiful to witness *how* He loved all Souls, and how His love moved Him. Those who were privileged to witness that love have come back to these outer planes to declare it anew and re-interpret it. They were indeed highly privileged then to look upon the Divine Love in manifestation ; they are now privileged to be able to recover that wonderful past and tell of it unto all the world. They were sharers of the love that was manifested through the Master ; they became sharers of the burden by which the Redemption of all Souls has been made possible through the Travail of the Divine Love ; and now they have had given unto them to behold all that that Love in Its Travail endured as It bore the burden, and what has been accomplished for the Race.

Blessed be the Lord God of Israel for His abundant goodness unto all His children ! For He hath holpen us in our low estate and raised us even unto the Throne of our Father David. He hath revealed unto us the greatness of His Love towards all His children, and hath made us to be sharers in His Kingdom of its reign. He hath called us out of the darkness into His marvellous light, and appointed us to minister before Him.

Ever Blessed be His Name !

J. TODD FERRIER.

THE ALLEGORY.

When the disciples were alone with Him they inquired how it was that He spake unto the multitude in parables.

And He said unto them "The people are unable to receive the teachings which I am come to give, except in parable; for their vision is closed to the things concerning the Soul. They have eyes but see not, ears but hear not, neither are they able to perceive and understand with the heart the deep things of God."

Then spake He unto them the Allegory of Feeding the Multitudes upon Barley Loaves and two small Fishes.

"There was a teacher sent from God. The same gathered many people unto Him to hear His message. But, when He saw them, He beheld that they were not in a state to hear the message, so impoverished were they in mind and Soul. But He had great compassion upon them. Then took He some Barley Loaves and two small Fishes, and, having broken them up and blessed them, He gave unto His followers to give unto the people, which they did. And thus did He provide for the multitude. But after the people had been ministered unto, He commanded His followers to gather up the Fragments so that nothing should be lost. And they gathered them up, and there were sufficient to fill twelve baskets."

THE FEEDING OF THE MULTITUDE.

HOW THE DIVINE FEEDS THE PEOPLE.

HOW did the blessed Master feed the multitudes amid the desert place? In the four Records it is stated that it was by means of five barley loaves and two small fishes. These He is said to have multiplied to nourish fully five thousand, to have increased the loaves and the fishes to meet the demands of so great a number, so that all were satisfied and twelve baskets full of fragments remained over. According to the four Records it was only a physical event and not a spiritual work. And in that light has it been received and understood through the eighteen centuries of this era in which the Churches have ministered unto the Souls of the people. And in like manner has the other allegory recorded in the first two Records concerning the feeding of more than four thousand in the wilderness upon seven barley loaves and a few small fishes.

O it is sad beyond all words of ours to think that these beautiful stories could ever have been so materialized as to have become mere physical acts in which Divine power over the elemental kingdoms was made manifest, rather than the embodiments of profound spiritual truths. O the wrong that was done to the blessed Divine Love when these embodiments and teachings were destroyed by those who wrote the present Records. And what shall we say of the wrong committed by them against the Soul when they so changed the meaning that the truth could no longer be discerned. For in the allegory of the feeding of the five thousand upon five barley loaves and two small fishes we should have had a manifestation of the Divine Compassion in stooping to meet the needs of the desert life of all Souls so as to sustain them amid the desert condition that they fainted not nor perished by the way; and likewise in the feeding of the four thousand upon seven loaves and a few small fishes. For the two allegories reveal the Divine Compassion, and how the Divine Love has never failed to find a means whereby the Soul might be reached and nourished even within the wilderness of this world and the desert conditions of

its spiritual life. What could have been more beautiful than the revelation to the Soul of the Divine thoughtfulness for its weakened state in stooping to meet its requirements through the ministry represented by the barley loaves and two small fishes? How wonderful is the Divine tenderness revealed in the attitude of the Great Father toward His children in their fallen condition? O how beautifully these allegories show forth His Love, that it knows no failure nor measure, and how He would have all His children helped even unto fulness of Soul life. For though the barley loaves were not the Manna rained down from heaven, yet were they of the corn of the provision made for the Souls who were still in Egypt and Goshen, the corn provided amid the famine by the Divine Love and ministered unto the people through His servant Joseph. They were not the Shew-bread which none can eat of until they have passed out of Egypt and Goshen, and even out of the wilderness life, into the land of the Christhood; but they were of the bread provided by the Divine Love for all who went away into bondage and darkness, the bread that had to be broken, as it were, within the body, that had to be received through the senses of the body, that was so adapted unto the spiritual needs of all who were in bondage to the world-life and the inward darkness born of it, that the sacred things implied by the barley loaves might be apprehended. They were made up of those elements which were expressed by the parabolic teachings, the Mystery embodiments and representations, the picture portrayals of events in the history of the Soul. They were the sacred things of the Soul brought down to the objective realm in order to impress the mind through the vision of them, to reach the feelings through the visualization and so move the whole spiritual nature to finer issues through awakening nobler impulses within the life.

It will therefore be seen how far from the true meaning of the story is the ordinary interpretation given to the feeding of the people upon barley loaves. For it was a great spiritual work to accomplish so much for the Soul in order that the truth implied might again be learnt, and its blessed effects felt.

J. TODD FERRIER.

THE FEEDING OF THE MULTITUDE.

THE PARABLES OF THE MASTER.

THE feeding of the multitudes by the blessed Master had to be by parable. "Without a parable spake He not unto them." They were parables which appealed to all the senses, the five avenues by means of which they could be fed. The eye, the ear, the taste, the feeling and the touch were all spoken to in these parables. Great spiritual truths were illustrated by the parables. They spoke of the true way of life and the beautiful issues of following that way ; of the false ways of men and women, and the sad results which came to them. They set forth the value of the Soul, or man as a spiritual unit, and how the Divine Love sought unto the finding of every one willing to hear His word and receive its message. They set forth the nature of the evil in the world which opposed the good, and the hardships it imposed upon all Souls, and revealed how that evil was to be overthrown and the whole world of Soul-life redeemed. They illustrated many phases of the Soul's experience both sorrowful and joyful, and the profound Love of the Father for all Souls. They indicated something of its history in past ages, and implied the nature of the unspeakable loss which had come to it. They pointed out the way by which the loss could be recovered, and encouraged all Souls to strive to regain what had been lost. The way of the Redeemed Life was clearly implied in them, and the blessed inheritance of the Christhood.

In this way did the Master teach and feed the people who drew near that He might address them. Many were the Barley Loaves which He brake and distributed amongst them as He sought to help them amid the desert conditions of their life. He appealed to them in their inner life by means of His parabolic teaching, seeking to reach them through the five avenues of their outward life, the outer senses. It was the only way in which they could be reached, so dulled was their spiritual power to receive. The Intuition was quite veiled, and the inner consciousness of childhood to the Divine Love quite lost. They had eyes to see yet saw not,

ears to hear yet heard not, and hearts to perceive yet beheld not. Their spiritual vision had been destroyed through the awful religious system of which they had been the victims for ages. They had no longer as a people the power to hear the Divine speaking within the Sanctuary of their innermost being, so dulled with the terrible system was the Soul. The darkest of veils had long been drawn across their spiritual mind so that the true sense of Divine things was lost ; no longer had they the power to discern spiritually. The sense-life had become everything to them ; even their religion was nothing more than the craving to find Divine favour, and to find it in the realization of their personal and national aspirations which were all outward, earthly and material.

How otherwise could the blessed Master approach such Souls than through the sense-life in its varied avenues ? How otherwise could He ever hope to spiritually nourish their desert-life than by means of parable which might appeal to their outward vision and feeling ? Nor are we to suppose for a moment that He only spake in parables that they might not understand Him, as seems to be implied in the Records ; for that could never have been possible in the case of the Master. Only too gladly would He have spoken more directly to the people had they been able to receive the teachings. It was *not* a question of counting them unworthy to hear the sacred things of which He had to speak, but entirely a question of their fitness to hear and understand. To have done what the Records seem to imply, and what many occultists affirm concerning the Mysteries, would not have been in harmony with the ways of the Divine Love.

Herein then was the Divine Compassion shown forth by the Master. He beheld their low spiritual estate and went down to minister unto them. He loved them with the love of the Divine, and sought to awaken the love of the Divine Life within them. He pitied them with the pity of God, and spake unto them as they were able to receive. He yearned towards them with the longings of the Father to recall them to a consciousness

of their Divine childhood, and unto that end He spake His parables. And what joy filled Him when He beheld a Soul receive His meaning ! What gladness there was within the inner circle when one Soul awoke to the reality of its Divine childhood ! How beautiful it was to witness the Divine rejoicing when a Soul was known to have set out on the path of the Redeemed Life and the Christhood realization ! It was indeed a blessed thing to be of that inner group to share the joy and gladness which broke upon it when Souls were influenced divinely.

J. TODD FERRIER.

AMID THE WILDERNESS.

This allegory also spake He unto His disciples when they were alone.

“ There was sent from the Father a teacher to shepherd the people who were all as sheep straying amid the wilderness. The same found that the people hungered and had not anything to satisfy their hunger, nor was there any bread to be had. He therefore commanded His disciples to find bread for them.

But they had little with them, only a few barley loaves and small fishes ; so they inquired what should be done as they had not wherewithal to satisfy the multitude.

But He commanded that the loaves and fishes be brought to Him, which, when they brought them, He brake and distributed to the disciples and the disciples to the multitude.

And when all had partaken He commanded that what remained over should be gathered up. And the disciples found that the fragments which they gathered filled seven baskets.”

THE FEEDING OF THE MULTITUDE.

THE UNFOLDING OF SOUL-MYSTERIES.

IN addition to the Barley Loaves with which the Master fed the multitude, two small Fishes were distributed amongst them. And our readers will now be prepared to learn that they were not two of the creatures whose home is in the waters. O how this wonderful work of the blessed Master has been made use of to maintain the habit of taking the creatures for food. How constant is the reference to the story in the Records as a plea that the blessed Master not only permitted flesh to be eaten, but actually gave it unto the disciples to distribute to the multitude. What terrible results there have been from the materialization of the truth taught by the allegory and kindred teachings. What a sad and sorrowful thing was done when the writers of the present Records changed a spiritual allegory into a work upon the physical plane by which two small creatures were sacrificed to feed a multitude, their flesh being multiplied indefinitely to meet the demand. What a dishonour was done to the Master when He was so misrepresented, and what a betrayal of the Divine Compassion He so beautifully interpreted. How little the writers understood the meaning of the Divine Pity and in what way it made itself manifest. Is the picture not a contradiction in itself as the writers of the Records drew it when they presented the Master as moved with Compassion towards the multitude, yet failing in that pity towards the little creatures which is of the very nature of true compassion? How it has helped to change the whole vision of the nature of a Christhood, none can know but those who arrive at the true vision and see how the Christhood of the sublime Master was misrepresented. True, it is only one scene in the tragedy, but it has exercised a most important influence upon the minds of many who would otherwise have been led out of the flesh-pots of Egypt into the ways of the Redeemed Life. It has made many who had true compassion within them and who felt it was wrong to take the life of any creature for purposes of food and clothing, wonder how it was the Master could have

countenanced any such thing, let alone do it Himself. And to-day it is a stumbling block in the way of many entering upon the path unto Christhood. Nor can the true path be clearly seen and understood until the terrible misrepresentation of the Master's Life and Teachings has been exposed and the true Vision made clear unto all who desire to truly follow the Christhood.

WHAT FISH SIGNIFIED.

The two small fish were not creatures. They were profound *Mysteries*. The Barley Loaves were many, the Fish were few. It was not because there were few Fish in the possession of the Master that only two small ones were made use of, for with Him there was an abundant supply; it was rather because the people were only equal to assimilating the food of the two minor or lesser *Mysteries*. How little they were equal to may be gathered from the fact that so many baskets full of fragmnets were left over. They were spiritually satisfied with Barley Loaves and the two small Fishes. Was not the place "desert?" As we have seen, their Souls were as desert as the place. So they could only take desert fare. Deep things, high things, strong things concerning life and destiny, God and the Soul, were as yet beyond their powers of perception, reception, and assimilation. Indeed so desert were the conditions then, and so desert did they continue after the passing away of the Christhood, that the *Mysteries* which He broke unto the people were never assimilated by them nor those who followed them, nor indeed by any during all the ages which have risen and set since those times until the present age. Had even the two small Fishes, or *Mysteries* been understood by the teachers and the taught, the history written in the name of the Master during those centuries would have been very different; and the Western World would have been the theatre of very different activities to those which now dominate it. The present state of that world is the sure testimony that its inhabitants never have apprehended the meaning of the Master's manifestation and Teachings, not even the beautiful truths implied

in the two small Fishes. But the hour is now come when they have to be re-interpreted for the Soul, and all the Mysteries unfolded unto those who are able to receive the profound truths they contain.

What then were the two small Fishes which were broken and distributed unto the people? They were *the Nature of the Soul and the Character of the Life unto which it was called*: the Soul as a spiritual organism and system whose value could not be outweighed by all the earth-life could lay at a man's feet, even unto the possession of *all* it could give; and the Life unto which the Soul is called by the Divine Love, for which man is counselled alone to labour. Let our readers turn to the parables spoken by the Master, and, notwithstanding that most of these are incorrectly presented in the Records, they will find that the value of the Soul of Man as a spiritual system and the nature of the Life unto which the Master called all Souls, are there embodied. Let them read the parables in the light of what we have written, and even the most involved of them will become clear. The two small Fishes were administered *with* the Barley Loaves, for all the experiences of life portrayed in the parables gathered around these two beautiful and profound truths.

SCHOLASTIC DARKNESS.

How remarkable it is that throughout all the long centuries since the days of the Master the Scholars should have missed the meaning of the term translated Fish? For the sign of the fish was used to denote deep things. Occultly it was the symbol of profound mystery. Even in the Zodiacal Signs we find the fish. Some of the early Christian Martyrs took it for their sign. It occurs many times in the Old Testament Scriptures with obvious symbolic meaning. In a like connection is the term Fishermen used.

The word and sign mean *that which is hidden*. The fish was the sign of some hidden truth. It symbolized an unfoldment of such truth when the fish was said to be partaken of. To break up the two small Fishes was to



break up the hidden truths of the Soul's value as a spiritual system, and the high order of life unto which it is called, and distribute them with the Barley Loaves—the Parables; for these were the two minor Mysteries of hidden things unfolded. The sign was originally taken to represent hidden spiritual and divine things because the home of the fish was in the deep waters. And, as we have seen when treating of other subjects, the term Water was the symbol of truth, and deep waters the symbol of deep truths, so the fish became the sign of the deepest truths concerning the Soul and the Divine. To partake of fish, in the language of symbolism, was to partake of a Divine Mystery. And to have given to eat fish broiled upon fire, as it is recorded the Christ gave unto the disciples, was to have the Divine Mystery offered in such a way that its acceptance by the Soul brought into its system the Energy of the Holy One; for that Holy Energy was symbolized by fire.

WHEN THE CHURCHES UNDERSTAND.

How profound were the Teachings of the blessed Master will be gathered from what we can only here indicate in passing; and what a wealth of spiritual meaning lies awaiting the Souls who once knew these things, and for all who are able to follow the Christhood unto blessed realization! How very different will be the Churches' ministry when all their teachers know these things, when the real Christhood is understood, and the profound Soul teachings are rightly interpreted? How beautiful will the life of the Churches then be with their various orders of ministry, comprising all Souls in their different degrees of spiritual experience, circles of communion according to the degree of their Soul-vision and realization, groups of disciples of Christhood from the first degree inward until the perfect degree is reached? They will then not have to bid against each other for success such as official minds regard as the true measure of the value of the ministry; they will not have to exist as denominations through depleting one another; they will not be tempted to inveigh against each other because

of doctrinal differences and ecclesiastical codes in order to attest their loyalty to the Christhood and the order to which they belong ; they will not vainly imagine that they alone possess the truth, and that those who step out beyond the bounds of their limitations have stepped forth into the darkness of error ; for they will then see and understand the meaning of the various orders of communion, the various degrees of belief (not the erroneous beliefs many of them hold to-day but truth in its manifold expression) held by these orders, and how they are all degrees of apprehension, reception and realization of spiritual life on the path to the attainment of the Christhood—an attainment unto which all Souls will then move forward.

In that day shall the Church be the Church of Christhood and the Living God. It will be such a Church as the Western World has not seen. It will be a Church in which the spirit of Christhood reigns, and where all Souls within its borders are accounted the recipients of the Christ-life, from the Christ-child Soul in whom the heavenly consciousness has been newly awakened, to the Souls in whom that life has been wonderfully realized. And it will be a Church whose labours towards the multitudes will not be carried out with a view to attracting them to come within their official recognition and communion, but rather a beautiful ministry through its various orders and members by means of which the lot of the multitude will be changed, the desert conditions of life turned into such conditions as will enable them to grow spiritually, the Christhood life lived amongst them by all who know its beautiful purity, goodness and light, and Divine Childhood so revealed unto all the Father's Children that they may come to understand what it means, be attracted by its graciousness, and leave the desert life to follow on to know it through blessed realization.

J. TODD FERRIER.

THE BREAD OF LIFE.

The Words of the Beloved One of the Father which He spake unto the disciples in the Day of the Manifestation of the Christhood, and just ere that Manifestation passed away :—

“ The Heavenly Father hath given unto His Son to have Life in Himself, that He might give that Life unto all who are able to hear His voice and receive His word.

For the Son of the Father is the Bread of Life, the Blessed Adonai whose Flesh is given unto all Souls as they are able to receive Him.

Whosoever eateth of His Flesh hath Life in himself ; for His flesh is meat, indeed, unto the Soul.

This is the Bread of Life which cometh down from the Heavens the which if a man eat he shall hunger no more.

This is the Manna which was rained down from the Heavens when Moses led the children of Israel through the Wilderness of Sin unto the Land of Promise.

For the Angels Food which the fathers gathered in the Wilderness was this Manna of the Heavens, the Flesh of the Son of God broken for all Souls.

For it was not Moses who gave that Bread unto the Children of Israel, but the Father who is in the Heavens.

And He it is who ever giveth the true Bread of Life unto the Soul.”

THE FEEDING OF THE MULTITUDE.

GATHERING UP THE FRAGMENTS.

IN the Records it is stated that after all the people had partaken of the Barley Loaves and the Fishes, the disciples gathered up Twelve Baskets of Fragments. There was to be nothing lost. And the statement is truly significant. At first sight it seems as if there was nothing of importance in it beyond the fact that it showed how plentiful had been the supply provided by the Master. And, with the whole incident taken as a literal event, the abundance has often been used to illustrate the Divine Goodness in making provision for all His children—a beautiful truth which is always true of Him, but which alas! is not always realized by His children because of the evil and desert conditions which prevail. But it is true in a sense little thought of that the Divine provision is abundant. His provision is adequate for all His children upon *every sphere* of their experience. From the outermost sphere of life unto the innermost sphere of the Soul provision has been made to meet every requirement. And the needs of the outermost and the provision made for that life, pale before the marvellous abundance made for the inner and higher spheres.

But the great truth revealed in the incidental mention of the Twelve Baskets full of fragments gathered up after the multitude was satisfied, is of a different nature, and testifies to the sad spiritual conditions of the people. It speaks of the utter failure of the presentation of the two-fold Mystery of the Nature of the Soul and the Life to which it was and is called by the Divine to find full and true response in the minds of the people. They had not partaken of the provision made for them so as to enable them to take even the first step in the path to the Redeemed Life and Christhood estate. The truth taught had not been assimilated so that the first spiritual experience of the Soul on the way to the realization of the Redeemed Life had not been entered into. So far as the multitude was concerned the Teachings of the Master and the Manifestation of the Christhood were an utter failure in their appeal. So desert was the place, so

utterly unspiritual were the conditions, so impoverished was the state of the Soul of the people, that though the teachings were beautiful and adapted to their needs, they were quite unable (with rare exceptions) to receive and assimilate their meanings. It was, indeed, tragic. And the tragedy deepened when the Christhood passed away.

NUMBERS HAVE SPIRITUAL VALUES.

To what might those Twelve Baskets refer? Had they any deep and hidden significance for the Soul? The number Twelve is a sacred sign. It is said that there were twelve Patriarchs, that there were twelve sons of Jacob, and twelve tribes of Israel. There were twelve Apostles. The New Jerusalem had twelve Foundations and twelve Gates. The women clothed with the Sun had Twelve Stars. The Zodiac has Twelve Signs, and these divide the year of the Earth into Twelve Months during which the Earth passes through these Signs. Like the Earth, the Soul has to pass through all the spiritual experiences for which these signs stand. On its way to the attainment of the Redeemed Life it must needs enter into the experience of the spiritual qualities which the Twelve Apostles represent. For the name of each signifies a spiritual quality. It must needs pass through every gate into the Holy City, the purified life, and possess the Twelve Pearls which crowned each gate. For the gates are the Labours of the Soul in its overcoming of evil and its entrance into the inheritance of the powers which the Twelve Apostles represent. And so the Twelve Baskets were significant, for they revealed the amazing fact that though the blessed Master broke up and distributed the Barley Loaves with the two small Fishes or Lesser Mysteries, yet so little did the people receive the inner meanings of the Teachings that, when the Christhood was about to pass away, they had not accomplished even the first Labour of the Soul nor entered upon the path by which all the Labours would have been attained. Every Labour or deep spiritual experience, contains its own nourishment for the Soul, and the life learns as it passes through.

LETTING DOWN THE HEAVENLY TREASURES.

The Twelve Baskets were gathered. The beautiful truths taught were not to be lost. They were there for use when the Soul was ready for them. The Twelve Labours to be accomplished ere the attainment of the Redeemed Life were yet unentered upon by the people, but the Twelve Baskets full of the truths of the Divine Love were gathered to be awaiting them when their hour was come. Nothing of the truth has been lost; the loss has been with the Soul of all who have not sought to follow the Christhood through the ways of the Redeemed Life. If the Mysteries were withdrawn from the Earth, that is, from the knowledge of men and women because so desert were the conditions that they were not able to receive them with the understanding of the inner meaning, they were withdrawn in order to preserve them that they might not be further misunderstood and so destroyed, and that they might be restored again when the days of the Regeneration came and the true Vision of the Christhood was restored. The Divine Love seems to have been slow in coming again to change this desert world into a garden of spiritual fruitfulness. He seems to have tarried long ere making Himself manifest once more. The days of the Redemption have taken more than eighteen centuries in the coming when the Divine manifestation could again be made. Yet has there been no tarrying with the Divine Love, for He is *never* slow to bless and redeem His children. He is never behind with His goodness and compassion. He never fails in what He promises to perform. And so we have the return with us now, the letting down from the Heavens of His dwelling of the Twelve Baskets full of the Divine Teachings, the restoration unto the Souls of all who are able to receive them of the Twelve Soul Mysteries learnt on the path of the Christhood, the re-interpretation of the meaning of the Soul's nature and history as expressed in the Zodiacal signs, the exposition of the twelve spiritual states represented by the Apostles, the profound significance of the meanings of the terms applied to the Soul under the guise of the Twelve Tribes of Israel, and the

even profounder meaning of the term Patriarch. These great and blessed truths have come as the expression of the Divine Goodness, the outcome of the Travail of the Divine Love. They are with us to-day because they have been made possible through the great work accomplished by the Christ-Soul after the passing of the Christ-hood. They are the fruits of the Travail of the Sin-offering which He made. They are the blessed and glorious results of that burden-bearing by means of which He changed the whole Astral Kingdom through blotting out the magnetic images which were upon it and which hindered the Soul in its upwardness—"the Hand-writings which were against us" upon the walls of that plane. For by the process known as the Sin-offering that kingdom has undergone such great changes, has been made so much purer, that the way has been made clear for the Soul to once more perform its true evolution before the Divine. The purification of the Astral Kingdom has led to the approach of the Angelic World to the planes of the Earth with a ministry such as this world has not known for countless ages. True Spiritual Vision has not only become possible, but is a realization once more. The Prophetic Office is again restored. The eyes of the Seers are being opened, and the life of the Heavens beheld. The Angels of God are now beheld descending upon and ascending from the Son of Man. The Lord has again appeared in Galilee on its waters and its Mountains, at Bethany, and even the Mount of Olives. He has been seen in Jerusalem by those who have sought the silence and sanctity of the Upper-room. For the Soul's Vision is restored, the conditions have been changed, and the Soul is now able to rise out of the desert state and find the Angelic Oasis within the wilderness, and even the Garden of the Lord.

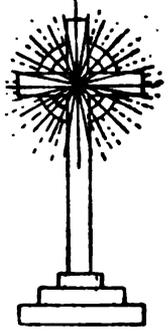
THE EDENIC AGE RETURNING.

How sad and yet blessed is the truth conveyed to us by the expression, "Gather up the fragments so that nothing be lost; and they gathered the Twelve Baskets full"—sad because of the desert conditions of the people,

blessed because the Divine Love has preserved the Mysteries for us and restored them unto us. Who will gainsay it that, though the people's eyes were holden, and their ears dull, and their hearts heavy through the influences of the desert conditions upon them that they could not receive the Teachings of the Master nor perceive the meaning of the Manifestation, the Divine Love hath not wrought great things for us in that He hath preserved for us the most precious truths known as the Mysteries until He had so purified the Astral world that they could be given again unto His children, when they might be able to hear them gladly and perceive the inner meanings of them, and so appropriate them as to enable them to follow on in the path whose way leads unto *the fulness* of the realization of the Christhood estate, and so come into their true and full inheritance of the Divine Love, Light and Life, an inheritance incorruptible and undefiled and that passeth not away ?

Is it any wonder that there is breaking upon the world a great new joy, a more beautiful and more illumined hope, a truer and a Diviner love, a deeper and nobler consciousness of life, a spiritual gladness that speaks of the return of the Soul to its Divine Childhood, a greater longing for the realization of the Edenic life when evil shall be no more, nor want, nor wrong, but peace and joy and fulness unto all ? None need wonder when they know it is of the Divine Love, the outcome of all that He has done for us, the fruit of His Travail, the blossoming of the Fig-Tree and the bearing again of the Vine whose fruit is the life of the Soul.

J. TODD FERRIER.



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A BLESSED VISION REPEATED.

Since the Days of the Manifestation have returned once more, the Soul has again beheld her Divine Lord.

Again has He been seen by those disciples unto whom He came in the night of their toil when their nets were let down on the wrong side so that they caught no fish.

For them has the day broken and the dark night of the Soul passed ; they have turned unto the land whence the Radiance streameth and have beheld their Lord and heard His command ; they have let down their nets upon the right side, and have found a great draught of fishes.

For the inner meanings of those sacred truths which the Lord spake unto them through His Beloved One in the days of the Manifestation of the Christhood, have they now found ; again have they taken the draught of great fishes, even One, Five, and Three.

And with the Lord have they dined, breaking with Him the Bread of Life, and receiving from His hand the Fish of the sublime Mystery of the Divine Love.

THE CHRIST AND SIMON PETER.

THERE is a story in the Fourth Record of the Master's life whose profound meanings have been altogether hidden. It is that found in the last chapter, in which the Master is represented as having appealed to Simon Peter to know whether he truly loved Him. As it at present stands in the Fourth Record its profound Soul-significance is lost, its supreme Divine import is obscured ; its spiritual nature even is changed through having been made personal. Yet is it one of the most Soul-searching and most wonderful appeals of the Divine Love to His children ; a story whose whole atmosphere at once testifies to its impersonal and heavenly character, and whose meanings carry us away from the material spheres to those of the Soul, from the kingdom of physical things and events to that kingdom of spiritual experience within which the awakened Soul moves. How wonderful the appeal is, how Soul-searching, how spiritual in its purpose, how unearthly in its nature, how impersonal in its scope, how utterly Soullic and wholly Divine is the vision intended, may be seen as we unfold the meaning.

The story begins with the opening incident in the chapter. It is connected with the Christhood manifestation unto the disciples. And the manifestation is upon the shores of the Sea of Galilee. It comes to the Soul in its dire extremity, when it has been toiling all the night of its experience amid spiritual darkness, fishing for those spiritual meanings of its own history without which the Soul languishes. For the story of the seven disciples going afishing, led by Simon Peter, is a spiritual and not a material history, an inward rather than an outward experience. It is a narrative, but the narrative is of the Soul. It was something which came to the Soul in its experience, and is an experience that many are going through at the present moment ; and so it is real history in that sense both of the past and present. It was told by the Master in the form of an allegory unto the few who were able to receive it, and was embodied in the record known as the Logia of St. John. And it

was found by him who wrote the Record upon which the Four Gospels now in vogue were built up. Not knowing the spiritual and beautiful Soul history to which it referred, he presented it as something that had outwardly occurred between the blessed Master and the disciples referred to. In this way were its meanings obscured and the force of the Soul Vision and Divine appeal lost. For though there have been those who have felt that this and kindred allegories could not have been literal narrative (as did some of the post-apostolic fathers), yet none have discerned the inner spiritual significations, the profound truths presented, the deep Soullic and Divine experiences which are implied. And it is only in these latter days, the days of the Regeneration, when the Son of Man is once again making Himself manifest in the return of the Christhood through the restoration of the Soul in the Redemption or Redeemed Life, that the story is finding its true interpretation. It is from the Divine alone that all heavenly wisdom proceedeth, and not from any mere man. Of ourselves we are nothing, and from ourselves we know nothing of the inner meanings of the Soul's history. Whatever we have of that order of teaching is from the Divine alone who illumines the understanding, and showeth unto us the sacred and beautiful things implied in the Teachings of the blessed Master as these were given unto the inner group of disciples. From Him alone has the Light broken upon our Soul. If we have seen the path of that history with all its sad and wonderful experiences, and the still more wonderful works wrought by the Divine Love in order to recover all the Souls who went out from His Presence, and the Edenic life which was once lived upon this world, they have come to us from the Divine Kingdom. The Lord within the Sanctuary of the Soul has been our Illuminer. It is of Him that we know these most wonderful Soul truths. From the Divine Lord alone have we received that light which maketh all things clear to the Spiritual vision, and revealeth unto us the meaning of those precious Teachings which the blessed Master gave.

O Light of life whose inshining dispelleth all darkness and maketh even the shadows to flee away at thy approach ; Light most blessed and glorious whose radiance lighteth up the hills and mountains of the Soul (those uplands of the Divine Dwelling), and maketh beautiful the lowlands of her outer spheres ; Light of the Eternal One, transcendent and ineffable, born of the Life of God within the Soul ; make Thy Radiance to fill our whole being that in all things we may show forth Thy Glory, and be Thy humble servant through whom Thou dost re-interpret the Divine Message which once Thou didst speak through Him who made Thy Wisdom and Love manifest in the days of the manifestation of the Christhood and the exposition of Thy Love.

May the Light within our Lamp be Thine alone !

J. TODD FERRIER.

WHO WAS SIMON PETER ?

THE names of all the disciples of the Master were symbolic. Often has the question been asked, What special value is there in a name ? Names have often counted for much, not because they were names, but because of the things for which they stood. As we have seen in other studies, the three names given to the Master by the writers of the Gospel story were not personal, though they made them such. They were wholly spiritual, representing the threefold life which they implied—the Redeemed Life, the Christhood, and the Divine Lord. The spiritual states embodied in the Master and symbolized in the names were beautifully interpreted by Him. They were not His personal or family names. And so was it with the various disciples. The names by which they are now known were the names of their Initiation, *i.e.*, the spiritual names given them by the Master. These names, therefore, stood for spiritual qualities, and were not personal.

The term Peter had, therefore, a deep spiritual signification. It denoted a quality of Soul, a power of spiritual perception, the bed-rock upon which alone great and true

spiritual experience and knowledge can be built up. It was the rock upon which alone the Church of the Living God was to be built, foundations so firm and sure that the powers of evil would not be able to prevail against them. It had not the material and limited meaning in the mind of the Master which is given to it in a modern Greek translation, but referred to the spiritual understanding. It did not mean an earthly stone or rock, but a spiritual rock, one upon which the heavenly temple of Christhood could be reared. The name had, therefore, a profound meaning, and denoted the special spiritual faculty of the one unto whom it was given. Even the Records state that the Master gave the name to Simon after he had discerned the nature and meaning of the Christhood.

J. TODD FERRIER.

WHO DWELLETH BETWEEN THE CHERUBIM.

O Lord of the Inner Temple, Thou who dwellest between the Cherubim and coverest the Mercy-seat with the train of Thy Glory, how blessed is the Soul in whom Thy Presence is known, who beholdeth the light of that Presence and walketh in that light!

Who may declare the riches of the Wisdom which Thou, in the greatness of Thy Love, givest unto the Soul? Who may tell abroad the glory of the Life unto which Thou dost call all Thy children, its height of blessedness, its depth of experience, its breadth of service?

Thou crownest our days with Thy goodness and dost give unto us the joy of the Angels of God. Thou leadest us by ways that we knew not in the accomplishment of Thy holy will through our service unto all Souls, until even the Deep within us calleth unto Thee in answer to the Deep Voice of Thy calling.

O Lord of the Inner Temple, illumine ever more and more our Sanctuary with Thy glorious Radiance, and teach us how to serve Thee perfectly.

PETER GOES AFISHING IN GALILEE.

WE are now in a position to explain the inner meaning of the narrative which states that Peter, and the disciples who were with him, went on to the Sea of Galilee to fish. In other studies we have explained the meaning of the Sea of Galilee, that it was the spiritual Mind, and that to fish upon its waters was to seek for the meaning of hidden spiritual truths. Like the Sea, the spiritual mind takes on the conditions of the atmosphere. When peaceful and bright it reflects the conditions; when storm-swept it interprets them. Its depths are those of spiritual being, its fish are Soul-truths. The fair hills of Galilee where the Master knelt to share the Divine Communion, are the blessed uplands of the Soul. And so when it is said that Peter with other disciples went afishing, we are to understand that it was the Soul itself in the state represented by the term Simon Peter seeking for the meaning of the Mysteries, the deeper Mysteries which the blessed Master had spoken of unto them.

Great and profound were the truths embodied in the first part of the narrative. It was indeed no ordinary fishing expedition, not even in an occult sense. It was an expedition of the Soul which issued in the most remarkable experiences. Night had fallen upon the Soul, the night which not infrequently overtakes the Soul when face to face with the more profound Mysteries. The Master had passed from the midst of the disciples, the passing of the Christ-Soul had taken place, the work of the Sin-offering was about to begin. Though the blessed Master had said many things to the innermost group concerning that work, yet were they unable to fully apprehend the depth of meaning implied in what He had said. So when the passing away from the outward manifestation had been accomplished, the inner group felt, as it were, overwhelmed with the greatness of the experience which had befallen them, and the profound Mystery with which they stood face to face. It was as if the glorious Sun had been withdrawn and the darkness of night had fallen upon them. He who had so wonderfully inter-

preted the Divine Love for them in a life of the most beautiful purity and goodness had departed from their outward vision, because the hour had come when He must needs take up the burden of ransom of which He had spoken, that burden known as the Sin-offering and the ransom understood as the Redemption. He had brought to them the vision of true and full life for the Soul in the Redeemed Life which He interpreted in His own life, and in the Christhood which He manifested in giving forth the Wisdom of the Divine Love in the remarkable Teachings concerning the Soul and the Divine purpose towards this world. Often had He lifted them up in their thoughts and feelings far above the earth-life, even until their feet as it were touched the threshold of the Angelic World. Nay, they had seen the Divine Glory breaking upon them as He unfolded the Divine Wisdom and spoke of the Divine Love. What it was to be of that little group no one could possibly imagine unless they had been partakers of the hallowed communion, the joys and the sorrows which were experienced. O the hallowed hours, the blessed moments when, withdrawn from the world without, the Soul was carried up and forward to the world of the Divine within! To understand them they had to be felt and realized. To know what these disciples missed when the Master passed from them one must have been of them. Is it any wonder then that they should have felt bereaved indeed, Souls who had suddenly passed from the glory of day into the darkness of night? Is there wonder that they felt themselves constrained in the night to go afishing that they might arrive at a clearer and fuller understanding of the wonderful mystery with which they found themselves confronted? Is it to be wondered at that they toiled all the night in vain?

TOILING WITHOUT FINDING.

O marvellous depths of meaning for the Souls of those who were plunged into such darkness as followed the passing of the Christhood, as well as for those privileged Souls of the inner group of disciples, who may be

able to fathom ye so as to reach unto the fulness of meaning implied in the spiritual narrative? Who may bring up out of the depths the great draught of profound mysteries as a result of seeing and hearing the blessed One, and so letting down the net upon *the right side*? For not only did the inner group fish on the wrong side for a time, but ever since the Church was founded has the fishing been upon the wrong side of the ship. For though the Vision of the Blessed One came unto the Souls of the inner group of disciples to recall them from their error, the Church has toiled through the long night since her foundation as an outward kingdom until now, without catching any true fish, and arriving at the meaning of the profound Mysteries embodied in the Teaching of the Master. She has never had the true vision of the Blessed One or she would not have toiled so in her rowing, and so largely in vain. She has never heard the true voice of the Blessed One or she would have heard His message to cast the net on the right side. Had she sought truly, as she ought to have done, to understand Divine Things, then even amid her toiling the light would have broken, the morning as harbinger of the day would have come, the vision of the Lord walking on the shores of Galilee would have been seen, and the Divine voice would have been heard as an actual experience giving counsel and calling to the most intimate and hallowed fellowship.

But for all Souls who are able and ready to see and hear from the Divine, the morning breaketh and the long shadows of night flee away. Unto them shall the vision of the Blessed One come; and they shall hear His voice, and regard His counsel, and come into the Divine Fellowship of the Agapæ unto which they are called. They shall toil no more without finding those things of God for which the true Soul ever seeks. They shall no more let down their nets on the wrong side, but put it down on the right and find all that they seek for, and far more.

J. TODD FERRIER.



THE VISION AT DAYBREAK.

THE inner group had toiled all night but taken nothing. When morning broke they seemed no nearer the fulfilment of their desire. It had been a discouraging expedition. The darkness was not so great within them as it had been, for they were beginning to realize that the passing from their midst of the blessed Master had been a necessity, and to recall what He had said unto them concerning it. And in that sense was the day breaking for them, and their darkness beginning to recede. But as yet they had caught nothing of the innermost meanings of the profound mystery. Spiritually sad and weary they turned their thoughts towards the shore from which they had set out, and behold a wonderful vision loomed out of the grey dawn; for the shore from which they had departed on their expedition was that upon which the Divine One walked, the shore of the Sea of Galilee that looked inwards, that faced the Soul's Sanctuary where the Divine Presence dwelt. It was on that shore they had heard so much and learnt so much from the blessed Master, for there the very Angels of God had walked and communed with them as the Master unfolded the Divine Love and Wisdom. And now in the midst of their disappointment and sorrow as they turned Eastwards, Soulwards, Divinewards, the side of the rising Sun, the spiritual locality whence streameth the radiance of the Divine Love and Wisdom, the vision of the Lord rose before them, at first so dimly in the grey dawn within their Souls that they were uncertain that it was the Lord, and then more clearly until all uncertainty gave way to confidence and joy. For it was the Lord they saw; not the personal Master as has been and still is believed. It was *an inward vision*, not something outward. It was *a spiritual vision*, not an outward form. It was *a Divine Vision*, not one of a human and personal life. It was the Lord, the Blessed One whom no man had ever beheld with his eyes which look out on the earth, and whom only Souls could behold when they were able to receive the Vision. It was the vision of the

Divine Presence within the Sanctuary of the Soul, the vision of the Soul herself through looking inward toward the Divine. For it is there the Divine Vision breaks upon the spiritual mind. It is there alone that man can find the Lord.

How beautiful and wonderful is the truth implied in the narrative, how full of Soul meaning for all times and ages and peoples ! Here indeed is a wealth of spiritual teaching little dreamed of ; wealth like treasure buried in a heap of earth, hidden from the eye of man and thus lost to him. Here indeed are meanings of spiritual value for the Soul transcending all outward experiences, only translatable unto such as have passed through them, whose full interpretation must be found in sublime realization. And the more the narrative is unfolded, the more wonderful do the meanings seem. The depths grow more and more profound as our way is trod, for the wealth of the Divine Love becomes more and more manifest. The shadows within us flee before the Divine Vision, and the night gives place, not only to the day, but to such glory of noontide as clothes the whole of life with the Light of the Divine Radiance, making perfectly clear and glorious all the uplands of the Soul.

O most Holy and Ever Blessed One, we would bless Thee ! It is of Thy Love for us that the Day breaketh and the night of our sorrowful toil cometh to an end. Long did we toil in vain for the fulfilment of our dearest hope ; but now have we once more beheld the blessed vision and heard Thy gracious voice. At Thy command we will launch into the Deep on the right side.

J. TODD FERRIER.

THE DIVINE INJUNCTION.

"*Children, have ye naught to eat that ye may break your fast?*" The question shows the Divine thoughtfulness for the Soul. It had truly been a fast with the disciples since the passing of the blessed Master. They had suffered much ; in them the sense of loss was great. For the Bread of Life which He broke unto them, they hungered, and there were none who could satisfy that hunger but the Divine. All through the long night had they fasted, though they toiled in the hope of finding some food for their Souls. In their dire spiritual extremity the Divine Lord drew near. He showed Himself upon the shore that looked Eastward, and spake unto them. "*We have toiled all night and taken nothing,*" they said. They could find no food in their toiling. "*Cast the net upon the right side and ye shall find.*"

Such was the message that reached them from the Divine Presence on the shore. They had been fishing on the wrong side. Their failure was due to their mistake, not to the impoverishment of the Waters of Galilee ; for in them were many fish waiting to be netted. The waters which had flowed down from the Divine uplands, the spiritual truths which had come down to them with the Master's Teachings, contained many Mysteries great and small, fish for the nourishment of the Soul that only required to be rightly sought for by them. The spiritual mind was enriched with these treasures of the Soul for the very purpose that they might go afishing and find them. The Mysteries were meant for the Soul. They were meant to be understood by the Soul. But they could be found and understood only on *the right side*. They could not be found and understood on the earthward side. There the vision was earthy, and the experiences of an earthly order. Such of the Mysteries as had found their way to that side had ceased to be mysteries of the Soul, living, palpitating, spiritual verities of deep Soul experience, and had become mere earthly things, outward histories without potency, material incidents lacking in blessed spiritual and Divine meaning. But on the right

side, the side that looked Godward, the side of the Soul herself in her innermost experiences, the Mysteries were preserved in their spiritual sense, and retained their Divine meanings. There they were to be found as Mysteries, and from that side alone could come their true interpretation. This the inner group found when the dawn broke within their Souls, and they obeyed the Divine injunction to let down their nets on the right side. For it is said in the story found in the Fourth Record, that they caught a great many fish, yet their nets did not break; that they took in the nets one hundred and fifty-three fish and found the catch almost too great for them.

FISHING ON THE WRONG SIDE.

Here then we are face to face with a profound Soul-mystery, and have given unto us a most beautiful interpretation of its meaning. How great is the significance of it for the Soul may be known by examining the history written by the Christian Church through all the long ages during which its leaders and teachers have professed to be the Divine Fishermen, those who knew and understood the great Mysteries of the Soul and the Divine Nature and Purpose and were able to rightly interpret them for the Soul. What was done unto those Souls who were dissatisfied with the earthward outlook, who felt that the nets were let down on the wrong side, and who sought for the meaning of heavenly things all through the long dark night of the era known as Christian, that era so misnamed? They were suppressed by the ecclesiastical authorities; they were persecuted even by their brethren; and many of them were cast out from the ship as veritable Jonahs to be drowned by the various agencies provided for getting rid of such mystical Souls. The story of the true and pure Gnostics is interpretive of the action of the Church, and reveals the awful evils arising out of the wrong direction given to the spiritual mind. And it shows how Souls suffered as they toiled throughout the long night, seeking for the true interpretation of the Soul's history, and the story of the

Manifestation given by the blessed Master of the Divine Love and Wisdom. Within the Church have been found many mystics, men and women who could find no satisfactory interpretation of that History and Manifestation in the teachings given by the Schools. And these as a rule have been the Saints within her borders, though she rarely knew it at the time. These have been the men and women who have gone afishing on the Sea of Galilee to discover the inner meaning of the Teachings set forth in the Four Records. They are those who have had to wear the crown of martyrdom, physical, national, ecclesiastical and spiritual. They are those of whom the world-systems showed themselves to be unworthy, whom the Church could not understand, and whom the Schools in various ways silenced. For the foundations of the world-systems are such as are found on the wrong side. They are the exposition of the evils gathered into the net cast away from the Divine side of life with its beautiful ideals and spiritual aspirations. The whole machinery of the Church ecclesiastical, and all her methods and ambitions, have been such as are opposed to the very life which she has, through her leaders, professed to seek ; they have been and yet very largely are such as obscure the truth for the Soul, making the Soul seek on the wrong side for those things which can only be found on the right side. The various Schools of religious thought have laid their foundations in traditions and have built up systems upon them which have *not* brought spiritual enlightenment to the Church, though they often brought strife and persecution ; for they have all been and still are on the wrong side. And when Souls are constrained to go afishing on their own account ; when they feel the depression of the spiritual darkness about them, and that they must needs seek for the inner meaning of the Soul's history elsewhere ; when they dare to launch out into the deep waters in the night of their spiritual travail to toil in the hope of finding such a catch of spiritual things as will satisfy their deepest longings, then do these systems not only prove inadequate for them, but the systems seek to oppress and even suppress them. Such

has it been in the past ; alas ! that it should be so in these latter days.

A TIME OF BLESSED HOPE.

But blessed be God for His graciousness unto His children, the day breaketh and the night passeth away. The long night of fruitless labour is ended for all who turn to the Eastern Heavens, the right side where the dawn breaketh and the light of day sheddeth his beams ; for the Divine Presence draweth near and the glory of the Lord may be beheld approaching. As for the anxious inner group of disciples, so now for all true mystics, for the Souls who desire the inner meanings of the profound Sayings of the Blessed One, the Divine Vision cometh. The Lord walketh upon the sacred shores of Galilee, and is awaiting the weary Souls who are seeking for those things which He alone can give. He is looking for their approach to those shores that He may speak with them. Some have in these latter days beheld the vision and heard His voice, and have let down their nets on the right side to find many fish.

O the blessedness that is coming upon this age, the glory that is being shed upon it from the Divine arising within the Souls of many, the new and blessed interpretation of the Divine Love towards the Soul which is being sent forth here a little and there a little in various parts of the earth ! Truly it is a most marvellous age, the most marvellous since the Manifestation of the Christhood ; indeed, even more marvellous, since the Christhood has not only been re-interpreted, but the tragic Sin-offering has been accomplished so that now the Soul is able to rise up into the Angelic Heavens to see and hear Divine things. It is the most wonderful and marvellous age since this world went away from the true path, for now the Astral Kingdom which brought about the fall of the Soul through its elements losing their spiritual purity and magnetism has been so much changed through the work of the Sin-offering that Souls are not only able to pass up through it to the Angelic World when they leave these outer planes, but those who dwell

upon the outer planes are also able to rise up through it to the Angelic World through living lives of purity and goodness and love. And as Souls purify themselves, so will the Astral World grow purer and purer until no evil remains in its elements, all its dwellers know the joy of Redemption complete and blessed, and all the children of this Earth be restored to the Edenic life once more. It is, therefore, an age full of the most wonderful hope for all Souls, and very specially for those who are ready for the Divine Vision. Who may declare its blessedness but those who have come into some measure of the Divine realizations, who have beheld anew their Lord walking upon the shores of Galilee, who have once more heard His beloved voice calling unto them to let down their nets on the right side, who have obeyed His blessed injunction and have found a wealth of spiritual food, and who are now ready to follow Him further whilst He gives unto them such food as only the inner group may eat of, the higher Initiates of the Divine Mysteries. For, if what has been done for us is marvellous, what has yet to come is still more wonderful. But the most wonderful of all is the inexhaustible fulness of the Divine Love and Wisdom.

J. TODD FERRIER.

THE ALLEGORY OF THE FISHES.

The blessed Master ere He passed from the midst of His disciples spake this allegory unto those of them who were of the innermost circle :—

There were once seven disciples of the Lord of Life who were overtaken with great loss. Of such a nature was their loss that it brought unto them much sorrow. So deep was their sorrow that they became blind to everything but the sense of their loss. It was as if the night had fallen upon them and they could not see.

These seven, being Fishers upon the Waters of

Galilee, seekers for the deep things of God, launched out into the Deep to seek for the meaning of the great sorrow which had overtaken them. But all through the long night of their sorrow did they toil in vain, for they could catch nothing that would interpret the Mystery for them.

Then in the fourth watch of the night, just as the dawn was breaking, they looked Eastwards and beheld the Lord walking upon the shores of the Sea of Galilee. And He spake unto them, saying, "Children, have ye naught to eat that ye sorrow so?" But they replied unto the Lord, "We have been toiling all the night and have taken nothing."

And the Lord commanded that they should let down their nets upon the right side and they would find; so they cast their nets on the Eastward side, and behold their nets filled so much that they could scarcely drag them to land.

Now one of the seven, when He knew that it was the Lord threw himself into the sea that he might come to the shore first. But when the waters began to close about him he was filled with great fear and called out unto the Lord to save him lest he should perish amid them. And the Lord stretched forth His right hand and upheld him and drew him to the land. Then was that disciple overwhelmed with sorrow, and said unto the Lord, "Depart from me O my Lord, for I am a sinful Soul." But the Lord only said unto him, "Why were ye so fearful? Had ye no trust? Has your faith grown dim?" And he girt his fisherman's coat about him and once more threw himself into the sea.

THE GREAT DRAUGHT OF FISHES.

WHEN the disciples heard the Divine Voice counselling them to let down their nets on the right side, they obeyed, and immediately did the net become filled with fish, even to the number of 153. Was there anything of special value in this number that it should have been remembered and recorded? For emphasis does seem to be laid upon the fact that they caught 153. The importance of the taking could not surely be confined merely to the number of the fish? For the draught was not a great one viewed from the standpoint of seven fishermen. The numbers must have had some value other than the apparent one. For the fish were not creatures but truths, and the numbers referred to the spiritual value of the things which they had sought and now were able to gather in. They indicated the spiritual state at which they had arrived, the realizations of Divine Life which had become their possession. For the Soul can only find to the extent that she is prepared; she can only apprehend those things which in the past she has known. When she goes afishing in order to find the inner spiritual meanings of her own history, of the Divine Purpose towards her, and the meaning of the wonderful Christhood Manifestation, she can only gather out of the Sea of Galilee (her own spiritual mind) such fish as are there to be caught and made use of for her nourishment. Her real history is inward. Whatever her outward manifestation has been in the eyes of the historian whose knowledge is from without, or in the judgment of science whose conclusions are all based on the outward and visible phenomena, her real and true life has been inward, and the history and phenomena from which that life must be read are entirely spiritual. And they can be known and read only from the spiritual planes. And only in so far as that history has progressed in the direction of the fulfilment of the perfect evolution of the Soul, is the Soul able to receive from the Divine. Only that which she has learnt upon her path as she has grown can she immediately recognise (and that only

when she is fishing on the right side) as spiritual fact. Her history is within herself, and her age or fulness of spiritual attainment is made manifest by means of that history. She cannot understand those things immediately of which she knoweth nothing within herself from her own past experience, much less speak or write of them. But when she is fishing on the right side, when she is turned towards the Divine and the Light from the Divine Kingdom is breaking upon her, then all that she has known gradually opens out to her vision and she comes into the possession of her own inherent knowledge. When she turns to the Divine and the Eastern Light is pouring its radiance within her, then does she understand all things of which she has known from the Divine. When the truth is presented to her vision, she beholdeth its inner significance.

MYSTIC MEANINGS FOR THE SOUL.

Thus was it with the seven disciples. They had toiled all through the darkness that had overtaken them through the passing of the Master, without discovering the meanings for which they sought, because they sought the meanings on the wrong side, the earthward side. But as soon as they turned to the Eastern shore and beheld the Divine Vision, and heard the Divine Voice and followed its guidance, then were they able to find all that they required and for which they sought. They let down their nets on the right side and took in the great Mysteries the blessed Master had propounded to them and in part interpreted. These were the fish they caught, great fish whose taking would try the net—the Intuition, the spiritual power within that nets all Divine Things for the Soul. The net did not break in the taking of them. It was equal to the great strain put upon it. The Intuition was not disturbed by the remarkable discovery, for it was ready for such a service.

O the profound depth of the teaching given in the story, the wonder of the unfoldment of Soul history, the testimony to the Divine Love and Wisdom ! How the wealth of sacred story increases as we proceed, the depth

and height of Soul experience embodied in it stand unveiled ! For the Soul is seen in the richness of its nature as the numbers of fish taken are understood. She knows the meaning of the Divine as is symbolized by the first number. She knows the meaning of the Divine Trinity within herself symbolized by the last number. She knows the four kingdoms which issue from the Divine which are to be her heritage—the Human, the Angelic, the Celestial or Sons of God, and the Divine—and which proceed from the Divine and are bounded by the Divine in Trinity. She knows the meaning of the Five Senses in their inwardness, the Soul signification of them, their origin and true function from the Divine and how they are encompassed by the life of the Trinity, as symbolized by the middle number. And then, the combined numbers, making nine, revealed the state at which she had again arrived in her return from the long night, the state of the Buddha, the entrance upon Christhood which she was henceforth to make manifest. For in spiritual symbolism One stands for the Divine. Three stands for the Divine Trinity—Fatherhood, Motherhood, Eternal Sonship ; the Eternal Spirit, the Eternal Substance and the Creation ; in the Soul system, the masculine and feminine modes and the life ; Joseph, Mary, Christ. And Five symbolizes the five avenues of manifestation, the five true spiritual senses—the inward ear to hear, the inward eye to see, the inward sense of taste, the power to feel from within all the powers which come through the other avenues, and the wonderful gift of power to think Divinely as well as earthwardly. These five spiritual senses of hearing, seeing, feeling, tasting and conceiving in thought were all bounded by the One Life in the three-fold manifestation in the Universe, the Planet and the Soul of all creatures. And then, in the path of the Soul the number Nine, the sum of all the others when added together, represented the entrance of the Soul into the Christhood realization, not in sublime fulness but in large measure. For they took up that number into the understanding. They understood the Divine Mystery. They arrived at a perception of the

true meaning of the Christhood of the blessed Master. And they were on the path to follow Him and share His momentous work.

THE DARK VEIL LIFTED.

We may now behold all that was done when this wonderful Soul-story was materialized, brought down from its lofty theme to be regarded as an ordinary incident of seven fishermen on an inland sea, made extraordinary by the apparent Divine interposition. We may behold how profound the teachings of the story were which were changed from being inward Divine things concerning the life of the Soul to be outward and material things. And in doing so we may witness in a new and truer light the disaster which befell those who sought for the meanings on the wrong side, how the story itself was made the foundation of a plea for the use of the creatures of the Sea as food, and the taking of their lives as perfectly legitimate traffic, since the Divine Love sanctioned it through the Master.

O the terrible calamity which overtook these wonderful stories told in the Logia of St. John, as well as the Parabolic Teachings given in the original Gospel Record of St. Matthew! It has made the whole development of Christianity calamitous. It has marred the beautiful vision of the Master which was given in the Gospel of St. Matthew, and blighted the very fruit of His Soul-travail through changing the whole nature of His teachings. It left the world in darkness, though it gave to the West a false light. It bereaved the Soul of its true way, and sent it along a wrong one to its own bitterness and sorrow. It heaped dishonour upon the Divine Love, and set at naught the true interpretation of His Compassion unto all Creatures.

But now the veil is lifted. The touch of the Divine maketh all things new. "He taketh away the letter that He may establish the spirit." Blessed evermore be His Holy Name; for His Goodness unto all His children is unspeakable.

J. TODD FERRIER.

THE MYSTERY OF THE FISH.

WHEN the seven disciples knew who it was who spake unto them, they not only soon found what they had been seeking for upon the Sea of Galilee, but they likewise found themselves upon the Eastern shore where the Lord was. And when they reached that shore they found a fire with a fish laid upon it, and an invitation awaiting them to dine with the Lord. It was not one of the fish they had taken, but one provided by the Lord. It was, therefore, some new Mystery that was to be unfolded unto them. And that it was a profound Soul experience the story which follows reveals. For there is indeed a depth of meaning in the language of the Lord which has never been fathomed by those who have taught the people the supposed meaning of the story. It is indeed one of the most sacred experiences which can come to the Soul, far, far more sacred than any ordinary outward experience such as the story was reduced to by the writers of the Records.

The term Fish, as we have said, was the word that was used to symbolize a spiritual mystery; and the term translated Fire was made use of to express the Divine Energy. A "fish" was a deep or hidden thing, and a "fire" was the coming into life of a new potency, a Divine energy. "He shall baptize with the Holy Spirit and with Fire." "He shall baptize you with the Holy Spirit, and with Power from on High." Where it is said that "a fish was laid on a fire," as in the narrative which we are considering, we are to understand that there was about to be unfolded such a Mystery as would bring into the life the consciousness of the Divine Presence, and, therefore, of Divine Power such as that consciousness gives. And the Mystery was that found unfolded in the narrative which follows. It was the Mystery concerning the nature of the Divine Love, and the quality of the Love which the Divine Love desires expressed by the Soul. It was the Mystery implied in that process by which the Soul passes from the state of a *personal* spiritual love into the realization of Universal Divine Love whose

nature is wholly impersonal. It was the call of the Soul to pass upward towards the Divine Realization, to evolve from the personal to the impersonal life, from the attachments of the outward and earthly experience to those of the Soul, from the loves which are generated of these earthly and outward attachments to those which are the outcome of the Divine indwelling. It was, therefore, a mystery of the most precious nature, containing such a truth for the Soul as would carry it further along the path of its true evolution. For the realization of it would close, as it were, one cycle of her history and open another wherein all her experience would be upon a higher plane. In that sense the realization of the Mystery was a transition of the Soul from one state to another ; but it was also a translation for the Soul, an upward movement fraught with the most momentous issues. What it meant we shall see as we look into the Sayings of the Christ to Peter, and behold how the Soul shrank from confessing its preparedness to take such a step. We shall see how the Lord addresses the Soul, and how great is the burden of His meaning ; and we shall behold the Soul revealing her consciousness of the importance and depth of meaning in the question asked and the step it invites the Soul to take. We shall understand the reason for the question being asked three times of the Soul, and the true meaning of the Soul's grief. And we shall also understand what it was that was implied in the saying that when it was young it went whither it would, but that when it grew old others would carry it whither it would rather not go. Indeed we shall discover in these words a wealth of history for the Soul which the Church and her Schools have never dreamt of, a history momentous in its prophetic anticipations.

J. TODD FERRIER.

DINING WITH THE LORD.

When all the seven had reached the shore they found the Lord awaiting them.

And they beheld a fire upon the shore with a fish laid thereon. And the Lord said unto them, "Bring ye of the things which ye have caught ;" so they emptied their nets and found that they had taken 153, so deep had been the draught.

Then did the Lord invite them to dine with Him.

And He broke unto them the Bread of Life, and gave unto them of the fish from the fire that they might eat of the Divine Mystery of Love.

Then when they had dined the Lord revealed unto them the depth of the Divine Love as it had been made manifest in the life of the Christhood, and was about to be interpreted in the lives of the Ransomer.

Herein is the Mystery of the Divine Passion for Souls, and the way of the Divine in the accomplishment of their Redemption.

The Lord speaketh to Simon Peter concerning his love for the Divine Mysteries, and the Lord Himself, and the service to be rendered unto all Souls on behalf of the Divine Love.

He asketh of the Soul how great is her love, whether it is more than the love of all the precious things she has learnt ; whether it is sufficient for the burden she will have to bear, to be baptized with the Divine Baptism, and to drink of the Divine Cup for the love of the Lord and of Souls.

For such was the Path of the Christ and of His chosen Seven.

A MOMENTOUS QUESTION.

THE question which it is said the Master addressed to Peter was part of the Mystery of the Fish laid upon a Fire. In the narrative it is made personal, though in the allegory it was impersonal. It was not a question asked of the man Peter by the personal Master, but one asked of the Soul by the Divine Love. And it was asked at "the meal" when the Lord invited the disciples to dine with Him. For that "meal" was no ordinary one. It was not of an outward order, and had naught to do with things material, except as the outward spheres were affected as a result. The meal was altogether spiritual and Soullic. It was of the Divine and the Soul. It had to do purely with the Soul in its attitude to the Divine. It was a meal of the most profound nature, sublime in its outcome but unspeakably trying as an ordeal. How sacred it was those may understand who are able to enter into the deep significance of the thrice repeated question.

"Simon, Son of John, lovest thou me more than these?" The address is to the Soul in that state in which it looks outward. Simon means the spiritual mind turned earthwards. Our readers will remember another incident found in the Records in which the Master is represented as having made use of these words in His address to Simon Peter, "Simon, Simon, Satan hath desired to have thee that he may sift thee as wheat; but I have prayed for thee that thy faith (spiritual vision) fail not, and that when thou hast turned again thou mayest strengthen thy brethren."

THE MEANING OF THE APPEAL.

These words, which fortunately have been preserved in the Records, though in a personal setting give a clue to the meaning of the term Simon, and what was coming to the Soul after the passing of the Christhood. They show the nature of the experience that was to come over the Soul when the burden of the Sin-offering was being borne. For the words were uttered in that connection, as may be learnt from the context. We have, therefore,

to understand that the supreme question asked of the Soul from the Divine Lord, was one relating to the state at which the Soul had once more arrived after the accomplishment of the bearing of the Sin-offering burden. It had relation, not to any man, but to the Soul of Him who bore that tragic burden. The Satan who desired to sift Simon as wheat, or the Soul with an outward aspect in experience, was none other than the Astral World, that kingdom within which the Sin-offering had to be performed. For it is that kingdom which is and always has been since its formation, the great trier of the Soul. It betrays, deceives and misleads the Soul, making life's path difficult and sorrowful. It is that great trier of the children of men which was personified by the Seer, that power which was to be thrown down or broken, and whose false prophet was to be overcome. That was the power which desired to possess the Soul; the power which had to be met in the lives of the Sin-offering, and broken through changing its elements from a state of evil to one of good. It was the power that was to tempt and betray the Christ-Soul, which did tempt and betray Him in all His earth-lives after the passing of the Christ-hood, that turned His days into sorrow and anguish and His nights into weeping, that marred the beauty of His garments and stained them with the very life-blood of His Soul. It was that power for evil in this world which made Him to tread the Winepress alone and red-dye his garments in sore Travail of Soul.

SPOKEN CONCERNING THE SIN-OFFERING BURDEN.

Now, the memorable words spoken to Simon by the Master were spoken concerning the Soul. They were words full of profound prophetic significance. They foretold what was about to happen. They anticipated the work of the Sin-offering. They indicated the nature of that work. Yea, they revealed the pathetic result unto the Soul who was to bear the burden. For there are implied in them the sad and even tragic conditions to which that beautiful Soul would be reduced as the outcome of bearing the burden and performing the stupendous task.

With these thoughts in our minds it will be the more easy for our readers to understand the appeal to Simon. For the appeal was unto the Soul who bore the burden. It was an appeal unto Him as well as to every Soul ; for He had to pass through all the experiences which come to the individual Soul, and bear the like trials. He had to pass through all that they had endured and know these things as they had known them, but with a depth and a fulness which had not been their portion. And so we may see a new meaning in the appeal ; indeed, a strange new meaning, and one which may well make us pause and wonder at the greatness of the sacrifice which the sublime Christ-Soul made. For the story was not just what is now found in the fourth Record. Originally it spoke of the future as if wondering what would be the effect upon the Soul of all that it must needs pass through. What would be the issue unto the Soul ? Would it become so changed that no longer would the Divine Love prevail within the Sanctuary ? Would that Soul also become personal in attachment towards the Divine, and outward in vision and service ?

A TRAGIC SOLILOQUY.

There is something so sacred, indeed almost too sacred for human eyes to witness even now, in the meaning of the profound and tragic soliloquy. For it was a Soul soliloquy ; a prophetic outlook with its retrospective and introspective analysis ; a great sad history yet to be written, the results of which were already anticipated by the Soul and viewed with certain falteringness and even dismay. The Christ-Soul could see what the effect must be of such experiences, and dreaded them. He anticipated how terrible the issues would be, and so was filled with fear. He knew what it was to love the Divine with a Divine love, but He dreaded the loss of that love. In sublime realization He knew the difference between *Αγαπη* (Agapæ or Divine Love) and *Φίλω* (Philo or Friendship Love). He knew how beautifully impersonal and universal the *Αγαπη* was, how rich in its manifestation, how blessed in its realizations, and He

had great inward dread lest He should fail in that love as others had done. He had passed through the Gethsemane Vision and knew from that vision all that awaited Him, and feared that when He did return from His sore Travail His love would all be changed. And it was this feared change in Him which was the subject of His soliloquy.

O the pathos of what was said by Him concerning the future, the weary look in the Master's face, the sad wistful longing, the tragic grief in His voice, the awful Soul-yearning that was so manifest ! How unspeakable it all was ! Who of those who beheld Him in that hour apprehended the full measure of the work He was undertaking on behalf of the world, or the depth of feeling which then manifested itself, and the meaning of the blessed One's fear ? It was a tragedy in anticipation, but how tragic for Him they did not know. Had they done so it would have overwhelmed them with the awful sorrow and anguish which they would have foreseen for Him. Had they ever dreamt that His anguish and sorrow would have been so great, and that He would have been so smitten with grief and spiritual loss, they would have been crushed, they could not have borne it. But the blessed Master hid from them all that it would mean of suffering to Himself, and only indicated sufficiently what was coming to enable them to apprehend the meaning of the Sin-offering as to its nature and purpose.

If our readers have thus far been able to follow us in our endeavour to make clear a most difficult presentation, we would now ask them to try and imagine for themselves what it must have cost the Christ-Soul to give utterance to the terms which form the question and the answer. Let them try to picture to themselves the sublime Master thus speaking in soliloquy. Let them change the story from the outward and personal to the impersonal and inward, from the Sayings of a teacher to a beloved disciple to the Sayings of the Soul in a Divine Estate to itself, because soon that Divine Estate would have to be laid aside and a world-estate taken up

in its stead. Let them try to understand how the Soul that had loved like the Divine, and who foresaw the meaning of the awful conditions into which He had to descend in the performance of the work given Him to accomplish, could fear lest, in the carrying out of the most difficult and most spiritually dangerous task, He should lose all that He held as most sacred, that His beautiful Divine Love should be changed in its nature, and that He should no more be able to respond to the high services of that Love. In that way only will the profound significance of the Sayings be opened up to them and the Mystery made known. And they will behold the Mystery as one of the most wonderful acts of Love that could have been revealed unto the Soul.

J. TODD FERRIER.

BEATITUDE.¹

Impartiality ; the seeing so deeply into the human heart and into human actions that it becomes impossible to take sides with one man or one party against another, and therefore the power to be perfectly just.

Unlimited kindness towards all men and all creatures, whether enemies or friends.

Perfect Patience at all times, in all circumstances, and under the severest trials.

Profound Humility ; the total abnegation of self ; the judging of one's own actions as though they were the actions of another.

Stainless Purity of mind and deed. Freedom from all evil thoughts and impure imaginings.

Unbroken Calmness of mind, even in the midst of outward strife, or surrounded by the turmoil of many vicissitudes.

Abiding Goodness of heart ; imperviousness to evil ; returning good for evil.

Compassion ; deep pity for all creatures and beings in their sufferings. Shielding the weak and helpless ; and protecting, out of pity, even one's enemies from injury and slander.

Abounding Love towards all living things ; rejoicing with the happy and successful, and sympathizing with the sorrowing and defeated.

Perfect Peace towards all things.

¹ FROM PASSION TO PEACE, by James Allen. One shilling net. William Rider & Son, Ltd.

Like all that the author writes, this little book breathes the air of the uplands of the Soul, full of deep conviction that it is the only atmosphere amid which the Soul may find fe.

WHICH ? AGAPAS OR PHILO ?¹

THE question is an appeal to the Soul from the Divine within her Sanctuary. The soliloquy of the Christ-Soul is one that every Soul who is truly seeking the Divine will repeat for herself. The appeal is made to every Soul who passes into the state which the mystery of dining with the Lord upon a Fish laid upon a Fire, represents. No Soul can escape it on the way of her true evolution. There comes to her an hour in her history when she must hear the Divine voice within her Sanctuary asking the all-important question, "Simon, lovest thou me more than these?" For the love of the Soul has to grow; and it has to grow from an outward love to an inward, from a personal spiritual to an impersonal Divine, from a local feeling to an universal, from the love of any man to that love which sees always the Divine in man and loves that only. For the Soul has to acquire the possession of the Divine Love. She has to come into the consciousness of that Love as a most sacred possession. She has to arrive at such a state of impersonal life that she is willing to become even as the Divine in all her realizations and services. She must needs pass into the universal state of experience in which she not only feels herself to be one with all that lives, but to be even as the Divine in the world. Her thoughts and feelings have to become the exposition of the Divine thoughts. Her love must be the interpretation of the Divine Love. By that Love she must needs be prepared to give even her very life in the Divine service. She must thus be as the Christ-Soul, ready to lay herself on the Altar of the Divine for the great service of the Race. For when the *Αγαπη* is a beautiful realization within her Sanctuary she will not shrink from laying down all the wealth of the glory of such a love at the feet of the Divine to be used in His children's service.

¹ The two words made use of in the story of the Divine Appeal to the Soul have different degrees of meaning. *Αγαπας* refers to Divine Love, whilst *φιλω* has only a personal application. *Αγαπας* was the word used twice by the Lord, and *φιλω* the term said to have been made use of by the Soul in the sorrowful soliloquy.

We may now understand how full the term is of meaning for the Soul, and all that it calls the Soul to of devotion to the Divine way. We may understand how very different such a love is from that of "Philo" which is wholly outward and personal. We may see wherein the great difference lies between the love of the Soul and the love of the personal life, and behold how very limited is the one and how illimitable is the other. And so we may understand the nature of the question that is addressed from the Divine to us, and how very diffident even the best of Souls must feel about answering the question in the terms used in the story.

O Lord God of Israel, Thou who doest marvellous things for Thy children, to what honour hast Thou called us ! But we feel unequal to the burden Thou wouldst invite us to carry for Thee, so unworthy are we, and so far from having realized all that we would of Thy blessed nature within us ! We have heard Thy voice within our Sanctuary speaking of Thine own Love, and inviting us to share its sublime fulness and service ; but we have been constrained to reply to Thee with faltering words, so fearful have we been lest we should show ourselves unworthy of our high calling and our oneness with Thee in Thy life and the service of that Life for Thy children ! O how we long to love Thee perfectly, to know no longer the limitations of "Philo," but only the illimitable Love of "Agapæ !" Thou knowest all things, Lord, and that we love Thee ; but we need Thy gracious presence to be realized ever more and more within us. We require the supporting which Thy Holy Spirit alone can give. O, fill us continually with Thy Holy Love. Let us now become partakers of its blessed Mystery ! We are Thine, Thine alone ; use us in Thy sacred service as Thou wilt.

J. TODD FERRIER.

SIMON IONA, LOVEST THOU ME ?

Then did the blessed Master thus speak concerning the work to be accomplished when He had passed from their midst ; as if communing with some invisible one did He speak.

“ Simon Iona, when thou wast young thou didst gird thyself and go wheresoe'er thou didst desire ; but now when thou hast grown old, others are to take thee and bind thee and carry thee whithersoever thou wouldst fain not go.”

(Thus spake He concerning the way that the Sin-offering would have to be accomplished, and the nature of the death He would have to die.)

“ In that day when the Lord asketh thee for thy love (Agapæ), of what nature will thy answer be ? When He saith unto thee, ‘ Simon Iona, lovest thou me more than these thy brethren ? ’ What will thine answer be ? ‘ Yea, Lord, Thou knowest that I love (Philo) Thee ? ’

Will He remember that thy love has become changed through thy ministry on behalf of the Lambs of the fold ?

When He asketh thee once more whether thou dost love (Agapæ) Him, and thou dost make for answer that thou dost love (Philo) Him, will He remember that the loss of the love (Agapæ) which thou wouldst fain give, has come to thee through thy ministry on behalf of the Sheep of the Fold ?

And when He asketh thee for the third time whether thou dost love (Philo) Him, and thou art hurt and grieved because thy love for thy Lord could be doubted, shall it then be that the Lord will say unto thee, ‘ Feed my Sheep ? ’ ”

LIVING THE LIFE.¹

"Each day is full of opportunities of cultivating self-control. No life is short of worries. We may meet them in two ways: either by holding them to resist and fight them as worries, or by refusing to admit them at all. He who has dropped worry has learnt something of self-control. People also meet trouble in two ways. Some bitterly resent and resist it, complain and talk about it, brood over it and fight against it. Others, finding it unavoidable, simply proceed to make the best of it, and endeavour to find the way out. The one holds the trouble to fight it, the other meets it in a calm spirit in order to overcome it.

Slander and evil cannot do harm unless they are taken up and repeated from one to another. He is master of himself who can control his tongue and his thoughts sufficiently to drop the temptation either to listen to, or repeat, anything harmful to another.

This law of non-resistance is no new doctrine, as we know. It has been preached and taught by all Christians, but only the Christ-like have ever practised it. It is in effect simply living, thinking, working, and fighting, in the spirit of love which more and more we are coming to see is the fulfilling of all God's laws."

RAMA AND MOSES.²

Edouard Schuré has given us another volume on the study of the various Messengers and their Messages, and in this last volume he has followed very much along historical lines. He does discern the spiritual significance of the work of Rama and Moses, and here and there indicates it; but to understand fully the meaning of the work of Rama and Moses, it is necessary to dissociate it from the personal. Too much is made of the men through whom the Revelation is supposed to have come. Rama and Moses rather represented spiritual systems. They were not men, but Divine Messengers, communicating through men the Mysteries. The histories which surround them, as all the Messengers have been surrounded, relate to the Divine and the Soul and not to any man. Thus much would we say in order to give a yet higher direction to the mind of all who may read the work. We feel that Edouard Schuré is helping many along the road to a more interior knowledge of the Soul's history, and that this latest work on the Messengers will be useful in that direction, and will prepare readers for a yet deeper meaning to be found in the histories with which the volume deals.

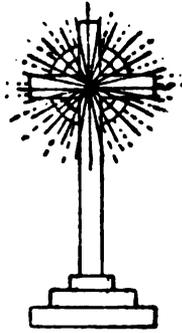
The author has given us yet another study in his occult romance *The Priestess of Isis*. It is an endeavour to present the conflict of the Soul under the twofold influence of the Ancient Philosophies and the personal and sense-life. It reminds us of other great efforts in a like direction. No doubt the endeavour will meet with success, for there are many who can receive the deeper things of life only through such media.

¹ *LIVING THE LIFE, OR CHRISTIANITY IN BEING*, by Grace Dawson. One Shilling net. William Rider & Son, Ltd.

A most helpful little book for all who are, like the authoress, aiming at the realization of the meaning of the blessed Master's teachings.

² *RAMA AND MOSES*, by Edouard Schuré. William Rider & Sons, Ltd. Two Shillings net.

Also by the same author and publisher, *THE PRIESTESS OF ISIS*. Three Shillings and Sixpence net.



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THE POWERS OF CHRISTHOOD.

The Days of the Manifestation having returned, the Christhood must once more be shown forth, and the powers of the Highest be revealed.

For, since the day in which the Christhood passed away have there been no manifestations of Christhood until now, nor the revelation of the powers of the Highest in quelling the tempestuous Sea of the Soul's experience.

The Sea of Experience has been troubled to its very lowest depths, and the waters have raged as the storm-spirits have blown upon them.

The Soul has been as one tossed to and fro upon the raging sea, driven by contrary powers, overwhelmed by terrible conditions, helpless amid the storm-swept waters.

But now the Christhood has been awakened within the Soul, as one awakened from a deep sleep; and the powers of the Highest are being shown forth.

Now are the tempestuous winds and waves being made to obey the voice and power of the Christ; for He speaks with the authority of the Divine.

THE STORY OF THE TEMPEST.

THE wonderful significance of the soliloquy of the Christ-Soul with which we dealt in our last issue, will become yet more wonderful when the inner meaning of another incident is understood. It is an incident recorded in the Synoptic Gospels. In these Records it is written of as if it had been an event upon the outer planes, an experience of a material kind, and so its sublime and profound meanings are all lost to the Soul. In its present form it is only an outward history, having no direct bearing upon the life of the Soul. Yet it was a Soul allegory, the story of a profound spiritual event in the history of the Soul, and in the ministry of the Christ-Soul. We refer to the Miracle of *The stilling of the Tempest*. It was an allegory told by the blessed Master to the inner group, setting forth the experience of the Soul in its path across the Deep from the shores of the outward or sense-life to those of the Divine Life. It embodied what has been and is now the experience of every Soul who seeks to leave the outward life for the inward, the material for the spiritual, the sense realizations for those of the Soul ; for ever since the elemental kingdoms became changed in their nature, the Soul has found her path most trying and difficult. Since her fall into matter she has had such a history of trouble and sorrow as was never anticipated, and such as few could form any conception of. Her path has been one beset with hardships, full of contrariety in the influences to which she has been subject. Her difficulties have not been simply such as were necessary for the development and strengthening of life, but also such as might be expected to arise out of wrong conditions and contrary powers. Of these contrary conditions and powers we have already spoken, and we shall yet have further words to say concerning them. For, to thoroughly understand the conflicts into which the Soul has now to enter, it is absolutely necessary to understand the conditions through which the conflicts are brought about, and to witness the influence which they exercise over the Soul.

The allegory of "The stilling of the Tempest" was a picture in words of the powers of the elemental kingdom and the fear which they awakened within the Soul as they played upon her frail life, and especially as she crossed the Deep from the shore of the world-life to that of the Spiritual Heavens. It pictured the setting out of the Soul; the sleep of the Divine within her; the arising of the new and overwhelming conditions, and the great fear awakened within the Soul through them; the arousing of the sleeping Lord, or the Divine within her; the Divine command to the elements, and the stilling of the tempestuous winds and seas; and, at last, the restoration of the vision of the Soul. These profound experiences are embodied in the story, so that there is a wealth of history in it little imagined by the reader, a history transcending in meaning that of any merely outward and physical events. And it therefore has a value exceeding in importance any experience with the elements such as the story found in the Synoptics would imply, since it deals with *the inner* history of the life of man rather than the outward. For it is a spiritual and not a material history. It is the embodiment of universal experience on this Planet and not a mere personal narrative. And its value is enhanced greatly when the Soul can behold in it not only her own experience, but also the experience of the Christ-Soul after the passing away of the Christhood. For the states of the Christ-Soul during the days of the Sin-offering are portrayed in it. He truly became like unto His brethren, passed through the like experiences, was tried like as they have been and are, traversed the storm-swept waters of life in all the lives of the Sin-offering, knew the meaning of the sleep of the Lord within the Soul, the overwhelming fear begotten of the powers of the elements and the sad consciousness of the loss of the awakened and realized Christhood, and what it meant to feel so utterly forsaken as to cry out in agony of Soul, "Carest Thou not that we perish?"

J. TODD FERRIER.

WHAT THE ALLEGORY REVEALS.

THE allegory was one spoken by the blessed Master to the inner group of disciples for the purpose of helping them to understand the meaning of the terrible conflicts which were and still are so obviously a part of the experience into which every Soul enters. It was told by Him in order to deepen the trust of the inner group in the Divine Love, to impress them with the ever-blessed truth that the Divine never fails to accomplish for the Soul absolute conquest over the elemental kingdoms. For he knew what lay ahead of them after the passing of the Christhood. He had beheld in the Gethsemane vision the fearful conditions which would arise as the result of the materialization of the Teachings. He foresaw the arising of the conditions which turned the whole spirit of Christianity into one that sought and delighted in conflict. He knew how the life of the Soul would be overwhelmed by the tempests generated from such a spirit, how the sea of experience across which the little ship of the Soul must needs pass would be turned into tumultuous waters, how the storm-spirits would be let loose as the result of the intellectual conflicts and ecclesiastical claims and oppression to hold revelry upon these waters, how great would be the sufferings of the members of the inner group of disciples as well as all earnest Souls. Hence the aim of the allegory.

What a picture of the Divine Love we have in this thoughtfulness of the Master for the disciples, and, indeed, for all Souls! What tender care is revealed in the thought wherein the Soul's difficulties are anticipated! How great is the love revealed in the forward look on their behalf, and the endeavour to prepare them for the coming change and to guard them against the influences of that evil day! With what sorrow did He foresee the change that would take place in the conditions amid which they and all earnest truth-seekers would find themselves, and with what tender solicitude did He yearn over them and endeavour to prepare their minds to meet the changed conditions without allowing them to effect any permanent change in them!

What pathos there was in the message as He gave it to them in the Allegory of the storm-swept sea and the trying experiences of the little ship and all aboard her ! To understand the depth of feeling with which it was spoken by the Master, one must have been present to hear it. Ah, there were meanings in the blessed Master's Teachings which have never been discovered until this day of the Redemption and Regeneration, depths which none could fathom unless it were given them to understand from the Divine Kingdom. How deep the Teachings were in their meanings may now be perceived by those who read these unfoldments, and who may be able to receive them with the open Understanding. For their intrinsic value is to be found in their inner meanings, those meanings which find the innermost life of a man or woman, which carry the vision away from the outward and physical to the inward and spiritual, from the lower reaches of experience to the higher, and even the highest.

How very different is the vision when we get a true point of view ! How wonderfully expansive and how beautifully Soullic ! The phenomenal world recedes and the world of the Soul comes into vision. The miraculous element upon the outer planes gives place to *a world of Divine power within the Soul*. The storm is within as well as without, and the elements are changed from within. The miracle is of the Soul. It is wrought by the Divine within her. The quelling of the elemental conditions whose tempestuous ways have almost overwhelmed the Soul in her experience and filled her with distrust and fear, is from within. All these things are seen when the true point of view is reached. And there is more still to be discovered, much more for those who are able to receive it, of which we shall speak by and bye.

Lord God of the heavenly hosts ! Who could have found out these treasures unless in Thy goodness Thou hadst revealed them unto us ! May the light within our Lamp be thine alone, for we would know only from Thee.

J. TODD FERRIER.

THE LITTLE SHIP OF THE SOUL.

IN sacred symbology a little Ship upon the Great Deep was the emblem of the Soul borne upon the bosom of the Eternal Spirit. Upon the waters of the great Deep of the Divine Mystery has the Soul to perform her evolution, from the shores of the outer kingdoms where her life as a spiritual organism began, until she reaches that shore upon which life's fulness awaits her. She has to move upon the face of the waters through the potential Divine Energy within her, and the Holy Breath as that most sacred power is sent forth from the Divine Love. From state to state of experience she moves, gathering store by the way, like a ship sailing through the ocean from Isle to Isle ; for the Isles amid the Great Deep are the various stages of her evolution, the temporary harbour for which she has to make on her great voyage. For her the Isles amid the Divine Sea wait with their treasures to enrich her. As she passes from shore to shore her freight becomes more and more precious, more and ever more valuable to herself, the world, and the Divine Love ; for her attributes grow in strength and unfoldment, and these are potentially of the nature of the Divine.

THE ATTRIBUTES OF THE SOUL.

How precious those attributes are will be understood when it is also understood that within herself the Soul has, in a latent form, the beautiful attributes of the Eternal One. In nature she is of the One Life, a child of the Infinite and Eternal Father whose beautiful life pulses through her whole spiritual system and composes her very being. Within herself she has, in latent form, those powers which signify the Trinity within the Divine Nature. For she possesses the positive and negative forces of the Divine Nature, the masculine and feminine modes ; thus having as an inheritance the twofold Divine expressed by the terms Fatherhood and Motherhood, and the threefold Divine expressed in Christhood—the Father, the Holy Spirit, and Childhood known as Christhood. She is of the Sacred Seven, the Elohim, in whose

Image she is fashioned, and so has given to her as her portion when unfolded the Sevenfold Life of the Gods ; and so she has potentially within her spiritual system the Seven Spirits of God, the Seven Thunders or Voices or Tones, the holy Spectrum of the Divine, the Sevenfold Amen—the *perfectionment of spiritual being*.

It will thus be seen what a sacred vessel the Soul is, how wonderfully she has been built up, and how great are her possibilities. And it will be understood what a terrible loss overtook her when she went away from her true path and found herself overwhelmed by elements whose conditions made them inimical to her true progress. And the inner meaning of the allegory will now be more easily apprehended and the reason why it was spoken by the blessed Master to the inner group. For He knew what was *in* man, not only in the sense in which that remarkable Saying is so frequently interpreted, but in the most profound sense. He knew what the human Soul was in her nature and possibilities. He understood *the real* life as well as the superficial. He knew and understood what the voyage of the Soul meant for her even under the best conditions, and so was able to speak of the difficulties of the way and the glorious issues ; and He likewise had the vision before Him of what the conditions had become and the dangers which now beset the Soul in her voyage to the shores of the Divine Realizations.

WHAT THE ALLEGORY TAUGHT.

In the allegory we may, therefore, behold the setting out of the Soul on her great journey ; the conditions which prevailed when she first found herself upon the Great Deep ; the change which took place in the conditions, and the trying and anxious ages the Soul had whilst the Divine within her Sanctuary or innermost parts, slept ; the awful fear which overtook the Soul amid the tempestuous elemental conditions, and her feelings that the Divine did not even seem to care whether or no she perished in the way ; the cry of the Soul for help upon the storm-swept seas and the awakening of the Christ who had gone to sleep within her ; the

manifestation of the power of the Christ within her in rebuking the evil and hurtful conditions, quelling the stormy elements around her, and bringing forth out of the tempest the peace of a great Divine calm.

And then in a more particular sense we may discern in it the anticipation of coming events, the taking of the Christ into the little ship "*just as He was,*" a saying full of profound significance ; the beautiful setting forth upon the placid waters ; the going to sleep of the Christ in the passing away of the Christhood ; the arising unexpectedly by the Soul of the fearful storm, and the wild winds lashing the waters into a perfect fury until the little vessel seemed as if she would be completely overwhelmed amid the conflicts of the elements ; the loss of the Soul's true vision in the decadence of Faith until the Soul had lost her once beautiful trust in the Divine Goodness toward her and care for her ; her agony and fear amid the tempestuous experiences when nothing but absolute disaster seemed to lie ahead of her ; the discovery of the sleeping Christ and the awakening once more to the realization of her Divine powers ; the overcoming of fear and the subjugation of the elemental kingdoms to her will ; the coming of the great peace of the Divine Love into her life, and the restoration of the Soul's true vision.

THE CAUSE OF THE CONFLICT.

In all these experiences then we may see the history of the Soul prior to the coming of the Christhood into her life, the sad experiences through which those Souls passed who had arrived at the Christhood state but went down with the children of the Planet in their fall, and what actually took place within these very Souls after the passing away of the glorious Christhood manifestation. Our readers need only reflect upon the history of dogmatic and ecclesiastical Christianity to have evidence of the truth portrayed in the allegory. And as to the truth of the former statement, the conflict of the Soul with the elemental kingdoms is now almost universally recognised, which not even the philosophy of Eastern Religions has

been able to explain. The conflict is apparent, but not its cause. Every Soul has the conflict to engage in with the elemental kingdoms. Some Souls feel it, mourn over it, and wonder why it is so. Only the very few have ever sought to solve the mystery. The fact has been accepted as something in the nature of the Soul's evolution, a provision made by the Divine whereby the Soul should work her way up through the elemental kingdoms in a state of conflict with them. The antagonism between the elementals and the Soul is thus accepted as a part of the Divine scheme in the evolution of the Soul and the government of the world.

Under such conditions the bosom of the Great Deep can never have been in a state of calm for the Soul. The waters of life can never have been placid but always in a state of trouble, and the Soul can have known no restfulness and blessed peace since the day of her setting out as a conscious spiritual organism. The little vessel must have been launched amid the tempest in the light of that interpretation. That thought may be in harmony with the doctrine of material evolution, but it cannot be in harmony with a true spiritual philosophy; it may harmonize with the phenomena observable by physical science, but not with those phenomena of the Soul with which the earnest spiritual student has become acquainted; it may agree with a bald materialism which takes the world and the whole celestial universe as the manifestations of unconscious non-spiritual forces, but not with a true conception of that universe, including our own world, as the expression of potencies born of the Divine Love and Wisdom. Indeed it is impossible to conceive of such a method of Soul evolution in the light of a radiant love. It is opposed to all human conceptions of the best conditions for the true and safe unfoldment of life upon the outer planes. No human love would ever thrust its beloved one into such conditions. And we cannot conceive of the Divine Love having done so. Indeed, the whole of the religious experience of the Race shows that the beginning must have been different. The Great Religions have all taught that the Soul had a period of

beautiful childhood, a world to live in which was harmonious, ages of experience in which the Earth was the scene of Angelic ministry long ere the Gods went to sleep, a time when Eden was a reality and God dwelt within the Soul. And they have all attempted to explain the change which came over the world and the Soul, the cause of its coming and its disastrous results. And they have all anticipated a time when the Soul and the World would be restored by means of the Redemption to their pristine glory. Thus have they tried to set forth the very truths underlying this beautiful allegory, to show what was the past heritage of the Soul, the tempestuous conditions which overtook her, and the restoration through that beautiful Divine power implied in the Christhood.

J. TODD FERRIER.

A PROPHECY OF TO-DAY.

They who went down into the Sea in their ships to do business in the Great Deep ; these have beheld the wonderful works of the Lord.

For He commanded the stormy winds to be still, and the waters which lifted themselves up to stand.

They carried them up and down, and made them to reel like drunken men ; they swallowed up all their wisdom and made them stagger under their power.

Then cried they unto the Lord in their trouble, and He brought them out of their distresses ; He made of the storm a calm, for He commanded and the wind and the waves were still.

He filled their Souls with peace, and brought them to their desired Haven.

Oh that all Souls would Praise the Lord for His Goodness ; His works are wonderful towards the children of men.

Psalm cvii.

THE STORM-SWEPT SEA.

IT was during the voyage of the Soul that the storm arose. All was right when the little ship set out upon her journey. She had travelled far from the outermost shores along the placid waters of life, sustained upon the bosom of the Great Deep and wafted by the gentle Holy Breath of the Divine Love. The Holy Mystery of spiritual being had been felt by her long ere the terrible change came over the elemental kingdoms. It was a joy to live. Her world was full of gladness. The winds which beat upon her and played within her were full of the music of the Heavens. There was true rhythm in her path, and harmony was born of her movements. The great winds which came upon her, sounding forth the mighty tones of the Divine, had in them none of the elements which produce the tempest. They were exhilarating and inspiring, carrying her forward on her journey as she was able to spread out her attributes to receive them; but even in their great strength and depth they were gentle with her, even as the gentleness of the zephyr winds, and never left hurt and dread behind. Her Heavens were all clear. No storm-clouds swept across them blotting out her Sun. The elemental kingdoms were her friends. They had their part to play in the drama of her wonderful life. They were the messengers of God sent forth to do His bidding. All of them were under the control of the Divine Kingdom of the Planet, and obeyed the Divine behests to perform the mission on which they were sent.

But as she journeyed towards the shores of the Divine, a great change took place in the elemental kingdoms. The elemental spirits who had ministered to the Soul gradually ceased to perform the offices for which they had been generated. They passed beyond the control of the Divine Kingdom of the Planet. They lost their power of ministry unto the Soul. Their magnetic conditions became so changed that they became, as it were, a law unto themselves, gradually refusing more and more to respond to the Divine magnetic attraction. Not only did they cease to aid the Soul in her true evolution by

their ministry, but they became obstacles in her path, and at last her enemies. Everything was changed in the outward kingdoms of the Planet, and then in the outward kingdoms of the Soul. More and still more was she drawn down in her life by the new and strange and inimical conditions, until she found her whole life full of storm and stress. The waters of life for her were troubled from the depths, and the contrary winds played upon her. She found herself tossed to and fro upon the mighty deep of experience, helpless in herself, and knowing not whence to find succour. Her world was changed indeed. The gladness and joy of life went out of her. No longer were the kingdoms full of beautiful harmony. They ceased to be resonant with the music of the Heavens. Troubles hitherto unknown assailed her, and at last she found herself overwhelmed.

Such was the way in which the Soul came to know the great changes that swept over her life, and drove her hither and thither upon the bosom of the great deep of experience upon this world. Such was the origin and nature of her first fall under the dominion of the elements. How tragic it was for her those Souls will understand who are now able to look back upon her terribly sad history and perceive the true inner meaning of it. They will know once more what that world was in which the Soul performed her evolution; how beautiful and harmonious life upon every sphere was; how contributory to the growth and unfoldment of the Soul's attributes the elemental kingdoms were; how very real her progress was toward the Divine; how blessed, how peaceful, how joyous life for her was. The storm-swept seas they will now understand. They will see the meaning of the awful devastations in the elemental kingdoms. They will be able to interpret rightly the meaning of the fearful strife which has filled the planes of the Planet for untold ages. A new and true explanation will be theirs of the unspeakable conflicts in which the Soul has shared. The origin of these strange conditions will be understood by them, and they will behold how the Soul has suffered in her path across the Deep ever since the change. The inner

meanings of the Soul's struggles will be obvious unto them. They will not misunderstand her anguish in the hour of trouble, her dread lest the Divine should fail towards her or cast her off. They will be able to rightly interpret her cry for succour, and her sore travail amid the tempestuous conditions of life. For in the light of the Divine will they behold her, so that the true meaning of her history will all be clear. For them will this allegory have new meaning. Its outward and physical aspects will give place to those which are wholly spiritual. The story will be transformed in its character; its beautiful purpose will stand out in a new light. The personal element will melt away before its universal and soullic application. The small event upon the lake of Tiberius will grow into a great history of the Soul as it is lifted out of its material environment and placed upon the true plane of spiritual experience. Yea, they will behold even the Christhood in a new light, the meaning of His going to sleep, and the awakening to still the tempest and bring unto all Souls the peace of God.

J. TODD FERRIER.

THE SOUL AMID THE TEMPEST.

“**C**AREST Thou not that we perish?” It was a cry of despair. In it we hear the agony of Souls overwhelmed by the conditions around them, and the utter hopelessness of their position. The cry is not that of one Soul, but of all Souls upon this Planet. It is the universal cry of men and women who have felt evil deeply, and have feared its power. How full of that cry of anguish is the sacred literature of all ages, wherein the agonizing of the Soul may be both seen and heard. How it reverberates through all ages of sacred story—until it culminates in the awful cry of the Christ-Soul in His anguish and despair. How full of it the Hebrew Psalms are, though the profound Soul meaning is obscured through the localization and materialization of the song.

The conflicts of the Soul with the elements may all be found there. The feeling of the Soul that God has forsaken her may be found expressed in varying degrees. "*Deep calleth unto Deep at the noise of Thy Thunders ; all Thy waves and Thy billows are gone over me.*" "*They go down into the deep and are lifted up again ; to and fro do they reel like drunken men.*" "*My God, My God, why hast Thou forsaken me ?*" These are but illustrations of the Soul's crying with which the Psalms abound. And they reveal what depths of suffering the Soul has known. They are not the cries, the agonizing utterances of mere animal men and women, but of spiritual beings full of great anguish, overwhelmed by their conditions and fearful lest amid them they should spiritually perish. The awful doubts, the dread, the anguish born in the Soul through the sense of loss—these are the fruits of the changed conditions which assailed her in those sad and terrible ages of which the allegory spoke when the Planet went astray and all her kingdoms were thrown out of harmony. And when we find in sacred literature these very states revealing themselves in expressions which show the uncertainty of the trust and hope of the Soul, her anguishing because the Divine seems to have withdrawn from her, her agony in moments of deep feeling lest the Lord should cast her off for ever and show forth unto her His loving kindness no more, we may recognise in these things the results of the bondage and even slavery to the elemental kingdoms into which she was drawn down from her pure spiritual state and experience.

THE ELEMENTAL WORLD.

Who could read the history of this Planet in its physical bearings, such as material Science has shown to us, without feeling how awful that history must have been out of which the present mountains and valleys were formed, the mineral kingdom known to Science, and the animal kingdom as it now is ? Does not Science indicate, though it be with faltering words, the unspeakable forces that must have been at work for untold ages, and the frightful tragedies which must have been enacted during the ages

in which all these conditions came into existence? What was the meaning of these great changes, and why were there such awful forces at play? Science answers that the world was in the process of its evolution, and was being fitted as a dwelling place for first the Animal Kingdom and then the Human Races. But the day is upon us when even that position taken up by Science will be untenable. And Science will have to learn at first hand that all the history written by these tremendous forces was not antecedent to the advent of man upon the Planet, but long ages after the Human Races which are now within the Human Kingdom on the Planet had performed their evolution through the Vegetable and Creature Kingdoms. And Science will also have to learn that the fearful devastations within the outer kingdoms of the Planet were witnessed by many Souls, and that these things filled them with unspeakable dread. In previous issues we have explained much that then took place, and so need not here dwell upon it further than to show how profound was the inner meaning of the allegory. For the devastating forces, the new magnetic conditions, the changed vegetable kingdom, the still more changed creature kingdom, all exercised a malevolent influence over the Soul, retarded her true life, turned her magnetic forces towards the elemental kingdoms, and changed the entire environment for her. They were all out of harmony, and so were contrary forces playing upon her continually from the time of their arising. They often overwhelmed her life on the outer planes and caused her great suffering. They tossed her to and fro upon the great deep of her experience, for she was thrown down into the fearful animal forms which had been generated by these tempestuous elements, and suffered such things as can never be told. Whilst she sought to rise up out of that awful state, her agony was often such as to rend the heavens. And the like experiences followed her through long ages; so that it is not to be wondered at that she wrote such Psalms of sorrow and anguish, doubt and despair, as may be found in sacred literature.

THE WISDOM OF THE MASTER.

The blessed One understood the Soul as no other teacher who had visited the earth had done. He knew what her past had been, and how history kept repeating itself in her experience. He knew how all Souls passed through the tempestuous conditions, and were at times like helpless vessels upon the raging waters of experience, such experience as man has found for long ages upon the outer planes. So He was able to speak of it in terms which embodied the sad universal experience, to show wherein the Soul's great trials were found, the nature of the Soul's terrible conflict, the effect of that conflict upon the Soul, her anguish and agony, and the dire extremity in which she often found herself. It was His sublime mission to recall the Soul to her true heritage ; to awaken and bring back those Souls who knew it once and had it as a glorious possession ; to lead the thoughts of all true seekers higher, away from the outwardness of things to the true inward, from the material history of life to the spiritual, from the phenomenal experience upon the outer spheres to the real inward life of the Soul. It was part of His mission to show that the phenomenal conditions upon the outer spheres had spiritual causes ; that the mystery of life was to be found in the tree, the herb and the flower ; that behind the outward the unseen mysterious powers were originally all spiritual ; that in all the strange contradictory manifestations in the elemental kingdoms were to be found many of those things which barred the Soul's progress ; that the very tempest upon the outer planes had a message, and show how the elements were at war with each other, and often set up conditions which made life hard and trying ; and how all these overwhelming experiences were to be overcome by the Soul. It was part of His mission to interpret the inner meaning of the history of this world, of the Souls of her children, and of all those Souls who once were the Teachers of Souls upon the Planet ; of the Divine Love and Wisdom made manifest in all ages unto the Soul—that Love which has followed the Soul all through her long chequered history, and that Wisdom

which has been hidden for unspeakable ages because of the state of the World. And nowhere is the Divine Love made more manifest and the Divine Wisdom revealed more wonderfully than in the teachings contained in this beautiful allegory, wherein the Soul's history is indicated, what it was and what it became ; the manifestation of the Divine Love in the hour of the Soul's dire extremity ; and the beautiful revelation of the Divine Wisdom in making the path of the Soul one in which the tempestuous elements are all hushed, the whole of the conditions changed, and the waters of experience made beautifully peaceful as the Soul moves towards the Divine shore.

O Love most wonderful ! O Wisdom unsearchable !
How Thou hast led and succoured the children of Thy creation in all those dark ages when the tempestuous elements tossed them to and fro, and filled them with the awful dread of Thee, and madst them to cry out as if Thou wert of those who leave and forsake their own !

Thou wast beautiful in Thy ways in the hour of the Soul's dire extremity. Her cry Thou didst regard, though she knew it not. Thou art our Father and Redeemer ; evermore blessed art Thou. We are all Thine own ; we would love and worship Thy Holy Name in the service of Thy Love.

J. TODD FERRIER.

WHAT THE LORD DOETH.

*O that men would Praise the Lord for His Goodness,
and for His wonderful works on behalf of the children
of men !*

*For He raiseth up those who be bowed down,
and comforteth all those who be passing through
the deep waters ;*

*He stilleth the tempestuous seas that beat against
the Soul, and bringeth her into the sure Haven of
His Presence.*

THE CHRIST ASLEEP.

“*But Christ was asleep in the hinder part of the little ship.*” What depth of significance is to be found in this saying? Taking the story as literal history there might not seem much in it, for there would be nothing unnatural in the Master having been overcome by sleep, and even sleeping through a storm after an exhausting ministry during the day. Indeed there could have been nothing more natural, and certainly nothing to call forth the surprise of the disciples. But when we leave the material planes and find in the story only a spiritual history; when we pass from the personal to the impersonal and universal meaning; when we see in it the history of an event which took place within the spheres of the Soul and not simply one on the physical planes; when we understand that the action is not upon the phenomenal planes but wholly of an inward character, and that all the phenomena associated with the history are only manifestations of great spiritual forces, we are constrained to recognise that the incident of the Christ falling asleep is not natural though it was universal experience, and that it should not have taken place, and would not have taken place but for the conditions which arose to environ and then envelope the Soul. For the sleeping Christ was not a mere person, but the Divine within the Soul. It was not the personal Master asleep in a fishing-boat, but the Christ *within* the Soul—that life which, whether latent only or fully unfolded, is the Divine Life within the Soul’s Sanctuary. It was that Life which had gone to sleep. In the case of those Souls who had once known the Christhood Estate, the Christ within them had gone to sleep. They had lost the consciousness of Christhood. The Divine powers within them were quiescent. They had gradually but surely gone down with the children of the Planet into a state of bondage to the elemental kingdoms through the changed magnetic conditions until all their once beautiful attributes had their powers suspended.

Thus the Soul slept. It was the sleep of the Gods. Pan seemed dead. The elemental world was triumphant.

The spirits of the elements passed to and fro as they would. None could hinder them. The upper as well as the lower firmament was changed. The Human Races became as thistledown before the breeze, children, of circumstances, unable to resist the conditions upon them, helpless little vessels amid most tempestuous seas whose pilot had gone to sleep. For the elements held revel, and the Christhood was asleep. The spiritual conditions became appalling ; the Soul was as one forsaken by the Lord. What could the Soul do in such a state ? Only cry out in her helplessness. She grew conscious of her own importance, conscious of the fact that unless some help were forthcoming she must be overwhelmed amid the tempestuous seas of experience. Hence the anguish-cry of the Soul in the allegory.

THE CARE OF THE DIVINE LOVE.

“Carest Thou not that we perish ?” It is just how the Soul has thought of the Divine Love. She has often thought that that beautiful Love was asleep when it was the Divine Life within herself which slumbered. She has not infrequently thought and felt as if the Divine Love had cast her off for ever, and that His tender mercies were no longer towards her. She has felt as those on the little vessel are said to have felt, that the tempests of life’s experiences would overwhelm her, and that the Divine slept peacefully and unconcernedly through it all. She has wondered why the Christ wakened not to still the raging waters and bring her to the desired haven. Who could blame her if her trust became broken, her spiritual vision dimmed, her hope uncertain and even changed to despair ? Has not her history been a most chequered one, full of sadness, pain and anguish ? Has she not suffered untold miseries during the long ages of her experience away from the true spiritual kingdom where her life alone is found ? Has she not lost much that she once possessed, and been like one crying in the night of her sore travail for some beloved one who did not come ? What have been all her wonderful yearnings for the Divine but the crying out for the recovery of what she had lost ? Even those anguish-cries, those words uttered in her agony in which she has seemed to reproach

the Divine, what were they and are they but the sad outpourings of one who has been greatly spiritually afflicted, and is distraught with the sorrow and despair of it all ?

But the Soul must now learn that the Divine Love has not slumbered nor slept. He never forsook her amid the tempest of her experience. Though the Christ within her frail little ship went to sleep, He did not. Though on the outer planes the ages seem to testify of disaster to the planes of the Planet, the tumultuous raging of the elements, the waters of the most bitter experience surging around the Soul, of conflict and anguish, yet upon the innermost planes the Divine was operating to bring about the necessary change in the elemental kingdoms and to awaken the Christ who slumbered within the Soul. Had not the Divine Love been operative upon this Planet, she would long ages ago have been absolutely lost, and all her children with her. But the Divine Love has saved the Planet and is now saving all her children. He has changed the elemental kingdoms so that the evil that was in them is gradually becoming less and less. He has purified the elements so much that they are now more responsive to the Divine magnetic attraction and more helpful to the true growth of life. He has wrought such a redeeming work upon the Astral Kingdom that now the Soul may pass through it without experiencing the awful tempestuous conditions which Souls have known there. The work which He hath accomplished for this Planet no words could describe ; indeed, few could possibly realize all He has done even could we tell it. And all this has been wrought on behalf of the Soul. It has been accomplished out of love for her. The great purpose of it all was and is the Soul's deliverance ; the sublime end of it the awakening of the powers and attributes of the Christ within the Soul. The sleeping Christ *must* be awakened ; the tempest *must* be allayed ; the little ship of the Soul *must* be saved ; and the Divine Love alone could have accomplished so much for us.

" Beloved ones ! Now are we the children of God. And when He shall appear, we shall be like Him."

J. TODD FERRIER.

THE AWAKENING OF THE CHRIST.

OUR readers will now understand what is meant by the awakening of the Christ, that it is the awakening of the Soul to the consciousness of her Divine Life, the realization of the Divine Presence within her, and the manifestation of her Divine powers. Unto that sublime end did all the Messengers of the Heavenly Father appear, the Prophets proclaim their various messages, and the seers tell their heavenly visions. They were the agents of the Divine Love unto the Soul to help her back to the knowledge of her beautiful inheritance and the attainment of the life which once was her sacred possession. In that light must all the ancient teachings be understood, whether they be Hebrew or Egyptian, Greek or Indian. The theme is one, however set, and the end is always the same. The message is always of the Soul; her conditions, her glorious and inglorious past, the life she should ever seek, and the blessed future which is to be hers. Whatever be the movement of the Song the purpose is never changed nor hidden. The music always has the one end in view, the awakening of the Soul from her sleep, the arousing of her dormant energies, the calling forth of all her beautiful attributes. Her deliverance from bondage, her redemption from evil, her restoration to the state she once enjoyed, the crowning of her attributes with the Divine Life—these are the underlying thoughts of all the messages which have reached her from the Divine through Messenger, Prophet and Seer.

THE WORK OF THE CHRIST-SOUL.

But it was not an easy task to awaken the Soul to a Divine Consciousness. For great cycles of ages she had slept; and though she had been awakened to her bondage and need for help, yet for ages upon ages she had to remain there. The condition of the Astral World prevented her from rising farther. The Christ still slept within her. He could not be wakened until the evil conditions were all changed. And herein was the majesty of the Divine Love made manifest. The Divine Love

knew what these conditions were which so hindered the Soul. He knew the difficulties in the way of having the evil conditions changed. He saw how it alone could be accomplished. He foresaw the awful burden which it would lay upon Him. Yet He faltered not in taking up the burden and bearing it for all His children. The terrible Sin-offering was His response to the cry of the Soul. What the Messengers, Prophets and Seers could not accomplish, He purposed to accomplish by means of the Christhood manifestation followed by the tragic Sin-offering. The Christhood Manifestation was to recover for the Soul the vision of her true life, and the Divine Wisdom which was her ancient inheritance; whilst the Sin-offering was to change the Astral Kingdom by the purification of its elements, so that *all* Souls might be able to return to their true life. By the Christhood Manifestation was the Christ to be awakened in those who had once known Christhood, those elect Souls who once were the Christs of God upon this Planet; and by means of the Sin-offering was it to be made easier for Souls to rise out of the bondage in which they found themselves, and become alive to the Divinity of their nature and the God-given powers which they latently possessed. The Christ within all the elect Souls of Israel (those who as Christs had served in the Office of the Cross) were to be awakened that through their restored ministry the outward spiritual conditions might be changed and purified, whilst the work of changing the elements of the Astral Kingdom was being accomplished by the Christ-Soul, so that the Angelic World might be able to approach the Soul to aid her in her efforts, to influence her directly towards the Divine Love, and thus to accomplish at last the awakening of all Souls to the consciousness of the Christ-life.

A BEAUTIFUL PURPOSE.

Now this great and blessed work should have been proceeding all through the Christian Era. The true awakening of Souls should have been continuous ever since the days of the blessed manifestation. The passing

of the Christ-Soul to perform the Sin-offering should not have been followed by the disastrous conditions which arose immediately after. The history of Christianity in its initial stages (speaking historically) should have been of a very different order. It should have been a history of Christhood interpretation, of the manifestation of the Redeemed Life and the meaning of the Christhood Estate. The whole unfoldment of Christianity should have been one in which the *true meaning* of the Redeemed Life was revealed through those who knew it living the life. Through that manifestation of the meaning of Redemption all Souls were to have had presented to them the true life to be lived. It was in this way that the Redemption was to have been accomplished, and all Souls who were so drawn into the path of the Redeemed Life, to become helpers of the Christ-Soul who was accomplishing the momentous work of changing the elements of the Astral Kingdom. They were to have been fellow-labourers with the Christ-Soul; for the effect of their purifying lives was to have been such that the labours of the Christ-Soul would be backed up by them so that the Astral Kingdom would the more easily and speedily have been changed, the burden of the Sin-offering greatly lightened for the Christ-Soul, and the unspeakable anguish and agonizing sorrow very much lessened.

HOW IT WAS FRUSTRATED.

But the unfoldment of Christianity took an entirely different form. At the very foundation of the Church a wrong bent was given to the mind. False views of the meaning of Redemption were set forth by Judaizing teachers who understood not the meaning of Christhood and the Redeemed Life. The underlying doctrines of Jewry were substituted for those contained in the Teachings of the Master. Redemption became something accomplished before the Divine Love and entirely outside of the Soul, some mysterious change in the Divine attitude to all His children, in which man had no part except to believe that it had been accomplished for him, and without understanding what it was that had been done. It was

turned from being the result of the serious endeavour of man to purify all his ways into something which called for man's acceptance as a statement of fact, the fact being nothing more than an intellectual affirmation. That this interpretation of what happened at the founding of the Church is the correct one, the history of Christianity will testify. For in no age of this era has the meaning of the Redeemed Life been known ; and now only is it breaking upon the Soul—upon the Church it has not yet dawned. The Redemption is now coming through all the beautiful purifying and uplifting movements around us ; but as a whole the Churches continue to believe in and proclaim the astounding affirmation of a Redemption accomplished eighteen and more centuries ago, which has proved to be no redemption at all, since it has left the Western World without even the vision of what a redeemed life means. It is one of the most tragic things on record that a religion which professes to have Christhood for its foundations should be so absolutely in the dark as to the twofold meaning of Christhood, namely, *a life of beautiful purity and inward illumination, a life so pure that it could not endure the thought of inflicting pain upon any living creature ; and so enlightened from the Divine that it knows Divinely, lives Divinely, and serves Divinely.* Yet it is so with the Churches. Though here and there in individuals there seem to be faint glimmerings of the coming of the light, yet are the Churches toiling and rowing in the night, just as they have done all through the dark night of this era, without catching any of the great and precious truths that are awaiting all earnest seekers. They are still like the little ship amid the tempest, tossed to and fro by the elements, but not knowing that the Christ within lies sound asleep, and that the change in the outward conditions will only be effectually wrought when He is awakened to make manifest His Divine power.

J. TODD FERRIER.

COMMANDING THE ELEMENTS.

IT is only now that the effect of the most wonderful Christhood manifestation through the blessed Master is being felt. The Christ within the Soul that should have been awakened through the manifestation, has slept on through the long ages of this era because of the materialization of His beautiful teachings, and the blotting out of the wonderful vision of Soul-life which He revealed. The tempest has raged throughout all these ages, filling the Souls of men and women with great dread. The entire history of ecclesiastical Christianity has been one of conflict—the conflict of beliefs, forms, powers and principalities. It has been ceaseless in its raging because in not one of the ages has the Church known true spiritual calm, and her members the Divine peace. Sometimes the conflict has been upon the outermost spheres; at other times upon the spheres of the mind. The Soul has known no rest in the Western World for many long ages; that which should have brought rest unto her only accentuated her distress. The West became the battle-ground of the most malignant forces. Instead of the tempestuous seas of experience being stilled, they were lashed into unspeakable fury by the storm-spirits let loose in the various conflicts. Christianity was taught by the various Schools of Thought which early arose, as certain forms of belief rather than a life to be realized; and the Church as an ecclesiastical system rather than a spiritual fellowship, informal and purely Soullic. Who has read the awful history such Christianity has written without being filled with amazement that it could ever have been done in the name of the Divine Love and ostensibly upon the foundations of Christhood? Who could read that history with a holy yearning for the truth only, without wondering how it could all have arisen out of the beautiful sayings of the blessed Master? One stands face to face with elements the most opposite in nature to those that should have been found where the Christhood was said to be understood and the Divine Love practised. The most fearful religious conflicts the world has ever been the theatre of, have been begotten

of the evil spirits let loose by the ecclesiastical authorities of the various Schools. Pagan Rome was truly bad, and gave the disciples of the new religious cult a terrible time ; but it was no worse than Christianized Rome gave to her own religious citizens. Indeed, the works of the latter surpassed in wickedness those of the Pagan world. Even the Reformed section of religious communities were caught in the meshes and became in their turn oppressors and persecutors of all who sought another way than that along which they went. Truly the tempest has raged until this age ; the Souls of the faithful have been anguishing all through the three long nights since the Christhood passed—THE THREE NAROS WHICH HAVE BUT ENDED. They have been crying out in their distress for help from on High. They have been amazed that no answer was forthcoming in response to their prayers. *How long, O Lord, how long wilt Thou tarry in Thy coming to deliver us from our sore distress and dire extremity ?* The sleeping Christ was appealed to at last. The glorious vision once more broke upon the Soul that the tempest could be subdued only by the awakening of the sleeping Christ within the Soul. The true Mystic Souls are awakening all over the world and the Christ within them is coming forth once more into full and blessed manifestation. And this general awakening of the Christ within the Souls of all who once knew Christhood is the harbinger of better times. Already are the elements changing upon the outermost spheres and the tempestuous conditions being subdued. The tumult of the raging elements has grown less of late days, and many of the most evil spirits amongst them have been quelled. The stilling of the troubled waters is proceeding and the Divine calm is coming to the Soul. The awakened Christ is speaking, and now the new conditions are coming upon the waters of experience. The Naros in which the Divine Peace will become realized within the Soul has at last broken upon the world, and men and women shall behold the works of an awakened Christhood. The fruits of the awful Sin-offering will soon be witnessed and the Christ-Soul see of His sore Travail ; for so changed now is the

Astral World as a blessed result, that the Angelic Heavens are able to approach the Earth and give direct ministry unto the Souls within the Astral Kingdom, as well as to all earnest Souls upon the outer planes. So changed are they that all who have the desire to rise up into those Heavens to receive direct teaching from the Angels who minister there, may now do so.

And the Christ arose and rebuked the winds so that they obeyed Him. And there was a great calm.

J. TODD FERRIER.

THE DELIVERANCE IS PROCEEDING.

Now we know that the whole creation of the Divine Love was perfect.

But this world groaneth and travaileth in pain, waiting for its Deliverance from bondage and corruption.

For the Souls of all Creatures upon it were made captives, and became subject unto vain ways by reason of him who subjected them.

Their captivity was not brought about by their own willinghood, but through him who had the power of earthly dominion.

For the subjection of all Souls to the powers of the elemental world was not by the Divine Love who fashioned them to bear His image, nor in accordance with His Will, but rather through him who fell from his first estate.

But now is the time of Deliverance come for the Souls of all who went down; for even the creature shall be delivered from the bondage in which it now is, and the elemental kingdoms become subject unto the Sons of God.

THE STRENGTHENING OF FAITH.

“Why were ye so fearful? Have ye no faith?”

Such are the terms in which the Master is said to have addressed the disciples. Was it a rebuke to them for their lack of trust, or was it simply a question of inquiry? Was it really personal in any sense? The question asked was addressed to the Soul. And it was asked of those Souls who had once known Christhood. It was asked by the Divine Love, but in a form which throws a somewhat different light upon its meaning. It was a question of most tender solicitude whose purpose was to strengthen her faith and restore her confidence in the goodness of the Divine Love. For the long tempestuous experiences had brought unto the Soul a great sense of loss and filled her with fear. Her struggle with the elemental spirits had been for many great cycles of ages, and these conflicts had left a great sense of dread upon her. Whatever distrust had come into her experience had been caused by these fearful conflicts. She had battled with the raging elements, had been thrown down by them oftentimes, had felt herself helpless utterly amidst them, had cried out in her anguish for a help which never seemed to come, until her once beautiful trust was completely broken and her wonderful faith became dimmed. There had been a time when her faith was great and her trust in the Divine Goodness absolute. It was indeed a beautiful state in which she then was. Her spiritual vision (faith) was strong and clear. She saw and understood. The Spiritual Heavens were open unto her. She communed with Angels and walked with God. Her buoyancy was Divine. Her whole life was a song of hope. But the changed conditions wrought great changes in her. The elemental spirits prevailed against her to such an extent that her spiritual vision became more and more obscured until at last her Heavens were shut and the Angelic communion interrupted. And so terrible and so long were her sufferings amid the awful tempests in her experience that her hope well nigh perished as her trust became utterly

broken. She fought against her doubts and despair, but often had to yield to them.

THE DIVINE REPROACH.

The saying attributed to the Master will therefore come home to the reader with a new and larger meaning. It will be understood as a beautiful exhortation. In it the Divine will be recognised addressing the Soul. The question is intended to encourage. It is not meant in any sense as a rebuke. It is exhortatory and is meant to recall to the Soul what she once was in spiritual estate, and what she should now be. "*O ye whose faith is not little, wherefore do ye doubt ?*" It is an appeal to the spiritual vision, to the inward life of the Soul, to her power to discern Divinely, to that faculty by which she sees into the Heavens of the Divine and understands Divine things. So there is something most beautiful in the saying, something so full of tender regard for the Soul, something that reveals the Soul's past greatness and should fill her with great hope for the future. It is of the nature of a Divine reproach ; but not such a reproach as men and women are in the habit of using against one another. It is rather of the nature of that most tender love which in its solicitation for its beloved ones seems to chide them because they have not the trust and confidence they should have, and fail to perceive the meaning of things which should be apparent to them. For the Divine reproach is always of that nature. It is not rebuke, but tender regard for the Soul. It never discourages her in her upward path, but has for its beautiful purpose the uplifting and strengthening of her life. And to recall her wonderful past is to do this. To impress upon her how noble she once was is surely to chide to such effect as to restore her to her ancient estate. To say to her, "*O ye whose faith (spiritual vision) is not little, wherefore do ye doubt ?*" is surely to encourage her to rest confidently in the goodness of the Divine, to try to discern His hidden and wonderful purpose, and to be assured that He will accomplish for her all that she knows He purposed.

J. TODD FERRIER.

THE SURPRISE OF THE DISCIPLES.

“What manner of man is this that even the winds and the waves obey Him?” Such are the sayings attributed in the Synoptic Records to the disciples. The stilling of the storm filled them with surprise. They marvelled at the power of the Christ. They had inquired whether He cared at all for them in their sore distress, and when He delivered them from the power of the elemental spirits by quelling the fury of these latter, they were filled with wonder. They could not understand it. What manner of man could He be whom the elemental furies obeyed?

THE SOUL QUESTIONING.

There is something profoundly significant in the picture, though its meaning is not to be found in the personal form in which it is presented in the Synoptics. There is a depth of real experience touched, but it is not simply that of the few disciples of the earthly teacher, but rather the universal experience of the Soul. The attributes of the Soul represented by the disciples (their very names implying them) are often filled with amazement at the work of the Christ within when Christhood is once awakened. They are sometimes even filled with fear as the result of the things accomplished. The Christhood is awakened amid the tempestuous conditions; and when He speaks to the elemental spirits and commands them to cease their raging so that a great calm takes the place of storm, the powers of the Soul are filled with wonder and the Soul herself stands in awe. She wonders at the change and questions the nature of the power within her through which it has been effected. And it is not immediately that she discerns her own Divinity. She cannot avoid the inquiry, *“What manner of man is this that even the winds and the waves obey Him?”* She must question concerning the nature of the Christ within. And the whole tendency of the revelation which comes to her is to impress her profoundly with a sense of the Divine nearness and the marvellous powers which become her heritage as she awakens more and more to realize that Presence. She becomes filled with that holy

Fear which is said to be the beginning of Divine Wisdom ; for through the awakening of the Christhood within her the Light of the Divine Wisdom is lit, her Lamp is kindled from the Lord. The sense of the Divine Awe grows upon her, the work of the Seventh Spirit of Elohim, the highest colour in the Divine Spectrum, the Divine Voice at whose sound all the earth-powers are silent. There can be no irreverence where the Christ is awake. Where His powers are made manifest a holy atmosphere pervades the Soul. The Soul's amazement is not idle curiosity ; her questioning is not mere speculation. She is amazed at the marvellous nature of the powers called forth ; she inquires only to understand more fully the nature of Christhood. To her a new experience has come, the old beautiful heavenly life restored, the elemental conditions changed, the storm-spirits overcome, the storm-tossed sea of experience stilled ; so she is filled with wonder more and yet more at the new conditions wrought on her behalf, and is amazed at the blessedness of her experience. And so her wonderment grows with her growth in the new and blessed life.

THE INNERMOST MEANING.

But here we would present one more deep meaning for the Soul. The work of the Christ in the incident is what was accomplished by the Christ-Soul. The stilling of the Tempest is the embodiment of the changing of the elemental kingdoms by the Christ-Soul. The work or process was that of the tragic Sin-offering, the power by which it was done was the Divine Love. The Christ awoke in everyone of His sad lives in which the work was performed, to realize how fearfully evil the conditions were, and how dreadfully the elemental spirits raged against the Soul ; and He became so filled with the terror which these conditions inspired within Him, that in every life He awoke to a consciousness of great dread lest He should utterly perish amid them and lose His own Divine childhood. He awoke to the consciousness of His own loss of Divine power as He was buffeted by the storm-spirits of the great deep, and cried out in agony to the Divine Love to save Him.

And so the allegory deepens in its meaning when we understand its inner significance, and the tragedy of it is intensified. But for that tragedy the wonderful and glorious awakening now taking place all over the world would never have been; the tempestuous elemental spirits would have raged, and the Soul could not have risen into the Spiritual Heavens. The Christhood could not have been fully restored, and the children of this world would have found it impossible to overcome the elemental kingdoms and rise up in the true evolution of their life into the heavenly conditions absolutely essential to Soul growth. But now the conditions have all become changed. The elemental spirits are subject to the Christs. The Christ-Soul has accomplished His great work in changing the elemental kingdoms, blotting out the awful graven magnetic images which were against the Soul, and so purifying the Astral World that those who were bound in its prison-houses are now able to rise out of them, and all who desire the Angelic life may enter into its most blessed experience.

Such is the meaning of this new and more blessed age. The elemental spirits have been overcome, the Christ within the Soul is awakening everywhere, and the works of Christhood are being done. The Souls of the ancient Christhood Order, the Cross-bearers of the World, are entering into their ancient heritage; for the Christ-Soul has accomplished His Travail, and the days of the Son of Man have returned.

J. TODD FERRIER.

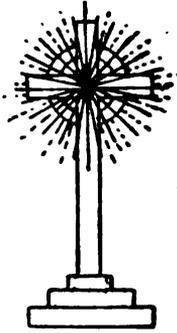
BOOK NOTICES.

BEATRICE THE SIXTEENTH, by Irene Clyde. Messrs. George Bell and Son, London. 3/6.

This little book has something peculiarly its own in its treatment. It is really a study of the Soul precipitated into another country without losing the consciousness of its immediate past life. Everything is strange—scenery, people, customs and ideals. Though the authoress has not stated clearly what her purpose is, we cannot help thinking that she means it to represent the Soul's experience upon an occult plane of consciousness.

THE POWER OF SELF-SUGGESTION, by Samuel McComb, D.D. William Rider & Son, Ltd. 1/- net.

This is one of Messrs. Rider's useful little handbooks on Mind and Body. Dr. McComb, who is a leader in the Emmanuel Movement, writes upon this subject in a way that will help many readers who require impressing with the great fact that within themselves lie Divine Potencies which they may call forth.



THE HERALD OF THE CROSS.

Vol. vi. New Series. September, 1910. No. 9.

THE NEW AGE OF THE SOUL.

The New Interpretation has now come, and the days of the Manifestation shall yet be crowned with Blessing.

That which was taken away from the Soul shall be restored unto her, and she shall behold her Lord as in the ancient times.

The Light with which she was illumined shall again be kindled within her, and the Glory of the Lord with which she once was clothed shall adorn her.

No more shall her way lie through the land of darkness, nor her path amid the desert parched and fruitless ; for her way shall be over the uplands of Zion where the Light is glorious, and which leadeth unto the Holy City of the Lord.

No more shall she know the Humiliation of Samaria, nor the painful captivity of Egypt and Assyria ; for the land of Samaria shall be redeemed, and Egypt and Assyria shall be as her ministers.

And she shall come forth arrayed in her beautiful garments, even as it becometh one who is the Bride of the Lord.

THE ALLEGORY.

When the blessed Master had passed through the anguish of the Gethsemane Vision, He spake unto those disciples of the innermost group who had beheld something of the mysterious anguish that had overtaken Him, this allegory concerning the passing hence of the Christ-Soul to bear the awful burden of Ransom by means of which all Souls were to find Redemption :—

“ When the Son of Man goeth hence, He must needs pass through the land of Samaria.

For He will journey through the Wilderness of Judea, and in His return unto Galilee He will pass by the way of the Samaritans.

He will travel to the City of Sychar which was built upon the parcel of ground which the Patriarch gave unto His Son Joseph.

For the Well of Jacob is there which was given by the Patriarch for the use of all his household, to drink of its waters and find refreshment.

And the Son of Man will sit by the Well to rest Himself, for a great weariness will overcome Him as He journeys through the land.

So great will that weariness be that He will feel constrained to speak thus with Himself—‘ I am weary even to the laying down of my burden, and would fain find a place of rest.’

And until the sixth hour shall He thus sit by the Well. But when the sixth hour has fully passed there will draw near to the Well a Woman, a dweller in Samaria, and of her will He ask a drink of the water which she draws.

But the Woman will make answer unto Him, ‘ Thou art a stranger in these parts. How is it then that Thou askest a drink from one with whom Thou

hast had no dealings ? ’

Then will it come to pass that the Son of Man will make manifest unto the Woman who He is, for He shall say unto her, ‘ If thou knewest the gift of God, and who it is that asketh water from thee to drink, thou wouldest have asked of Him water to drink, and He would have given unto thee the Waters of Life.’

And the Woman will reply unto the Son of Man, ‘ The Well is deep, and I behold not anything with which Thou hast to draw ; whence then hast Thou the Waters of Life ? Art Thou greater than the Patriarch who gave us the Well ? ’

But the Son of Man will say unto her, ‘ Whosoever drinketh of this water will again have thirst ; but whosoever drinketh of the water which I shall give unto him knoweth no more any thirst, for the water that I shall give him shall be in him as a Well whose springs are unto the Eternal Life.’

Then will the Woman make request unto Him, saying, ‘ Give unto me this Living Water that I may know thirst no more, neither have to come hither to draw water.’

But the Son of Man will thus speak of her past. He will say unto the Woman, ‘ Go, call hither thy husband.’ To which request the Woman will reply, ‘ I have now no one to husband me.’

But He will tell her, ‘ Thou hadst once five husbands ; but he whom thou now hast is not thy husband.’

And the woman will thus speak unto Him, ‘ In this hast Thou spoken truly. I perceive that Thou art more than a Prophet. Our fathers, who worshipped on the mountain of Gerizim said that this was the true place to worship though others have said that it is not.’

But the Son of Man will tell her that 'the hour is coming, and is even come, in which the true worshippers shall worship the Father in trueness of spirit. For the Spirit is of God.'

Then will the Woman perceive who the Son of Man is, and say unto Him, 'When the Christ is come, He will tell us all things.'

And He will say unto her, 'I who speak unto thee am He.'

And the Woman will then leave her water pot at the Well and go into the City of Sychar to proclaim unto all its dwellers the blessed truth that the Christ has come, 'Come, see one who has told me all things, is not this the Christ?'

Then will it come to pass that all those disciples who went away into the villages to find food for themselves, will return full of wonder that the Christ should have condescended to converse with one who was a Samaritan, and to have made Himself known unto her.

And they will desire Him to eat of the provision which they have brought for themselves.

But the Son of Man will say unto them, 'I have meat to eat that ye know not of.'

And they will question among themselves whether any one has given Him aught to eat.

But He will say unto them, 'My meat is to do the will of Him who sent me, and to accomplish His work. Say ye not, "There are yet four months and then cometh the harvest?" Behold I say unto you that the harvest is come already. And he who gathereth reapeth unto Life Eternal. One soweth, another reapeth. Some are sent to reap that upon which they bestowed no labour. Others have laboured, and ye have entered into the reaping of the fruits of their labour. And they who have laboured and they who now gather in the fruits shall rejoice together.'"

THE STORY IN THE FOURTH RECORD.

THE story told in the Fourth Record, concerning the Woman of Samaria and the Master, is remarkable in many ways. There is in it so much truth that it appeals to the Soul. There is something fascinating in the pictures presented as, dioramically, they pass before the vision. There is first of all the picture of the blessed Master sitting by an historic well, resting himself in the midst of Samaria, through which it is said "He must needs" pass on His way to Galilee. That is followed by the setting forth of the disciples to find provision for themselves and Him. Then we have the coming of the Woman to draw water and the astounding revelations made to her. That is followed by the return of the disciples with food and the departure of the woman for the city, issuing in the woman's return with many others to hear the new message. And we have the interlude during which the Master said some deep things to the disciples.

The tableaux are wonderful ; the events are dramatic ; the dialogues are profound. There is pathos and there is majesty in the picture of the Master. The human element is emphasized in the conduct of the disciples who leave Him to go in search for food, and, upon their return, seem surprised that He could be sustained without having what they deemed necessary for sustenance. In the woman there is a wonderful display of feeling after the highest, combined apparently with a low moral estate, a remarkable candour in her answers and abandon in her attitude, and great strength of purpose made manifest in her questions and action. The whole drama is most picturesque and fascinating ; and in the subject-matter of the conversations we have given vistas of life under conditions both earthly and heavenly.

THE STORY TRANSFORMED.

The whole story as told in the Fourth Record is a remarkable one, and in some respects seems, almost impossible. There is a strange intermixture of the earthly and the heavenly, of the lowest and the highest,

of the dominant outer sense-life and the latent sense of the Divine Life on the part of the woman ; and on the part of the Master, a remarkable weariness of body combined with striking power of endurance which enabled body and mind which was superseded by inward strength Him to forego nourishment, an apparent lassitude in the and fitness for the work He was accomplishing. And these things impress the reader with the feeling that the story is not what it seems to be. And therein would he judge rightly ; for it is not such a story as at first sight it might seem. It is no plain narrative of things which occurred upon the physical planes, notwithstanding the very real human elements in the story. However profoundly interesting the narrative may appear, considered as an outward history of events in the life of the blessed Master, the interest is deepened unspeakably when we behold the true meanings underlying the apparently outward events. For the history is spiritual. It is of the Soul. It concerns the Christ-Soul. The events are related to the Sin-offering. In no ordinary sense is it personal. When understood, the local environment will give place to great spiritual verities. The saying of the Christ will be clear in its meaning, namely, that *He must needs go through Samaria*. Jacob's well will be no longer an earthly spring supplying water to assuage the body thirst, but such a spring as the readers of the story have never even dreamed of. The awful weariness of the Christ will have a new meaning given to it, and how it was He came to seek rest by Jacob's well. The coming of the Samaritan woman to draw water from the well will have new light shed upon it, so that its personal and outward history may be superseded by its true inward impersonal and soullic meaning. The whole story will become like a transformation scene as we unfold its meanings, drawing aside the veil of its earthly elements that its spiritual nature and Divine significance may be beheld.

J. TODD FERRIER.

THE "MUST-NEEDS" OF THE CHRIST.

"*And He must needs go through Samaria.*" This is not the only instance in which it is stated that the Christ must needs do something. There was a "must needs" in His going up to Jerusalem to be betrayed at the hands of the chief priests and scribes, to suffer many things through them, to be condemned and crucified. There was a "must needs" in His going away from the Christhood manifestation and leaving the disciples for a time to pursue a path whither they could not then follow Him. There was a "must needs" for Him to keep the Feast before His "going hence," for which beautiful purpose He went up to the Temple of the Lord. There was a "must needs" for Him to partake of "the Passover" with His disciples in order that they might share the profound mystery which it signified.

IT IS OF THE LORD'S DOING.

The depths of meaning implied in all these things could never be fathomed by the human mind. No man of himself could know them. There are no means at hand in the ordinary human life experience by means of which the depths could possibly be sounded. For these depths gathered into themselves the deep waters of experience through which all Souls passed upon this spiritual system. They contained not the experience of one Soul upon the Planet, but of all Souls. They contained the depth of *all the various states* into which those Souls had descended. For these "must needs" all relate to the tragic Sin-offering, to the descent of the Christ-Soul from the Christhood into the various states which had to be entered in the accomplishing of the work of the Sin-offering. And it is of the Divine Love and Wisdom that we now know these things. Of Him alone are we able to enter into the understanding of the marvellous things of which the Sin-offering speaks. From Him only does the light shine within us, that Light which maketh all things clear, which causeth the night to pass and the day to break, and maketh the long drawn out shadows to flee away as

before a glorious dawn. In Him and through Him alone have we arrived at the meaning of the profound mystery, at the sounding of those depths which no one of himself could fathom. It is marvellous in our eyes that He should have chosen us as His instrument to proclaim His way, to show forth *how* He accomplished Salvation for us and make clear the way for the return of the Soul to her ancient inheritance. For His ways are indeed most wonderful, and are such as no man could understand unless it were given him from above. To see the inner meaning of such a story as we have now to expound is to be overwhelmed with the wonder of it all that it could ever have taken place, that the Christ-Soul should ever have had such a work to perform, that the conditions upon this Planet could ever have been such as to make it necessary for Him to enter into the awful states implied in the story. To draw aside the veil that the truth may be now known is no light task. It has made demands upon us from which we would fain have known some way of escape. The pain, the sorrow, the anguish of it all as its adumbrations fell upon us were too terrible to be described, and too awful to be realized except by those who have in some measure shared the burden of travail. The joy of the Wine of God with which the Soul was filled from the Divine Love when it awoke to the Vision of Christhood and its powers, had to give place to the greater work of entering into the meaning of such a Christhood as that of the blessed Master's. The cup of the Divine Joy had to be replaced with the cup of the Divine Sorrow. The Marriage Festival had to be left after the first work was accomplished of turning the waters for purification into heavenly wine, so that the Passion of the Lord might be both seen and felt. The blessed fellowship in Cana of Galilee had to be left for the aloneness, the sorrow, the anguish, the dire extremity of the Christ-Soul witnessed in Gethsemane. For these profound meanings which the Divine Love hath revealed unto us and commanded us to give unto the Souls of all who are able to receive them, have been engraven upon the walls of the Heavens within our Soul.

THE SIGNIFICANCE OF TERMS.

The meaning of the Christ-Soul passing through Samaria must be found through understanding the term itself. For though the word came to be used to describe a part of the country inhabited by the Jews and the people who dwelt in that province, yet it originally was descriptive of a spiritual state. It was Planetary in its signification, and was that spiritual state of the Soul's experience in which it may be said that the Soul watches for the approach of the Divine Love. For the term signified a watch-tower, and those who became true Samaritans were watchers for the breaking of the Divine Light.

But the term lost that high and blessed meaning during the ages which saw the very Heavens of the Planet changed through the sad and terrible changes which took place in the elemental kingdoms. The Watch-towers were all destroyed, and those who watched were drawn down into the elemental kingdoms. But, if it be unspeakably sad to relate, yet it is true, the term was made use of to describe the very state into which the watchers fell, a state of experience wherein the sense-life in all its fulness was sought. So that a Samaritan came to be thought of as one who was unfit to associate with, and the term became one of opprobrium. There are not wanting indications in the Gospel Records that it was so in the days of the Master. The Jews had no dealings with the Samaritans, it is said, though they shared and confessed the same religious beliefs. They were a despised people, though in the Records there are found several instances in which they revealed a most wonderful religious feeling, beautiful devotion to the highest, and a humanitarianism which would have done credit to any true worshipper of the Divine. They were accounted by the Jews as unworthy to be included in Jewry; yet it was the Samaritan leper who returned to the Divine Healer with gratitude and praise upon his lips, and a Samaritan who took up the wounded one found by the wayside whom priest and scribe passed by. There is a wealth of pathos in these facts, for their meaning is deep.

They reveal what was intended by the stories, that beneath the outward evil lives of some Souls there is a depth of real true religious feeling and nobility of spirit which from time to time find expression—a religious feeling and nobility of devotion far surpassing anything found in circles which would despise the Samaritan.

WHAT IT MEANT FOR THE CHRIST-SOUL.

It was the state of the Samaritan that the Christ-Soul “must needs” go through, a state in which the sense-life dominated all the powers of the being. It was a state of sense-bondage in which the Soul was held as a captive, and made to endure the unnamable things which the perverted senses wrought upon the life. He had to pass through all that it represented, to enter into the very conditions which were found amid those environments, to bear the full burden of the evils they imposed upon the life, to know the depths of the degradation to which they led, to realize the power which the sense-life had over the sensitive Soul, to partake of the cup of bitterness which was given them to drink, to be known as one of them, to be despised as they were, to be accounted unworthy even as they were to be spoken of as the children of the Divine Love, to awaken amid such awful conditions to the realization of their evil nature, to feel the sword of anguish pierce the whole being as the Soul strove to free herself from the influence of these low conditions and rise into the pure air of a Divine Life: these were the things He “must needs” pass through as experiences on His journey through the land traversed by the erring children of the Father. And who shall say that beneath all the outward evils that came to Him there was not a glorious and blessed purpose? Who shall say it could not be so because the experiences were so unlike those of a Christhood? Who shall gainsay this wonderful truth that “He was made like unto His brethren” and “was tempted and tried like as they (were and) are?” How long will those who should know the truth, who know that there was a Sin-offering made by the Son of God, remain in the darkness concerning what that Sin-offering

was and how it was accomplished? How long will they refuse the Light of the Divine which illumineth all things, and maketh clear unto the Soul the meaning of this great Mystery? How long will it be ere they perceive the inner meaning of the things which they think they believe, and behold *how* He was made "Sin" on their behalf yet in His own Soul remained Sinless?

Perhaps the unfoldment of this wonderful allegory will help them to understand.

J. TODD FERRIER.

GOING THROUGH SAMARIA.

And when the time had come that He should pass through the land of Samaria, there were sent forth Messengers to prepare the way for His coming.

And they entered into one of the Cities of that land that they might be able to make ready for His passing through.

But the Samaritans would not receive them because they thought they had come from Jerusalem.

But He steadfastly set His face towards Samaria, taking certain of the disciples with Him.

And there were those who hated the Samaritans, and would have had the Christ destroy them because of their evil ways.

But He rebuked them, and said, "Ye know not the way of the Spirit to have such desire. For the Son of Man is come, not to destroy life but to save it."

BY THE PATRIARCH'S WELL.

I am weary, even to the laying down of my burden, and would fain find a place of rest.

These words reveal what it meant for the Christ-Soul to pass through Samaria. There is a depth of meaning in them which the discerning may find. And the meaning of the rest which He sought will be obvious. The Soul-travail was so great, the burden so heavy, the pain and sorrow so deep, and the anguish so unspeakable, that He was overwrought in His labours and would fain have withdrawn from them. What a burden of pain it was? What sorrow and sadness were His? O the awful Soul weariness that overtook Him on the way? How He longed for Soul-rest and the blessedness of Christhood? How He cried out, when the burden was heaviest, to be delivered from it? O the unspeakable grief that was seen upon His countenance as He sat Him down by Jacob's Well? What loneliness was present to Him as He rested Himself there? Would that we could portray adequately for our readers the Vision that comes to us of the sorrowful over-burdened Christ-Soul as He sat beside the ancient halting place of refreshment for the Soul. It would be so different from the orthodox notion of what it all meant. It would mean so much more, infinitely more, than the ordinary interpretation of this story could show. It would surpass anything the interpreters have ever dreamt of.

A PLANETARY STORY.

What was the Patriarch's Well beside which the Christ-Soul sat Him down to rest His awful weariness? The reader will have gathered from what we have said that even this part of the story is not to be understood literally. They will understand that it is not ordinary history, and that the events were not such as would seem to be indicated by a literal reading of the story. The apparently local relationships were really Planetary, and those things which seem to have been material were really spiritual in their nature. Through the materialization of them the beautiful terms lost their spiritual

significations. And thus it came about that experiences which were born of the tragic Sin-offering were made to relate to persons and physical things. The One weary with His journey through the land was Jesus. The country wherein He journeyed was a little part of Palestine. The Well at which He sat was an ancient spring of water. The parcel of ground on which the Well was situated and which was believed to have been given by the Patriarch Jacob, was a small portion of the country known as Samaria. And so the material veil hid all the wonderful meanings, and the outward took the place of the inward; the physical was understood where only spiritual things were meant; the local and personal colourings was made to obscure the Planetary, and thus all the events to appear in the light of an ordinary experience in the life of the Master.

So when we seek for the true meaning of the Patriarch's Well we have to seek in a region other than geographical; and we have to seek for a Well whose waters are not those which are drunk of for physical refreshment. We have to pass from the domain of the physical to that of the spiritual, from the geographical situation to the Planetary state when the land of Samaria or the watch-tower formed a part of its Heavens. For the parcel of ground which is supposed to have been given by the Patriarch Jacob to his son Joseph was none other than the intermediary Heavens between the more outward spheres of the Soul and the Angelic Kingdom. It was the first Heaven into which the Soul entered on her way to the Angelic World. It was the country of the Soul into which she entered first as she passed from the outer spheres upward towards the realization of the Angelic Life. Mount Gerizim was there—the Mount of Angelic worship, the mount on which God was once truly worshipped. And the Patriarch's Well was there, that spring of true spiritual life whose waters were for refreshment, a well that was *deep* though its waters were only meant as aids by the way. For the Soul required such refreshing as this well gave as she performed her journey. The Waters of the Well did not fully satisfy, though they

assuaged the thirst of the Soul. They were not the Waters of Life Eternal, the which if the Soul drink she knoweth no more thirst ; but they led the Soul on to these. They refreshed her and made her long for more. It was the original purpose of those waters first to refresh the Soul, and then fill her with great longing for those waters which were unto Life Eternal. For Jacob's Well contained the waters of the first realizations of Angelic Life. The House of Jacob was Planetary, and was *the Spiritual Household*, the group of Souls who had attained to the Angelic Life.

A WONDERFUL ILLUMINATION.

Here then we have a most wonderful thing declared, a truth sublime and far-reaching in its significance, such an interpretation as explains not only the part of the story to which it belongs, but many other things besides. The ancient scriptures concerning Jacob and his Household radiate a new and more wonderful light. The God of Jacob is no longer the god of a man, but the head and crown of a glorious spiritual Planetary system.

But when the Christ-Soul sought rest for His extreme weariness at that Well, all things were changed. As we have already indicated, the whole land was changed and everything about it. Samaria had long been the land of the fallen. The elemental powers ruled over it. The waters of the Well of Jacob did little more than slake the thirst of the weary Soul. They had lost their ancient power to lead on to the Life Eternal. This much is evident from the story itself. The land of Samaria was the land of the fallen of whom the woman may be taken as a type. And when the blessed Christ-Soul passed through it full of the awful weariness of one whose burden has been borne, though it has been far too great, it had fallen to its lowest. On Jacob's Well He sat full of very, very sad thoughts and great Soul longings, which none in that country could satisfy. He entered into the estate of the Samaritans, shared it with them, and knew the indescribable Soul-weariness where no refreshment for the spiritual life could be found. J. TODD FERRIER.

THE WOMAN OF SAMARIA.

And it came to pass that a woman of Samaria came to draw water from the Well.

IT is a graphic and fascinating story that is told of the woman approaching the Well to draw water. She came for such replenishing water as she could get. The Well was not in the city where she dwelt, so she had to come out to fetch her store. The city of Sychar did not possess even such water as the Well was then able to supply. There is a profound significance in even these apparently accidental items in the story. For they show that the state of life found in the city of Sychar was of a non-spiritual order. They reveal the conditions amid which the woman lived ; for the term itself indicates a state of intoxication. And we know that Samaria had come to mean the land of the sense-life, so that to be a dweller in Sychar was to be one who was intoxicated with the sense-life. And that is just what the woman is represented to have been. The picture drawn of her is such as may be found in any modern city of Samaria, meaning by that, spiritual states. She is said to have had five husbands, and that the one she now had was not her husband.

Now, we have clearly pointed out to the reader that none of the story is to be understood literally and personally, that it deals not with ordinary history upon the outer spheres but with the state of the Soul. It must be, therefore, understood that the woman is only a symbol representing the spiritual state of men and women who have been in the land of Samaria, many of whom are there still. The woman in her bondage to the sense-life (who by the way had a remarkable power of abandonment) was and is the Intuition of the Soul held fast in the grip of the sense-life, forced to traffic with material desire in every form. Five husbands she had had, but these had been taken away ; and the one with whom she now lived was not her husband. And what could these husbands have been in the marrying of which the Intuition had had true union, but the five senses in their pure spiritual state as these were found within the Soul ?

For the five senses whose outermost feelers are found in the body-life, were once absolutely pure and beautiful, and were the powers within the Soul through which the Intuition sensed, felt and perceived heavenly things. And what was it that the Intuition had taken unto itself to live with as a husband though it could never truly occupy that relationship since there could be no true union between them? What could it be but the awful dominance of material things, the illicit traffic in everything of the sense-life, the degradation of the powers of the Soul to find their fulfilment through matter in its various forms.

People do not seem to realize what it all means, so blinded are they. They imagine that the sex aspect of this question is the only one. They do not seem to understand that whilst matter in any degree dominates the life and blinds the Intuition so that it lives its life amid the things born of matter and seeks fulfilment through them, they are living a false life in the sight of the Divine Love. Some are bound through the love principle to the feeling generated by it upon the outermost spheres, and these are they who come in for the condemnation meted out by men and women upon each other, the judgment which the self-righteous world-spirit has to pass upon all who are supposed to be unworthy. These are accounted the magdalenes, both men and women, the fallen and outcast ones whose garments are specially soiled, those on whom opprobrium may be fittingly cast. These are the poor publicans who have to stand in the outer courts, who are accounted the greatest sinners, to redeem whom the Sin-offering was specially made. These may pray, *Ὁ θεος, ἰλασθητὶ μοι τῷ ἁμαρτωλῷ—God, be merciful unto me, the sinful one.* The pseudo-saints who are bound hand and foot to literalism and traffic with matter in every other degree, who tithe their mint and cummin and forget the weightier matters of the law such as love, compassion and pity—these from afar off view the sinners and too often superciliously thank God that they are not as they are. How little men and women imagine what it all means, this awful traffic of the powers of the Soul

in matter? How slow they are to perceive its far-reaching ramifications? How blind they are to its effect upon themselves? The sex venue is not the only one through which the fearful ravages are made upon the life of the Soul. In very many the love-principle has found other outlets through which the traffic with the things of sense has been carried on—avenues of action whose results have been more disastrous to the Soul, though in the judgment of the world the effects are not seen to be so. Alas! that so great darkness should have prevailed where light was supposed to shine! Alas! that men and women should have been taught to regard the love of the things of sense for the pleasure they gave as not only right, but a great goal in life to be sought for and pursued until gained! O the sadness and the pity of it all that they should have had such destructive thoughts impressed upon them, for ages and ages! The love of money, the love of position, the love of dominion; the love of everything that ministers to the the body and the mind; the love to reign upon the earth; the love of power to rule all things material and to receive the homage of the world—these are traffickings with matter transcending in their power for evil the lower outward manifestations of the perverted love-principle, for they not only bring down the whole being to function upon the outer planes, but they dry up its spiritual vital forces and take away all the beautiful spiritual magnetism which is generated from the activity of the love-principle within the Soul. They have the effect of encasing the Soul in a sheath of material armour from which she cannot free herself. They gradually influence her to look at everything from the material standpoint, until all her once beautiful inward emotions born of the Divine Love within her have to seek for their fulfilment in the material world. Her life is found in the visual world. Her visions are all visual. Her religious manifestation is only outward. And even her Heavens are materialized. And so it happens in process of time that Ichabod is written upon the walls of her Sanctuary; for the glory has departed, and the Divine Presence has no longer His abode there.

J. TODD FERRIER.

THE SOUL QUESTIONING.

THE supposed conversation between the woman of Samaria and the Master is striking in the extreme. It is striking because of the circumstances. The state of the woman is not such as to lead us to expect such remarkable questionings and profound discernment. The coming to the Well to draw such water as she could get there, itself was a testimony to the spiritual thirst within. What depth of inward perception there was present at that moment when she said unto the Christ, "*Give me of this water so that I thirst not again, neither come hither to draw.*" Here we have, in the most incidental way, a Saying which reveals how unlike an ordinary story it was, and how spiritual was its meaning. Those who came to Jacob's Well found only refreshment by the way; but those who had the living waters of Christhood had within them the Eternal Spring and needed not to come to the Well of Jacob. And so the questioning of the woman reveals much more than is apparent when the story is read. And what a fulness of abandon there is in her conversation? All reserve is cast to the winds as soon as the subject of conversation is upon Divine things. She seems to forget the purpose for which she came. Nor was she loathe to repudiate any close relationship with the one whom she had chosen to husband her—all which is spiritually significant; for few Souls would acknowledge readily, if at all, that they had illicit traffic in the things of the outward world. The supreme thoughts were, *What is this Living Water? Whence may it be had? Who is this who speaks as if He could give it?* All else is forgotten in the quest—all that she had been and still was. The Jews had no dealings with the Samaritans, but what did it matter now when one who was evidently greater than Jacob was prepared to give to her the gift of an Eternal Well whose springs gave forth Divine Waters? This stranger had discovered her life to her, had probed her deepest thoughts and feelings, had read the secret of her very being, what after all did nationality matter if only the Messiah came?

GREATER THAN JACOB.

O the wealth of meaning there is contained in this picture of the Soul! What depths of experience are revealed! What glints and gleanings there are given of the Soul's innermost yearnings for the coming of Christhood to her! What a glimpse, so full of hope amid so much that is evil, of the Intuition of the Soul seeking for the light to break! What a light it sheds upon the experiences of life, so full of spiritual pathos whilst the Soul is still held in bondage to the sense life! In the same life the inner longings and the outer manifestations seem to be so very different. The dimmed vision has still something of the picture of Christhood before it, though it cannot behold Him. There is an anticipation of the coming of Christhood, though no clear perception of the meaning of that coming for the life. But there was a consciousness that the Christ would be greater than Jacob, for He would tell the Soul of *all things*. The Soul experiences of less degree would be superseded by those of greater degree. The life of the Soul represented by the Waters of the Well of Jacob would grow more and more intense in its realization as the whole being drank deeply, until the intensity of Soul-life known as Christhood was attained.

"Thou art then greater than our father Jacob who gave us this Well?" So much did the Intuition discern. She discerned that the one who spake to her was more, much more, than anything Jewry had been able to furnish. She distinguished a deeper tone in the things that were said concerning the higher altitudes of Soul experience. She was able to differentiate between even the Prophet and the Christ, showing how the process of illumination proceeded. She beheld the Prophet in the Divine Teacher as the truth was unfolded; but the vision grew clearer, until to her vision the Prophet became the Christ as her own past history was revealed unto her. There was no hesitation in her action when she heard the Christ-voice through the Prophet. *"If thou knewest the gift of God, and who it is that speaketh unto thee, thou*

would'st have asked of Him, and He would have given unto thee the Waters of Life." Then was there most beautiful abandonment to the intruding joys of the new and fuller life. "Give me this water that I may not need to come hither to draw, and that I may not thirst any more." For when the Intuition truly beholds the inner meaning of life, everything must be contributive to the gaining of that life, and all those things which do not contribute to that sublime end must be superseded and even left behind. The earthen vessels which carried the water for the Soul's need are even forgotten in the great glad hope which springs eternal within the Sanctuary. Though she came to draw water from Jacob's well, yet even that fact was forgotten in the ecstasy born of the wonderful discovery that she was face to face with one greater than Jacob, one who was even more than a Prophet since *He knew all things*, one who must be the Christ of God.

THE GIFT OF GOD.

It is the way of the Soul when the chains of her bondage are broken and she is free once more to rise. There can be no contentment for her in any form of captivity. She must again find for herself that beautiful spiritual liberty which is the heritage of the children of God. Even the springs from which she drew water in the earlier ages of her evolution must be forsaken for those springs whose waters are born of the Christhood, and which are essential to the realization within her of that most blessed estate. For is not that Estate the great Gift of God? The gift is not in the form of a personal Christ, for there is and can be no such thing—*Christhood being always impersonal though revealed through the personal life*. The gift is impersonal but individual, non-physical and wholly spiritual, transcending the ordinary human life because Divine in nature though finding its interpretation in and through the human life. For the gift of God is Eternal Life as that is realized to the fulness of Christhood. It is to know God in Christhood: "*For this is the Life Eternal, that ye may know the Father as He is made manifest in the holy estates of Jesus, Christ, and Lord.*" It is a

state of being, of high and holy spiritual realization of the Divine who is ever within. It is the consummation of the growth of the Divine Consciousness of the Soul, the unfolding of her inherent powers, the enlargement and strengthening of her latent attributes, the crowning of her life with perfect Childhood, the arriving at that stage in her history when she is crowned Son of God. For in that glorious experience she has Eternal Life within her. She has not only the vision of the Divine before her, but the perfect inward realization of its sublime meaning. She needeth no more that any man should instruct her, because her Lamp is kindled from the Lord, and the flame of the Eternal Spirit illumines her. She knoweth all things from within, being instructed from the Lord whose dwelling-place she is. It is a gift indeed ; for the Divine nature then becomes her possession, and the welling forth of the Waters of Life from all her springs is eternal. Her springs are everlasting ; her waters are Divine.

THE SOUL'S ABANDONMENT.

“ *Come, see one who has told me all things, is not this the Christ ?* ” It was thus that the Christ was rediscovered by the Soul. She intuitively perceived it. Who could know such wonderful things concerning her own history but the Christ ? Who could tell her of all her hidden past but the Christ ? Who could explain the story of Jacob's Well and the meaning of worshipping upon Mount Gerizim, but one who knew all things even as the Christ ? Who could discern the innermost meaning of worship itself, that it was something infinitely higher and greater than the limited view of it which Jewry had, or was implied in any local, national or racial interpretation of it ? Who but the Christ could have uttered so profound and sublime a truth—“ *The Spirit is of God ; and they who worship Him, must worship in spirit : for this is the true way to worship Him, and such as He seeketh ?* ” And so the Soul once more receives, discerns and knows the meaning of Christhood, and reaches out to the fulfilment within herself of that beautiful estate. To attain it she leaves everything of the Earth-life that has held

her in bondage. Her abandon is complete and beautiful in its spontaneity. Whatever her past may have been, however sad the experiences and terrible the results, she feels she must cry out for very joy, "*Come see the one who has told me all things ; is not this the Christ ?*"

J. TODD FERRIER.

THE HEALING OF THE LEPERS.

And it came to pass as the Christ passed through Samaria¹ on His return from Jerusalem to Galilee, that there met Him by the way many lepers²; and these would fain be cured of their leprosy.

They lifted up their voices and cried unto Him saying, ' Jesus,³ Master, have mercy upon us ? '

But He counselled them to make prayer unto the Father in the full assurance that He would heal them.⁴

And when they had prayed there fell upon them the power of the Divine Healing so that they were made whole.

Then one who had been sorely afflicted, when he found that he had been healed, turned unto the Christ full of thanksgiving and sacrifice.

And this one had been a Samaritan.⁵

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1. A phase of the Sin-offering borne by the Christ-Soul.
 2. Lepers were those who had become spiritually unclean : that was its inner meaning.
 3. A picture of what was coming and was foreseen by the Master. It has been the cry of the whole Western World since the founding of the Church.
 4. This has always been the Divine Way. The true Prophets of the Lord have counselled the Soul to seek the Divine only.
 5. How often it happens that the Soul who has been most despised and considered more evil than others, reveals a depth of tenderness and compassion not found elsewhere ?

THE REVELATION OF THE CHRISTHOOD.

When the Christ shall appear, He shall teach all things.

IT is so difficult to perceive the inner meaning of the new revelation of the Christhood because of the form in which the story was presented by the writer of the Fourth Record. It was told in a form at once so personal and geographically local, that the spiritual meaning of the Christ-revelation to the Soul has been completely obscured. As in all the other stories, the Christ is made personal. The personal life through which the manifestation was made, is represented as claiming to be the Christ. The expression "*I that speak unto thee, am He,*" has been entirely misunderstood. It has been represented as spoken by the blessed Master to a dweller in Palestine, whereas it was an awakening of the Christ within the Soul, and an appeal to the Soul from the Divine within to recognise who and what the Christhood was.

THE EVIL RESULTS OF MISUNDERSTANDING.

As the outcome of the misinterpretation of this story and others like it, has not the whole Western World gone astray in this very thing? Has not historical Christianity shown itself to have been one vast blunder in not discerning the impersonal character of the Christhood? We know how difficult it is for men and women to think of historic Christianity as anything but a true development of the Manifestation of the Christhood made through the blessed Master, so blinded are they by traditions. It is not easy to impress them with the truth that the interpretation of the meaning of the Christhood which historic Christianity has followed, is a wrong one. They will not even approach the thought calmly, and seeking only the truth at all costs, that the Christhood was impersonal, and should not be confounded with any man, however good and noble; that the vision of the man whom they worship was only the outward vehicle of the Manifestation; that the Christhood was entirely spiritual; that the Christ-Soul who made manifest the Christhood

was the vehicle of the Divine, so that the manifestation was only the human expression of the Divine Life, Light and Love. It seems as if it were impossible for them to distinguish between the purely personal and the Soul, between the outer life and the great reality lying behind, and so are also unable to understand how it was with the Christhood of the Master. They confuse in this way personal and outward forms with inward and spiritual life, the human with the Divine. And they show that they do not understand the nature of the Christhood manifestation through the blessed Master, but confound the phenomenal life or historical personage with the Divine Presence of which He was the vehicle.

AN UNENLIGHTENED CHRISTIANITY.

Such has been the effect upon the whole Western World of the wrong interpretation of the Christhood given in the early days of historical Christianity. And that world has not yet awakened to see how disastrously it has affected the whole trend of so-called Christianity and the experience of the Soul. For it barred the way to a true understanding of the nature of Christhood, and the way in which the Soul arrived at the consciousness of her own inherent Divine nature. What it taught was that the Christ was to be formed within ; yet what that meant for the Soul was not explained because it was not understood. The same teaching has been given in greater or less degree all through the Christian era, yet the Churches have not come any nearer to the true conception of the profound truth implied in the expression. For they do not understand Christhood, and cannot arrive at the true vision of it for the Soul. When they speak of Christhood it is of the personal Master ; and when they proclaim that the Christ is to be formed within, they think of the personal Master influencing in some mysterious way the life of the man or woman, and even of that personal life taking up His abode in them. The impersonal nature of the Christhood is lost to them. They see not the inherent glory of the Soul. They fail to apprehend the wonderful significance of the

formation of the Christ within. They fail utterly to grasp the vital truth of the Soul's true evolution, that the Christ who is to be formed within is the Christ who is already potentially present, and that it means the unfolding of all the latent attributes of the Soul. It is the growth of the seed into the plant, the unfolding of the powers of the plant in its foliage, the manifestation of the glory of the plant in its bloom, and the concentration of its life-forces in beautiful fruit. The true glory of life for the Soul is the Christhood estate ; the fruit of life is the sublime manifestation of all the attributes of Christhood. The growth of the Christ within is the unfoldment of the Divine within the Soul until the Soul arrives at that consciousness of the Divine Love and the realization of the Divine Wisdom revealed in the Christhood of the blessed Master.

WHERE THE CHRIST IS REVEALED.

The real Manifestation of the Christhood to the Soul is and must ever be within her own sacred Sanctuary. The true revelation of the Christ is there. The woman discerns Him—the Soul in her feminine mode. It is the Intuition that discerns the Divine. It is through the Intuition, or the Soul in her feminine mode, that her own past can be made known unto her. And it is only when she is in a state to receive, that the truth can be revealed unto her. Until she is able to apprehend from within the meaning of all things, the hidden things of her own past are like so many things spoken in an unknown tongue. There is no understanding of them. Indeed, being yet in an unenlightened state, she may reject them as impossible. For it is the way of many amid the darkness ; they cannot receive the truth concerning their own past history and the history of this Planet. They are like those whose dwelling is always in the valley ; they have a most limited outlook. The altitudes are high above them whence the glorious visions are beheld. But like Gallio, they care for none of these things ; until the day breaks when they are prepared to hear of them and receive them, like the woman in the

story. And then there is the like deep interest, the same wonderful abandonment, the deep spiritual feeling after the Divine and stretching forth to realize the marvellous vision, the inward Divine thrusting on to the glorious issue of Christhood realization.

J. TODD FERRIER.

THE GOOD SAMARITAN.

And it came to pass that a certain man¹ went down through Jericho to Jerusalem to perform a service for his Lord.

On the way there met him a band of thieves² who beat him sorely, and, having robbed him of the treasures which he carried, left him for dead.

As he lay by the wayside, behold there came a priest³ of the temple; but he only looked at him and passed by on the other side.

Then came a Scribe⁴ of the temple, who, when he saw him, also passed by on the other side.

But there likewise journeyed that way a certain Samaritan⁵; and he, when he beheld how he had been beaten and robbed, was filled with compassion.

He took him and bound up his wounds, pouring the oil of healing upon them, and set him upon his own Ass and took him to the Inn to be cared for and nourished back to life.

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1. The Christ-Soul mission illustrated.
 2. Those who robbed the Christhood of its true meaning.
 3. The Ecclesiastic whose mind is engrossed with priestly things.
 4. The Scholar whose critical powers have destroyed his intuition, his compassion, and his love for the real Christhood.
 5. The Soul who has been in the city of Sychar (sense-intoxicating), but who has come to love the Christhood.

THE COMING OF HARVEST.

“*Say ye not, ‘There are yet four months and then cometh the harvest?’ Behold! I say unto you that the harvest is come already.*” Was it even so in the days of the Christhood? Did the harvest indeed come? What was the ingathering? These questions are not only relevant, but they are essential. If the words were spoken by the Master, there must have been a very real meaning in them. And if He meant that the spiritual harvest had already come when the results of His Life and Teachings should be gathered in, then we ought to be able to find these results. It is quite true that we are pointed to the day of Pentecost for them, as that event is recorded in the Fifth Record; but when we turn to it we have to look in vain for a true conception of the meaning of the Life and Teachings of the Master. The Christhood is not portrayed in it, nor is there even a glimpse of the meaning of the Redeemed Life. The Christhood is only the personal life through which the Divine was made manifest; and the Redemption is nothing more than a belief in that personal life. Nor can we find any other indication that the spiritual harvest had come. Few followed the Master in His way of life, and fewer understood the profound meaning of His Christhood Manifestation. And in other recorded Sayings of His which are supposed to have been much later than the one in this story, we are told that He spoke of the harvest as being “at the end of the world,” whatever that may mean to the ordinary reader. But here it would seem as if the harvest were immediate, that its first-fruits had already appeared, and the full ingathering would be soon. What could it mean? For we know the Master’s teachings had no contradictions; there were no failures in any of His predictions through lack of knowledge, for in Him in sublime fulness did the Divine Wisdom dwell.

A SCENE IN THE PASSION OF THE LORD.

The allegory as it was told by the Master will in part explain the inner significance of the Saying. Bear in mind that though the allegory speaks of the Soul, her past

history, her awakening to the Christhood, her new intuitive discernment of the meaning of Christhood, and her wonderful self-abandonment when she arrived at the vision ; yet the whole allegory contained a part of the history of the Christ-Soul in the work of the Sin-offering. That was its original meaning. It spoke of the history of the Souls of all who went down into the spiritual state of fallen Samaria, but only as it showed the path which the Christ-Soul had to pursue, for He had to become even as they had been. "*He must needs pass through Samaria.*" And in His passing He revealed where those were in their spiritual life who had gone down into that spiritual state. The allegory was a picture of the Christ-Soul as a dweller in Samaria, the sense-bound life, the deep inward craving for the Waters of Life as the Soul bore its burden of evil, the anticipation of the coming of Messiah or the Christhood once more into His experience and the longing to be told all things so that He might again understand the meaning of those things in His experience which were so mysterious, His great Soul weariness amid the work given Him to do and His desire to rest in the state known as Jacob's Well, the awakening of the Intuition once more to discern the Christhood and the self-revelation which followed, and then the great joy of the coming of Harvest—the full enlightenment once more as the result of arriving at the Divine Vision, the trooping back into the blessed and glorious Christ-service of all the attributes, powers and energies of the life. It was a picture in part of the Passion of the Lord in the Christ-Soul, and the return into the Christhood Estate. And in the symbolism of the picture we have a vista of the blessed results of the tragic Sin-offering in the Souls who left the City of Sychar in order to behold the Christ, the coming of the Harvest truly, men and women clothed in the white garments of purity seeking to see and hear the Divine within the Sanctuary of the Soul.

THE GLORIOUS RESULTS ANTICIPATED.

It was an allegory of the work of the Christ-Soul ;

but it revealed what was to be expected from the accomplishment of that work in the days when the Christ-Soul returned into the consciousness of His Divine Estate. It anticipated these days in which we live, the return of the Christ-Soul from Edom into the land of Bozrah, the accomplishment of the great work of the Sin-offering which in these days found its completion, and the awakening of all those who were ready to enter into the service. For we are in the days of the Harvest now. The Christ has revealed Himself once more. For all who are able to drink of the Divine Waters, the waters of the Well of Jacob have been superseded. "*Say ye not that there are yet four months and then cometh the Harvest? Behold, the fields are white already unto Harvest.*" We are only at the beginning of this new Naros, the Naros in which the Christ was once more to appear; yet are the fields whitening unto Harvest. The Christ has returned and the Christhood is being restored and the Redeemed Life made manifest. The Soul is being once more instructed concerning her real nature, and her wonderful if sad past is being revealed even unto her. The Divine has spoken, is now speaking; and a wonderful response is forthcoming. The work accomplished in Samaria has been great, and the results are going to be glorious.

A BEAUTIFUL EPILOGUE.

One soweth, another reapeth. Some are sent to reap that upon which they bestowed no labour. Others have laboured and ye have entered into the reaping of the fruits of their labour. And they who have laboured and they who now gather in the fruits shall rejoice together. Such is the fitting conclusion to this most wonderful allegory of the work of the Christ-Soul. The tragic work has been accomplished. The Author and Finisher (Perfecter) of our Faith (Spiritual Vision), has wrought for us a work so stupendous in its nature that we could not have even imagined it possible, even had we always understood its nature. And now the harvest is come when the glorious results are making themselves manifest in the awakening of Souls all over the world to seek out the

Divine meanings of life, some to arrive at the true vision of Christhood, and others to enter into the realization of that most blessed estate. The Christ-Soul is seeing of His Travail. He shall yet be satisfied. He shall behold how His profound labours were not in vain. For even as His labours were full of pain, sorrow and anguish, so shall the fruits be glorious with Soul-health, joy and praise. The reapers are rejoicing. Their work is resonant with Divine gladness. In the joy of the labours into which they have entered, let them not forget those who have laboured in sorrow and anguished in sore travail. Let them not forget what the Blessed One has done for them through the burden of the tragic Sin-offering. Let them not forget the sufferings of the Christ-Soul because of the glory which is now following. We are jealous for those who have verily laboured, toiling whilst the world rejoiced after its way, bearing their heavy burden unseen and almost unknown by those who ought to have shared in the Divine Travail of their Souls. We are jealous for the momentous work of the Christ-Soul, that it should be truly understood, and held in sacred memory by all who are entering into the joys of the Divine Life and Service. *One soweth ; another reapeth.* But let not the reaper forget the one who sowed. For what is it that is being reaped but the blessed results of the Travail of the Christ-Soul, and of all who shared in His sufferings ?

J. TODD FERRIER.

A PROFOUND SAYING.

I have meat to eat that ye know not of. My meat is to do the will of Him who sent me, and to accomplish His work. The disciples are said to have been surprised that He should talk with a woman of Samaria. They had left Him for a time that they might go to find fit nourishment for themselves; and on their return they found Him still conversing with the woman. And they grew anxious concerning Him lest He should faint by the way from lack of fit nourishment. So they pressed Him to eat what they had provided. But He, for some reason not apparent to them, refused. He had meat to eat that they knew not of. Had some one given Him to eat? No: it was His meat to do the will of the Father who had sent Him, and to accomplish His work.

OF WHAT DID HE EAT?

How profound is the meaning of these Sayings when viewed in the light of the Sin-offering! Who could fathom their depth of meaning? Only such as may have shared the burden, and unto whom it has been given to look into the depths of the Divine Offering, the Sea of the Divine Passion. The Will of the Father was the Redemption of all Souls, even those who had gone away into the "far country" and beyond Jordan—beyond the land of spiritual consciousness. The Redemption must include all Souls. Dark and terrible places had been passed through ere even Samaria had been reached. These were the experiences which had made the Christ-Soul so weary. He had eaten of the bread of those who had passed beyond the Jordan, not because it was fit nourishment for Him, but only because He came to seek and to save those who were lost, and to find them had to go down into their country. The bread of Samaria He had to break, and to do it all alone, no man regarding Him or His great need, in order that in the doing of it the dwellers of Samaria might find in Him their friend and helper. He had indeed meat to eat that they knew not of in order to accomplish for all Souls what the Father desired.

O blessed Christ-Soul ! How few are there who are able to understand the Mystery of the Burden Thou didst bear, the full nature of the work which was given Thee to accomplish ! How few are able to perceive the inner meaning of all Thou hadst to endure, and the nature of the lands through which Thou hadst to pass ! How rare are the Souls who find themselves equal to the task of entering into the meaning of all that was accomplished by Thee as Thou didst tread the Wine-press alone, even from Bozrah to Edom and back again ! It is with abated breath that the story of Thy Travailing has to be spoken of, so few are able to hear it with the understanding. Even those who should have been able to bear with Thee the burden, have themselves lost the power to realize what was the work which Thou hadst given Thee to accomplish. But the glory of that work shall yet cover the earth, and all Souls shall be filled with the gladness and joy of its healing. For it was the Will of the Father that not one of His little ones should perish, but that all should find their way back to Him.

O Mystery of Mysteries ! O Love Divine and Triumphant ! We bow in holy reverence before Thee, adoring Thy Name in wonder because of all that Thou hast wrought for us and the world through the Beloved Christ-Soul.

J. TODD FERRIER.

BOOK NOTICES.

THE ESOTERIC MEANING OF THE SEVEN SACRAMENTS, by Princess Karadja. Messrs. Wooderson, London. 1s. nett. Cloth 2s. nett.

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THE HERALD OF THE CROSS.

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THE RETURN OF THE CHRIST-SOUL.

The Son of Man is coming once more into His own.

The Soul through whom the Christhood was made manifest has returned from the land of Edom to again enter the country of Bozrah.

For the Christhood vision is restored unto Him, and He shall know the land of Forgetfulness no more.

He no more shall go out from the Kingdom of the Father to know the sore travail of Edom as the Ransomer of Souls ;

For the days of the " Passing Through " have been accomplished, and He is returning into His own.

The Voice of the Divine Father once more does He hear, and the blessed vision of Adonai does He again behold ;

For upon Him hath broken the Glory of the Lord, and He hath entered into the realizations of the Secret Place of the Most High.

No longer shall His sorrow dim His vision, nor His anguishing bow His life down unto the dust ;

For in His " Passing Through " there will be given unto Him the Crown of Joy, and glorious will be His entrance into Peace.

THE WOMAN WHO WAS A SINNER.

The Master thus spake unto the inner group of His disciples concerning the return of the Son of Man in the latter days.

“ In the days when the Son of Man shall return to restore unto His own the Kingdom of the Father, He will find no faith upon the Earth ; for the vision of the Soul will be dimmed.

“ Men and women will meet in the market-places like little children that they may rejoice together as those do who buy and sell and get gain.

“ And they will say of those who do not meet with them to go their way, ‘ though we have called unto you, yet did ye not respond ; though we have played that ye might come to rejoice with us, yet have ye not danced ; and when we have wailed because of those who went away, yet did ye not weep.’

“ ‘ Behold, the Messenger of the Lord, when He came, he ate not, neither did he drink ; but the Lord Himself, when He came, both ate and drank, as those who are accounted gluttonous and winebibbers.’

“ And of the Messenger shall they say that ‘ he hath an evil spirit ’ ; and of the Lord, ‘ that He was a friend of the gluttonous and winebibbers.’

“ The wisdom of this world will justify the ways of all her children.

“ And the Lord will appear in the House of one Simon, a Pharisee and Leper. For He shall be asked by him to dine.

“ But when He goeth into his House to sit at meat with him, the Lord will find no water in the waterpots for purification, nor any kiss of glad welcome from His host, nor any ointment with which to anoint Himself.

“ For in the Pharisee’s House, none of these will be found awaiting the Lord.

“ Then in the midst of the feast there will enter the House of Simon one who was known as a sinner in the city, and she will approach the Lord full of strange sorrow, and will take her place behind Him.

“ In her great sorrow will she kneel at the Lord’s feet, and bathe them with her tears. With her own hair will she wipe them after they are cleansed, and kiss them much to reveal unto the Lord that she loves Him. And then will she take a very precious ointment to anoint the Lord’s feet.

“ And the Lord will say unto her, ‘ Woman, why weepest thou? Why dost thou so sorrow? All thy sins have been forgiven thee. Why dost thou not enter into Peace?’

“ But Simon will wonder that the Lord accepts such devotion from the woman. He will think within himself that the woman has no pure love to express, no pure devotion to lay at the feet of the Christ, no pure service to give unto her Lord.

“ But knowing Simon’s thoughts, the Lord will have much to say unto him.”

THE BEAUTIFUL ALLEGORY.

The Son of Man hath yet many things to say unto you, but ye cannot bear them now. But the Paraclete will take of the things of the Christ, and will show them unto you.

IN the Third Gospel Record there is found the story of the Woman who was said to be a Sinner in the City, who entered the house of Simon a Pharisee in order to reveal how great her sorrow was because of her past, and how greatly she loved the Christ. In the other Gospel Records there are references to this incident in the experience of the Soul, though they appear in relation to another incident which was quite distinct, and which did not take place in the House of Simon, but in that of Mary. The two stories were evidently not understood by those who wrote the present Records or they could never have confused them. They would have seen that the one referred to an experience of the Soul in her return from the path followed by the Sin-offering, whilst the other revealed the consecration of the Soul who bore the burden of the Sin-offering. On this latter experience we wrote briefly some time ago, sufficient to indicate what the Gift of Mary was, and how the anointing was for the burial of the Christ. By and bye we hope to unfold the meaning of the allegory more fully that the wealth of Soul-history may be beheld through which the Christ-Soul passed, and that all who are able to enter sympathetically into the meaning of the passing of the Christhood may have opened unto their vision the inner deep significance of that passing.

But the experience portrayed in that wonderful picture was long antecedent to that revealed in the allegory of the woman who was a sinner. For this latter was a wonderful vista given by means of the beautiful allegory of the return of the Christ-Soul to the vision of Christhood, the unspeakable sorrow that would break forth from the Soul as the result; the inexpressible love towards the Christ made manifest in the acts of sorrowful devotion, the profound yearning after perfect healing and restoration to the Christhood Estate.

A STORY OF SOUL REALITIES.

It is one of the most remarkable stories given in the Records, remarkable alike for the pathos it reveals, the world of hope with which it should fill all Souls, the depths of Divine Love foretold, *the reality* of the Divine burden bearing on behalf of all His children, what it must have cost the Christ-Soul to awaken to such awful sorrow and anguish, the wonderful vision of Divine Goodness and Gentleness even towards such as are represented by Simon, the nature of the Forgiveness of Sin, and the beautiful Benediction of Divine Peace which falls upon the Soul after she has passed through her anguish.

It is only a vista that is given in the allegory ; but how much it reveals ! What a history it contains. What depths of meaning are to be found when the foreground of the picture is left for the sombre background where meanings are only faintly, yet quite distinctly, outlined ! For many years have we found a magnetic influence in this picture beyond anything we could express. We have felt its appeal in the very depths of our being. It has spoken to us as few other pictures have done. We have been conscious of much that we could not then articulate concerning the history which it portrays. The House of Simon, the harsh judgment passed by Simon, the pathetic picture of the overburdened sorrowing Soul, the just judgment of the Divine Love expressed through the Christ, the Divine gentleness revealed towards him who was so harsh and unjust in his judgment, the way of the Soul represented by the Woman when her Divine nature was quickened, the way of the Divine Love towards all Souls in their return, how these have fascinated us and drawn us on to feel the reality of the Divine Goodness.

And now the picture stands out more luminously than ever, the fuller and stronger light bringing out, more clearly defined than before, the interior meaning of the allegory. That which was then obscure in the background has now been illumined with light from on high.

J. TODD FERRIER.

THE HOUSE OF SIMON.

And the Pharisee prayed thus to himself—God, I thank Thee that I am not as other men, or even as this Sinner.

THE incident is said to have taken place in the House of Simon who is spoken of in the Third Gospel Record, as one who was a Pharisee, and in the other Records as one who was a Leper. And had it been an ordinary history of events upon the outer spheres of experience, the reception given to the Master by the host would have savoured of deep insult ; for the accustomed courtesies were refused to the chief guest. Nay, we could not even imagine such an one as Simon was said to have been, permitting for a moment the sorrowing fallen one to have crossed the threshold at any time, and especially upon such an occasion. For one who was a Pharisee was always careful about appearances, making clean the outside of the cup of life, even when the inside was full of all manner of evil. He would have viewed the coming of the sad and weary one, whatever her object was, as the polluting of his threshold. Indeed, she would never have been permitted to enter the outer courts of his dwelling.

When, however, we turn from the outer sense to the inward meaning, from the Jewish picture given in the Records to the true spiritual story, from the merely personal realm to that of the Soul, we find all the difficulties melting away, and wonderful meanings taking their place. We behold no longer a Jewish house with so many Jewish actors, but we find ourselves face to face with such a spiritual history as no one since the days of the blessed Manifestation until now has imagined to be hidden within the story. The Pharisee remains in the picture ; but he is no longer a man, but a spirit, an attitude in life, a condition of mind. The Leper is not removed from the incident ; but he is not any more one who has been afflicted bodily with that fell disease, but a spiritual condition. Simon is beheld in his true light, and his conduct to the Christ is understood. That he knew more of the woman whom he despised than he cared

to have made known will be evident, and also that he had much to do with bringing her into that pitiful and sorrowing state. His conduct all through the history embodied in the incident will be seen to be such as is there portrayed.

WHO IS SIMON ?

Simon represents the mind of the Soul turned towards the outward world. All its concerns lie there. It is wrapt in the things of sense in what we may speak of as a superfine sensualism. Its very religion is outward rather than inward, intellectual rather than spiritual. It will perform all manner of rites and ceremonies of a religious order, even whilst refusing the performance of the true rites of the spirit and the heavenly ceremonies of beautiful deeds of love, compassion and pity. It will glory in its narrowness, and doubt even the reality of such spiritual and Divine realizations as come to the Soul in a state of Christhood, even whilst it invites the Christ to have meat with it in the house. Simon will repudiate the one whom he has caused to fall. He will bring her down and pass harsh and unjust judgment upon her. He will even offer insult to the Christ in refusing those spiritual courtesies which should accompany an invitation to so sublime a guest. For when the mind becomes Pharisee in attitude, Simon will do all these things and reckon nothing of them. They are ordinary events in his experience.

NOT ONE MAN, BUT A STATE.

Simon the Pharisee, who invited the Christ to dine with him, will now be understood. He will be now beheld as something more than a member of Jewry, or any one man. He will be seen to rather represent an attitude of mind characteristic of hosts of men and women even in these days of supposed Christian enlightenment and attainment. He will be recognised as the embodiment of a type of mind found in the very heart of Western Civilization, of a spirit which prevails where the Christ is supposed to be well known, revered and followed. Indeed he was not simply a Pharisee, but the type of the

pharisaical spirit which judges without knowledge, and passes condemnation where it should manifest compassion. Nay, he was the embodiment of the very spirit which condemned the Christ and repudiated the Christhood, and crucified the Son of God ; for the spirit within him was that of the cynic, the callous, the self-righteous, the oppressor, the one who within himself laughs to scorn the thought of such sublime realizations as Christhood, such love towards the fallen as the Christ revealed, such spiritual courtesies as the presence of Christhood should draw forth from the mind. He was the very embodiment of the fearful heritage which has come down to humanity from past ages, that awful heritage given to the mind as the outcome of its having turned its vision outward. His self-righteousness, his spiritual blindness, his lovelessness, his utter lack of tender pity towards the sinful one, all reveal those strange characteristics which are to be found prevailing where the outwardness of religious belief is more than the true inwardness of feeling and vision ; where the phenomenal dominates and the true spiritual finds little or no outlet ; where the vision of life is circumscribed, local and material, and the eyes of the Soul are veiled.

The spiritual impoverishment in Simon was appalling. His very Soul seemed bereft of true human sympathy. He knew who the woman was who sorrowed so much, and he despised her. He knew that he had brought her low and covered her with shame, yet he had no remorse within himself. He beheld her anguish, but remained unmoved. He witnessed her wonderful grief because of her past, but could only think of condemnation. He was amazed at her devotion to the Christ ; but marvelled only that the Christ could accept it. His whole attitude to both the Christ and the woman fills us with dismay and constrains us to cry out in very Soul-agony, that we would far rather be a Mary Magdalene than a Simon the Pharisee ; that we would rather possess her wonderful abandon, her beautiful Christ-love, her unspeakable sorrow because her garments were so stained, and suffer all the scorn that the world could heap

upon us, than possess that awful spirit which is the negation of the Divine Love, which blights all pure spiritual feeling within the Soul, dries up the very fountain of her life, and leaves her barren of those tender graces born within the Soul in whom is to be found the consciousness of the Divine Presence.

SIMON IN THE WEST.

What a picture we may find in this character sketch of the very spirit whose triumph has been so marked in the whole of the Western World right through the Christian Era. For what is the spirit that dominates that world but the spirit manifest in Simon? Let the centuries since the Christhood manifestation speak, and behold what a history it is which they have to relate! Where has Simon been during those ages? Need we say that he has always been found where men and women have missed the inward spirit of the Divine Love, and vainly imagined that true religion consisted of outward respectability and the performance of mere rites and ceremonies and the acquiescence in certain forms of belief? He has been found in that Church which rose out of Jewry, that Church which professed to entertain the Christ, that Church which should have followed the ways of the Christ. O surely, if anywhere more than another, all that Simon stands for should be unknown in life where the Christhood is present. Surely in that house where He has been asked to dine, even the mind of the individual or the collective community known as the Church, there should be absent all those callous feelings, harsh and unjust judgments and cynical thoughts revealed in the character of Simon. When will men and women truly learn what true religion is? When will they come to understand the meaning of the sad attitude of Simon the Pharisee? How long will it be ere they discern the inner meaning of the blessed Master's Sayings? How long shall the day be delayed in the which they may arrive at a true understanding of the meaning of the Christhood, and all that it implies to entertain the Christ? When will they arrive at that beautiful truth which is so

obvious to those who have the power to spiritually discern ; that no one can truly entertain the Christ who harbours the spirit of Simon the Pharisee ; that no one is able to discern who the Christ is and what the Christhood means except they be in a state of Soul-love ; that outward religious devotion and ritual observance accomplishes nothing for the life in which tenderness, compassion and pity have no place ; that Mary Magdalene who anguishes upon Simon's threshold has more power to discern and serve the Divine Love in the Christhood than the proud, the self-righteous, the cynic and the loveless.

History repeats itself. The past is adumbrated into the present. Simon's house (the Pharisees) repudiated the Christ. It is the same to-day.

J. TODD FERRIER.

THE TWO DEBTORS.

“ And the Lord will thus say unto Simon—

“ ‘ There was a man who had two debtors who were unable to pay him what they owed.

“ ‘ One debtor owed to him five hundred pence, and the other owed fifty pence.

“ ‘ When the man to whom they were indebted heard of their impoverishment, he sent unto them, saying, that he fully forgave them both.

“ ‘ Which of these two debtors is likely to show the most gratitude ? ’

“ And Simon will judge that it will be he unto whom most was forgiven.

“ But the Lord will have something more to say unto Simon.”

THE APPROACH OF THE CHRIST.

Behold! I stand at the door and knock. If any one hear my Voice, and open the door, I will come within and will sup with him.

THE entrance of the Christ into the House of Simon should have been the signal for such a preparation as would have proved the sincerity of the host, and shown how genuinely anxious he was to entertain the Christhood. With the approach of so Divine a guest all those spiritual courtesies implied in the providing of water for the purification of the feet, the kiss of welcome, and the anointing with precious ointment, should all have been awaiting Him. There should have been no hesitation, no lack, no failure to make manifest the welcome that was meant. Yet when the Christ entered the House of Simon none of these spiritual qualities so essential to the manifestation of true regard for the Divine Guest greeted the Christ. They were not provided by Simon. He made his feast without them. He invited the Christ to his House, but it was very largely as he might have invited a complete stranger. He was curious to see and hear from Him, though he understood not who and what He was. He would never have acted as he did had he known that the One whom he had invited was none other than the Divine Love in manifestation. But he knew not. He was a Pharisee. His vision of life was compassed by the limits of pharisaical ritual. He knew no religious expression higher than Pharisaism. The outworks of life were everything to him. He knew not the life within the Holy Place, the innermost sanctuary behind the veil. He was the personified state of the Planet's mind, the type of the conditions which prevailed upon the Planet, the embodiment of the evil which had overtaken the magnetic Plane, the striking illustration of the Planet's reflective powers. For no Christhood could be understood under such conditions. The Christ could not be discerned by Soul or Planet in such a state. The approach of the Divine Love could not be understood where all the spiritual elements were changed. There

could be no true spiritual vision where the mind was so inverted in its polarity, turned outward to seek for the fulfilment of life in things sensuous. For the true polarity is inward. To be in true equilibrium the mind must have its poles toward the Divine. Only in this way can it receive true spiritual magnetism. Only in this way can those powers come to it by means of which spiritual vision becomes a reality. In this way only can it fit itself to reflect heavenly things.

HOW THE WEST RECEIVED THE CHRIST.

The meaning of Simon's conduct may now become more apparent. He was not in a spiritual state to understand Christhood. His outlook was all earthwards, so it is not to be wondered at that he knew not who the Christ was. He had not the power to perceive any approach from the Divine Love. His condition was such that he had lost the power to sense spiritual things; hence his cynicism, his utter callousness, his lovelessness, and his unspeakable harshness in judgment and lack of tender pity. He received the Christ as the world received Him in the days of the Manifestation, and has received Him ever since. He acted exactly as the Western World has acted since those days; for though the West, so to speak, invited the Christhood to dine with it, to be its friend and its Redeemer, yet has it never provided for the true reception of the Christ, nor the coming of Christhood. Its water-pots have never been truly filled with the Waters of Purification. It has never purified itself through cleansing its ways of living, but has followed its own ritual. It has not been able to discern that Pharisaism would, even at its best, never accomplish its Redemption, and that it must learn the ways of mercy and compassion. It has failed to discern the difference between the value it has given to all life, and the intrinsic value set upon all life by the Divine Love. It has despised the little children of the Father's Household, and oppressed them at will. It has professed to care for the creatures because of their uses, though in the use of them it has filled them with untold

suffering and anguish. It has always set its value upon them; but the value has been material, commercial and sensuous. The lives it could not in its blindness understand, it has used as mere goods and chattels. That wonderful Life in them all, manifested in varying degrees, it has taken away remorselessly. Its ministry unto them has only had personal and selfish ends in view. It has not known the true meaning of compassion, nor understood the nature of the Divine Pity. When it invited the Christ to dine with it, to make its threshold the scene of His ministry, it invited Him as Simon the Pharisee did. It was barren of those powers of love, compassion and pity which are always distinguishing features of the Soul.

ITS WAYS WERE NOT PURIFIED.

And so when the Christ crossed its threshold it was able to discern no more meaning in His approach than Simon did, even though it did profess to regard Him as the supreme Teacher, and come at last to deify Him. His Christhood it has never understood; the meaning of His approach has been hidden from its vision through the veil of its Pharisaism and the fact that it has been spiritually leprous. It has not loved the Christ any more than Simon did; and even whilst professing to entertain Him as the most desirable guest, it has shown how ignorant it was of His true nature and mission, and even cynically refused to regard with favour the Christhood Estate. Had it been truly sincere from the first, how very differently would all things have unfolded which have been written by the West since the blessed Manifestation. Had it meant to truly love and follow the Christ in the Christhood, how different would its conditions have become. There would have been such purification of every way in life that evil would have found no place. The barbaric instincts, desires and tastes would all have been consumed in the fire of the Divine Passion within the Soul. The feet would have been washed: Christhood would have been discerned to be *a cleansed life*. The truth of the Christ-

hood Manifestation would have been applied; the water of purification would have accomplished its work. The Christhood would not have been entertained with unwashed feet. It would not have been left to this age to make so obvious a truth known. The beautiful meaning of devotion to and love for the Christhood would not have remained unknown until these days of the return of the Son of Man. Such a Christhood as the West believes in to-day, and has believed in all through the supposed Christian Era, could never have been but for the blindness, the callousness, the Soul lovelessness of Simon the Pharisee. It has believed in a Christ who ate the flesh of sentient creatures, and drank the wines of the earth in such fashion that during the wonderful Manifestation the people said of Him, "Behold, a gluttonous man and a wine-bibber!" And it has presented that view of the Christhood so effectually that, instead of the West having reared up a kingdom of Christs, the true interpreters of the Divine Love, it has made its threshold the scene of the most terrible debauchery. It has been like a vast amphitheatre crowded with participators in the most shameless massacre of the creatures whose helplessness has placed them in the power of their oppressors, whose cries of distress and anguish have been unheeded or brutally mocked, whose pain and sufferings have been accounted as naught, and whose precious God-given lives have been only valued for the sport which the afflicting of them has given to the multitudes. The West has presented to the whole world the most awful Anti-Christian drama which this distraught earth has ever known. Its ways have been those of Anti-Christ. It has done for the Christ just what Simon the Pharisee is said to have done. It has invited Him to dine. But it has provided no water for purification of the feet; no kiss of true abiding friendship has it given; and it has had no precious ointment with which to anoint the Christ.

J. TODD FERRIER.

THE SOUL'S SUPREME HOUR.

*Lord help me! I believe in Thee. I love only Thee.
I would serve Thee alone. Do Thou comfort me.*

WE now come to one of the most wonderful visions of Soul experience in the whole of the recorded Sayings of the blessed Master. Understood in its innermost history, there is nothing like it in the whole literature of the world. For nobility of purpose, for depth of Divine Passion, for mysterious awful sorrow, for love and devotion, for absolute abandon to the fulfilment of the noble purpose regardless of the place and the conditions, as a Soul experience it transcends all human thought.

It is a picture of the Soul in her action when she once more arrives at the vision of Christhood. The sorrow and anguish, the sense of shame because of the past, the absolute abandon to the hour, the flowing of her tears, the humiliation of her action when she stoops at the feet of the Christ that she may wash them with her tears, the astounding tenderness of her feelings made manifest when she takes her very hair to wipe the feet of the Christ, the most beautiful devotion to the Christhood revealed in her humiliation as she kisses His feet, crowned with that act of supreme love for the Christhood so wonderfully expressed by her when she anoints the feet of the Christ with precious ointment—all these are born within her as the outcome of the Divine Overshadowing through which she arrives again at the consciousness of her Divine Estate.

THE INNER VIEW OF THE STORY.

With this view of the incident we are lifted above the merely personal spheres to those which are impersonal; from the outer walks in life to the very innermost; from the vision of that kind of Mary Magdalene which has come to be associated with the story, to a region where physical sex is lost in spiritual state; from the vision of a poor woman whom callous men, like Simon the Pharisee, have defiled, to a vision of Soul history which

is true of every Soul (whether of woman or of man) who has once known the Divine Life, Light and Love, and who has awakened from that spiritual stupor thrown over the Soul by the sense-life, to once more see and understand the true meaning of Christhood. That it has an application to the personal life is quite true; for it reveals the way of outward purification which must be followed if the Christhood is to be realized. That it has an individual application is likewise true, for its message is for every Soul who is able to hear it with the Understanding. But as a picture of the Soul it must not be interpreted as relating to a person, nor to one individual Soul when applied humanly, but rather as showing the universal Soul-experience where the Divine was once realized as a glorious Presence within, but lost through the sad conditions known as "the fall" of the Planet and the Human Race, and then recovered through the Christhood Manifestation and the outcome of the work of the tragic Sin-offering.

But in its most inward signification it is the picture of the action of the Christ-Soul in His return from Edom or the land of forgetfulness in which the Christhood was abandoned in the work of the Sin-offering, to the land of Bozrah in which the Christ-consciousness is regained, the Christhood vision once more beheld; and the sense of the awful burden of the Sin-offering is so intense that it overwhelms the Christ-Soul, fills Him with dismay, and leads Him to such actions as are portrayed in the conduct of the Woman.

A SAD BUT NECESSARY WORK.

And herein is the Mystery of the Divine Love shown forth in its sublime fulness. The Divine Passion revealed in the allegory of the Woman of Samaria is here revealed as something which has been completed; but the memories of it are not yet dimmed, so that the Christ-Soul is filled with anguish even in the presence of the Divine Love; and that too though the Christ-consciousness has again returned and the Christhood vision has once more become clear. Nay, we have a revelation of the first thing

which the Christ-Soul had to do when He awoke to the Christ-consciousness and the vision of Christhood. He had to cross the threshold of the House of Simon the Pharisee to wash the feet of the Christ and cleanse them from every stain. For He found that no water for purification had been provided at the feast given by Simon the Pharisee. Simon had invited Him but wished Him to remain with unwashed feet. He wanted the presence of the Christ without understanding who and what He was, and the demands which such a blessed presence would make upon him. So the West invited the Christ, but understood not the meaning of the Christhood. The view of that Christhood given by those who wrote and circulated the New Testament Records was that the Christhood Manifestation was such that He through whom it was given lived like men and women who ate flesh and drank wine, and who were called gluttonous and wine-bibbers. They could make the man whom they portrayed as a Messenger calling the Jewish Nation to a life of righteousness in preparation for the new life under the reign of the Christ, an ascetic of most extreme type, whilst they drew a picture of Him who was to bring that blessed reign in, which revealed Him to be less than the Messenger instead of greater, as they said He was to be ; for they presented Him as following those ways which are the negation of purity, compassion and pity, ways upon which the innocent and helpless creatures had to lay down their lives to meet the needs of His body and His sense-desires. They made Him to tread in the way of blood, and stained the path of His Christhood through their ignorance of the beautiful meaning of that blessed estate, and brought the picture of Him down to their own ways of living. They clothed Him with a purity which was nominal, and a goodness which was fatuous ; for their idea of purity was that of Simon the Pharisee, and they understood not the true significance of the terms compassion and pity. And so they ensnared and deceived the West by their mirage of *one whose ways were Divine in everything*. Like Simon the Pharisee, they left Him with unwashed feet. And



until now in these latter days when the Sin-offering has been accomplished and the Christ-Soul has returned to the Christhood consciousness, did the West leave the feet of the Christ unwashed. Yea, until the Christ-Soul Himself awoke to behold what had been done to the vision of the Christhood given in the days of the Manifestation, and Himself crossed the threshold of the House of Simon to wash away the stains from the feet of the Christhood, and thus show how wonderfully pure and good were all His ways, nothing was done to redress the awful wrong which the writers of the New Testament Records did to Him.

THE ORIGIN OF THE STORY.

Upon the Souls of those who have prepared themselves to receive the wonderful vision of the truth herein set forth, a new light will have broken, a new glory will be seen by them in this wonderful allegory. To those who are not in a spiritual state to receive it, the exposition may seem fantastic. No doubt there are readers who will think that it is an anachronism to take what appears in the Records as an incident in the life of the blessed Master, and carry its true application into the present time. But there is no anachronism in what we have done. For we have shown that the incident covers the whole period from the time of the blessed Manifestation until now. For more than eighteen centuries the feast of Simon the Pharisee continued, and only in these latter days has the woman Soul crossed the threshold to wash the feet of the Christhood from the stains found upon them in the House of Simon.

The incident was originally an allegory told by the blessed Master some time after the awful Gethsemane vision. He was permitted to behold what would be done to the Christhood by those who could not understand it as a sublime spiritual state in which the Divine Life, Light and Love were realized, and the Redeemed Life was revealed. He beheld the conditions that would gather around the Christhood and how it would be misrepresented. He was given to behold the things that

would be attributed to Himself, and the sad things that would be done in His name. He was allowed to witness the awful conditions that would prevail throughout the centuries during which the Sin-offering was being accomplished, and the state of the West where the Christhood was professed in the days of the return of the Son of Man. And in the vision it was shown to Him what the first great work upon the return would have to be, even to enter the House of Simon the Pharisee who had invited the Christhood without understanding who and what He was, to wash the feet of the Christ, to shed tears of anguish whilst He purified the vision, to wipe the very feet or ways of the blessed One with the glory of His own mind-powers (hair signifying the glory or powers of the mind), and to anoint those ways with the most precious ointment of Divine Love, to show how wonderfully pure and beautiful were all His acts as He trod the high ways during the life of the Blessed Manifestation.

And so the Master set forth what would be done in the form of an allegory.

A SEASONABLE WORD.

Behold, ye who are able to perceive, the manner of the Love which the Father hath bestowed upon us ! Behold, and marvel at the Wealth of the Christ-Soul-love ! The cynics may scoff and the unfaithful ones jeer at the work of the Soul who knows what the Christhood of the blessed Master was ; but the feet of the Christhood are being cleansed in the House of Simon the Pharisee, this too notwithstanding that the action has been condemned in quarters where it should have been gladly welcomed. Souls are coming to recognise the blessed fact that no Christhood could be possible where the lives of the creatures were slain for the gratification of the desires of the flesh, that Christhood is a holy spiritual estate in which the Divine is realized and the Divine Love made manifest. The sublime work of the Christ-Soul will yet be understood and rejoiced in when the meaning of His awful anguish breaks upon the Souls of all who would know Christhood, that anguish unspeakable witnessed

in the House of Simon the Pharisee as He was bowed down in His Humiliation with the awful sense of the past burden, and shed royal tears in His very Soul to wash away the stains from the feet of the Christhood Vision, tears which were like the outflowing of the powers of His very being, but full of purifying potency. Amid untold and indescribable pain, sorrow and grief has the washing of the feet of the Christhood been done. Under humiliation which no tongue could describe, have the feet of the blessed Christhood been washed, wiped, kissed and anointed.

Ye who are able to perceive the inner meaning of the story, let your gaze be reverent as ye behold what a love it was that so expressed itself, what a devotion it was which revealed itself through the Soul's wonderful abandon to the Divine service. For it is the Supreme Hour of the Soul, the hour of her great sorrow through the vision of the past, the hour of her return into the consciousness of the Christhood, the hour of sublimest yearning for the realization of that most blessed Estate.

J. TODD FERRIER.

THE WAY OF FORGIVENESS PAINFUL.

The way of transgressors is hard. Though the Divine Love forgives unto the uttermost, yet does He forgive righteously.

When He healeth the Soul, He healeth her in the process of Purification; there can be no healing without it.

But the process of Purification is also that of "the passing through" of the Soul, the supreme hour of the Soul when the Divine Consciousness has again awakened in her, and she sees evil as the Divine Love sees it, and yearns to be absolutely freed from all its ways.

And the consciousness of evil is overwhelming to her, fills her with pain, sorrow and anguish which only the Divine Love can take away.

SIMON'S VIEW OF THE WASHING.

Blessed is the Man who has no place on the seat of the scorners, but whose ways are the ways of God.

THE view which Simon the Pharisee is said to have taken of the woman's action and the attitude of the Christ towards that action, is characteristic of all those of whom Simon was and is the type. As is the Macrocosm so is the Microcosm. The House of Simon breathed the very atmosphere of the mind of Simon. The Astral conditions upon the Planet were such at that time and for ages after, that the minds of men and women were filled with the very spirit which Simon here represents. For the individual reflected the universal Astral conditions.

Nor have the evil effects of these influences upon the minds of the people been overcome, though the process of elimination, purification and perfect overcoming is progressing now. For the Redemption has come. The trumpet of the Lord's Jubilee has been sounded, and the work of bringing every Soul into her own is now being accomplished. The bands of captivity to the sense life are being broken, and the hour of deliverance for all captives is at hand.

HOW THE SIMONS VIEW REALITIES.

But whilst this is being done, many are found in the state of mind typified by Simon the Pharisee. They have not risen out of the conditions which he represented. In their religious observances they are outward. Their tithes are those of sensuous things rather than those of the heart. They do not understand the nature of true religion ; and they repudiate its true manifestations when these are shown to them. They cannot enter into the deeper experiences of the Soul, knowing not yet its finer aspirations. They fail to discern the inner things of life, because they are as yet unable intuitively to perceive ; so they mistake the outward and sensuous things for them. They may profess to regard the Christhood favourably, even to look upon Him as the Great Teacher,

and invite Him to dine at their house, to become their special guest ; *but they cannot see beyond the outward to discern who He is, and what His teachings mean for all who would entertain Him as their guest.* As their vision is of the outward world only, they are blind to the invisible. They see not, they hear not, they feel not the glorious Spiritual Universe. There may be such a world ; but who knows it ? Who has beheld with open eye the glories of the invisible Heavens ? Who knoweth the nature of the Soul, what she is, what she was and what she may become ? No one hath seen God the Ever Blessed One, who knoweth the Divine to interpret Him ? The ancients had visions and dreams of the Beyond ; but the world has grown since those days, and the visions and dreams have ceased to be realities.

RELIGIOUS, YET IRRELIGIOUS.

Thus is it with all who are in the state of Simon the Pharisee. They are religious ; and yet in the best sense they know not what religion means, so that in their spirit they are truly irreligious. They make a show of entertaining the Christ ; but they question with an unsympathetic and even cynical spirit the things of Christhood. They know not the attributes of a Christhood ; and when these are interpreted for them, they reject them. They believe in no Spiritual World within the Soul, a world so wonderfully built up that it corresponds to the great spiritual universe, and is able to reflect the life of that universe ; within them is a veil drawn which leaves them in the darkness. They cannot understand the office of a Prophet, nor how the visions break upon the Seer : for them these things are not realities. And so when they witness a Soul awakening to the Christhood consciousness, sorrowing over its own past, grieving at the conditions by which it is environed, pouring forth its sorrow and ministering unto the Christ in those things wherein they themselves have failed, they are unable to enter into sympathy with such an one. Their whole attitude is one of repudiation. Their Pharisaism asserts itself. The cold Soulless spirit that would judge unto condemna-

tion, manifests itself. Within themselves do they say many things which, if articulated, would show that the spirit within is that of anti-Christ—the loveless, compassionless, pitiless spirit.

SIMON'S ATTITUDE TO GOD'S ILLUMINED ONES.

Are not these things made manifest to-day in our midst? Has not the West done these grievous things all through the ages of the Era? Has not the Western mind treated the Christhood with scant respect? How has it received the teachings of the Christhood? What has it done to God's illumined ones? Where has it sent the Prophets? And what has it done unto the Soul who would cross its threshold to wash the feet of the Christ with the tears of her very life, to kiss them in glad devotion, and to pour out as an oblation in the Divine service the precious ointment of her great love?

As yet the whole work of cleansing the feet of the Christ is wrong to the Western mind. Nay, (alas, that this should have to be said!) there are many present in the House of Simon the Pharisee, but who are not with him in his pharisaism, who also think that the purification is altogether unnecessary. They are even disciples of the Christhood, aspirants after that sublime state, but are content that the Christhood-vision should remain with unwashed feet. They are influenced by the very atmosphere of Simon the Pharisee's house, and are led to view the work of cleansing as abortive. They do not seem able to understand the insult that has been offered to the Christ, and the sublimity of the service now being rendered by the Christ-Soul in His return. They are not unlike the disciples in the story of the Transfiguration as that is given in the present New Testament Records, who, though they must have heard what was said in the vision concerning the Sin-offering work of the Christ-Soul, yet were so carried away by what they felt that they desired nothing more than to tent upon that Mount. They have failed to grasp the significance of the work which the Christ-Soul had to accomplish; and they wist not or understand not what they

say when they forget that work. Had they known the Master in those days they would also have known in these days what His beautiful Christhood was like ; what it must have been ; and what it must be shown to have been. *They would have known, had they sat at His feet, that there could be no such thing as Christhood realized by any Soul whose ways were not purified, whose heart did not breathe forth compassion unto all creatures, who knew not the meaning of the One Divine Life, and who failed to interpret the all-embracing, all-enfolding and all-sustaining nature of the Divine Love.* They would have likewise known that the blessed Manifestation was twofold, and that only by means of its twofoldness could the Divine Purpose towards all His children (human and creature) be accomplished ; that the Christhood was essentially a Redeemed Life before it was one of Divine Illumination or Anointing.

J. TODD FERRIER.

THE KING'S SERVANTS.

And the Lord will show unto Simon how different the Divine Forgiveness is from that of men—

“Simon, I have somewhat to say unto thee. It is good to forgive even until seventy times seven.

“The Kingdom of Heaven is like a King who had two servants attending upon his treasury ; and when he sought an account of their doings he found that one owed to him ten thousand talents of gold.

“But he who owed so much fell down and prayed the king to forgive him.

“And the king was moved unto compassion and love ; and so he forgave him the great debt.

“But that same servant had a companion who owed him one hundred pence ; and when he had not anything to pay with, he entreated his fellow-servant to forgive him.

“But the one who had been forgiven so much, would not forgive the debt, but beat him and had him cast into prison.”

THE DIVINE JUDGMENT.

And the Lord, when He beheld how great her sorrow was, said unto Simon, Behold, how greatly she hath loved.

WHATEVER Simon the Pharisee may think of the Woman who has crossed the threshold of his House, the Divine judgment upon her is such as any one may desire to have. Whatever view he may take of her action, certain it is that the Divine Love approves. It is sometimes better to sorrow than to rejoice. There are hours in the Soul's experience, long weary hours, when to rejoice were impossible, and the Soul must needs sorrow. The Souls who have not yet found these hours have not fathomed the depths. There is sorrow that is not unto death but unto life ; and it is Divine Sorrow. It is begotten within the Soul through the vision of Life which breaks upon her unto such fulness that there follows the extended vision of the Soul's own past history. And when that happens the floodgates are lifted, and the waters of sorrow flow swiftly and deeply, and in such fashion that none may stay them in their flowing. In such sorrow there is a mystery no one is able to interpret unless that one "has passed through." There is in it such a mystery as none can interpret in all the wealth of its meaning except it be given unto that Soul to see and understand it. There is a mystery that men and women wot not of, which even remains a mystery to those who should know its meaning, found in the profound sorrow of the Soul as that awful sorrow relates to her own experience. And it is the mystery of the sorrow and anguish revealed in the action of the woman in the House of Simon the Pharisee. For such Soul-sorrow and anguish reveal much before the Divine. And what they reveal He understands, though the world cannot appreciate its profound meaning. That world which has torn and stained the garments of the Saints, sees only the outer state of those whom it has cast down. To the inward world of the Soul where the Divine Heavens are reflected, it has no power to penetrate ; like Simon, it would scorn the Soul, repudiate her sorrow and sore anguishing, and cast her out as something unworthy of love and reverence.

But the Divine Love sees these things in a very different light, and His judgment upon the Soul is not only just, it is also beautiful. The wonderful devotion of the Soul who has dared to cross Simon's threshold is approved of, and her ministry to the Christhood is acceptable. That which Simon looks upon with scorn, the Divine Love rejoices in. The tears of the Soul are most precious; the Lord preserveth them. He bottles them up. The tears that wash away the stains caused by Soul Travail are never lost. Nor is the action of the Soul in taking the outward glory of life (the outward powers of the mind) to wipe the feet of the Christhood, one whose results will be transitory; for the washing will restore the vision of the Christhood to its perfect state. Nor will the kiss of glad welcome and devotion to the Christhood fail to accomplish all that the Soul means by them. For however great the humiliation of the Soul in "her passing through" the supreme hour of her awakening to the Divine Consciousness, her beautiful purpose will be realized in noble ministry unto the Christ. Her welcome to the Christhood will crown her with the perfect realization of that blessed Estate. There will be nothing lost of the intrinsic value of the precious ointment with which she anoints the purified feet of the Christhood; for its very aromatic powers will yet fill the House of Simon like sweet Breaths from the land of the Divine Love. For the anointing is precious in the sight of the Heavens. The Angels witness and rejoice in it though so few on the earth planes yet behold its meaning. For such love truly is begotten of God. It is the Divine within the Soul revealing itself. There is no more precious unguent than such love; there could be no more beautiful service in which to expend itself than the Christhood ministry.

O ye weary ones who have known the sorrow and anguish of such travail of Soul portrayed in the wonderful Mystery set forth in the allegory, behold how the Divine Love welcomes your return to the consciousness of the Christhood, and your beautiful ministry unto the Christ upon the threshold of the House of Simon.

J. TODD FERRIER.

THE FORGIVENESS OF SIN.

Who blotteth out all our iniquities and pardoneth our sins.

THE Divine Judgment upon the action of the Soul is expressed in forceful and beautiful terms. There is in it no such spirit as men and women manifest towards each other in their judgment. *It is a judgment without condemnation. Its spirit is one of blessing. Its Breaths are those of the Divine Love.*

There could be no more striking illustration of the way of that Love with the Soul than is furnished us in this allegory. If the terms are few, yet are they pregnant with great meaning. If the picture shown us of the way of that Love with the Soul appears a very small miniature, yet is the miniature perfect ; and it is like a storied urn containing the wealth of life bestowed by the ever Blessed One upon all His children who desire unto Him. The beauty of the miniature will be seen when it is understood what is meant by the forgiveness of sin. It is essential to the true understanding of that way which the Divine Love takes with the Soul, that this also should first be understood. Men and women do not grasp the significance of its meaning. They think, because they have been taught so to think, that true forgiveness of sin by the Divine Love means that He allows what they understand by judgment, to go by default, to pass by them. They imagine it is all accomplished when the Divine Love speaks to them, saying, "Thy sins are all forgiven thee." They imagine it to be a mere attitude of the Divine Love towards them because of their sins, and that that attitude is changed when the word of forgiveness is spoken. They fail to apprehend the great truth, a truth which ought to be obvious unto all who try to understand the deeper things of life, that there is a human side as well as a Divine side. To pronounce the word of forgiveness would be meaningless unless the Soul were redeemed from the influences of the evil.

The forgiveness of sin is a wonderful process in which the Soul is redeemed from the evils which have over-

taken her. It is the "blotting out" of all life's transgressions, the removing from the life of the Soul of all those weaknesses and biases which have taken her down to live the life of the world as that of to-day, a life of outwardness and sense-gratification. A true Soul would desire no other kind of forgiveness. The mere word of forgiveness would not be sufficient to bring her peace. She would not only desire the Divine favours, to know that the blessing of the Divine Love was hers; but she would also desire pre-eminently that her own experience were perfect in its purity, and in obedience to the Divine Will. She would never rest until there broke upon her that peace which is the outcome of perfect healing after the Soul has "passed through."

A BLESSED REALIZATION.

A larger meaning breaks upon the sorrow and anguish of the Soul. There is no comforting of her until the sorrow and anguish have had their way. They are born of the Soul's vision of her own past. She feels as if she could never forget that past, and hence her sorrow; for she beholds the Christ-vision once more, and yearns with all her being for the perfect realization of the Divine Life, Light and Love. The woman's sins had all been forgiven. She had "passed through." The stains upon her were only nominal; the evils which made them had all been taken away. The "Good pleasure of the Divine Will" had been worked out in her; she had passed through the waters of Redemption and even reached "the promised land" of the Christhood Estate. The Consciousness of the Divine was now great within her, but she could not rest. The vision of the Christ came to her, and it issued in her wonderful abandon amid her sorrow, her beautiful devotion in service to the Christhood. She dared to cross the threshold of the House of Simon the Pharisee where she found the Christ with feet unwashed and unwiped, unknissed and unanointed. For very sorrow did she weep that she herself had fallen so low, and that the beautiful Christhood of the Christ had been left in such a state through the conduct of Simon. For, whilst the allegory in this respect shows the way of

the Divine Love and the meaning of the forgiveness of sin, yet our readers must see in it that deeper experience of the Christ-Soul when He awoke to the Divine Consciousness again upon the completion of the Sin-offering, and saw what had happened unto Him as the result of that tragic work. It was a vision of His own return. It was the state which He would be in when He returned. It was a forecast of what would await Him when He again awoke to the consciousness of the Christhood. The awful sorrow and anguish in the House of Simon the Pharisee were His own anticipated. And the anticipation was even less than the realization. What the woman seemed to feel He felt with an intenseness no language can describe. He felt as if the past would never be blotted out, as if its influences upon Him could never be undone. He beheld once more the Christ-vision, but felt as if He could never attain unto Christhood again.

So has He washed the feet of the Christ with the tears of His sorrow and the pain of His anguish ; He has kissed the feet of the Christ as only one could who had known Him of old ; He has anointed the purified feet with the most precious ointment of the whole love of His being ; but He yearns ever more and more with unutterable desire for the perfect realization of the Divine Life.

There are depths in the vision which may not be sounded. No fathom-line of ordinary human experience could reach them. There is a pathos beyond what is human in the fact that the Christ-Soul who bore the burden of the Sin-offering should have had such a consciousness of evil done by Him in the bearing of that burden, that, in His awakening again to the Christhood consciousness, He felt as if there could never more be any realization of all that complete forgiveness means for the Soul. Though the Divine Love was sustaining Him, and the Divine judgment showed approval of the work He was doing, yet so profound was His sorrow and so poignant His anguish that He felt as if He could not enter into the Divine Peace.

To know these things is to behold the story in a transfigured light.

J. TODD FERRIER.

ENTERING INTO PEACE.

Thy Sins have all been forgiven Thee ; enter into Peace.

THE Soul who passes through all the process known as "the forgiveness of sins" and has arrived at the restored vision of the Christhood, is on the royal road to the realization of the fulness of the Divine Life. She is on the Highway to Zion, the perfect Christhood, when all her sorrow and her anguishing shall flee away, and her tears shall be dried by the Divine Love. She is like the woman in the story, though her sorrow, anguish and abandon may not be so full ; the supreme hour for her has come when realization of Christhood becomes a necessity, and she knows that she can have no Peace until that greatly-to-be-desired Estate comes in sublime fulness. For the Peace which is meant is that of the Eternal and ever Blessed One. It is the Peace that is said to pass the understanding of man, because it transcends the earth-loves, the earth visions, the earth lives and seeks only the Divine. It is not mere contentment with the things of life as found around us. It is not even a state in which the ever-changing conditions which environ us fail to disturb our spirit ; for there is nothing stoical in it. It is something far higher, a realization far more profound. It is that Peace which the Christ-Soul once knew when He dwelt in the bosom of the Father—in the consciousness of the Divine Presence within Him, when the Divine Love and the Divine Wisdom were His in blessed fulness.

EXPERIENCES OF THE CHRIST-SOUL.

When He returned from the work of the Sin-offering, that tragic work for which His beautiful Christhood had to be laid aside in order to enable Him to do the Father's Will in making Redemption possible for all Souls through changing the Astral Kingdom, He found the path back to the Christhood burdened with the most terrible memories of all that had happened to Him in the lives lived as the Sin-offering. He found it hard and bitter to tread. He awoke from the state of the

Sin-offering lives to find healing for His Soul and peace for His mind in the state of the Redeemed Life and Spiritual Christhood, a Christhood in which the chief realization is the Divine Love as a power within the Soul. But in the last life of the Sin-offering the whole of the past broke upon Him. When He had attained to the Spiritual Christhood state in which He once more realized the Divine Healing and the Peace of the Divine Love, there gradually broke upon His mind visions and voices of all the past. The burden of the Sin-offering came back upon Him in the most acute forms. The visions and voices were so terrible to Him that He felt as if He were living over again the awful things which He lived, beheld and heard. So real were they unto Him in memory that He felt all the evil influences intensely. The Gethsemane Vision was renewed to Him with such intensity that the agony returned, and He cried out anew in anguish indescribable, *Eli ! Eli ! Lama Sabacthani !* And so the sorrow and anguish welled forth in Him as if there could be no more any true comfort, or Divine Healing for Him. He suffered more than any man or woman in His return. The path for Him was harder than for them. The sorrow of the way was greater than any others knew. The anguish was deeper than the deepest that other Souls passed through. And hence the innermost meaning of our story. He found it most difficult to forget the past, to realize that all the evil that had come to Him in the work of the Sin-offering had all been forgiven (cleansed away), and so to enter once more into that state which was once His beautiful heritage, even the realization of the Divine Christhood in which alone He could find again that perfect Peace. For such is the innermost meaning of this wonderful story.

A VISION FULL OF HOPE.

But though it pictured the Christ-Soul in the return of the Son of Man very specially, it is also a story full of great hope for all Souls. The Christ-Soul went the way of His brethren. He was made like unto them. Their afflictions He knew. He shared the evils by which they

were thrown down. He trod the path along which they went. And in His return to the vision of the Christhood, He had also to "pass through" the great tribulation. And so the meaning of the story applies to them also. For them it is as the Breath of the Divine Love. For them it has a meaning into which they may now enter. And if they do, then will they not only find the Divine Healing and Peace, but they will give themselves with beautiful abandon to the service of the Divine Love. They will rejoice in the fact that the feet of the Christ have been washed in the House of Simon the Pharisee, and that the anointing has taken place. They will be glad to have beheld the new vision of the meaning of Christhood, and to follow that vision whithersoever it leadeth them. They will not be any longer blind to the discourtesies of Simon, nor to the gracious work wrought by the Christ-Soul in doing for the Christhood what Simon refused or neglected to do. No more will they be content with a vision of the Christhood with unwashen and unanointed feet, knowing well that it is not the true vision, and that Simon is responsible for it. For they will understand what the Christhood means.

J. TODD FERRIER.

A PRAYER FOR GRACE TO LIVE.

O Eternal One, in whom we have our being ; the ever Blessed One, in whom alone all blessing is to be found ; the all Good One, from whom floweth all goodness ; the pure and holy One, in whom purity and holiness alone may be found ; the loving Father, full of Compassion unto all Souls and Pity towards all creatures ; our Healer ; our Redeemer ; our Sanctifier ; the Perfecter of our lives—Thee we would bless with our whole being.

O help us by the riches of Thy Grace to show forth the beauty of that Life unto which Thou hast called us, and make clear its ways unto all Souls, that we may be Thy true children, the Interpreters of Thy Holy Will. Amen and Amen.



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THE VISION OF THE PROPHET.

That which the Prophet beholdeth, he hath known of old time ; the Vision which cometh unto him hath been beheld by him long ages ago.

For the Prophet is informed from within ; that which he speaketh is not from the wisdom of men, which he may have acquired, but from the Lord.

The Spirit of the Lord informeth the Prophet ; He enlighteneth him so that he speaketh not of himself, but of the Lord who dwelleth within him and there maketh Himself manifest.

For the Soul of the Prophet is the Temple of the Divine Spirit ; and the Spirit revealeth unto him the Deep Things of God, even the Mysteries which have been hidden for ages.

The things which he speaketh of he understandeth, for he knoweth the things of the Spirit.

In Vision doth he behold them when he is carried up by the Spirit out of the Earth.

He proclaimeth those things which He hath heard upon the heights where he maketh his abode.

For the dwelling-place of the Prophet is upon the Sacred Mount of the Lord.

THE VISION ON THE MOUNT.

And when six days had passed the Master took Peter, James and John apart ; and they went up on to the Mount of the Lord to commune.

And as He prayed, behold there appeared in the Heavens a Vision of the Lord transfigured.

His Face did shine like the noonday Sun, so glorious was His Countenance ; and His raiment was whiter than any fuller's soap could make them, and they glistened with the Light that streamed from the Radiance of His Countenance.

And there appeared in the Glory with Him the form of one like unto Moses, and the form of one like unto Elijah ; and these spake unto Him concerning the Decease which He was to accomplish at Jerusalem.

Whilst they yet were speaking unto Him, there descended upon them the Cloud of the Lord ; and there came a voice from out the Cloud which said unto the three disciples, ' This is the Beloved One with whom I am well pleased : hear ye Him.'

Then were the disciples bowed to the Earth, and the fear of the Divine Awe came upon them.

But when the Cloud of the Lord had ascended, Peter spake thus : ' Lord, it is good for us to be here. Let us now make three tents to dwell in, one for Thee, one for Moses, and one for Elijah.'

For he wist not yet what it was that was spoken of on the Mount.

And when the Vision had passed from them, they beheld no one but the Master.

When they had come down from the Mount He said unto them, ' See that ye tell no one of this Vision until the Son of Man be risen again from the dead.'

But amongst themselves they questioned what could be the meaning of the Son of Man rising from the dead. And they wondered, and were sore troubled.

And when the Master saw how perplexed they were, He spake unto them, and said, ' Why are ye troubled? The Son of Man will be delivered into the hands of sinful men to suffer many things. He will be betrayed and crucified by the chief priests, scribes and rulers ; but after three days He will rise again from the dead.'

Then did the disciples ask Him what was meant by the Son of Man ; and when He had told them, they said unto Him, ' Why then do the Scriptures say that Elijah must first come to restore all things ?'

He spake again unto them saying, ' Elijah will indeed come to restore all things. Know ye not that Elijah has come already and done those things which he listed to do ?'

Then did they understand that He spake unto them of John the Baptist.

A STRANGE COMMAND.¹

Tell ye the vision to no one until the Son of Man be risen again from the Dead.

IT is a wonderful story that is told by the writers of the Synoptic Records in which they describe the Transfiguration of the Christ. It is a picture most fascinating to the Faithful, and, indeed, to all who are attracted to the mystical side of things. Even as it is found in these Records with their varying sidelights, it is full of a strange suggestiveness. On the surface its meanings appear simple and obvious, but to the true mystic they will reveal themselves as most profound. If the picture seems to have no background rich in details whose meanings are not apparent, it is only because of the remarkably striking foreground, and the personal and local elements introduced; for the whole framework of the story is local, and the treatment of it is personal. The world of the Soul is made objective, and the Vision of the Soul upon the Heavens is brought down to the outer planes of the Earth. It is a transformation scene upon the threshold of Palestine accomplished upon the Master through the approach of the Spiritual Heavens. It is even a Materialization story, wherein two great leaders and teachers of Souls are made to appear to the visual senses of three men.

A TREASURE RARE AND BEAUTIFUL.

Yet is the story one full of true beauty and power, beauty and power transcending anything of an outward and visual nature; a transfiguration of the most realistic order though altogether spiritual in nature, and not personal; a scene of the most transcendent nature, whose glory was so real and translucent, though not such as may be produced at a Séance on these outer spheres. For the story of the Transfiguration of the Christ is one of the most wonderful amongst many found in the Records. It is one which lifts us up and carries

¹ For a general criticism of the Transfiguration see the New Interpretation article, vol. ii., pp. 332 to 336.

us away from the outer planes, from the threshold of Earth to the threshold of the Kingdom of the Divine, from the objective world to the subjective, from the material spheres to those which are of the realm of the Soul. By the vision in it we are carried upward till we are face to face with the Spiritual Heavens. So near is the Divine Kingdom brought to us that we are permitted to see into it, to sense things which have been hidden from the Soul for long ages, to hear those things which belong to the most profound of the Mysteries, to witness the glory of a Divine Christhood, and to hear the proclamation of the Divine that such a Christhood is the Beloved Son of the Highest whose message the Soul is to hear. In the Transfiguration of the Christ we have a Gem of inestimable value whose chaste facets throw out the radiance of the Divine Glory in such fulness that it may be truly said that the whole wealth of the Glory of the Sun, or Eternal One, is reflected in them. It is a treasure of inexhaustible richness whose wealth has long been buried in the field of literalism, and so lost to the Soul as a vision of the meaning of the Christhood.

THE MEANING HAS REMAINED SECRET.

The Vision with its profound meanings was not to be told by those who beheld the wonderful drama until the Son of Man should be risen again from the dead. All through the centuries of this era since the Records were written, has the drama remained unfolded, the marvelous Vision untold, the remarkable spiritual history embodied in it, uninterpreted. The story has been known, and a limited interpretation given unto it ; but what it was, and what it meant in an esoteric sense, have remained hidden until the arising from the dead of the Son of Man. In its spiritual and Divine significance the Transfiguration of the Christ has remained untold. Those who beheld its glory had to keep the vision secret. It has been told to no man until these days. What could that vision be that was to be kept so secret ? What could be the meaning of keeping it a secret until

the Son of Man was risen again from the dead? Nay, though it may seem a strange question to ask in the light of the history that is found in the Records, what is to be understood by the expression "Until the Son of Man be risen again?" When did the Christ accomplish the decease referred to in the Vision, and in what manner was His arising from the dead? So accustomed are men and women to accept all the history given in the Records as literal and personal, that it is with amazement they hear such questions, and imagine that the questioner is rejecting the truth because he rejects the literalism which they hold to be so vital, and seeks unto the finding of the inner meanings, the real truths, which are hidden from their view.

As we unfold the story these meanings will become clear. The inner significance of the Vision will be understood. The reason why it could not be told until now will be obvious. In all things which are true and right there is Divine Purpose written upon them, and never more so than here. If the Mystery signified in the Transfiguration of the Christ has been hidden all through the ages of the Christian Era, it has been so because of the conditions which followed the blessed Manifestation. The localization and materialization of things universal and wholly spiritual, led to the most sad religious thoughts, systems and manifestations. Everything Divine was brought down to the level of the barbaric religious systems of the Jews and the Pagans, but especially the former. It was given unto the Master to foresee the coming of these things. He knew they would arise, as many of His Sayings testify. It was needful therefore that the Vision's inner meanings should not be told until the Son of Man had not only accomplished the Decease spoken of, but should have again risen up from the dead; for then the conditions would become changed, and Souls might be able to hear the message contained in the Vision. And now, that remarkable decease having been accomplished and the Son of Man having risen once more from the dead, now that the awful conditions are

changing so greatly and Souls are everywhere awakening and responding to the voice of the Divine who calls him, now that the elect Souls who once knew the Divine Mysteries in their innermost meanings are seeking with pure and reverent desire to come again into the consciousness of the Divine Love and Wisdom, the Vision may be told to all who are able to receive it. For those who beheld the Vision are here also. With the arising again of the Son of Man, they have also come, as was likewise foretold. They have come to bear their testimony to the Christhood and to the interpretation of it which was given through the blessed Master. They have come to speak of the things which they both heard and saw when they sojourned with the Master in the days of the blessed Manifestation.

J. TODD FERRIER.

THE MOUNT OF TRANSFIGURATION.

And after the sixth day had passed the Master took with Him Peter, John and James. And they communed and prayed. And as He prayed they found themselves carried of the Spirit to the Mount of the Lord where they beheld the Transfiguration of the Christ.

THE Mount of Transfiguration has been located in Palestine as that of Mount Tabor. That is the result of the materialization of the story. In their darkness men and women have associated with a Mountain upon the physical planes of the Earth what was a sublime inward state. With great zeal have archæologists endeavoured to discover the hill upon which this most marvellous vision took place, so wrapped up are they in the literalism which has been made to surround and clothe the event.

The uplands of the Earth are doubtless more helpful to Souls who desire to rise on to the Spiritual Heavens, for the air is, as a rule, more rarefied than in the valleys; and the breathing of exhilarating air is essential to the

best conditions. It is also quite true that the blessed Master often sought the uplands for prayer. He knew the value of pure air, and how helpful it was to the highest realizations. But the Mount of Transfiguration was not earthly in any sense. The uplands to which the Master and His three intimate friends went, were not physical merely. They sought the uplands of the hills only that the conditions might be more conducive to the Blessed Vision. *The real uplands were within them. They were spiritual.* They led to the Mount. For only through the elevation of the spiritual within the Soul could the Divine Kingdom be reached. The Kingdom of the Divine is an exceedingly high mountain, and the Soul who would ascend must needs do so by prayer; that is, by intense Soul-desire towards the Divine. He must live much in the uplands of spiritual feeling and thought. He will realize the absolute necessity for the pure and rarefied atmosphere where he may freely breathe the breath of Heaven. The ecstatic vision comes in this way; and those who would behold it must live in the heights. And these uplands have to be reached by the narrow way along which the Christ leads.

AFTER SIX DAYS.

It was after six days had passed that the Master is said to have taken the three intimate disciples up to the Mountain. The simple detail, apparently without any relation to spiritual things, is full of significance. It contains a wonderful history in itself. For the six days were not days of twenty-four hours. Nor were they such days as are given us by the rotation of the Earth. They were days of the Soul, days full of great spiritual history for the three referred to, days in which they had grown towards the Divine. They were days which represented the accession of such experiences as enabled them to reach that point in their history when they were in a state to ascend the Mount of Transfiguration. For following the sixth day comes the seventh; and the seventh day is hallowed unto the Lord.

The seventh number is one that is most sacred. It is

a perfect number. It signifies many precious things. It is of the Divine. It speaks of the Seven-fold Divine. It implies many things for the Soul ; and a Soul who has attained to that spiritual experience signified by the passing of the sixth day and the approach of the seventh, has entered upon a phase of Soul-history that must be experienced to be fully understood. The Elohim are seven ; and the Soul who attains to Christhood has the Seven-fold Spirit. The Spectrum colours are seven ; and the Soul who has reached the seventh day is taking unto himself the innermost colour, so that all may be blended in his nature. The seventh tone is necessary to the scale ; without it there could be no perfection of harmony. It is as the seventh Voice of the Divine within the Soul, a Voice which fills the whole Heavens of the Soul's spiritual system. When the Soul reaches that state she is lifted on to the Divine Kingdom, the innermost sphere of her own system, and she sees and hears unutterable things. For it is the innermost Plane of her system whence she beholds the Divine Vision.

We have thus in this simple detail the history of the three who were to be lifted up to that Kingdom whence the vision of the Transfigured Lord would be beheld. They had risen from plane to plane in their innermost life, until the seventh was reached. The other disciples did not accompany the Master to that sublime state. They were of the innermost circle in a spiritual sense. They were able to follow where some of the others could not. They could now ascend the Mount whence the Vision of the Transfiguration was seen ; by and bye they would also enter into the Garden of Gethsemane where the Vision of the Divine anguish was to be beheld.

J. TODD FERRIER.

THE VISION OF THE LORD.

His Face did shine as the Sun in his fulness, and His Garments were so white that they glistened with the Glory which was shed from His countenance.

IT was the Vision of the Adonai. That which the three disciples beheld here was no man, but the Lord. The blessed Master was still with them ; they saw Him as Jesus only. But in the wonderful vision they beheld that One who was making manifest through the blessed Master, the Divine Christhood. They then passed from the personal spheres to those which are impersonal ; from the more outward to the innermost ; from the lower spiritual to the highest. They went up into the Mount with Jesus, and came down from it with Him ; but on the Mount it was no man whom they saw, but the Lord of Glory. The outer world was lost to sense in the glorious vision. Everything earthly was forgotten.

WHAT THAT VISION IS.

In this sublime vision we have a picture of Soul-life in its perfection of being. It is a picture of the glory of Adonai ; but the vision is within the Heavens of the Soul. His Face did shine as the Sun in his fulness ; for the Divine within the Soul is Sun unto her. "The Lord is our Sun : He will give the glory of His grace." The Sun in his fulness is the Sun unveiled. No veil or dense atmosphere obscures or dims his glory. He shines without interruption. His light streameth from afar and reacheth the outermost bounds. There is nothing hidden from the glory thereof. And so is it in the Soul when the whole system is purified, and the life is following the path of Jesus (the Redeemed Life) and seeking to be a true disciple of the Christ (to realize Christhood). The Lord is her Sun. The light of His glory is the Soul's Radiance. He shines within her beautiful system in Divine fulness. His Countenance is glorious to behold within her Sanctuary. The perfected Microcosm is even as the perfected Macrocosm. The Divine is the centre of man's spiritual system ; and when the man rises in

the scale of life and reaches the seventh tone, colour and spirit of Elohim, he arrives at the Divine Vision to be beheld within the Heavens of his own system. He ascends then the seventh plane, the innermost, the highest, where he finds the Divine Kingdom where Adonai has His throne. There the glory breaks upon the Vision. There all things are transfigured. In the valley it is man who is seen ; on the Mount it is the Lord. On the lower reaches and planes of spiritual experience it is the Jesus life that is known ; on the Mount the Lord is seen in the Glory.

THE DIVINE RADIANCE WITHIN.

And the Radiance of His Countenance was so great and His garments were so pure that these glistened with the Glory. His garments were whiter than any fuller's soap could make them, so pure were they to behold. In their whiteness they reflected the glory which streamed from His Countenance. And what might this vision mean to those who beheld it, and who may again behold it, but this wonderful and most beautiful truth, that the garments with which the Lord clothes the Soul are always pure, so pure that they are white, and glistening with the Radiance of the Divine Countenance. And what are the garments of the Soul with which her Lord clothes her in the days of her ascension to the Mount of Transfiguration, but the white raiment of a purified life, a life whose ways have all been made white, a life whose ways have been purified until every one of them glistens with the Radiance of His Countenance and thus makes manifest His glory. For the way of Jesus is that of the purified life, the redeemed life ; and the path of the Christ is that of heavenly virtue or power born from the Divine within the Soul, the path of heavenly Wisdom by which Virtue is crowned, or the power of the Divine Love. The wonderful garments are those of Christhood ; for it is of the very nature of Christhood to reflect the Glory of the Divine.

The meanings of such a vision are manifold ; and most of them will be obvious to those who are earnestly seeking

the higher way, the higher thought, the higher realizations of life. They will see in the story the true vision of a Christhood, and understand how pure and beautiful the garments of the blessed Master were. They will understand the glory that was in Him, and see how it was reflected in every one of His ways. Unto them will His garments show white, whiter than anything of an earthly order ; they will glisten all over with the golden Radiance of the Divine Love and Wisdom. For such will there be no shadow upon them, shadow thrown through some obscuring weakness ; for they will all be beautiful with the Radiance, and transparent in their glory. These will again behold the Christ as He was ; they will see the wonderful Manifestation as it was given. They will know that His ways were all pure ; that His actions were great with the Divine Gentleness. They will behold the true meaning of love ; and recognise its gloriousness as they see it breaking in His compassion for Souls, and His pity unto all creatures. To them will the Divine Love appear as He is, the lover of all Souls, and the protector of all creatures. The Vision will speak to them of the kind of life the blessed Master lived as the interpreter of that Love and the manifestor of the compassion and pity of the Lord. It will show to them that the horrors of the houses of cruel sacrifices, with their Shambles and Laboratories, could have had no countenance from Him. It will reveal to them that no blood-guiltiness in any form tarnished the whiteness of His raiment, that in His ways in life He had no part in anything which did not reflect the glory of the Lord. They will behold upon the Mount the nature of a Christhood, and realize what it is to interpret the Divine Love and show forth the Divine Wisdom.

J. TODD FERRIER.

THE APPEARING OF MOSES AND ELIJAH.

And there appeared with the Lord one like unto Moses and one like unto Elijah. And these spake unto Him.

HERE we have new factors introduced, whose presence on such an occasion is more than ordinarily significant. At first sight we might be inclined to doubt this part of the Vision, and think that the Jewish editor had introduced the two famous names for the purpose of connecting the Christ with the Mosaic economy as the Jews interpreted it, and associating Him with a prophet of their own land. But the new part of the vision was very real also. It was so real that the vision remained with those who beheld it. They saw "One like unto Moses, and one like unto Elijah," talking with the Lord. From the personal standpoint it looks like a materialization such as those accomplished at a Séance. We can well understand Spiritualists taking the vision in that way. We can even imagine them falling back upon it as a testimony to that fact, and that what are known as materializations were encouraged and sanctioned by the blessed Master. They do think and speak of Him as having been the great medium, though He was not such a medium as they suppose. And it may be that many think that He was like a materializing medium.

But therein will they show how very little they understand the nature of the Master. He was a medium of the very highest order ; but His mediumship was always conscious. He was *not the vehicle of extraneous spirits*, but of the Divine. The Angel of the Lord was ever present to Him. The consciousness of the indwelling Divine was at all times with Him. The voice that spake within Him was the Voice of the ever Blessed One. The visions He beheld were upon the Divine Kingdom. *His mediumship was transcendant at all times.* And we cannot think that He meant any word or act of His to be construed to mean such mediumship as one may find where the reality of the Spiritual World is believed in as it is by the Spiritualists, and should be sought for unto blessed realization. The mediumship which He called

Souls to seek was that of the Divine. It was to be like His own. They might by true spiritual culture, rise on to the Spiritual Heavens to see and hear heavenly things. They might, by preparing themselves through making their lives pure, reach the spheres of the Angelic ministry. In time they might even arrive at an inward state when they would be able to rise on to the Divine Kingdom and see and hear even as He did ; for they were to seek to become as He was.

THE MEDIUMSHIP OF THE DISCIPLES.

Thus their mediumship was always to be truly spiritual. It was to be a conscious office. It was to become truly angelic. And its supreme purpose must be always to serve the Divine. For such mediumship is possible ; and it is blessed. It is the only mediumship worthy of our endeavour, for it not only comes to us as the natural result of our spiritual growth, but is the means of our approach to the fulness of spiritual manhood and womanhood. It is the venue of our highest education, the way of our illumination, the testimony to and the realization of the Divine powers within us. Such a mediumship is glorious. It is what the whole Spiritualistic Movement requires to lift it out of the false position in which it has come to be placed. It needs such mediumship for true illumination, light to be thrown upon the path of life in which all who would reach those altitudes must walk, light for the understanding to reveal unto them from the highest source the meaning of purity in living. It requires such mediumship to exalt its ideals, to bear it up above the influences of the gross materialism which has overtaken it as a Movement, to save it that it may fulfil some beautiful mission to the Church and the World. It is the kind of Mediumship which all the Churches need, the mediumship in which they all profess to believe as regards Prophets, Seers and Apostles. They need to believe in it as a possible most blessed and beautiful realization for themselves, that they may be in the true line of the Prophets, Seers and Apostles, and not mere worshippers of the past. They most require such mediumship for the true illumination of their

teachers that they may understand the things in which they profess to believe, behold the vision of their Lord, and know the wonderful and glorious experience which is said to have come to the blessed Master with the three elect Souls on the Mount.

THE CHURCHES CARE NOT FOR THESE THINGS.

How has it come to pass that the line of the Prophets, Seers and Apostles ceased within the Churches? What has caused the whole movement of the latter days towards the higher spiritual realizations to pass beyond the borders of the Churches and find a home for themselves elsewhere? How is it that within the Churches where all the teachings of the Prophets, the Master, and the Apostles are professed as things to be believed, the reality of Soul vision now is denied? Would any of the Churches believe the story of a Soul who said that like the Prophet Isaiah, he had been carried by the Spirit on to the Divine threshold where he beheld over again the wonderful vision that came to the Prophet within the Temple? Would they find room amongst their teachers for the Soul who was lifted up out of the Earth, like the Prophet Ezekiel by the brook Chebar, and shown the most marvellous things described in the opening of the Book ascribed to that Prophet? Would they give credence to a Soul who could tell them that the Vision of the Adonai as seen by the Seer who wrote the Apocalypse, had once more been beheld by him? Would they extend the hand of true Fellowship to the one who was privileged to recover the vision of the Christhood and tell of that vision to the World? What welcome would they extend to anyone who could speak to them of experiences as profound as those which came to the three disciples on the Mount of the Transfiguration?

Our readers will understand the pertinence and importance of these questions; and they will also understand how the Churches have answered them.

A MOST SUGGESTIVE TRUTH.

We have now to speak of the things seen by those on the Mount, to unfold the inner and real meaning of

what was beheld by them. Let the reader remember that the vision was entirely subjective. It was of the Soul. What was beheld was reflected from the Divine Kingdom into the Heavens of the Soul. The Vision was very real to the disciples who saw it, so real that the Soul could never forget it. But who was it that they saw? One like unto Moses, and one like Elijah. Had they known Moses and Elijah? Had they been dwellers upon the Earth during the ages in which the two great teachers are supposed to have lived? How suggestive such a thought would be, how full of significance for all who would fain believe that Souls return to Earth again and again for experience as well as service, for the full unfolding of their attributes as well as to aid others by their service in life to unfold? "The Soul that rises with this life's star, hath had elsewhere its setting, and cometh from afar," is a great truth, though the Western World has been blind not to see it. And here we have a testimony that those who beheld the wonderful vision had known both Moses and Elijah. How else could they have recognised them?

Here we are face to face not only with a profound Mystery, but with a remarkable history also. In the story there are echoes of a long past. The three who saw the vision had seen Moses and Elijah. During the ages of the special Mission of these Messengers, these three had played a part. The forms which appeared in the vision they knew, and the titles they were familiar with. They were able immediately to associate the distinctive titles with the distinctive forms. *The story is a testimony to the past of these three disciples.*

MOSES A DIVINE MANIFESTATION.

It is somewhat difficult to write further of this thing which happened, because it is all concerning the Divine in Manifestation. There never was such a man in Jewry as Moses, any more than there ever was a man named Buddha in India, or Jesus Christ in Judea. These terms represented Divine qualities, though they came to be applied to personalities. The family name of the Master

was not Jesus Christ. The family name of him who came to be called the Buddha was not that sublime title. The family name of him whom the Jews named their lawgiver after, was not Moses. Like the terms Jesus Christ and the Buddha, the term Moses had only a Divine signification. It related to a special form of the Manifestation of the Adonai. It was a manifestation unknown to the Jewish race, though it was known to the ancient Hebrews with whom the Jews associated themselves. It was known unto these Hebrews when they were dwellers in Upper Egypt ages prior to the supposed exodus of the Jews. It was a Divine Name in that it was given unto the Messenger who communicated unto those of the ancient Hebrews who were able to receive them, what are known as the Hebrew Mysteries. He who gave these Mysteries was none other than the Adonai. The Mysteries revealed the History of and Laws of Life for the Soul, hence the term Moses, the Lawgiver. The Mysteries contained the past history of the Soul prior to and after the fall ; the Laws of Life by which the Soul performed truly her evolution when she was as yet unfallen ; the disaster which followed failure to observe these most beautiful laws of being ; the bondage into which she descended, now known as the bondage in Egypt ; the way of deliverance from that bondage through observing the true laws of spiritual being ; the exodus or passing of the Soul out of Egypt ; the hard and cruel conflicts of the Soul amid the wilderness journeyings in the body ; the recovery of the Divine Vision upon Mount Sinai or the attainment of that spiritual state when the Divine Vision embodying the Laws of Being breaks upon the Soul ; the recovery still more of the Vision upon Mount Horeb where the Lord is beheld as the Divine Healer of the Soul ; and, at last, the entrance into the Land of Promise, the land of the Christhood consciousness.

As Moses, the Adonai or Logos gave these most wonderful Teachings unto those Souls who were prepared to receive them on behalf of the people. And these remarkable Soul histories the Jewish occult priesthood found

amongst the Hebrews and wove them into an outward history of their own people. They knew not their true origin and understood not their true meaning, but they made of them such use as destroyed all their relation to the Soul. They changed the Laws of Life which they found into the Decalogue, and made of the Messenger a man like themselves. They materialized in their ignorance every beautiful spiritual truth, changing all the sacred meanings, and making of the sacrifices in life on the path of the Soul the sacrifices of the creatures, a practice which degraded them all through their history.

The Vision of Moses was, therefore, not the vision of the image of any man : it was a Divine Form, the Adonai as Lawgiver. He was with the Christ. The Christhood of the blessed Master was made manifest that the true Laws of Being might again be revealed and interpreted. The work done by Moses was gathered up and revealed anew in and through Him. And it was this Vision which broke upon the little company. They beheld the Lord, the Adonai clothed in the Divine Glory, radiant as the Sun. Him had they seen in past ages. They were of those Souls who had received from Moses on the Mount of the Law (Sinai), that spiritual state in which they were lifted up to behold the Vision of the Lord and receive from Him the Laws of Life. They had been of the Elders of Israel in the Hebrew days who were called to ascend the Mount. They knew the Vision ; it had been engraven on their Soul. And when they once more beheld that Vision in the ecstatic state into which they had been lifted up in their communion, they remembered who it was whom they beheld.

WHO WAS ELIJAH ?

But in addition to Moses, one like unto Elijah appeared. They beheld him also in the glory. Had they also been dwellers in the land when the Prophet lived to whom that term was applied ? Were they of the School of the Prophets in those days, Initiates of the sublime Mysteries ? Were they of the company of Elisha who beheld Elijah ascend in a Chariot of Fire ? That they recognised the

form is evident. They saw the Lord glorious as the Sun, arrayed in the most translucent and transparent robes, and they knew Him. They beheld the form they once knew as Moses, and they recognised Him also. And when the form of Elijah appeared they likewise recognised him. Who was he? And when did they come to know him?

It is well for us to recall the fact that nearly all the remarkable terms used in Jewry were materialized in their meaning. They had been brought down to the physical and personal spheres. And this term was one of them. It had been applied to a man who had been sent on a mission. But the name is full of significance, and would seem rather to apply to one who was revealing Himself under a certain aspect. The term is compound, and means *The Lord is Jehovah*, the Eternal One, the God of Righteousness. Elijah's mission is said to have been the overthrow of the worship of Baal, who was the embodiment of the materialization of spiritual qualities and things, and the setting up of the true worship of the Lord of Righteousness, the ever Blessed One. And that was the mission of the Prophet. But the message of the Prophet was from Elijah. Things have been inverted. The Prophet saw and heard Elijah, the Lord Jehovah, revealed as the Lord of righteousness. No wonder He is described, though unfortunately it is the man who is so described, as ascending in a chariot of fire. It was the very symbol of His manifestation to the world then, the consuming, purifying, restoring energy of the Divine. Again was it the Lord whom they saw, and not a man. It was the Elijah who purified the Soul like a refiner of gold. It was the Elijah who overthrew the altars of Baal-worship by recalling the true Israel to the vision of righteousness. He whom the little group of high Initiates beheld was none other than He whom they had known as the Lord in the days when He revealed Himself as Elijah whose "Chariot of Fire" descended and ascended to purify the Souls of Israel.

Here then we have one of the most remarkable visions on record, transcendent in its nature in every respect.

We have the Divine and Eternal One revealed under three distinct forms—The Adonai, glorious in His apparel, radiant with the Light of the Eternal and ever Blessed One ; Moses, the Divine Revealer of the true Laws of Being whose face had to be veiled before the people because of His gloriousness ; and Elijah, the Purifier, the Chariot of Fire, the Eternal Energy of the Invisible One who restores within the Soul and the Planet the worship of Jehovah, the ever Blessed Father. And these three forms of the Divine Manifestation are gathered up into that manifestation known as the Christhood of the Master. The purifying Lord, the life-giving Lord, the radiant Lord ; the Energy of Life, the Law of Life, the Light of Life, were revealed and interpreted in His Christhood.

J. TODD FERRIER.

THE PROPHET AND THE ANGEL.

And the Prophet, full of weariness, made request unto the Lord to take away from him the burden which he bore, saying, "It is enough that I have borne ; now, O Lord, take it away, and my life with it, that I may rest."

And he laid him down to rest, and slept.

But the Angel of the Lord touched him, and said unto him, "Arise, and eat of this Bread."

And behold there was a fire kindled before him, and within the fire a loaf of bread, and at his head a cruse of water. But he laid himself down again to rest.

And the Angel of the Lord touched him again and said, "Arise, eat and drink of the Bread and Water provided for thee ; for the journey thou hast to take is great. Thou art to go up into the Mount of the Lord, even unto Horeb, and there will it be shown unto thee what shall come to pass."

THE DECEASE AT JERUSALEM.

And they spake together of the decease to be accomplished at Jerusalem.

THE words are few but pregnant with meaning. There is no hint given in them of the *nature* of the decease that was to be accomplished. The omission is significant. The nature of the Sin-offering could not then be told. The innermost meaning of the Vision had to be kept secret. The disciples of the innermost group alone were to be informed of the Mystery. Only the three who beheld the Vision heard what was said to the beloved Master ; for it was spoken unto Him. They were then initiated into the sublime Mystery that has been so terribly misunderstood by the whole Western World, and which has been the cause of so many disastrous conflicts. Many things had the Master said unto them concerning the passing of the Christhood, the going away of the Son of Man, His betrayal and crucifixion ; here on the Mount the matter was freely talked of and anticipated. What He had said unto them was ratified in the Vision.

FOUND IN MANY OF THE STORIES.

Is it not remarkable that the Sin-offering as something which had to be accomplished, the manner of its accomplishment and the results of it, the fearful burden which it entailed upon the Christ-Soul, the pain, sorrow and anguish born of the burden, should occupy so large a place in the stories found in the Records ? What emphasis is laid upon it everywhere, what importance attached to it, what profound things are spoken concerning it ? That it must have been something far, far greater than the passing of the Master from these outer spheres through the crucifixion of the body, might surely have been discovered long ago had not the Intuition been blinded by the Maya of materialism, the delusive and deluding influences of everything literal and sensuous. The Western World has worshipped the blessed Master as one equal with the Eternal One, thought of Him as absolutely

pure even as the Father of All, and yet has thought of Him as capable of having the elements of physical death in Him, not knowing that in His pure state it was impossible, and that death could not touch Him. That He had to depart from the Christhood is quite true; but to do that He had to withdraw from the body in which the Manifestation of Christhood was made. He did pass away from the outer spheres as the Christ, but not in the manner supposed (a subject we have dealt with elsewhere). But He did not die either on the Roman cross or afterwards; when the hour of His departure came when He must enter upon the work of the Sin-offering, He had to withdraw from the body. This the Churches should have known long ago, and would have known had they understood the inherent life in a perfectly pure body. But that was hidden from them by the terrible illusion which came to the early Churches that it did not matter what one ate or drank so long as it was done to the glory of God, *little dreaming that to eat and drink to the glory of God was to nourish the body upon pure things only, to build up all its cells so that each one should be pure and responsive to the central will, knowing no disobedience resulting in disease and death.* And unfortunately it seems to be hidden from them still. They are not yet out of the land of Maya or Delusion.

NOT PHYSICAL, BUT SPIRITUAL.

The Decease to be accomplished was something infinitely more profound, unspeakably more pathetic and unimaginably more tragic than such a death as the Western World believes the Master passed through. It was a *real* decease. It was the decease or departure of the Christhood from the Christ-Soul. It was the passing away of all that the Christ loved most in order that He might enter into the work of the Sin-offering. To Him it was truly *θανατος*—*spiritual death*, terrible beyond all that men and women could think of unto one who knew such a Christhood. It was as the passing from the fulness of day when the Sun is most glorious, into the density of night when neither moon nor stars

illumine the sky ; for the Divine Light within Him was veiled, and darkness only environed Him. It was more, much more, than the departure of one whose life was crowned with royal dignity, and in whose hand was the sceptre of Divine power, to the position of the very least in the realm, least in estate, least in spiritual realization ; for He laid aside His royal diadem of Christhood, His regal robes of most beautiful purity, His rod of spiritual power, in order that He might descend into all the states necessary for the accomplishment of the Sin-offering. Can any of our readers try to realize what it all meant to the Christ-Soul to lay down His life thus, to exchange the estate of His wonderful Christhood for one that took Him into the places of the sinful and made Him to sit down with them ? We know it is hard to believe it, and harder still to imagine what it was that He did ; for though we have been permitted to behold the way which He went and to bear in some measure the burden with Him, though we have had to witness again and again His Gethsemanes, though we have anew beheld His anguish and heard His outbursts of pain and agony, though we too have been overwhelmed by the awful tragedy as the sorrow of it has broken upon us, yet are we unable to fully realize it all or to express in adequate terms all that we have seen and felt.

J. TODD FERRIER.

A VOICE AMID THE CLOUD.

*This is the Beloved One with whom I am well-pleased :
hear ye Him.*

THERE descended upon the little group a Cloud, and there spake from out the Cloud a voice. It was like the Cloud that was said to have descended upon the Sanctuary, betokening the Divine Presence, and the Voice which spake from out the cloud on Sinai, Horeb and Moriah. It gathered the little group into itself for a time, significant of the Divine exaltation of their whole being, moments of heavenly realization inexpressibly

blessed, moments of the most supreme Awe, moments when the sense of the Divine Presence was so great that the three disciples so privileged bowed themselves to the Earth in reverent adoration. And they then heard the voice of One saying "*This is the Beloved One with whom I am well-pleased : hear ye Him.*"

THE CLOUD UPON THE SANCTUARY.

Thus it was ; and so it ever is. The Mount of the Transfiguration is also the Mount where the Glory of the Lord is beheld. It is the wonderful Spiritual condition of life in which the whole being is exalted ; when the inward powers rule the life, and the Soul is in a state to receive the vision of her Lord ; when the Laws of Life upon the Heavens are the laws held sacred by the Soul, and applied to her own life ; when the worship of the Lord is her supreme thought, and the overthrow of the ways of Baal her supreme service ; when the Laws of Life given by Moses are realized in her vision and experience, and the purifying work of Elijah has touched her and caught her up in its Chariot of Fire ; when the Lord appears in the Heavens of her Soul as her Sun whose glory clothes her raiment and makes it glisten with His Radiance and she knows henceforth the meaning of Christhood.

In such an hour the Cloud is upon the Sanctuary. We are enveloped in the Divine Cloud, the sure Testimony that His Presence is with us. It is an ecstatic hour in which the whole Heavens seem open unto us and we behold the Lord our Sun, Moses our Lawgiver, and Elijah our Energizing Fire. And we hear the voice of the Eternal One speaking unto us even as He spake unto the three Initiates, saying, "*This is the Beloved One with whom I am well-pleased : hear ye Him.*" For we are to hear and respond to the Divine within us. We are to behold the Adonai and hear His message. We are to see the Christhood and know that it is the state of being with which the Eternal Father is well pleased. We are to understand that that is the life which He seeks within us and to have manifested through us. For the message

of Christhood is for all Souls and all times. It is the crown of the Soul's evolution and the glory of her Divine Life. It is the realization of her own beautiful inherent Divine powers, the consummation of her Divine unfoldment. It is the perfect flower of the Tree of Life, the Rose of Sharon and the Lily of the Valley. It is the Vine and the Fig-tree conjointly; the Vine bearing the precious fruit whose juice is the Wine of God—the Divine Love, and the Fig-tree bearing its ripe, rich figs whose flesh is food unto the Soul—the Divine Wisdom. It is the blossoming of the Man of the Earth into the Man of the Heavens, the Man crowned with the Angelic Life, and the Angelic Life crowned with the Son of God.

THE REALIZATION FOR ALL SOULS.

Does the height and the splendour of it all appal and discourage us, and make us feel it is too impossible to attain? Does the realization of it appear so exalted that only the very few and very special Souls can ever hope to reach its sublime heights and enter into its glory? Yet was it the life lived by and made manifest through the blessed one whom we knew as the Master, and the attainment unto which He called us all when He spake unto us of the Father. It is the life which is inherent in all Souls however lowly in estate they may now be, the goal of all true Soul-evolution. It is for every one who feels that he and she would love to reach it and enter into its sublime realizations. It is coming unto many in these days who have been awakened into newness of life by the voice of the Son of Man, who have arisen out of the bondage to the sense-life and set their faces heavenwards or towards the pure life in meats and drinks and service. For the Son of Man has risen from the dead, and the wonderful truth is now to be made known. The departure of the Christhood took place, as it was shown, upon the Mount; the Decease has been accomplished; and the Resurrection morning has more than broken. The Christhood is risen and has been made manifest unto the disciples who had beheld it in the blessed Master.

J. TODD FERRIER.

PETER'S STRANGE SAYING.

Lord, let us here make three tents to dwell in : one for Thee, one for Moses, and one for Elijah.

IT was an hour of sublime ecstasy. The Heavens had descended to meet the ascending Heavens within them. The Cloud had descended upon the Sanctuary, or the innermost court of their being, and from out the cloud the Divine One had spoken: The glorious vision was great within them; the Divine Awe filled the Sanctuary: they were bowed down before Him even as the Seraphim in Isaiah's vision. It was a blessed experience, a rare moment in the spiritual history of the group of Souls, prophetic of much for them all in the by and bye. For the Christ-Soul it was prophetic of the burden that awaited the bearing by Him, the accomplishment of the great work of the Sin-offering and the glory that should follow; for the disciples, prophetic of the blessed Fellowship in the coming ages when the Sin-offering had been fully accomplished, a Fellowship with the Angelic World and even the Divine Kingdom transcending anything that men and women have since dreamt of or believed possible. It was an hour of supremest exaltation of Soul when everything of the Earth-life was forgotten, when the things of the outer world were lost to the vision and only the things of the Soul were felt and beheld, when the Soul was so filled with the consciousness of the Divine Presence and the blessedness of Angelic fellowship that no desire remained within the disciples to come back to the conditions in the lower spheres of their Earth-life. How blessed the moments were may be gathered from the saying attributed to Peter. His whole being spoke out from the fulness of the ecstasy which filled him. It is said of him by the writers of the Synoptic Records that "He wist not what he said," implying that he did not understand the meaning of his own ecstatic expression. But in this commentary upon what he said we have another illustration of the fact that those who compiled these Records did not understand the inner meaning of the stories which they recorded,

and so not only made most of them personal, but put their own interpretation upon them. It was not his own ecstatic utterance that Peter did not understand. What he said was not something spoken through him by another, and in a language which he knew not, but what he felt deeply at the time. And there was a meaning in his ecstatic saying far more profound than the ordinary reader of the Record would grasp, a significance surpassing in importance for those who would sincerely and fully understand the vision and its meaning, anything that has been given to it by any of the various schools whose teachers lead the thought of the Churches and interpret for them these wonderful scriptures. It was not his own Saying that he did not understand, but what had been said upon the Mount concerning the things to be accomplished. It was what had been said unto the blessed one concerning the Departure from the estate of Christhood. That he did not fully grasp. None of the disciples yet realized the stupendous nature of it and the demands it would make upon the Master. Had Peter quite understood the meaning of the "Decease to be accomplished," he very probably would have felt the saddening influence of it; for he would then have seen how impossible it would be to realize the beautiful wish of his Soul so far as the Master was concerned.

WHAT WERE THE THREE TENTS ?

O, there was a wealth of meaning in that ecstatic utterance. It was like a gold-mine, full of the most precious and unalloyed gold. It revealed the very Soul of the disciple, the innermost desire of his being. It expressed so much that he would fain realize within himself, that he felt he *must* realize. It revealed what he thought of the Christhood. It expressed the wonderful effect of the sublime vision upon him. It was a manifestation of the Divine Soul that he was. He would have had that hour prolonged indefinitely. He would have had the Fellowship perpetuated. He would have had the Christhood Vision within him to be continuous. The glory of the Lord he would have had shining forever

within him. The blessed fellowship of Moses and Elijah he would have kept sacredly preserved on the Mount. The Laws of the Soul he would have had continually before him, and the Sacred Flame of the Divine Energy.

For what meant his strange request if it were not this? Nay, what were the "tents" that were to be made in which the Lord, Moses and Elijah were to dwell? Were they not the threefold Tabernacle of his own being—the innermost court, the inner court and the open court? Were not the three beheld by him in the Vision the embodiments of all that he most desired, the Christhood, the Law and the Testimony of the Lord, and the Flame of the Divine Spirit? Was not that Trinity of spiritual realization unto a Divine fulness the possession he most coveted?

~ AN AGE OF BEAUTIFUL HOPE.

How very naturally it all appears to unfold step by step, and how differently from the interpretations given to the incident by the Church's commentators? And with what hope should it not fill every heart who truly desires after the Divine Vision? For the realization of the vision is for all Souls, and unto that end is its meaning now told. The hour has come when the vision must be told unto all who are able to hear it unto the receiving of its message. The wonderful truths which it contained have now to be revealed, and silence concerning them is no longer imposed upon those who beheld the blessed vision; for the Son of Man is risen again from the dead. The three days of His lying in the grave of Ioseph—the whole Western World wherein the Divine Christhood has been buried during the three days of the Naros cycles—have been fulfilled, and He has risen. In those days He descended into the Hells to accomplish the Sin-offering and bring deliverance unto all who were bound; but now He has accomplished His Soul-Travail and has overthrown the powers that shut Him up within the grave and set a seal upon His tomb. The meaning and nature of the Decease accomplished may now be told, and the many things which He spake unto us in the days of the Manifestation may now be unfolded. We are living

in days when great blessing may be realized. We are living again in the days when a new age is dawning upon the world, an age in which the whole Planet has taken a move forward in the Redemption of *all* her children, an age during which that Redemption will not only be accomplished, but the blessed and glorious life of the Christhood be restored. We are living in an age in which the Vision of the Transfiguration may be interpreted in order that its glorious states may be entered into by all Souls who ascend the Mount ; for the vision awaits all who seek there for the Divine Communion.

J. TODD FERRIER.

A VISION OF THE LORD.

And the Prophet went forth unto the Mount of the Lord, even unto Horeb ; for forty days and nights was he sustained upon that Bread and Water.

And when he came unto Horeb he sought rest within one of the cliffs of the Mount. But, as he rested, the Word of the Lord came unto him and said, " Go on to the Mount and wait there for the Lord."

Then, when he went, behold, the Lord Passed By. There was a great Whirlwind that rent the Mountains and brake the rocks into pieces ; but the Vision of the Lord was not beheld in the Whirlwind.

There was an Earthquake which shook the whole world to its foundations ; but the Vision of the Lord was not beheld in the Earthquake.

Then there was a Chariot of Fire between the Earth and the Heavens ; but the Lord was not beheld in the Chariot of Fire.

And after these things there broke upon the Prophet the Voice of a Great Stillness ; and it was so that he beheld the Lord and knew Him as Elijah.

AFTER THE TRANSFIGURATION.

THE Vision faded ; the glory was withdrawn. Though the Soul would fain have abode on the Mount and retained the Vision in its sublime reality, yet had each one to descend once more to the Earth-spheres. The Master must needs descend to go His way. His Way ! Yea, the way He had chosen to go out of love for Souls, the way by which alone the Astral Kingdom could be purified, its "graven images" blotted out, the "middle wall" or "partition" set up within it, broken down. He had to go His way through the Hells where the fierce fires of passion burned, where the awful images made their dwelling amid the Astral groves, where the altars of Baal were crowded with holocausts of victims, where the children of the Great Father were made to pass through the fires of Moloch, so that He might, in passing through with them, change the whole hell-conditions of the Astral Kingdom sufficiently to enable all to rise up out of them without let or hindrance from the evil images.

It was in that work that He saved others whilst Himself He could not save. The truism was one of the greatest ever uttered, though it has never been truly understood. So He had to go down from the Mount of Transfiguration to the low-lying valleys of experience ; from the blessed estate of Christhood to one in which all that His Christhood stood for would be laid aside so that His glorious raiment, so pure and lustrous, would become as the garments of those who made their dwelling in the various states through which He would have to pass ; from the blessed Fellowship of the Highest to the companionship of those who had forgotten Him and their own Divine Childhood.

Truly there is a pathos unspeakable in the saying, "*And when they were come down from the Mount.*"

And what happened to the blessed one overtook, though in less degree, the three who went up with Him. They shared the glory of that hour ; and in some measure they shared the awful burden which He undertook to carry for the world. They went down to suffer also.

They understood not fully the things spoken of on the Mount, and so they questioned within themselves what could be meant by the Decease and the Rising from the Dead ; but they soon were to see something of the meaning of the Departure, and to be more fully instructed as to the event signified by the Rising from the Dead. And until that hour arrived they were to tell the vision to no one. Indeed they themselves were deprived of the blessedness of the Vision when they had come down ; for they lost even the Vision of the Christhood, and saw no one save Jesus only. The Christ was withdrawn. They were overwhelmed soon after. Sorrow sat upon their brow and beclouded their vision. And they too passed to bear their part in the Divine Tragedy. They were to drink of the cup given Him to drink, and to be baptized with the Baptism which became His lot. They were to remain with Him unto the end, and to tarry upon the outer spheres until He returned. They were thus to share not only the Mystery of the blessed Vision, but something of that other great mystery in the sorrow and poignancy of the suffering to be endured. They were thus to know the glory of a Christhood as beheld in the Vision, and to share in the burden of Soul-Travail known as "the Passion of the Lord."

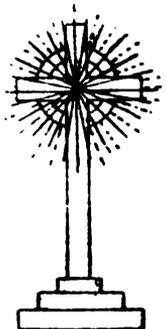
WHAT THE THREE SYMBOLIZED.

If only we could adequately portray all that it meant for the little group to descend from the Mount of Transfiguration, that those who read these pages might understand perfectly what it was that the Christ-Soul had to accomplish, and the share which the three disciples bore in it ! But we find it impossible to express in any terms which we can command for writing, the profound experiences through which they all passed. They drank of His Cup, or rather of the cup that was given Him to drink ; for they came to know the awful nature of the Passion of the Divine Love in the tragedy of the Sin-offering. And throughout the ages which have intervened since then they have received the Baptism with which He was baptised, for they have known the awful bitterness of repudiation in every age in which they had

to live, and crucifixion in one or other of its varied forms. For the West not only crucified the Lord, but also did it turn the Spiritual Understanding (Peter) towards everything material, the Spiritual Love-principle (John) away from its true manifestation, and the Spirit of Fidelity to Truth (James) into a path of unspeakable anguish. For in themselves the three disciples symbolized these three most precious Soul-principles, principles born of the Divine within her. And they not only suffered in their individual capacity, but the principles for which they stood were likewise crucified. The Spiritual Understanding of things was accounted naught ; the love of the Divine Way in life was persecuted and slain ; and fidelity to the Highest Vision of the Soul was made the ground of the most painful and sometimes most terrible repudiations. If the readers of these words are acquainted with the religious history of the West during the past eighteen centuries, they will see and understand the inner meanings of these things.

But we bless the Infinite Love that these days of oppression, persecution, spiritual crucifixion and repudiation will soon be of the past. The New Age has come with the arising of the Christhood out of the grave of matter (materialism as expressed in the various religious systems of thought and worship), and the Light streaming from afar will increase more and more as Souls arise to receive it, and the whole world shall become at last filled with the glory of it. The Transfiguration of the Soul will be repeated. Many will ascend the Mount full of the holy yearnings which bespeak for the Soul true Spiritual Vision. For not only have the three Souls who beheld that wonderful Vision come back from the past and arisen with the Son of Man to make known the meaning of the Vision, but in not a few have the Divine Principles which they symbolized been awakened to find beautiful manifestation in life and service. In them is the Spiritual Understanding open to receive of Divine things ; the Spiritual Love-principle revealing how the Divine loves ; and the Spirit of Fidelity to Truth making itself manifest under conditions the most trying and often most painful.

J. TODD FERRIER.



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THE LOST VISION RESTORED.

The Lord hath risen indeed, and hath appeared unto Simon Peter ;

For the Understanding is again illumined, and the Intuition beholds the Vision of the Lord.

Unto the Three initiates who beheld the glory of His Transfiguration and the anguish of His Gethsemane, hath He again revealed Himself ;

For the hour has come when they should recover those visions and give them unto all Souls.

He hath likewise shewn Himself unto Mary Magdalene in the hour of her sorrow and anguish that her Lord had been taken away ;

For He hath spoken unto the Soul who bore the Cross of the Lord's Passion to make it known unto all His Brethren that He has not only arisen from the tomb wherein they laid Him, but is ascending unto the Father.

Unto all who knew Him in the days of the Manifestation hath He once more made Himself manifest ;

For in the Upper Room hath He again met them in Fellowship, and revealed Himself as one risen from the dead.

He hath even shewn unto them His wounds that they might know it was indeed their Lord.

STRIKING SIGNS OF THE TIMES.

ELIJAH has come. He came down from the Heavens in a Chariot of Fire. For who is Elijah but the Ever Blessed One operating as the Eternal Energy through whose presence the world and all Souls are purified? The very term implies it. He is no mere man, but the Lord of all Power and Might. The Lord is Jehovah. He is King of Kings and Lord of Lords. Elijah is great in signification. The mission of Elijah is burdened with meaning. He is come, as it was said He would, to restore unto the children of the Father the true worship of the Ever Blessed One, to purify the ways of life in and for man by throwing down the Altars of Baal and making the awful sacrifices to cease. In the power expressed by the Spiritual Earthquake which has broken the adamantine conditions environing the Soul; in the evil-destroying energy expressed in the Spiritual Whirlwind by which the whole spiritual atmosphere is changed; in the all-purifying Divine Energy expressed in the consuming fire; and in the Voice of a great Stillness which breaks upon the Soul and the world where these mighty forces have accomplished their work, Elijah has come. For the Earth has not only quaked upon the outer planes; its entire conditions upon its spiritual planes have been broken up so that they might be purified. The Whirlwind or *Spiral Breath* from the Divine Love has come changing the atmospheric conditions of the Soul, purifying all that was good through the removal of all that is evil. The Sacred Flame of the Eternal Energy whose office it is to energize all things and fill the Soul with the warmth and light of the Divine Life, has come to bring new energy to the Soul and the Earth. And the Voice of the Great Stillness, that Voice unheard by the world amid the conflict of all the forces at work, but heard within all who are able to hear it, has spoken unto the Soul.

Behold the operation of these mighty forces in the new conflicts which have arisen between evil and good, darkness and light, the hateful oppressive power and true

compassion ! The priests of Baal—all those who oppress men and creatures, are being overthrown. The Sacrifices unto Baal are gradually being brought to an end. Vivisection, Afflictors, Oppressors of the weak, the defenceless, the dumb creatures, the Whirlwind and Fire will carry away from our midst. The horrible cruelties practised upon men and women and the creatures by those in power, the Whirlwind and Fire will sweep from the Earth ; for the time of Deliverance has come when every Soul should return unto his own, and the creatures suffer no more the awful anguish meted out to them by those who deal with the mysteries of Physiological Laboratories and Abattoirs. The Altars of Baal which have run precious blood shall at last all be thrown down. The whole Baal system expressed in the dreadful traffic in the lives of the creatures for purposes of food, sport and medicine, will be abolished. And then will come to this sadly stricken Earth such an age of blessedness as it has not known for untold centuries of ages. And the Holy Breath will blow upon all its planes, and all Souls will be joyful.

Elijah has indeed come and is restoring all things. The Son of Man has arisen from the dead and has appeared unto many. The Messenger of the Lord has made his appearance to purify the House of Levi—the sacred Temple of Life wherein true priestly services should be performed unto the Lord (the Divine within each Soul) ; to restore unto Israel her ancient heritage—to restore the Christhood estate unto all Souls who once knew it ; and to make of Jerusalem a Holy City, the chosen of the Lord—the Earth as a Spiritual System restored to her ancient Glory through the banishment of everything evil, the blessed restoration of all her powers, and the establishment of every pure, good and noble thing.

J. TODD FERRIER.

THE NEW AVATÂR EXPECTED.

GREAT are the expectations everywhere concerning the coming of the New Avatâr. From East to West, and from North to South, the tide of expectancy runs high. Watchers upon the heights as well as many who are yet in the valleys are looking out for the appearing of a new Divine Manifestation. The whole religious world is in a state which may aptly be described as a Sea whose waters have suddenly been brought into a troubled condition. For there is great movement everywhere in thought, feeling and action towards some great Divine event, an event anticipated though not understood. For in the East it is viewed as a new incarnation of Divinity ; whilst in the West it is a return of the personal Master who was known as the Christ, that is eagerly expected.

It is quite true that we are on the eve of a new Divine Manifestation. The new Naros has come to the Earth in which sublime things will not only be taught by teachers sent forth from the Divine, but which will be realized both by the teachers and the taught. The planes of the Earth are preparing to receive that wonderful Manifestation very differently from the way in which the Christhood was received ; for the planes of the Earth are being purified. The outer courts of the Temple of life are undergoing cleansing. Drastic changes have been and are being wrought. Mighty forces are operating to remove evil and establish good. The Divine Omnipotence is breaking up the adamantine conditions in every sphere of life, in Social, Commercial, National, and Religious. The Earthquakes are shattering the rocks, and many are the lives that have quaked because of them. In these powers they see not the coming of the Avatâr, but the manifestation of destructive forces. The conditions are rent and so are they changed. The Social outlook has assumed a new phase. The Commercial outlook is not what it was a few years ago. The Manhood of the Nation has asserted itself at last. The social organism is passing through great changes

which will issue in good. The womanhood of the nation has proclaimed itself as one of the most vital parts of the social organism whose full-rounded function must be recognized. The national household must henceforth be a true Household where every one is thought for, their burdens lightened, their all too chequered lives helped through environing them with tender sympathy, justice and love. For the whole Western World is changing with the breaking up of the old conditions, and a new régime is coming unto all the nations. The Divine Omnipotence is doing a wonderful thing through manifold agencies in making the Earth to quake upon all her spheres, and all the hard, cruel, unjust and unlovely conditions of life to yield to nobler influences. The economic changes, the social upheaval, the National outlook, and the tremendous Religious unrest, dissatisfaction with the old régimes of thought, and longing for some higher vision of life and service, are remarkable testimonies to the Divine Coming—that coming of which prophets have spoken, dreamers have dreamed and poets have sung.

THE SPIRAL BREATH.

But that is not all. These wonderful testimonies are only upon the outermost spheres. The phenomena are all in the visible world. But there are other phenomena not so easily observable which nevertheless are very real, and which bear their testimony to the Divine Approach. The power that is shaking the Earth to its very foundations and breaking up the evil adamant conditions upon every sphere, is likewise blowing as the breath of Purification. The Divine Omnipotence is also felt in the work of the Whirlwind or Spiritual Breath which descends from the Heavens to the Earth. For the Divine Spirit or Holy Breath has once more breathed upon the Earth with its gloriously purifying power, and is even now at work to remove from all the spheres of life evil in every form, to purge the temple of being and make it the true house or dwelling-place of the Most High, to scatter the forces of evil which have

dethroned the manhood and womanhood of the Race, blighted all the beautiful outward attributes of man, and caused his inward life to be held in a most cruel bondage. For the day of the Redemption has come when the evil of the world shall be overthrown and the good of life established. The separation between the goatish elements of a mind that thinks to do evil and the sheepish elements of a mind that desires only good, is now taking place in the individual, in communities and amongst peoples and nations. The chaff is being winnowed from the wheat. The Whirlwind is carrying away the elements whose presence has prevented true spiritual progress, whose influence has been to retard and even altogether hinder the unfoldment of the inward life. The Spiral Breath let down from the Heavens has been at work in these latter days, and its operations may be seen in the great movements, social and religious, for the upliftment of Humanity from the dust of materialism in its grossest forms, for the deliverance of those who are bound by the desires of the flesh in evil ways, for the opening of the prison-houses that all the afflicted ones may go forth free from the burdens which they have been made to carry and the oppression with which they have been so grievously afflicted. The purifying work of the Food Reform movement in its various branches is the outcome of the Divine Presence in the world as the Whirlwind or Spiral Breath. It is the work of the Refiner purifying the floor or threshold of life's great temple. It is no mere "dietetic" reform born of the desire to enjoy better physical health, but a reform born within the consciousness of the Soul. It is no paltry commercial economic change, but a blessed spiritual influence to make pure the outer courts of experience and enhance all the attributes of life. It is a wonderful Humane Movement, having its origin in true spiritual love for all life, even for the weak and the lowliest ; yet is it more than that, for it is the conscious recognition of the true foundations of all life, and the true uses unto which the Creatures should be put. Nay, it is even still more. For it is the beginning of the breaking

upon the Soul of the vision of the *Oneness of all Life* in true manifestation, the vision in which there is knowledge of the way of the Soul, from its inception through all its manifold states and stages, until it reaches the perfect Human life. It is thus a recall to more spiritual ways in life, a new knowledge of the very constitution of the Soul and the Universe, a new vision of what life upon these outer spheres should be, the responsive movement to the Divine attraction towards those blessed realizations expressed in the Golden Age when all the world was young because it was pure, and the Gods walked the Earth, and the Ever Blessed One dwelt with man.

THE CHARIOT OF FIRE.

But we have also the testimony of the Divine Coming in the great spiritual movements of our time. The wonderful awakening in every land to the great truth of the Divine heritage of the Soul; the growing consciousness of the Unity of the Race and the need for the realization of universal Brotherhood; the genuine feeling after the understanding and interpretation of the Divine Fatherhood; the gradual recognition of the woman element in religion, the purely Soullic and Intuitional attributes as the highest powers, the most spiritual, the truly Divine; the beholding by not a few of the true meaning of Christhood and the nature and qualities of a redeemed life:—all these things show the Divine approach as the Chariot of Fire moving between the Heavens and the Earth. They tell of the activity of the Spiritual Heavens, of the outpouring of the Eternal Energy, of the triumph of the Divine Love. The operations of the Chariot of Fire are such as to move the hearts of men and women who are ready to enter upon the more spiritual life, to change the Astral conditions within and around them, to purify the elements of their bodies and those elements which immediately encompass the Earth, and thus to make the earnest seekers after the higher life, the more spiritual realizations, the Diviner visions, more and more sensitive to the magnetic in-

fluences of the Divine, more and more responsive to the heavenly powers by which they are overshadowed, more and more open to the inflowing Life-stream of the Divine whose magnetic currents fit the Soul to function upon the higher spheres.

And the changing of the elemental circulus by which the Planet is encompassed through the purification of all the elements within it, is making the conditions by which life is environed more helpful to all who are seeking the higher life. It is the changing of the lower Astral world whose density for untold ages has been such that, though the Divine Life-stream has continually flowed towards all life upon the Planet, its magnetic healing and purifying influences have been in great measure intercepted, and so prevented from doing their blessed work.

How real that work has been can only be known unto those who also know what the conditions of the elemental world known as the Astral Kingdom have been for long ages. But the evidences of that work are with us. The testimony of the reality of the approach of the Divine to man may be found in the great changes which have been wrought upon that kingdom and the breaking of Light within the Souls of individuals everywhere. For it is not local ; it is not national ; it is not racial as race is judged of from the physical standpoint : it is universal wherever the Souls are of that first Race whose members once knew the Divine Realizations and the meaning of the Christhood life. Unto them are the Heavens again being opened. Through the changed conditions within them brought about by the work of purification, and the changed elemental world, they are now able to rise into truer spiritual conditions and have communion of the most intimate and blessed order with the encompassing Heavens.

J. TODD FERRIER.

THE DAWN.

*The Day of the Lord hath broken upon the World,
and the Night of the Soul passeth away :*

*For the Soul hath long sorrowed amid the darkness ;
for her Night hath been long, and her darkness
intense.*

*Towards the Light hath her best desires been, for
she hath longed for its arising ;*

*Out of the depths of her anguish hath she cried
for the passing away of her Night through the
coming of the Day of the Lord.*

*And now hath the Light broken through the density
by which she hath been encompassed, and filled her
with a new glad hope ;*

*For the Light of the Divine Lord hath arisen
upon her, and His magnetic rays hath wrought
wonderful things on her behalf.*

*He hath changed the Elemental World by His
glorious Power, and scattered the evil things which
had turned her Day into Night ;*

*So hath He brought Salvation unto her, making
clear the path wherein she should go.*

*Thus hath He overthrown the adversary who was
in her way, and removed obstruction from her path ;*

*For now she can walk in the Light of His Presence,
and understand all things through the Radiance of
His Glory.*

*Oh, blessed be the Name of the Lord of Love, and
ever blessed be that thrice Holy Name Who speaketh
from out the Glory ;*

*For He it was who preserved her throughout her
long and weary Night, and enabled her to endure
until her Day should come again.*

*And now the new Avatâr hath come upon her
to make glorious her ways ;*

*For her Lord doth encompass and overshadow
her, and He is evermore her Sun.*

THE NEW AVATÂR IS COME.

IN all the changes which we have indicated in the Social, National and Religious life of the Nations, few behold the coming of the Avatâr, or indeed anything of a Divine Manifestation. They behold not the Lord in the manifestations of omnipotent powers which, like the Earthquake, are breaking up the adamantine conditions in every sphere of experience and effecting great changes in the social organism. They behold not the Lord in the remarkable works of purification of every sphere of life which everywhere are now proceeding as the effect of the Spirit of God blowing upon the people, redeeming all life where it listeth, making clean the threshold of the Temple of Life in the individual and the Planet, sweeping, like a whirlwind, every impure thing in its path, changing the conditions of the entire world of activity so that the ways of all Souls shall be more beautiful, carrying away evil from the paths of experience and thus preparing the way for the higher life to come to all Souls. They beheld not the Lord even in the great spiritual regenerating and redeeming work that is now taking place everywhere, the new energy that has come upon the Souls of all peoples, the great awakening of all religions to the operations of the Divine Energy, the blessed light from the Heavens that is breaking upon all Souls and bringing with it a new vision of life full of the most wonderful meanings, the most precious truths for all Souls which are being given unto those who are able to receive them concerning the Divine Purposes towards all His children, the *true* history of the Planet as a Spiritual System, the *true* history of the Soul as a Spiritual Microcosm of the Divine, the *true* story of the past of the Soul prior to and after what is known as the Fall, the *true* cause and nature of evil in this sad world and the way of Redemption from it; the *true* Regeneration of the Soul in her restoration unto that holy estate from which she went down when evil overtook her, and her return and recovery of all her past, the marvellous Illuminations concerning all the profound Mysteries which have been contained in all the Great

Religions—Illuminations which have been flashed into the Soul as the Divine Chariot of Fire has moved between the Heavens and the Earth.

Yet in all these things we may behold the Lord. We may witness in them the operations of His Presence within and around the Soul. And it is because men and women think so much along personal lines that they cannot see these things as the blessed manifestations of His Presence. It is because they think of the Lord as a man that they are unable to behold the inner meaning of all these wonderful experiences. Their vision is so largely objective and personal that they find it difficult to think impersonally and to believe with the understanding that the New Avatâr has really come, that the Lord has indeed descended with the Heavenly Hosts to the threshold of the Earth, that the Christ has returned even in the manner in which it was said He would come.

J. TODD FERRIER.

A BLESSED FORETASTE.

The Dawn which hath broken upon the world is the harbinger of great hope ;

For all Souls shall partake of its blessing, even those who are in the remotest states.

Its Glory increaseth with the increase of God as the morning hasteneth unto noonday ;

For the Light which hath broken is Divinely begotten, and its radiance is of the Radiance of God.

Who shall proclaim it, and tell of all its wonders, and shew forth its meaning from day to day ?

Who shall find its fulness to interpret and make manifest, so that all Souls in beholding may also understand ?

Surely those who have known the Glory when as yet the darkness had not fallen, and there was no Night within and around the Soul :

They shall tell it as those who know it ; they shall reveal it as those who have beheld it ; they shall interpret it as those who have felt it and have entered into Life.

THE DIVINE AFFLATUS.

THE Lord is with us now. The Divine has been revealing His approach through the Earthquake, the Whirlwind and the Chariot of Fire. His blessed Presence is now heard in the voice of the Great Silence. What that Great Silence means many are coming to understand. In the experience of their spiritual life they have been upon Mount Horeb, the Mount whence the vision of the Lord is beheld, that spiritual experience of the Soul when a man has arrived at the state in which the Divine Vision may be given to him. The Voice of the Great Silence is the Divine Voice within the Sanctuary of the Soul ; for it is of the Divine Nature to so speak unto the man or woman, to speak within their own spiritual system, to reveal Himself there as the Omnipotent Power or Love Triumphant, as the Spiral Breath when the Soul is filled with Divine potencies, as the Chariot of Fire when the inner Sanctuary is illumined from the Divine, and as the Voice of the Great Silence when the whole being is filled with the Spirit of the Divine Awe through the profound consciousness of the Presence of the Eternal and ever blessed One within.

These Souls are experiencing the Overshadowing of the Divine, the Illumination resulting from that overshadowing, the Inspiration born from the Divine Manifestation unto them. This Divine heritage is coming unto Souls. The office of Seer and Prophet is being restored unto them. For the Divine afflatus has come upon them : henceforth are they the illumined and inspired ones of the Lord. In the Light of His Countenance they see and understand.

A BLESSED REALITY.

The Divine Afflatus is a most blessed reality. It is so not only when spoken of in relation to the past, but it is so now. This is an age of Seership. The Soul has regained her visions. Many again behold the Angelic Life upon the lower Heavens. Some Souls rise on to these Heavens to receive still higher visions concerning the Divine Nature. And there are some few who transcend even

these states and reach the Kingdom of the Divine where *all things* are beheld in their true relationships, where the Divine Vision is glorious, the Divine Radiance as the Sun in his fulness, Light translucent and ineffable.

Oh, it is a most blessed experience is this Divine Overshadowing ! It is indeed a long lost power restored, a supreme blessing come back again to the Soul, a realization of ecstatic fellowship and ministry for which the Soul has longed throughout the dreary Night of her captivity. How few there are who appear to enter into the Divine blessing ? How few indeed believe that the Divine Afflatus is a reality ? How easily men and women put the thought aside as a vain dream of imagination, failing to perceive its heavenly meaning ? Yet is the Divine Overshadowing beautifully real, and its realization beautifully blessed. The Divine Presence overshadows the life, and the Divine Voice speaks through it. The man (spiritual) is encompassed from on High. The heavenly Hosts are with him. The Divine Cloud rests upon his Sanctuary, and from out the Cloud the Divine Voice speaks to him and through him. It is not man that speaketh but the Lord ; the message is not of the person but from the Divine. The man uttereth only those things which he understandeth ; but he knoweth of them only from the Divine. The New Avatâr overshadoweth the Prophet-Souls so that they speak the messages of God ; the Light of the Lord burneth within the Seers so that their visions are all of the Soul.

Thus is it to-day ; so real is the Divine Overshadowing, so blessed is the Divine Fulness.

J. TODD FERRIER.

THE DAWN OF THE NEW AGE.

THE new age is with us. Its arising has been out of an age of the densest spiritual darkness. It has broken upon the world as quietly as the morning breaks, though so few seem yet to be fully conscious of the fact. Its dawn has been golden. The uplands have been made radiant already, and the wonderful light is finding its way gradually into the levels and low-lying valleys. Its wonderful magnetic rays have changed all the conditions of the uplands, and are working unto that end in the valleys. The electric conditions of the highlands (the spiritual spheres of the Soul) are Divine ; and the like conditions will ere long be found in the lowlands (the outer spheres of experience). We bless the ever Blessed One for the dawn of this new age, so full of promise for *all Souls*, Human and Creature. We bless Him who is the Everlasting Father for causing the awful spiritual darkness to recede and His wondrous light to shine upon the world. We bless Him who maketh Himself manifest unto Souls within the Sanctuary of their own being, for His great goodness unto us in causing His glory to fall upon us and clothe us with the garments of light.

THE LAWS OF SPIRITUAL BEING.

The dawn of the New Age has broken and already great things have been done. But there remain still greater things to accomplish—works of healing, works of deliverance, works of purification, works of redemption, works of enlightenment to be done. The beautiful Divine Mercy and Compassion of the Eternal One have yet to be fully interpreted and made manifest by man to man, and through all men unto all the creatures. The Laws of Life have yet to be learnt—the Laws of true Spiritual Being. Men and women have yet to learn who they are and what they are ; and to understand the only true ways of life for them that they may pursue them, and do only those things which become the children of the ever Blessed One. For the Laws of Spiritual Being

are those laws by following which the Soul is able to unfold before the Divine and attain the fulness of evolution. And these Laws of Life are all pure and lead to ways of purity. They are beautifully humane, and never lead any one to do those things which are associated with the traffic in the lives of the creatures. They fill a Soul with humane feelings. They lead a man to see the fearful wrong inflicted upon the creatures by those who make them pass through the experiences represented by the awful Abattoirs, the terrible Shambles, and the dens of the Vivisectors.

COMING CHANGES.

The New Age has dawned. Its glory is to be beheld upon the uplands by all who seek for the vision. The Divine radiating forces at play upon this world are very great, and the magnetic Life-stream is accomplishing the world's deliverance from bondage and redemption from evil. The magnetic elements are all being changed, and soon the full effects will be witnessed even in the lowlands of experience. Ere long the return of the Christmas Festival will be a season of true and pure rejoicing, and one prophetic of the Divinest realizations. Soon will the blood of the creatures no more cry unto the Heavens for redress, nor their flesh be used to gratify tastes born in men and women when the darkness and the evil of the barbarous ages dominated them ; for the Christ that is to be shall have come, and His Love shall be universally triumphant. The Festival of His coming will no more be one full of bloodshed and cruel debauchery, but one full of everything kind and gentle, pure and good. The altars which are now covered with the slain shall have laid upon them only pure oblations unto the Lord, oblations of purified lives who are yearning for the coming of Christ into their own experience. The reality of the Angelic Vision and Song will then be known when the Christ-child comes to every Soul.

Do all those who profess to have been awakened into newness of life realize this ? Do they understand what is required of them to make the new life truly

manifest ? If they do, then truly blessed will they be in themselves, and full of blessing will be their ministry unto others. They will put away every evil thing from their lives, and they will become real protectors of the dumb creatures. They will live upon the pure fruits of the Earth only, and be gentle and humane in all their ways. They will be the children of the Divine Love in very deed, for they will reveal His love in all their ways. Like Him they will love all and forget none. Like Him they will make their tender-mercy and loving-kindness extend unto all the creatures. As His true children they will love with a love that knows no limits, and serve with a sympathy that knows no bounds.

J. TODD FERRIER.

EXULTING IN THE DAWN.

O Infinite One, ever blessed in Thy Ways, doing wondrous things for all Thy children that they may know Thee in the blessedness of Thy Life, Thy Light, Thy Love : we adore Thee that Thou hast called us to behold Thy ways and to understand the goodness manifest in them. For the Dawn which has broken upon the world, we bless Thee, and rejoice that the long Night of the Soul passeth away. May the Noontide with its glory soon come to the world that all Souls may behold it and receive the blessing. For the coming of the New Avatâr whose approach the Dawn heralds, we bless Thee ; and we pray that the Overshadowing may be so fully realized, that the whole world will be clothed with its glory, even the Glory of the Lord.

Unto this glorious end may we pray to be used by Thee. Amen and Amen.

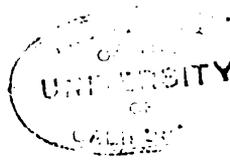
VIVISECTION :
AN INQUIRY INTO ITS REAL NATURE.¹

WE approach our subject with certain diffidence because our treatment of it will be off the beaten tracks. We are conscious of the constant statement that is made by the various Societies whose object and work it is to deal with the question of Vivisection with a view to its abolition, that the Scientific aspect is the one that counts most, and that it is the only one that should be combatted. Indeed, the workers are urged to expose the horrors which are begotten within the Laboratories of the Vivisectors, and thus to show up the real nature of the system that practises its diabolic art in the name of an enlightened and humane Science. Whatever there may be of a deeper and higher and more embracing meaning in the awful tragedy acted within the Laboratories, the workers are advised to keep in the background. The true religious view, that is, the true spiritual view, of this momentous question, is discounted. It is thought to lack both in point of knowledge and convincing power. It is considered to be more sentimental than informed, more the expression of compassionate feeling than reasoned judgment.

But we do not take such a view. Though we know from experience that the spiritual aspect of the question is not only shunned by the various Societies—which is a great misfortune, but also that those who take that view are not welcomed to many platforms, yet we likewise know from experience—experience which transcends all the physical aspects, that the spiritual view is the only one that can explain the *real nature* of Vivisection. We are not lacking in our appreciation of the scientific aspects and all that has been done in past years by the band of noble and heroic men and women who have devoted themselves to the work of exposing the terrible and wicked delusion. We recognise the necessity for informing the public of the things that are done in the name

¹A lecture given to members of the Theosophical Society, Bond Street, October 25th.

of Science and Humanity. We recognise the necessity for a true knowledge of physiology on the part of the workers to enable them to stand on their feet against the assertions, insinuations and machinations of the champions of Vivisection. But whilst we do this, we also behold the limitations of that attitude. We see how it begins and ends on the physical plane, missing the vision of the most tragic results because these are not observable along the physical plane, but only from the Spiritual. The phenomena beheld from the Spiritual Spheres alone reveal the *real nature* of Vivisection. And we are persuaded that it is this view which must be understood by the workers, and presented to the compassionate. Nay, we are persuaded that it will be this view which will ultimately triumph ; which will show up the criminality of the practice and cause the Physiological Schools to close their torture-houses ; which alone will place the creatures in a true light and give them their true place in the economy of the life of the Planet, and put the Vivisectors in their true place. Yea, more ; it is the view that will make Vivisection impossible, and will issue in all Vivisectors being treated as men who are afflicted with the most terrible spiritual malady, and who must needs be taken in charge by the nation even as the nation now takes in charge those who are afflicted in the mind. For Vivisectors are sufferers from Soul-aberration. Their thoughts, their actions, their utter callousness all point to spiritual disease. And were not men and women deluded into believing that Vivisection is for the benefit of Humanity ; that to save Humanity from a host of diseases it is a necessity to gain knowledge by means of it, and that it is the true and only way to gain that knowledge ; that it is a right and good thing to make the creatures suffer in order to lighten the burden of suffering Humanity ; and that the Authorities have come to believe the delusion and have thrown over the Vivisectors the protection of the Law of the Land, the Vivisectors would be considered not only as unfit for Citizenship, but as obsessed by a spirit of the most callous cruelty, the victims of the most diabolical



hallucination that could come to any Soul. The Law which now shelters them in their terrible work would protect them and their victims from the tragedy. Those over whom there has been cast the glamour of the delusion, and who have been led to sanction it as right, just and good for Humanity, would then behold the thing in its awful nakedness and see it to be one of the most terrible crimes against the People, the Nation, the Human Race, yea, even against the very meaning of Life itself. Oh there would be sorrow indeed in the land that such a monstrous thing could ever have been permitted, sanctioned and sheltered; and that any members of the Human Family could have been so afflicted in their inner life as to descend from a beautiful manhood to do the works of Vivisection.

WHO AND WHAT ARE THE CREATURES ?

In order to the more truly and fully witness the real nature of Vivisection and its results, let us consider the larger question. Let us try to understand who and what the creatures are who are its victims. For to understand Vivisection in all its ramifications we must not only look at the visible phenomena produced in the Laboratories during experimentations, but we must likewise try to understand those phenomena which the Vivisector cannot see, phenomena which are of the most tangible order though invisible to him and to all who are not able to penetrate the material veil and reach that plane where all things are reflected, to witness the anguish unspeakable and the agony indescribable which are the outcome of the Vivisector's work. For they are written upon that plane in letters of fire never to be forgotten by those who have been permitted to behold them.

Who are these creatures, and especially the higher orders of them upon whom this false Science has laid its ruthless hand under the pretext of gaining knowledge supposed to be absolutely essential to the well-being of mankind? For instance, who is the Dog, and his friend and companion the Horse? It is almost as impossible

to think of these creatures as only mere material organisms as it is to think of man in that way. It is as difficult to believe that they are no more than the phenomenal life which we see, as it is to believe that man is nothing more than the ultra-materialistic philosophy would make him. When we think of the Dog's beautiful affection, his wonderful fidelity, his marvellous sympathy, his more than elementary consciousness of right and wrong, his reflective and reasoning powers, his sense of joy and his power to feel and suffer pain and sorrow, we have to think behind and beyond the outward form which we can see and handle. For the true meaning of all these most Human traits we have to seek where the vision of the materialist cannot follow. We have to enter a realm into which many are now unable to penetrate who do not regard themselves as materialists and who are most anxious not to be so thought of. We have to pass upwards, which also means inwards, to those spheres from which all things are beheld in their true and ancient light, where the vision transcends everything material.

THE CREATURES ARE LIVING SOULS.

Now, what is revealed to us upon those spheres shows us that these Creatures are *living Souls* and not mere transitory lives ; that their forms in their original state performed a most beautiful service in the evolution of spiritual being upon this Planet ; that in origin all Creatures were potentially Human. Material Science postulates, and indeed affirms as proven fact, that the Human Races came up through the Creature orders ; and it does this notwithstanding that the data upon which it builds its superstructure are far from certain, and are not without astounding contradictions. Yet we would not only agree with the broad meaning of the affirmations of Science, but we would go whither it cannot follow. We would see and understand *the meaning* of the coming up of the Human Races through the Creature Orders, and have the beautiful assurance that it was not physical but spiritual, that the forms were

only the expression of an ever-ascending conscious life from order to order, until the perfect Human was attained. Nay, we would even venture the statement here that more than one of the present Orders of the Creatures were once upon the Human Kingdom. Though we make the statement with great diffidence, it is not because we have not the assurance that it is true ; for we have that assurance. And in a remarkable degree do their attachments, affections, feelings of joy and sorrow, and high development of consciousness confirm this view. So strong is the Human element in them that they never seem satisfied until they are with the Human ; and this feeling in them has often been so accentuated that it has led many to wonder at it, though they could not understand how it was. Of the Dog and the Horse this is very specially true. Once upon the Human Kingdom they dwelt as Human Children. But that was long ages ago, wonderful ages when things were not such as they now are on the Planet. Here we cannot enter into the unfoldment of all that is implied, and have only mentioned it to show that there is a very real meaning in the remarkable Human attributes which we behold in these creatures. But we may rest assured that there was a very real Golden Age once upon this Planet, a time when all her planes were perfect in their functions, and the life upon them free from every form of wrong, when the Gods dwelt with men upon her spheres long ages ere all went down into the sleep of the Soul, ages when the Animal Kingdom with its present conditions of evil and cruel embodiments, had no place.

But the Golden Age passed away. The Gods slept. Psyche fell a prey to the betrayer and went down into the most cruel bondage. All the planes of the Planet became changed. One by one the various Orders of life went down. The whole of the Human Races were one by one drawn from the Human Kingdom ; and though many of them rose, and fell again, and rose again, yet there were those which were unable to rise up on to the Human Kingdom after the last descent ;

and of these were the Souls now in the Dog and Horse forms in whose ways so many of the truly Human characteristics are so strongly revealed. With the primary cause of this great and disastrous change we cannot now deal. Our purpose is not to relate that sad and terrible history, but to show to all who may desire to understand the real meaning of the Human traits in the higher creatures, what they are in themselves, so that the work of the Vivisector may be seen in its true light.

THE SPIRITUAL MEANING OF EVOLUTION.

Let us remember this great fact which we have been seeking to make clear, that the creature forms were the outward vehicles of Souls, that within each one originally the entity had all the potentialities of the Human, that the Creature-Soul was and is an elementary Human Soul, that it contains the form, the latent powers and all the high possibilities of the perfected Human, that even notwithstanding the fallen conditions the endeavour of the spiritual entity within the creature is towards the Human (as may be gathered from the teachings of Haeckel, the foremost teacher to-day of the evolutionary philosophy along merely physical lines, and the remarkable series of illustrations he has given of various orders of living forms in their embryonic state to show how much alike they all are to the Human embryo in the first stages). And let us not fail to see that in this wonderful unity of movement we have a remarkable testimony to the fact that all Life is one in its beginnings, that behind all true manifestations of that one Life there is one supreme purpose, and that the purpose is *that of the attainment of a perfect Humanity.*

This is the view of the Creatures that *must* be shown to men and women, and impressed upon them. The day has come when they *must be enlightened* on this great question, recalled from the false view that has come down to them from the ages of darkness when the teachers of the people even believed that the beautiful Creatures were so many *things*, mere goods and chattels to be used and abused at will. They must be taught

that the Creatures are the little children in the Household of the ever Blessed One, spiritual beings who once shared the life of the Golden Age with Man, who in the degree of their consciousness shared the calamity that overtook the Race, and who are to be the real sharers of the blessed time that is even at our doors, the restoration of the Golden Age in which the whole spiritual system of the Planet will be lifted up to the estate of its pristine glory.

HOW TO ACQUIRE TRUE KNOWLEDGE OF THE MEANING.

To some it may appear as if we had gone too far afield in our treatment of the subject under consideration, that whatever of value there may be in it when considered as a philosophy it does not seem to throw any light upon *the real nature* of Vivisection. But that will only be felt by any who may still imagine that the real nature of the terrible thing is not spiritual but physical, and that it has to be learnt from a knowledge of the things done within the Physiological Laboratories, as these may eke out through students. But that is just what we are about to show, only it is not from the observation of the merely outward phenomena—though that ought to be sufficient to not only overwhelm any truly compassionate heart, but also to indicate the nature of the Creatures who suffer most; but it is alone from the Spiritual Spheres that we can attain to a true and full vision of all that it means. And when we do behold the awful thing that is done when one of these Creatures passes through the anguish which the gags and straps make silent, our friends will understand why it was that we took them into the past and beyond the outward phenomena. They will understand how it was that we so much desired to unfold to them the true nature of these sentient beings, to show them the reality lying behind the form, the latent Human within each creature, the real Human now within some.

It was only when the late Seeress and blessed champion of the defenceless (Dr. Anna Kingsford) was permitted to

visit the Physiological Laboratories in Vision, or as some would express it, in her Astral Body, that the horrors of the system of Vivisection were fully revealed to her. For she not only saw the creatures being operated upon by the Vivisectors, she beheld not only the agony which was manifest in the faces of the poor captive, gagged creatures, but, what was more terrible to behold, she saw the Human lineaments in some of them, the awful agony expressed in that spiritual form. We will let her own words tell of it :—

“ I went . . . last night from one torture-chamber to another in the underground vaults of a Vivisector’s laboratory, and in all were men at work lacerating, dissecting and burning the living flesh of their victims. But these were no longer mere horses or dogs or rabbits ; for in each I saw human shape, the shape of a man, with limbs and lineaments resembling those of their tormentors, hidden within the outward form. And so when they bound down a horse, and, gathering round him, cut into him with knives, I saw the human shape within him writhe and moan. . . . And I cried aloud, ‘ Wretches ! You are torturing an unborn man ! ’ But they only laughed at me, for with *their* eyes they could not see that which I saw. Then they brought a rabbit and thrust its eyes through with hot irons. And the rabbit seemed to me, as I gazed, like the tiniest infant, with human face, and hands which stretched appealingly towards me, and lips which tried to cry for help in human accents. And again I cried to them, ‘ O blind ! blind ! Do you not see that your victim is of your own kind, a child that is human ? ’ But they only laughed and jeered at me, and in the agony of my distress, I awoke.”

WHAT WE HAVE SEEN AND FELT.

Does this picture require any confirmation ? Do any doubt that it was a reality which she saw ? Then we would confirm it. Though we would fain not appear to obtrude our own personal experiences, yet do we now feel that the hour demands it, that the work demands it,

that the very creatures are pleading for all the testimony that can be given of this order on their behalf, in order that all Human Souls may be impressed with the reality of the pain, anguish and agony unspeakable which they have to endure in the name of Science. It has also been permitted to us to visit these infernal dens, to behold in open vision the implements of torture, to behold the agonies of the afflicted ones, to look upon their anguish-stricken countenances, to feel as they feel those unnameable sufferings which they have imposed upon them in the name of good to Humanity, and under the shelter of the religion of the Christhood which surely should be pre-eminent for its love, compassion and pity. No language could describe it. No tongue could articulate it. No true Human Soul could conceive of it. To know what it is, one must have endured it.

In the hours of such experiences we have felt as if we had been taken into Hells of the most awful order, where all compassion was shut out ; through whose doors no gleam of pity ever entered ; where the conditions were such that though there were beings about us, all the feelings were as adamant ; where no prayer was regarded ; where no tear shed was viewed as the testimony of the anguish endured, the inward pain of the afflicted ; where no God was revered ; where the Attributes of the Ever Blessed One found no place for manifestation.

Oh the agony in these Hells ! Who may be able to portray it ? The poignancy of the anguish cannot be told ; it is too unspeakable. To pass through these Hells is like going through Dante's Inferno. To be one of the Creatures who is compelled to yield its life for experimentation upon its nerve-centres and vital parts, is to be in the power of the most cruel perpetrators of the Inquisition. For Vivisection is the return of that diabolical instrument. The whole spirit and work of the Vivisector is that of the Heads of that infamous engine of suffering. It is the endeavour to wring from life its secrets even as the Inquisition did, to impose untold suffering and anguish in the name of Necessity, Truth, Justice, the Christ-love, and the Ever Blessed One, and ostensibly

for the good of all Souls and all lives, even for the ultimate good of those whose poor vehicles are wrecked with their instruments of torture. Vivisection is simply a transference of the same spirit, of the like power, of the identical plea, of the very atmosphere and environment of the Inquisition from the true Human Kingdom to that on which the Creatures function.

THE RESULTANT OF VIVISECTION.

Yet is the whole story of the real nature of Vivisection not unfolded until the full resultant of the abominations of the work is shown. For that resultant is far reaching. It is not what the Vivisectors think. It is not what their pseudo-Science expects. It is not like the resultant on the physiological plane ; for that is almost *nil*, whilst the real resultant is great. Can Vivisectors know what they do in their experimentations ? We hope not for their own sakes. Can they understand with the heart the nature of their pursuit ? Impossible. If they knew what they *in reality* did when they bound a creature to the operating table, exposed all its nerve-centres or organs, cut and lacerated them, probed with their instruments these most sensitive parts, then they would reveal themselves to be incarnations of demoniacal spirits such as seek to manifest themselves through the most cruel forms in the present Animal Kingdom. But it is too terrible to even dream that the Vivisectors could fall so low as that, to lose their Souls, to betray their Manhood by such a terrible descent from all that is truly Human. Though the whole work of Vivisection reveals the spirit of the Man who has sacrificed all that makes manhood beautiful and precious, namely, love, compassion and pity, yet would we try to think of the Vivisectors as men and women who, in their innermost being, know not what they do. We would like to think that they are ignorant of the *real nature* of their work, though it will not lessen the vision of its stupendous horrors and its tragic effects upon the Creatures, upon the Vivisectors themselves, upon thousands of sensitive minds, and upon the whole of the Human Race.

UPON THE CREATURES.

We have said that the resultant was far reaching. And so it is. No Vivisector dreams how far-reaching, nor what is its nature. Whilst they profess to be looking for great good to Humanity, the victims of the tragedy are being changed in their nature. The supposed healing that the Vivisector says he hopes to bring to man is being purchased at the price of most terrible wounding to the creatures. Not only is the body filled with unnameable pain, but the mind is filled with the most fearful dread. Nay, the whole spiritual nature of the creature is affected by the pain and anguish, and the inner life made to look upon man as an enemy. The Vivisectors are, therefore, perpetuating pain and anguish in the Creature Kingdom, and setting up conditions of a spiritual order that will not only bring immeasurable suffering to Humanity, but which will likewise retard the true unfoldment of the life of the afflicted creatures. And in this thing they are committing a great wrong against the Creatures, against Humanity whose good they profess to have at heart, and against the entire Spiritual Universe, since their work not only fails in the accomplishment of the good they profess to aim at, but in its stead the most terrible evils are generated, and the crowning of the whole system of life upon the Planet with that fulness implied in the inherent powers of all Souls, is prevented.

UPON THE VIVISECTOR.

But what of the Vivisector himself? Is his knowledge increased? Supposing it is so, at what cost is it gained? The lives, the pain, the awful suffering, the unspeakable anguish, the indescribable agony of a few hundreds of thousands of creatures; yes, and the loss of the Divine within himself. That is a part of the tragedy he will not believe. Yet no one could do the things which he does in the name of good without suffering the loss of those qualities and attributes which constitute the Divine within a man. No one in a true state of spiritual love could impose the afflictions upon the

Creatures which Vivisection does ; and in proportion as love is lacking, so is the absence of the Divine within. Not only is this the process that goes on in all who in the name of Science or Religion or any other good, strangle the Divine Life of the Soul ; but there is built up around them by the conditions which they generate, a wall of evil influences which prevents the influx of good unto them from the spiritual spheres. And so the process by which the Vivisector hopes to gain knowledge is a process by which his own inner manhood is unrobed of his Divine attributes and depleted of his Divine qualities.

There is much more that we could speak of in this connection, but for the present we must forbear to do more than name it. It is the terrible result of the work of the Vivisector upon hundreds of thousands of men and women. For many of the new nervous and mental afflictions are directly due to the conditions generated upon the astral plane by the tragedies enacted within the Physiological Laboratories. If this should appear to any one who hears it to be an astounding affirmation, we would say to them that it is not more astounding than are the evidences of its truth.

But apart from this awful unknown but very real part of the tragedy, surely we have shown that the *real nature* of vivisection is a thing to fill any beautiful Soul with horror. Surely we have revealed that it is the very embodiment of Evil, that it is Diabolus—THE NEGATION AND NEGATOR OF EVERYTHING GOOD AND BEAUTIFUL, TENDER AND COMPASSIONATE, GENTLE AND LOVING, HUMAN AND DIVINE.

J. TODD FERRIER.

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