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The Dawning Day

AUTHOR'S EDITION

John Hamlin Dewey, M.D.

AUTHOR OF "THE WAY, THE TRUTH AND THE LIFE," "PATHWAY OF THE SPIRIT," ETC.

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THE DAWNING DAY

AN EXPOSITION OF THE PRINCIPLES AND
METHODS OF THE

BROTHERHOOD OF THE SPIRIT

AND

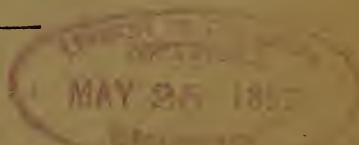
School of the Christ

BY JOHN HAMLIN DEWEY, M.D.

AUTHOR OF "THE WAY, THE TRUTH AND THE LIFE," "THE PATH-
WAY OF THE SPIRIT," ETC.

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THE DAWNING DAY

Call no man your father upon the earth ; for one is your Father, which is in heaven,

Neither be ye called Rabbi : for one is your Master, even Christ ; and all ye are brethren.

But he that is greatest among you shall be your servant.

And whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted.

Be ye therefore perfect, even as your Father which is in heaven is perfect.

Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them.

In these striking utterances of the Master we find certain truths emphasized as the only basis for the realization of the new social order and perfect life of man on earth.

(1). The immediate and universal Fatherhood of God ; and, as a sequence, the divine sonship and brotherhood of man, with equal possibilities and privileges under the Father.

(2). Christ, the typal Son of God and Brother of men, as the supreme exemplar and teacher of his race.

(3). Self-abnegation and consecration to service for the good of the whole, as the law of the perfect life in the Kingdom of God.

(4). No place in the new life of the kingdom for priesthoods, sectarian lines, or ecclésiastical authority.

(5). The immediate perfectibility of man, as the child of God and brother of Christ.

(6). The power and efficacy of united prayer.

(7). The specific conditions for consciously realizing the spiritual ministry of Christ.

THE
BROTHERHOOD OF THE SPIRIT
AND
SCHOOL OF THE CHRIST.

THE Brotherhood of the Spirit is a school of life—not of theology, but of life—based upon laws and principles inherent in the spiritual constitution of man, as exemplified and interpreted in the life and teaching of the Christ.

It is the school and brotherhood of a *new* life—the integral and perfect life opened and made possible to men by the way of the Christ.

Since history began, the ideal and promise of inspired prophecy has been the realization of this perfect life on earth, when “the tabernacle of God” shall be with men, “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.”

The tabernacle of God with men is the enthronement of the love of God in their hearts and of His indwelling presence and power in their conscious-

ness. It is the conscious union of man with God in unbroken communion and fellowship, the realization of life in God and of God in the life, in the fullness of His Divine supremacy and perfection.

It was the mission and the work of the Christ not only to demonstrate the possibility of such a life for men, by actually living it himself under the limitations of our common humanity, but also to teach and exemplify for all the Way of its realization.

“I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life,” were his assuring words; and again, “He that believeth on me, the works that I do shall he do also, and greater than these shall he do, because I go unto the Father.”

There need be no speculative question raised concerning the Divinity or pre-existence of Jesus, as giving him a capacity which others could not have, since he assures us in unqualified terms, that what he did we may do also. And whether he were very God veiled in human form and flesh, or an intermediary yet superhuman divinity, or simply a man-child born for the first time on earth and raised to his divine manhood by conscious union with God, the revelation and the lesson are the same. In taking on humanity he came under the limitations of that humanity, and thus lifted it up to show it at its best, and reveal to men the sublime possibilities of their own wondrous being. All that he thought, felt or did was in and through a strictly human brain and body, the functions simply of our common humanity.

In this he demonstrated to what heights of attain-

ment our human life and powers may be lifted, through voluntary and conscious union with Divine influence and power.

The secret so earnestly sought by the mystics of all ages, Oriental and Occidental; the secret of personal identification with Supreme Wisdom and Power, is found in this Way opened by the Christ; it is the secret of conscious union of man with God.

KEY TO THE SECRET.

THIS wonderful way of the Christ, and the whole circle of his teaching, were based upon his recognition of the twofold nature of man—a sensuous nature, which relates him to the outward world of materiality, form and phenomena; and a spiritual nature, which as positively relates him to an inner world of divine communion and fellowship—the transcendent sphere of Absolute Being—the kingdom of God.

It is true that man at first awakens only to the consciousness of his sense-relations to the physical world, and seems to be no more than a personal ego of the sense-consciousness. Nevertheless the inner spiritual nature and its transcendental relations exist from the first, and without them he could not have been constituted the self-conscious, progressive intelligence and personality that he is.

It is indeed as a spiritual being in physical embodiment that he holds organic relations with the outward world through the senses, though for a

time unawakened to the consciousness of his spiritual nature and divine relationship.

The body and its senses are but the organic instruments of the inner (transcendental) personality which we call the soul, which is the real man; and it is the soul's activity in and through the senses, in communication with the external world, that constitutes the sensuous nature.

The inner, spiritual nature and divine relationship of man as man, is already a living reality, for him to be made conscious of and loyal to—not something yet to be established or attained unto.

This opening of the spiritual consciousness or awakening to the sense of divine sonship and supremacy of spiritual being, constitutes the second birth which introduces man into the kingdom of God, or opens him to the sphere of divine communion and fellowship.

While conscious only of the sensuous life and of his relations to and dependence upon the system of things that we call Nature, man lives merely *as a sensuous being*, the subject of external conditions and environment, the child of Nature, called in the New Testament "the natural man," of which Adam is the type.

Awakened to the consciousness of the spiritual life and of his immediate relation to and dependence upon God, man discovers that he is *now* a spiritual being and child of God, partaking of the Father's nature and holding a rightful supremacy over all sense-relations and material conditions.

This realization of life in God, or oneness with the Father, and the entire subordination of the sense

life and consciousness to the permanent supremacy of the spiritual, is the true life of the "spiritual man" of which Christ is the type.

"Howbeit that was not first [in the order of realization] which is spiritual, but that which is natural, and afterward that which is spiritual."

There are then two planes of consciousness growing out of corresponding spheres of relationship and activity, which are to man normal and legitimate. One opens outwardly to nature, the other inwardly to God. One is the sphere of external activity and achievement, the other of inward realization—the real source of life, inspiration and power. One is the sphere of existence, the other of being.

The recognition of this fundamental truth, and of the fact that it forms the basis of the entire teaching of the Christ, and of the New Testament—indeed of all truly esoteric teaching—is necessary to the proper understanding of the Christ-life and doctrine, and especially of the Way of divine realization which he opened.

It was in the legitimate order of things that the soul should be first awakened to self-consciousness on the plane of the sensuous life independent of personal choice and volition, through the spontaneous activity of the senses and the stimulus of sense impressions from the external world. The sense-relations and sense-experience appear to have been the appointed means—a sort of kindergarten—for the primary development of self-consciousness and the powers of choice and volition.

The physical senses had already been fully developed in the animal kingdom, as a needful basis for the planting and bringing forth of the higher human powers, somewhat as the mineral kingdom was a basis for the vegetable world.

With the development of these voluntary powers, however, a new and mighty factor was introduced—the determining factor of the human will. Hence the further evolution of life (hitherto spontaneous) to higher planes of conscious being—must be determined and effected for the individual by his own co-operative choice, volition and effort.

The Christ has opened and led the way for all men, but each must of his own free will enter and follow therein, if he would rise to the plane of the spiritual consciousness, and share with him the true and victorious life of the children of God. Hence the Master says, “I am the door: by me if any man enter in he shall be saved and go in and out and find pasture.” In that inner life of conscious union with the Father, man indeed receives immediate inspiration for wise action, and power for divine achievement.

SENSE OF PERSONAL IDENTITY.

THE outer world, through sense-contact and communication, individualizes man and opens an ever-widening field for the development and activity of his various powers; because it is a world of individual things, in infinite variety of form and re-

lations. This external sphere of personal relations and activity seems necessary to develop and establish the sense of personal identity in relation to other personalities.

When awakened, however, to the reality of his divine sonship and identity of nature with the Father, he is lifted out of the circle of dependence upon external relations and special conditions, into the higher consciousness of indestructible and impersonal being.

The sense of personal identity having been established through a previous experience under external relations, it is not lost through this conscious identification with the Divine and impersonal; it is rather glorified by the assurance thus awakened of a divine career in a blessed immortality.

At the same time, it opens in him a universal sympathy, in which he takes and holds an impersonal and impartial attitude toward all things, and henceforth sinks personal preferences and considerations in the service of truth and right for the good of all.

The sensuous relations to the external world of personalities and things are therefore neither suspended nor disturbed by the normal opening of the spiritual consciousness and the realization of impersonal being—which is sense of personal identity with the universal life. It simply changes the attitude of man toward them in these relations: he is no longer the subject of external circumstances and conditions, but their master. When he comes into conscious oneness with God through the normal activity of his spiritual nature and powers, the

sensuous life and the sense-relations become immediately adjusted to the supremacy of the spiritual, the outward and the inward man become as one, and the outward and inward universe meet and blend as one in his consciousness. He then sees and walks with God *in* His world, and realizes the world as well as himself in God.

He is made conscious of and identified with both worlds at the same time—the world of existence, and the world of being—both of which are necessary to the integral development and perfection of his own existence and being. Conscious union with God is necessary for the realization of *being*, while individualized effort in a world of external environment and personal relations (or of ex-sistences), is necessary to a work of service and achievement.

So long as man dwells in the senses unillumined by the spiritual consciousness, he is identified merely with the natural world, and governed by its law. The law of life in nature has been defined as the struggle for existence, and survival of the fittest—and that means the survival of the strongest. This, though normal and legitimate to the kingdoms below man, where no responsibility to a moral law is felt, when it becomes enthroned in his life as its law, becomes SELFISM. It is the law of the animal nature ruling the human.

But when awakened to the consciousness of his spiritual being, divine sonship and identity of nature with the Father, man is at once emancipated from the law of the animal nature, through his complete immersion in the Divine Spirit, and comes under the dominion of *its* law, which is universal

love, sympathy and impartial service—the law of *salvation*—salvation not only of the fittest, but also of the meanest. This spirit goes forth to seek and to save that which was lost. Man as a child of God must be true to his own being and destiny must be true to the law of the Divine nature which is also his, or he falls under the law of the animal nature, as he must be governed by one or the other.

When the child of nature and son of man becomes conscious that he is the son of God, he rises in this sense of his divine supremacy and goes forth “not to be ministered unto, but to minister,” and give of his more abundant life for the healing and redemption of the many.

The supreme injunction of the Master was, “Be not anxious about the things of the sensuous life, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things.” He recognized the sense-nature and its necessities as ordained of God and provided for by Him; and therefore all right in their legitimate sphere and normal use. Nevertheless he held them as but a part, and by far the lesser part of the soul’s need; hence he added, and with emphasis: “But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.” “God sent not his son into the world to condemn the world; but that the world through him might be saved.” In the divine order then, through the new and perfect life of man, the world and its relations are not only to be preserved, but brought

to their perfection under his dominion and the higher use to which he puts them.

NEED OF THE SECOND BIRTH.

SINCE man is a duality and holds a twofold relation to the universe (an outward and an inward), until the latent powers of the inward nature are brought into activity, transforming and co-ordinating the outward man to its higher law, he can never attain the perfection of his being, nor live a normal life. Hence the necessity of the spiritual birth, or opening of the spiritual consciousness, and of the baptism of the Spirit, thus secured, which alone can awaken these powers and bring them to their rightful supremacy in the personal life. This is the Christ-method of becoming perfect, even as the Father in heaven is perfect.

In the spiritual nature of all men the Master saw, awaiting development, those transcendental powers, which, brought to fruition in himself, made him what he was, the Typal or Model Man. We read that he “needed none to testify of man: for he knew [by experience as well as insight] what was in man.” These marvelous powers of the spiritual nature—intuition, inspiration, seership, occult mastery, etc., * in their normal development and sweep of action, as much transcend the powers of intellect in their highest activity on the sense plane, as the latter

* See “spiritual gifts” in 1 Cor., xii.

transcend the brute consciousness of the animal kingdom.

Without the normal development and co-ordinated action of all the inherent powers of the soul there can be no integral and perfect life.

Since these higher powers of the spiritual nature are awaiting unfoldment in all men (through the Way of the Christ) the perfect life he lived, and enjoined upon his followers, will be realized by their development. All weakness of the flesh and perverted activities of the sensuous life will be promptly overcome, the lost balance restored, and integral harmony established by the transforming and co-ordinating influence of these higher functions of the spiritual nature when brought to their normal activity in the personal life.

The opening of the spiritual consciousness, (or second birth,) through which this higher development and transformation is effected under the quickening influence of the Divine Spirit, is possible to all men when their attention, desire and faith are sufficiently awakened in this direction.

This was the open secret of the Christ.

To sum up, then—man is both a sensuous and a spiritual being. His sensuous nature relates and identifies him with an external world, while his spiritual nature, opening inwardly, relates and identifies him with the inmost and transcendent sphere of Deific and Absolute Being.

All his activities relating to the material world in and through the senses, constitute the sensuous life.

The self-conscious ego developed by and centered in these activities is the natural man, dwelling in and fully conscious only of the life that is limited by these sense-relations to a physical world. Though a spiritual being he is yet so immersed in the sense-consciousness that the stirrings of the inner and higher nature are too vague to be practically felt or even recognized, save in those moments of reaction which come to all, when in a temporary hush of the senses, the solemn realities of spiritual being and an endless life flash upon the soul.

Since this sensuous life is the first stage of human existence, as self-conscious being, the awakening of man on the sense-plane constitutes his first birth. In the starting of this existence as an individual, he could have no choice nor determining part.

That which constitutes him a self-centered individual, however, differing from all other individuals, was derived and implanted directly from the creative fount of Deific Being.

The conditions of embodiment, hereditary transmission of ancestral influences, modified by the prenatal conditions of the immediate human parentage, and the physical and social environment, all conspire to shape the sense-life and the specific relations under which the rudimentary education of the soul and the discipline of its powers are effected in the primary school of the senses.

Nevertheless the deeper and essential nature of the soul bears the ineffaceable impress of its divine origin, is the image and likeness of the Father, holding potentially the deific attributes, remaining uncorrupted and unchanged by the activities and

perversions of the sensuous or fleshly life.

This, the spiritual nature of man, constitutes his true self, which (by virtue of its origin and heredity from God) is held in the unsullied purity of its divine nature and relationship.

The awakening of man to the consciousness of his true self and of his divine origin and relations constitutes the second or spiritual birth, which is birth into the consciousness of indestructible being and divine supremacy.

The soul is thus lifted, in the exercise of its powers, to the plane of the spiritual life, even in its relations to material things, because this brings the realization of its divine sonship and identity of nature with the Father, by which it comes to hold a like attitude of supremacy toward the external world. This higher consciousness of oneness with the Divine and Absolute removes the barriers of sense by emancipating the soul from that feeling of limitation which the strictly sensuous relations impose, and gives it its rightful mastery of environment.

An external world of individualities and a sense of personal relations thereto, are necessary for the development and perfection of personal consciousness. The sense-life and the primary discipline of the soul under its fixed laws and limitations are, therefore, a beneficent provision for the development of the sense of personal responsibility and the learning of the lesson of obedience through a recognition of the necessity of law and order in a world of relations.

But for the higher consciousness of personal supremacy in and over external relations and environ-

ment, an inner and transcendent realm of Absolute Being and a sense of personal relation and identity therewith are also a necessity. This, realized in experience, opens to the consciousness an exhaustless fountain of life from within and centers man in the opulence of his own inherent divinity, as the royal son and heir of the Infinite Father.

This is the well-spring of life promised by the Christ to all who should enter into the understanding and spirit of his teaching. “ Whosoever drinketh of the water that I shall give him shall never thirst: for the water that I shall give him shall be in him a well of water, springing up into everlasting life.”

The primary discipline of the sense-relations once effected, and the lesson of obedience to law fully learned and cherished, the soul is ready to be introduced, through the opening of the spiritual consciousness, into the freedom of the higher life in which, because it is one with the law of God, it becomes a law unto itself.

Man, then, is to be twice born; first into the sense-consciousness, and second into the spiritual consciousness, before he can attain and realize the integral harmony and perfection of his being, under his twofold relationship to the world, the without and the within. The within is the sphere of realization—the realization of *being* and supremacy; the without, the sphere of external activity and achievement. One the inner realization of being, the other the outward activity of doing; and the outward achievement of doing will correspond with the inward realization of being. The sphere of external

activity and service is the sphere of personalities and things; and this achievement and service may be either on the external plane of the physical senses, or on the interior plane of the psychic or sixth sense, which opens communication with the soul-world, or soul of things, and yet is external to the individual. Power of doing, as well as of knowing, arises from the divine within the soul, and with the full opening of the spiritual consciousness becomes equal to every demand.

THE WAKING.

As man's second birth opens to him a world of relations and experiences vastly transcending those of the physical plane, the question arises in the mind of the earnest seeker, How shall those who are now under the limitations of the sense-consciousness and relations awake and rise to the light, freedom and supremacy of the spiritual? How is the new birth, or opening of the spiritual consciousness, to be effected while in the body?

This is not only a very practical question, but one that involves the most stupendous issues of human life and destiny. The opening of the spiritual consciousness not only frees him while yet in the body from the irksome limitations of sense, but gives him the power to master his environment and overcome and banish every evil from his life *in* the world, without suspending his relations *to* the world.

The first step is the recognition of his inner spirit-

ual nature and divine relationship as a present reality, awaiting this recognition and adoption. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." The second step is the unalterable resolution to be henceforth true and loyal to that relationship; and then, in the faith which the conviction of this stupendous truth and the awakened desire for its realization inspires, commit *all* into the Father's hands for the outworking of His power and fulfillment of His purpose in us. As the spiritual nature relates man wholly to God and the laws of purely spiritual being, the entire thought and desire must be centered on God, to know Him in the tenderest and nearest of all relations—that of parent and child—giving the *whole* heart in unreserved consecration and trust to His sure leading and certain providence.

This attitude and act on the part of man never fails to open the consciousness to the immediate presence and quickening touch of the Father's Spirit, which kindles into glowing activity the regenerating fire, and by its transforming power brings every organic condition of soul and body into entire conformity with the Divine purpose in the life. "Ye shall seek me and ye shall find me, when ye shall search for me with all your heart." From that time the education and advancement of the soul is entirely in the Father's hands, and the immediate and constant inspiration of His spirit brings to fruition all that is of divine intent and promise.

It should be remembered that the Father's love is seeking the consent and cheerful co-operation of the heart of His child, infinitely more than the child is

seeking that of the Father; and hence man cannot thus open his heart and life to the Father without coming under the immediate cleansing and transforming power of His omnipotent love.

Faith is born of recognition and desire, and according to the strength of the conviction and intensity of the desire will be the strength and activity of the faith; and according to the measure of the faith will be the result, because this is the measure of the co-operation with God. "Have faith in God," said the Master, "and nothing shall be impossible unto you." "All things are possible to him that believeth." "Faith has no tentative effort; it begins in the certainty of finishing, and works calmly on as though it had omnipotence at its disposal, and eternity before it."

UNDER WHICH LAW?

To co-operate with God intelligently and fully in this higher education on the spiritual plane, specially when first entering upon it, man must have some adequate apprehension of the nature and laws of his own being. He should understand that these two planes of consciousness and spheres of relationship involve two distinct centers of motive and inspiration, both of which cannot be acted from at the same time. ("Ye cannot serve God and mammon.") When therefore both are opened to the consciousness, one only can be the center or seat of authority, if there is to be integral harmony and co-ordinated activity in the personal life.

On the sense-plane man is the child of nature, and in his conscious identification with the outward, world, is subject to its law and spirit; which, in the development of its sentient life, is selfism.

On the spiritual plane he is the child of God, and in his conscious identification with the inner and transcendent sphere of Divine Love and Wisdom, he comes under the law and spirit of the kingdom of God, which is love, sympathy, brotherhood and service.

On the sense-plane, in the struggle for existence, he seeks to acquire and possess, feels the need of much and of being ministered unto, as his very existence and enjoyment seem to him to depend upon these things—the blind bias of self-love.

On the spiritual plane, in conscious oneness with the Father, all struggle for existence ends in the realization of being. The flesh is no longer his master, but his useful servant, for which he liberally provides, while his possessions lie in the exhaustless resources of being and the infinite fullness of life. The glitter and pomp of outward wealth are but tinsel to him who shares the beatific vision, the incorruptible treasures of wisdom and knowledge, and the fellowship of the Father's love. It is no longer attainment or acquisition, but realization. All things are his in God; having Him he has all. "All that the Father hath are mine." This is the birth-right inheritance of every man as the child of God, and he comes into that inheritance through the opening of the higher consciousness, and the spirit of loyalty to the Divine. He no longer seeks to be ministered unto but to minister.

God is the giver of life and of all things necessary and possible to life, and it is His nature to give freely without the possibility of any return from his creation save the satisfaction of sustaining and blessing the work of His hands, and the recognition, gratitude and loyalty of His children. Hence when men become consciously identified with His Spirit and life, they too will give without thought of return, and find their reward and blessing in the giving.

“Dwell thou within us, Lord of Charity!
And we from Thee shall endless givers be.”

With these two standards of motive and action before the mind, no one need hesitate in determining which law he is under—the law of self-love or of Divine-love.

The Master has so clearly portrayed the practical working of the law of the perfect life that none can mistake it who study that picture.

“Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect even as your Father in heaven is perfect.”

This is the law of divine sonship and brotherhood,

and when the sensuous nature and activities of the flesh are brought into permanent subjection thereto, it brings the true, the perfect life of the children of God. These words of the Master are so positive and explicit there is no misunderstanding them. The most obtuse mind can know whether he loves and forgives his enemy in the strong desire to return him good for evil, and acts accordingly. Here is the simple and certain test by which each soul may determine whether he is at-one with God by being at-one with and ruled by this law of the divine life, or whether he is still in the Adam nature or natural man, at-one with the spirit of the world and ruled by its law of selfism.

There can be no doubt that were the spirit of love enthroned both in the individual life and the social order, the millennium of prophecy would be here: the tabernacle of God would be with men, the kingdom of God would have come on earth. It can come in no other way, and yet how simple is the way ! The whole matter rests in the attitude and choice of man himself. This is the eternal and changeless life of the Father. The Christ is one with the Father in this life, all who are one with the Christ, whether in or out of the body, are living this life; and all who would be perfect must be one with, and so loyal to and ruled by this law of the perfect life, the law of the spiritual nature on which is based the life of divine sonship and brotherhood.

It is certain that the natural man, who is under the law of selfism, cannot live this life; and it is equally true that the spiritual man—or the man living under the law of the spiritual nature—can live

no other. The spiritual nature is God's nature in man as His child; hence its normal development and activity brings conscious unity with the Father. As every man has both the sensuous and spiritual natures, it is for him to say which shall rule in his life.

These two seemingly warring natures can be harmonized in the conscious life only by the subordination of one to the other: which shall it be? To ask the question is to answer it.

The spiritual nature and consciousness, being rooted and centered in Absolute Being—God—can never be overruled by the sense-life, though it may be shut out from conscious realization by complete immersion in the life of sense and self.

On the other hand, the sensuous nature, being, in the order of things and the constitution of man, subordinate to the spiritual nature, is to be overruled and brought into subjection to the spiritual, and will not subserve its full purpose until this is done. Hence, man can never be in harmony with himself, nor with God in His world, and thus can never actualize the integral and perfect life, until the sensuous is subordinated to and overruled by the spiritual in his own experience.

Every man is now a spiritual being and child of God, though embodied in flesh, and is as free to serve the Most High and walk in conscious oneness and fellowship with the Father, as he is to serve "the world, the flesh and the devil." He can serve neither without becoming identified with it. Through identification with the sense-world he comes into subjection to its law and spirit. Through

identification with the kingdom of God, he is as surely lifted into the freedom and supremacy of the spiritual life, where he can no more be brought into bondage to the world or any of its conditions, by contact with them, but even while dealing with them holds the mastery. He is *in* the world, yet not of the world.

Such was the life of the Christ our great Exemplar, and what was actualized in his experience as the typical Son of God and Brother of man, is to be substantially realized by all men as "heirs of God and joint heirs with Christ," through loyalty to the law of the spiritual life. In proportion, then, as we recognize this stupendous truth and enter into its realization, we become in actual experience sons and daughters of God, and conscious partakers with Christ of the Divine nature and power.

THE CHRIST MODEL.

THE life actually lived by the Master as a model for all, was a life of moral and physical perfection, a life of spiritual illumination, freedom and mastery which holds the body as completely above the power of contagion and disease as it does the soul above the power of temptation and sin.

There is no miracle in this—it is but the higher evolution of life in organism, by another step in the same process which has lifted and built up the whole organic world, from the first rude structures of plant and animal to the marvelous complexity and per-

fection of the human brain and body. Each advancing structure is made such by the higher grade and quality of the life it embodies. If then man may be lifted to a higher level of life and conscious realization of being, his body will thereby be transformed to correspond with and give organic expression to the higher grade and quality of the life it is thus made to embody.

What is it that differences the organisms of men from those of animals, and these again from plants, and even the various grades of men, animals and plants from one another? There is but one answer: It is the character, quality and distinguishing attributes of the embodied life which determine the character, quality and grade of the organism which thus embodies and expresses that life.

The only conceivable use an organism can serve is as an instrument for expressing the specific character and attributes of its informing life.

Careful observation and study of the correlation of soul and body have disclosed the fact that the body is but the physical and organic expression of the soul, and that the dominant moods and states or conditions of the soul-life are inevitably reflected and expressed in corresponding bodily conditions. This is indeed the universal law of organism and should be more widely understood; since it holds, in its bearings on human weal, an arcanum of momentous import.

Within a living body the vital chemistry has power to transmute any one substance (legitimate to nutrition) into another, and the same material into any variety of substance required to correspond with

and give expression to the grade and quality of the life with which it thus becomes identified. Take for example the ox and the horse feeding at the same manger—in one case the hay or grain is converted into ox-flesh and in the other into horse-flesh through obedience to this law. This law rules throughout the whole organic world—vegetable, animal and human—and to its working there is no exception. The ruling attributes of the embodied soul determine in every case the character of the organism, and direct the chemistry of life to its specific working and results.

In a self-conscious and self-directing being like man, the dominant ideals and impressions of the soul-life become the determining power. They furnish the pattern, so to speak, into which the automatic life-force weaves the structure, first under the pre-natal conditions of motherhood, and afterward in the growth and repair of the independent organism.

Since, then, the cherished ideals and ruling impressions of the personal life, which determine the quality and condition of organism, are matters of education and environment, and subject to change through personal desire and will, it is obvious that all men really have this matter in their own hands. Each individual is largely responsible for the organic conditions of his own body, and through the understanding of this law has it in his power to bring them to perfection.

The power of mental co-operation with the working of this law, in directing it to specific ends, is demonstrated in the marvelous results of “mind-

cure," "faith-cure," etc., and its application in this direction has only just begun.

The present organic conditions of human life correspond with the level to which that life has risen in the race-consciousness, modified by the ruling ideals and impressions of nationalities, tribes and individuals.

So long as man dwells chiefly in the senses and in the feeling of limitation which the strictly sensuous relations impose, the body and its organic conditions are held to this supposed limitation, and subject therefore to disease and death, as the soul is to temptation and sin. On awakening to the higher consciousness, however, and rising to dwell on the plane of the spiritual life, the soul is emancipated from the imperfect ideals and supposed limitations of the sense-consciousness, and the body itself and all its organic conditions become transformed, identified with and held in the invincible grasp and security of the now integral and perfect life. In this complete embodiment of the spiritual life, the God-ideal for man is realized, and the human organism becomes a divine incarnation ("the Word made flesh"), in which it is above the action of poison or decay: "They shall take up serpents and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." "Behold, I give you power to tread on serpents and scorpions; and over all the power of the enemy, and nothing shall by any means hurt you."

THE CHRIST BASIS.

WHILE all the great religious leaders of the world have taught of God to the extent to which the Divine Nature has been revealed to them, Jesus taught and emphasized as no other has ever done His actual, immediate Fatherhood and perfect Providence.

This one supreme fact was the center and life of all his teaching and promises to men; and it is this which distinguishes his doctrine of God, and the results it involves, from all other teaching in the great religions of the world, and lifts his gospel vastly above them all in practical value. The possibility of the perfect life of spiritual supremacy and divine realization here and now, which he enjoined and promised through the Way he opened and trod himself, has its only basis in the truth of this doctrine.

The dual nature and heredity of man furnish the key to the import of his remarkable and startling utterance: "Call no man your father upon the earth; for one is your Father, which is in heaven."

The physical organism in which man as a spiritual being is embodied, and the sensuous nature with which he is clothed (the natural man), are, we know, the product of ancestral conditions transmitted through a psycho-physical heredity, modified by the pre-natal conditions of the immediate human parentage.

But within and behind all phenomena, at the center of all life and of every process of life, is

the undifferentiated Spirit of omnipresent Deity, giving Himself to His world. It is in and through this ultimate and final process of creation that He differentiates Himself in an embodiment of His essential nature—an embryo Divinity, the child of His love and providence.

The inmost life and central spring of man's being is, therefore, pure spirit derived directly from the Infinite Father without the touch or taint of human heredity—the immediate offspring of God. Hence all the human powers are rooted in the spiritual life and are capable of taking on a divine as well as a sensuous activity, since this inmost and spiritual nature relates and unites man and all his functions, on their inner side, with God in whom we "live, and move and have our being."

Having become individualized through physical embodiment as a spiritual being and awakened to self-consciousness and personal identity, through the activity of his various powers on the sense-plane, he is then prepared to be awakened to the higher consciousness of his spiritual nature and divine sonship, and the exercise of the same powers on the spiritual plane, by which they take on an intuitive and inspirational action.

When, therefore, the spiritual nature is thus brought into organic supremacy through the exercise of all the functions under its law and dominion, the sensuous nature becomes fully subordinated and adjusted to the law of the Spirit—in the recognition of God as the all in all—by which men put on Christ, and rise to the purity, dignity and power of the Christ-life.

This spiritual emancipation and transformation of the personal life constitutes the true regeneration of the gospel-teaching, and is as open and easy to the unlearned and humble as to the educated and refined.

It is not intellectual development and esthetic refinement that lift men into the kingdom of God, but the opening of the spiritual consciousness and the activity of the spiritual nature, which makes them one with God in the realization of their divine sonship and identity of nature with the Father.

It matters not to what height of development the intellectual and moral powers may be carried within the sphere of the sense-life, under strictly sense-relations to the system of things we call Nature—there can be no practical knowledge of God, nor conscious communion with the Divine and Absolute, until the spiritual life is opened by the awakening of the spiritual consciousness.

Men need to know God; this alone will meet and fill the unsatisfied longings of the human heart.

They must learn to know Him in the only way He can be known, and as we know one another—that is by conscious touch and sympathy—not by intellectual analysis, but through love, faith and intuition.

The senses open only to the outside of things, and there is no door of access in the sense-consciousness to the things of the inner and higher life. “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.”

The soul must be awakened to the consciousness of its own spiritual being and divine relationship, before it can have any true discernment and practical knowledge of spiritual things.

The great mass of humanity are still immersed in the sensuous life, and under bondage to the limitations of sense-relations; yet within them all is enshrined the embryo divinity, awaiting only recognition and conscious realization, to manifest its transforming and transfiguring power in the life of every one.

THE WITNESS OF THE SPIRIT.

SAID the great Apostle: “The Spirit itself beareth witness with our spirit, that we are children of God; and if children, then heirs—heirs of God and joint heirs with Christ.”

This is the witness of God, the Divine Spirit bearing witness *with* the human spirit. The human spirit has a witness of its own—speaking from the depths of its own nature, it testifies to the truth of its own being; and that word of testimony is *one* with the Divine Word and Testimony.

And what is that word of testimony, in which the human and the divine bear the same witness?

“The Spirit beareth witness with our spirit, that we are children of God.”

And what does this involve?

“If children, then heirs—heirs of God and joint heirs with Christ.” To be an heir of God is to in-

herit the Divine nature and perfections. To be a joint heir with Christ is to inherit the full realization of the Christ-life and experience, and all that is possible of realization by Him. To inherit God is to inherit *all* that God is and all that He has. The divine promise is: "He that overcometh shall inherit all things; and I will be his God and he shall be my son."

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear (in our consciousness) we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as *he* is pure."

"The Spirit beareth witness *with* our spirit." The only way and avenue through which God speaks directly to the consciousness of men and reveals Himself as God, is in and through their own spiritual nature, which opens inwardly to Him. Being the direct offspring of God, it is one in nature with the Father, and, receiving direct inspiration from Him, speaks only His word.

The voice from within is of God and speaketh only of the things of God: it is a divine oracle of truth and righteousness. The voice from without is the testimony of sense, finding its interpretation in the varying moods of the sense-life, in response to the ever-changing phenomena of the outward world. Let the soul be careful, therefore, that it does not interpret, or misinterpret, the inner voice by the standards of sense. Let it learn to dis-

criminate between the suggestions of the sense-nature and the inspirations of the spiritual, and giving full heed and confidence to the latter, it will find a teacher that, through immediate intuition, will open unto it all truth and good: for it is one with the Divine, the Divine witnessing *with* it.

The witnessing Spirit to which Paul referred is that which throughout the New Testament is called "the Holy Spirit," and by Jesus, "the Comforter," "even the Spirit of truth which proceedeth from the Father;" and which "shall teach you all things; and bring all things to your remembrance whatsoever I have said unto you." "He shall guide you into all truth; and will show you things to come." Here then is a divine oracle and teacher in and for every soul, to which every soul should at once resort.

THE CHANGELESS TESTIMONY.

THE Spirit of the All-Father can bear witness only to the truth. It speaks but one language—testifying to the soul of man that he is a child of God, and that the possibilities of a divine realization slumber within him. Whoso denieth the Divine Sonship of Man, of any man, giveth God the lie and is antichrist.

The human spirit, being the direct offspring of the Divine, can itself speak but one language and manifest but one life. Its first awakening cry is "Abba, Father." Its first conscious activity must

be about the Father's business. It can have no life or work of its own but in and one with the Father's life and work.

Every child is the direct product of hereditary influences and the depositary only of parental and ancestral qualities. The human spirit, being derived immediately from God, is the product of a direct spiritual heredity, and the depositary of the attributes of its Divine Parent. It is the royal heir of the eternal and changeless Divinity. Having no hereditary taint or bias of the sense-nature, it responds only to truth and divineness. It is one with the Father and incorruptible. Sin, disease and all perversity of will and derangement of vitality are possible only to the natural man. The spiritual man sinneth not, neither is sick, "because he is born of God." Being one with the Father he realizes only the incorruptible and perfect life in Him.

When, therefore, the sense-life is subordinated to and brought under the dominion of the spiritual, it is thereby held to the incorruptible and sinless, or perfect life. "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For.... the creation itself also shall be delivered from the bondage of corruption into the freedom of the glory of the children of God."

This divine child, the son, the daughter of God, is embosomed in the life and slumbers in the soul of "the natural man," in every human being, high or low, civilized or savage, and may be awakened and called forth in all; and every one in whom is born this higher life and consciousness will live henceforth to call it forth in all.

Four thousand years ago a prophet wrote: "There is a spirit in man and the inspiration of the Almighty giveth them understanding." The partial awakening of the spiritual life, or imperfect development of some of its transcendental powers, has given the world its great geniuses, seers and prophets. It was the full opening of this life, and the co-ordination of all the functions of his being with the full development and activity of those powers, that gave us the Christ.

The Divine Revelation to the world in and through the Christ was twofold. It was first a revelation of the nature and character of God, and second, of the nature and possibilities of man as the child of God.

As a representative son of God he was a complete reproduction of the Father's nature, character, and attitude toward men. As a representative and model man, the type of a perfected humanity, he was both the revelation and demonstration of the real nature and divine possibilities of man, as man and child of God.

In the teaching, example and spirit of this representative son, God was ever revealed as the compassionate Father of men, whose perfect providence and care embrace every possible need of His children. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows." His saving power extends to the lowest depths to which a wandering prodigal may fall in sin and degradation. ("If I

make my bed in hell thou art there.”) His quenchless love, impartially bestowed on saint and sinner, is changeless forever. This is the “Gospel of Jesus,” the “good tidings of great joy which shall be to all people.” “It is the power of God unto salvation to every one that believeth.”

THE CHRIST OF PROPHECY.

IN the prophetic vision of ancient seers, the fulfillment of inspired promise in the regenerated humanity was to come through the special ministry of the Christ, who, in the fullness of time, was to be raised up from among his brethren and become the great Deliverer.

Was Jesus of Nazareth this Christ of prophecy? Given the substantial truth of the gospel story, we have in his life and teaching the perfect Model and the perfect Way, which, actually followed by all, would certainly bring to realization the loftiest prophetic ideal and promise. More than Buddha, more, vastly more than any and all the seers, sages and illuminati of the world, did this Nazarene carpenter, the humble but majestic Galilean, fill out the pattern shown in inspired vision of him who was to come, the “Messiah” of his people, the “Desire of all Nations,” “the Christ” of God.

As such we accept him, believing that in him the race has its perfect Model, Leader and Teacher and therefore need not look for another. We accept him as the Sent of God—through his Divine

anointing—to open the door and himself lead the way to the universal emancipation and spiritual transfiguration of humanity. It is through the mighty power of his authoritative word and supreme example, accompanied by the quickening influence of his ministering spirit, that his followers are to evoke that spiritual nature which he so fully recognized in all men as children and heirs of God, and through which this long-prophesied result is to be actualized in human experience.

We believe it was the mission of Jesus as the Christ thus to bring to fulfillment the millennial prophecies of all time, in the abolition of every form of evil on earth by the only way in which it can be done—the awakening of the spiritual consciousness and bringing forth of the divine nature in men, in the realization of the perfect life which this alone secures.

Why then, it will be asked, has not this great transformation been practically realized through the efforts of his followers in the many centuries of Christian history?

The answer is obvious to every unbiased student of that history. The traditional Church has not thus received, taught and followed the Christ. Its teachers have made his death stand as an official means of salvation in another world, but have not made his life a practical example to be fully reproduced in this world in the experience of his followers. The utter failure of the church, since the very birth of ecclesiasticism, to make good the gospel promise is due to this fundamental misconception which has so strangely perverted and poisoned the

whole stream of its thought and doctrine down to our own day. It has labored under the false impression that man is irrevocably doomed to imperfection in his individual and social life on earth, and can hope to reach or find perfection only in the heaven of another world. Hence its insane emphasis of an other-world salvation, to the almost utter ignoring of the Christ-promise of the perfect life to be realized here and now.

The spiritual life and power of the church (or its lack of these), have corresponded with its ideal and its faith. Men do not rise above their own ideals. They will put forth no practical effort to attain that which in their hearts they believe to be beyond their reach. A man's ideal of possible attainment is the measure of his faith; and his faith is the measure of his actual effort. "According to thy faith be it done unto thee" is the divine law. God works in and through those who work for themselves in Him, or for Him in themselves.

Let the Christ-ideal of the kingdom of God on earth, the Christ-faith in the possibility of its immediate realization, and the Christ-spirit of consecration to the work of its actualization, in both individual and universal experience, take possession of the Christian Church to-day, with the instrumentalities at its disposal, and the regeneration of the world would be effected in a single century. It is this ideal, faith and spirit which the new School of the Christ seeks to lift up, inspire and establish.

Let all who would follow the great Captain of our salvation renounce this early mistake and fundamental error of Christendom, withdraw the emphasis

from an other-world salvation and place it—where the Master did—on perfection in the present life. Conscious unity with God *now* is unity with Him for both time and eternity, and is all the security needed for the present or any future contingency. “Be not therefore anxious for the morrow: for the morrow shall be anxious for itself. Sufficient unto the day is the evil thereof,” was the emphatic charge of the Master. “Now is the accepted time, behold now is the day of salvation.”

So long as the devils and hells of another world are preached as the great evil to escape, there will be devils and hells in plenty, to gather in and hold in torment the frightened souls of men. Preach a compassionate Father in Heaven, whose kingdom of love and blessedness is waiting to be enthroned in the hearts and lives of His children here and now, and the hearts and lives of men and women will be thereby opened to the consciousness of His Holy Presence, and the transforming power of His gracious ministry.

This coming realization was unveiled to the apocalyptic vision of the Seer at Patmos, the beloved Disciple, while in the Spirit on the Lord’s day.

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying,

neither shall there be any more pain: for the former things have passed away. And he that sat upon the throne said, Behold, I make all things new. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

For nearly two thousand years this immediate possibility and privilege has been open to men, awaiting only their recognition and active co-operation with a divine ministry. Through this recognition and active co-operation its realization will come to-day as promptly as at any future time: and it will never come without it. It was the "fullness of time" when the Christ appeared, or he would not have been commissioned by the Father to deliver the message which he did. "And Jesus returned in the power of the Spirit into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel."

That divine proclamation and appeal stands to-day, as when first uttered, awaiting recognition and response from all who hear it. Why should there be delay? There is reason enough for those who have never heard it; but what reason is there for those who have, save their own indifference and unbelief? Why then postpone the millennial blessedness to some future age, or this divine realization to another world, when the provision is for here and now? It is time for the children of promise to arise and consign the hoary pessimism of tradition to the tomb of the dead past. The day of spiritual eman-

cipation and universal enlightenment is at hand. Awake, ye children of the dawn! throw off the paralyzing incubus of medieval scholasticism and join the growing army of the divine Galilean in ushering in the full splendors of that glad day, prefigured in his glowing optimism.

The Christ came not to found a church of jarring sects and creeds, which tend only to division and strife, but to bring to fruition the divine possibilities of men as children of God and brethren one of another.

But even a divine ministry can do nothing for men without their active co-operation, as well as their willing consent. The Christ, therefore, can carry forward and complete his work for men, only as they heartily welcome and respond to his gracious ministry. Wherever this message of the gospel goes, the Christ is knocking at the door of the heart for entrance. His appealing and tender word to all is: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me. To him that overcometh I will grant to sit with me in my throne, even as I also overcame and am set down with the Father in his throne."

This appeal and promise is to all men and for all time, while any remain out of the kingdom. The Apostles and their immediate converts heartily welcomed and responded to it, and their marvelous experience of inspiration and power was the immediate result. It will be the same with all who give it like welcome and response.

THE NEW EDUCATION.

ON the eve of his departure the Master said to his Disciples: "I have yet many things to say unto you, but ye cannot bear [understand] them now; Howbeit when he the Spirit of truth is come, he will guide you into all truth:.... and will show you things to come." "The Comforter which is the Holy Spirit whom the Father will send in my name," "even the Spirit of truth which proceedeth from the Father," "he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

We have here presented to us in Christ's own words the inward and spiritual way of reaching the higher understanding and deeper insight, the true spiritual education. When he first appeared as a public teacher among his own people and where he had been reared, they, knowing how limited had been his previous advantages, were astounded at his transcendent insight and wisdom. ("And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said: Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? And his brethren....and his sisters, are they not all with us? Whence then hath this man all these things?" And at Jerusalem, "Jesus went up into the temple, and taught. And the Jews marveled,

saying, How knoweth this man letters having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man willeth to do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself."

"I can do nothing of myself, as I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which sent me.")

THE OPEN SECRET.

"As I hear I judge," etc. He listened to the voice *within*, and judged and acted only from *its* teaching, which gave him the wisdom and power of the Spirit. His was the inward way of intuition from a divine illumination, which reveals all things, guides into all truth, unveils the future, and brings to remembrance all things whatsoever, that are needful and legitimate to the individual state, time and circumstances.

We see all this exemplified in his experience, as the result of his entire dependence upon and consecration to the Way. We have also his most emphatic and unqualified assurance that for all who faithfully follow him in the Way, it will do substantially the same as it did in Apostolic experience.

The specific condition on which this divine illumination and teaching is secured, the Master has explicitly stated in his answer to the wondering Jews: "If *any* man *willeth* to do his will, he shall know of the teaching," etc. Will is the concentra-

tion and expression of desire. When it is the supreme desire of the soul to know the Father and dwell and walk in unity with Him in all things, it will then surely rise above the motives, ambitions and enticements of the sensuous life, and give itself in unreserved consecration to the Father and His work. When it does this, it as certainly opens itself to the conscious touch, welcome and inspiration of the Father's Spirit, will hear His unerring voice in the inward life, and in due time receive the full baptism of divine illumination and power.

"Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be my witnesses." The true followers of the Christ in the Way were to come under the dominion of that which is wholly spiritual, (the Holy Spirit) and witness to the Christ-life and power, by its reproduction in themselves. In that condition of life they listen only to the voice from within, as did the Christ, and judge and act only as they hear. Then their judgment is just and their work perfect; because they no longer seek their own will, but the will of the Father who sends them. This was the basis of the Apostolic experience.

It was because the Church failed to follow the Apostolic example of taking the Master at his word and claiming the promise, that she lost the Apostolic life and power. In her early substitution of outward authority for an inward oracle and guide, she lost the gifts of the Spirit, the priest took the place of the prophet, and her spiritual life was quenched under the growing dominance of ecclesiastical pomp and ceremony.

While clinging with tenacity to the fact of past inspiration and seership in prophet and apostle, the Church has not, either in teaching or in practice, made that fact the basis of a continuance and further development of these gifts and their wider realization in the unfolding life of the race—which was the function of a true Church of the Christ. The Master accompanied his great final commission to his working followers, with the emphatic promise: “These signs shall follow them that believe.” Either the Christ, the Sent of God, promised that which cannot be fulfilled, or his professed followers have lacked the faith upon which the fulfillment of the promise was conditioned.

The nature of God and the constitution of the human soul remain the same in all ages. The exercise of these transcendent powers is, as we have seen, the normal and legitimate function of the spiritual man, and they become manifest in proportion to the development and activity of the spiritual nature. The inspirational capacity and experience of men should therefore, through the cultivation of these powers, be made to expand not only with the unfolding life of the individual, but in the unfolding of the race-life as well. And this is the true function of a Church of the Spirit in the world, and the only reason for a Church at all.

It is, we repeat, the partial development of the spiritual nature that has given us the seers, prophets and geniuses of the world. It was the full opening of this nature and normal development and co-ordinated activities of its transcendental powers in Jesus, to which his entire being and life were ad-

justed, that made him the Christ—the God-Anointed Exemplar.

Misled by a false metaphysic, and through ignorance of the true nature of man, and of spiritual gifts; regarding them as supernatural and miraculously given and confined to a special age, the Church has come to stand vastly more for creeds, tradition and a blind worship of the past, than as a school of the Spirit, open to new and ever-advancing revelations of truth. Men need the bread of a growing life which only a living and perpetual inspiration can give. The true life of the soul cannot be sustained and unfolded in beauty and power on the husks and petrifactions of tradition.

Because of the spiritual impotency of the Church through its loss of inspiration, materialistic thought and philosophy have been allowed to increase in modern life in the ratio of its intellectual development and scientific enlightenment, the Church being utterly powerless to prevent or arrest them. The scathing words of the Master to the traditional Church of his time, apply with equal force to the traditional Church that bears his name to-day. “Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth nigh unto me with their lips; but their hearts are far from me. Howbeit in vain do they worship me, teaching for doctrine the commandments of men.” “Thus have ye made the commandment of God of none effect by your tradition.”

The Master laid a firm foundation for a progressive inspiration and revelation of truth, when he charged his followers to turn within for the Com-

forter which would then abide with them forever, and guide them into all truth.

The gifts of the Spirit, or the development and activity of the transcendental powers, were to characterize the new life of the kingdom of God. The failure to recognize this and the consequent neglect of this inestimable privilege, as well as bounden duty, was perhaps the second great mistake of the early Church.

The great Apostle said to the Corinthians, and thus to all churches: "Concerning spiritual gifts, brethren, I would not have you ignorant.... for the manifestation of the Spirit is given to *every* man to profit withal."

It was only by this enduement of the Spirit that men were to receive their true equipment for efficient service in the Master's work, to which such are called. "Tarry ye in Jerusalem until ye be endued with power from on high," was the specific injunction of the Master to those whom he had just commissioned to preach his gospel to all men. Then he says, "Ye shall be my witnesses." Otherwise they would be going forth in their own strength, and "running before they were sent."

THE SPIRITUAL AND PHYSICAL AT ONE IN GOD.

THE development of the spiritual powers, and the revelations of spiritual truth thus opened to the soul, do not render superfluous intellectual, artistic and industrial culture and training, but will make them

vastly easier and more effective for the inspirational action which these powers will thus take on. There can be no antagonism in the doctrine or spirit of the Master to the genuine revelations of physical science.

The soul of Jesus, being consciously at one with the Father, was thereby open to the grateful recognition and appreciation of all the works of His hand, and so to the fullest revelation and unfolding of truth in every possible direction. Nothing that God had made was mean or vile to the eyes and heart of His loyal and royal Son. "All that the Father hath are mine," was his hearty and full-souled expression. All things bearing the impress of the Father's touch were sacred to him. In this spirit he wrought and taught on earth, and from the heavens continues, "in the power of the Spirit," to work for the full development and realization of the divinest possibilities of men as the children and with himself heirs of God.

The followers of the Christ cannot, therefore, be narrow, bigoted or exclusive, nor shut themselves against any form of advancing knowledge or revelations of truth, whether from the outward or the inward world. "For there is nothing covered that shall not be revealed neither hid that shall not be known."

A true school of the Christ is therefore a school of the spiritual life, to educate and lift men, through the unfolding of the spiritual nature and the specific development of its higher powers, to the level of the Christ-life, in conscious union with God, with each other and with all things in Him; a veritable broth-

erhood of the Spirit, rightfully claiming and appropriating all things that the Father hath, as its own, in Him.

But, the critical and doubtful mind may still honestly urge, if the wonderful occurrences of sacred history or tradition to which we have referred were facts of experience, they were exceptional in character, and must have been the product of exceptional and abnormal conditions, which cannot, from the very nature of man and his environment, be made the standard of a common and universal experience.

He who says this knows practically nothing of the spiritual constitution and psychic powers of man and the yet undeveloped resources of the human spirit. Let not ignorance therefore presume to dispute the accordant testimony of the seers of all ages.

The exceptional attainments of one age, be it remembered, have ever become the common possession of succeeding ages.

Through bold, untrammelled research men have attained a masterly insight and understanding in many departments of the physical world,—as to the character and possibilities of vegetable and animal organisms, etc.; but they have not thus studied their own spiritual nature and psychic (transcendental) powers, powers which have here and there flashed forth with marvelous results in exceptional experiences, which show that they are inherent, though generally latent in the constitution of man.

In these exceptional experiences of seers, mystics

and prophets there have been spontaneous exhibitions of these higher powers, which for the time lift the soul to a range of perception and knowledge vastly transcending the utmost limit of sense-consciousness and wholly independent of sense-contact and relations. These experiences, though exceptional, prove man to be something more than a sensuous being held to the necessary limitations of sense-relations and perception, or to the consciousness based wholly on sense-experience.

The mightiest results to human destiny therefore await the study and development of these transcendental powers by the orderly methods of science. When this is given, it will be found that the Scripture promise and prophecy were indeed the divinely inspired testimony and proclamation of a momentous truth; which, like all truth involved in the great discoveries of the world, awaited only the recognition and active co-operation of men, to become at once actualized in experience.

Until recently, however, every attempt at such study and effort has been so tabooed by the dogmatism of physical scientists, that men of the highest standing and best equipment for the work could not give their attention to it without incurring ostracism and often malignant persecution.

To this fact are largely due the secret orders and mystic brotherhoods of the world, as those who would pursue this study have been obliged to adopt the cover of secrecy for self-protection. This secrecy in turn has given opportunity for the perversion of the occult knowledge acquired to magic arts and diabolism, as well as the development of a

legitimate occultism and the beatific vision and experience of the religious mystic.

Let us be grateful, therefore, that a new day is dawning upon the world, an era of universal liberty in the awakening and emancipation of mind, bursting the shackles of tradition, dogmatism and arbitrary authority, whether in science or religion.

Several European schools have already been established for scientific investigation and experiment in this most important field, and societies for psychical research as well as the study of Eastern Occultism and Oriental Theosophy are springing up all over the civilized world. The results which are certain to flow from this wide-spread interest and study, now that careful and exact methods of science are turned upon it, will as much surpass the transformations of physical science and discovery as mind transcends matter, or the soul the body.

Though we are but just entering this wonderland, there is already growing up a New Psychology, which throws a flood of light on the mystic experiences of all ages, and promises invaluable help to the study of the ancient mysteries.

A vast change in the condition of the world's life has come since the days of Christ and his Apostles, through the great advance in intellectual development and general enlightenment. Hence many things which could not have been apprehended by the Disciples had the Master told them, could doubtless be understood by many to-day, and indeed are being understood as brought to light through scientific discovery and inductive philosophy.

"The Spirit of truth which proceedeth from the Father," has never ceased its holy ministry to men. This revealing Spirit is as truly manifest in the discoveries made through the sensuous and experimental methods of physical science, as in the more direct revelations of intuition and seership through the interior and spiritual method.

The Christ whose name is identified with the Spirit of all truth, and who was and ever will be at one with both the outer and inner worlds—with every department of God's creation, because one with the Father in *all* things—is identified in spirit with the revelations of both methods, but not with the dogmatic antagonisms of either to the other.

Our age is rich in its developed resources and equipments for the pursuit of physical science and material advancement, with no corresponding equipment of a well defined spiritual science for the unveiling of the occult world by the interior method, and the still deeper opening of the spiritual life of men and of the more enduring treasures of the spiritual kingdom.

While all this was doubtless clear to the illuminated soul of the Master, neither the minds of the Disciples nor the condition of their time were ready for the proper development and application of such a science, and he could only start them in the intuitive and inspirational method, which, as we have seen, was practically lost to the world by the subsequent growth and usurpations of ecclesiasticism.

The world is now fast ripening for such a science, and the sure foundation is already laid in the partially understood facts of psychometry, specifically

observed and studied by a few in our western world during the present century, but long known to the Eastern mystics.

This new science will be greatly and rapidly advanced by the researches in the field of psychic phenomena, now being actively prosecuted by European scientists and a few experimenters in our own country.

What is most needed at the present time is a more specific and practical knowledge of the spiritual nature and constitution of man and its transcendental powers, and there can be no true school of the Christ in our day, that does not make the attainment and promulgation of this knowledge a leading feature of its work.

For the actual attainment of this knowledge and the perfection of a true spiritual science with its unfailing method for opening up the interior powers and advancing the spiritual life of the race we have:

First, as the perfect type and standard, the transcendent life and teaching of the Master.

Second, the illustrative experiences and teachings of the seers, mystics and prophets, the illuminati of all ages, to be judged and interpreted in the light of that standard.

And finally, we have immense help in the results which the present scientific psychical experimentation is developing, and which may be carried to an indefinite extent under our own hands; and also the valuable hints and suggestions supplied by the New Psychology, which is rapidly gathering up and systematizing the facts and deductions involved.

With this wealth of resource at our command,

and with unbiased minds, overlooking no facts of observation and experience, we may re-study man in the light of the life and teaching of the one perfect Type and Model, and thus bring to completion the true Anthropology or science of man and his relations.

This study will give us the only key to the correct understanding and interpretation of history, especially of the religious side, and of the exceptional attainments and experiences of the great seers, prophets and wonder-workers of the world.

This is one important branch of the work for which the school of the Christ is established.

The first pressing need, however, is its esoteric work of the immediate preparation and equipment of consecrated workers from those who are ready for the spiritual baptism, as an Apostolic brotherhood for active service in carrying forward, on the original basis of direct inspiration, the real work of the Master. That work is the immediate spiritual emancipation and transfiguration of humanity, through the regeneration of the individual and social life, to be effected by the opening of the spiritual consciousness, and bringing to activity in daily life the transcendental powers of the spiritual nature.

THE NEW PSYCHOLOGY.

THE New Psychology to which reference has been made, though in its formative stages, has al-

ready sufficient established data to furnish a new stand-point for the study of man, and to clearly indicate the direction which its further development is to take.

A brief glance at some of the specific doors it opens for the practical study of the transcendental nature and powers of the soul, will serve to indicate the substantial basis which the higher education and development, proposed and urged in the preceding pages, has in the constitution of man and the nature of things.

In all ages there has been, as previously intimated, spontaneous activity of psychic and spiritual powers, exhibiting a range of perception and knowledge vastly transcending the limits of sense-consciousness and experience, and wholly independent of sense-relations or contact.

But as these have generally occurred under exceptional conditions and abnormal states, (as of somnambulism, trance, ecstasy, supposedly supernatural inspiration, etc.) they have been regarded as essentially abnormal and exceptional in character, and therefore no standard for a normal and general experience.

It is the glory of our age, however, that advanced and scientific minds have at length turned their attention to a careful experimental study of these transcendental experiences, to find, if possible, their true function and relations in the life of man.

This study has already led to the practical recognition of these supersensuous powers as normal to the soul but related to a transcendental world, or rather to the transcendental side—the interior, both

occult and spiritual planes—of the one world.

The barrier which has thus far separated and shut out these interior and higher activities and experiences from the self-consciousness of the sense-life in the majority of men, is called the psycho-physical threshold of sensibility. This threshold, or barrier, is simply the dominant sense of organic limitation, which the strictly sense-relations impose.

Nevertheless experiment has proved that the soul maintains an intro-conscious activity under its transcendental relations, entirely independent of the corresponding activities of the self-conscious personal ego of the sense-life.

These supersensuous activities of what is called the transcendental ego, at times break through this threshold in flashes of intuition, the light of genius, bursts of inspired eloquence, prophetic dream and vision, etc., but their existence and true character have been most perfectly revealed and demonstrated under the exceptional conditions of somnambulism and trance, in which the senses and waking consciousness are wholly closed. Deep sleep and profound insensibility are necessary for lucid and complete somnambulism, in which the transcendental ego is manifest, with a consciousness and experience entirely independent of the personal ego of the sense-consciousness, and a range of perception and knowledge vastly transcending that of the ordinary waking experience.

The somnambulic condition may also be artificially induced in the deeper sleep of trance, and thus all the transcendental phenomena evoked at

will, in which the practical study of the super-sensuous ego and its sphere of action may be pursued with more precision and to an indefinite extent.

In the somnambulic condition, the mind, being shut off from all communication with the outer world of men and things through the senses, comes into a corresponding communication with them from the inner side on the psychic plane of the sixth sense. It then perceives all things to which its attention is directed in another and inner light, the light of their own aura kindled in the ethereal medium by the vibrations of their psychic activities, and accurately representing their individual states and character.

These vibrations cannot falsify, as they actually manifest the existing condition and, when seen by the somnambulist, reveal the whole truth of the matter in hand.

It is this inner perception and personal consciousness of specific relations and voluntary activity thus realized, when all connection with the outer consciousness and relations are cut off, which constitutes the transcendental ego of somnambulism.

When the somnambulic condition is not fully developed, there may not be the open vision, and yet be sufficient consciousness of psychic contact, to feel or sense the character, condition, etc., of men and things, thus revealed, without direct perception.

This is indeed more or less clearly felt at the first contact with people and things by many in the ordinary waking state who have never been en-

tranced, and may not have manifested somnambulism in natural sleep. It is this inner, psychic and sixth sense which constitutes the basis of the psychometric power, and which, as just suggested, is spontaneously active to a degree in many, and may be developed in all.

In the fully developed somnambulic condition, whether spontaneous or induced, the action of the mind in this inner sphere of relations is as free, self-directing, positive and reliable as in the waking state and outer sphere of sense-relations: indeed it is vastly more so, and the contrast is so great in this respect as hardly to be comparable; yet it is the action of the same mind, only on another plane and in a different sphere of relations.

The reality of this interior sphere of the mind's action is incontrovertibly established by the well authenticated facts of clairvoyance in trance and somnambulism. Let any one unfamiliar with these facts read the recent profound and interesting work of Baron Du Prel, on the "Philosophy of Mysticism," in which the history of somnambulism, trance, clairvoyance, etc., is carefully considered and lucidly analyzed, and he will be surprised at the convincing nature of the evidence.

The deep sleep of somnambulism and trance does not create this inner sphere of the mind's action and relationship, any more than the night creates the stars; it simply liberates the mind from the entanglements of sense, and it then becomes, or remains, conscious only of the transcendental activities. It has really been conscious of them from the first, on the psychic plane, but its absorption in the things

of sense shuts out the experience of the psychic consciousness from the self-conscious ego of the waking life, and prevents also its carrying over from its freer action in sleep the memory of that experience to the waking life. It is then simply the complete absorption of the attention and desires in the sense-experiences of the waking life, that necessitates at all the shutting out of the sense-world by sleep, or trance, for the self-conscious recognition of the higher planes of activity and relationship.

It is the work of the new education to overcome this psycho-physical barrier of sense, and bring these planes of consciousness into co-ordinated action, so that, without the abnormal condition of trance or somnambulism, the mind may act from either at will and perceive the inner as well as the outer of men and things, at the same time.

We have only to learn to disentangle the mind from the dominance of sense-impressions and hold them in abeyance, to see all things in their true light.

The specific means of doing this is the opening of the spiritual consciousness, as already suggested in the preceding pages. This requires no trance nor abnormal condition, but simple recognition of and faith in God, and the giving of the whole heart to know Him as Father, and to dwell and walk in conscious communion and unity with Him in all things.

The soul is thus at once opened to the immediate inspiration and activity of His Spirit, and the normal sense of divine sonship and identity of nature with the Father, thereby awakened and established, becomes the ruling consciousness of the personal life.

This removes forever the barriers and limitations of sense, and the mind, in full consciousness of spiritual supremacy, exercises its powers in perfect freedom upon either the sensuous or the psychic plane at will.

The Eastern mystic seeks to break down this barrier of sense by the severe and persistent practice of asceticism and yoga. He gives himself to the most austere and rigid mortification of the flesh to kill out sensuous desire, that the mind may be free from its distraction; and to the yoga practice for the development of will-power and fixity of attention.

To insure the success of his effort he often retires from the world, and dwells in lonely retreats, desert places, mountain solitudes, rocky dens and caves of the earth, to be removed as far as possible from the attractions of society and the enticements of the sensuous life, that he may meditate undisturbed on the things of an inner and transcendental world. Years, often the best part of an earthly life, are thus spent, until worldly desires are so completely obliterated that the recluse finally chooses to remain a hermit and pursue alone his visions and occult experiences.

Such know not the secret of the Christ, who attained and realized *all* without asceticism or retirement from the world and daily contact with men, save the forty days' retreat after his illumination—a season of preparation for an active public ministry—and brief periods of a few hours from his active work, for spiritual refreshment in divine communion.

We have referred to the facts of somnambulism—

a condition which may be artificially induced—as demonstrating the reality of the transcendental plane of the mind's activity, and at the same time showing the immense value of experiments in this direction.

The reality of the deeper and inmost sphere of divine relationship, the purely spiritual plane of the mind's conscious activity, is demonstrated by continuing the same process. The subject in the somnambulic condition may be inducted into a still deeper entrancement, called the ecstatic or spiritual trance, in which not only the sense-consciousness, but the psychic, also, is shut out, and the consciousness only of pure spiritual being and relation to the divine remains. In this beatific state, like Paul of old, he sees, hears and realizes that which no earthly language nor symbol can express. Some have fallen spontaneously into this death-like trance, through disease or other abnormal conditions, and the memory of their transcendent and awe-inspiring experience has been sufficiently impressive to affect the entire current of their after life. The accordant testimony of all these leaves no room for reasonable doubt as to the reality of their beatific vision.

Were not this inmost and transcendent sphere a reality and normal to man, such experiences would be impossible. Being, therefore, real and normal, the three planes of the soul's action—the sensuous, the psychic and the spiritual—may be so co-ordinated by overcoming the barrier of sense, that he may consciously exert his mental activities on each of these planes at will, or blend them in a single act, the lower being subordinated to the higher.

This is necessary for the integral and perfect life, as illustrated in the experience of our great Exemplar, and it is the final work of the new education to effect this result.

MAN A MICROCOsm.

To the deepest seers and thinkers man is a microcosm, in which every essential factor and department of the Universe or Macrocosm has its actual representation and correspondence. Hence, the universe being threefold in its constitution, man, as its reproduction in miniature, has also (as we have seen) a threefold nature, and thereby holds three corresponding planes of relationship to the Macrocosm thus represented in him:

First, to the external world of materiality, form and phenomena, through the five physical senses.

Second—through the sixth or psychic sense—to the interior occult world of organizing and active forces which determine form and phenomena, and which constitute the soul-world and, in special forms of individualized expression, the “soul of things.”

Third, to the inmost and transcendent sphere of the Divine and Absolute, the realm of pure Spirit and Impersonal Principles—the kingdom of God—with which he is also held in correspondingly intimate and vital communication, and of which he becomes conscious through the seventh or spiritual sense.

These three planes of the soul’s relations to the

Macrocosm, and corresponding spheres of activity, one being interior to and discrete from the other, make, as we have seen, three specific and distinct yet correlated planes of consciousness, normal and legitimate to man in the body, viz., sense-consciousness, soul-consciousness and God-consciousness, the higher being as yet but dimly apprehended on the sense-plane.

The inner consciousness of action on these transcendental planes of relation to the Cosmos we call intro-consciousness, because the outward man is not conscious of it—save as an undefined sense or instinct in most persons. The “first impressions,” often in opposition to the judgment, and also the universal but vague sense of God and a higher and immaterial state of being, are indications of these intro-conscious activities breaking through the barrier of sense, from these higher regions of the soul’s transcendental relations and actual experiences. The imperfect apprehension and interpretation of these on the sense-plane is the real source of all the superstitions of the world.

The removal of this barrier, as proposed in these pages, will co-ordinate the outer with these inner planes of consciousness, and man will then *know* the things of the kingdom of God and also of the soul-world, as he now knows the things of the sense-world, by self-conscious experience of them.

All specific knowledge of the outer world and the external of things is acquired by the exercise of the mind’s powers in communication with that world through the physical senses, and can be attained in no other way. The development of physical

science, art, invention, and every form of external education and experience would be impossible without this plane and sphere of sensuous relations and activity.

Through direct communication with the inner world and soul of things by the exercise of the mind's powers on the psychic plane, the soul has equally direct perception of the nature, qualities and conditions of whatever its attention is centered upon, independent of physical contact and sense-relations. It reads with clear, unerring vision the true character and inmost thoughts of men, regardless of external appearance or impression, and grasps at first hand any specific form of truth legitimate to its state, independent of all external sources of information. "For there is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house tops." This is the function and sphere of Psychometry, and its full development and exercise in universal experience will make good this assurance of the Master.

By the corresponding activities of the soul on the spiritual plane of its divine relationship and being, it is brought and held in immediate communication with the Divine and Absolute. The self-conscious realization of this through the spiritual birth destroys the barrier of sense, and man is made to know his own divine nature and origin as the child of God, and so his entire dependence upon, yet absolute supremacy in the Father's life and love through

unity of will and purpose with Him. In this conscious union with the Father, the things of God, the beatitudes of the heavenly state, and all the treasures of wisdom and knowledge pertaining thereto are as free and easy of access to the soul as are the things of sense on the plane of the sense-life.

The five physical senses have an inner and psychic side, by which their functions are rooted in the psychical organism and originate in the soul. It is the mind that sees, hears, feels, tastes and smells in and through the nerves and organs of sense, which, when the mind is wholly withdrawn from them, have neither sensation nor action. They are merely the physical organs and depend for their function upon the action of the living soul within.

These sense-functions of the soul open on their psychic side to the inner plane of the occult world, as well as to the external plane of the outward world, but combine in united action on the psychical plane to form the all-inclusive sixth sense; which in its full activity and analytic penetration constitutes Psychometry—the soul-measuring power that belongs to every human being. Psychometry is, then, both the psychical basis of the physical senses and the organic basis of the spiritual gifts on the higher plane.

The first spontaneous action of the mind on the plane of the sensuous life is perception, the perception of external objects to which the attention is awakened and directed by the stimulus of sense-impressions. The corresponding action of the mind on the plane of the spiritual life, in conscious unity with the Father, is intuition—the intuitive per-

ception of truth and right which inhere in the nature of things.

The first spontaneous prompting of the heart under the law of the sensuous life, is self-indulgence—the immediate gratification of personal desire. The corresponding impulse of the heart under the law of the spiritual life, is the impersonal desire for the realization of truth and righteousness for their own sake, with all bias of self ruled out.

Intuition is the basis of divine inspiration, inspiration brings illumination and illumination gives seership: these, with the sense of divine supremacy which the spiritual consciousness establishes, give the power of occult mastery. Hence we have classified the transcendental functions of the spiritual nature—latent and possible of development in all men—as Intuition, Inspiration, Seership and Occult Mastery, which include all the “spiritual gifts” as defined by the great Apostle.

ORDER OF THE DIVINE EDUCATION.

As the final product of creative energy and the evolutionary processes of life in Nature, embodying in germ the essential principles of the Cosmos and therefore the attributes of God, man is not only a child of Nature, but the child of God through Nature, and thus himself a god in embryo.

Individualized and first awakened to self-consciousness on the sense-plane and under the organic limitations of sense-relations, he learns the

necessity of law and of obedience thereto, and thus the important lesson of his personal responsibility.

This primary school of the senses, is, we repeat, the kindergarten of the soul, wherein the infinitely wise and beneficent Father prepares His children, through the discipline of sensuous experience, for sharing with Him the boundless freedom and supremacy of spiritual being, to which, as children of God they are heirs by divine birthright.

“ Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed of the Father.”

There is no real freedom except in unity with law and order; hence the lesson of conformity with law must be learned before man is prepared to enter upon the freedom of spiritual supremacy, and become a law unto himself through oneness with the spirit of all law.

Man can enter into conscious union with God only through the grateful recognition and acceptance of His supreme parental authority and government, which is the sovereignty of infinite love and wisdom. “ Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein.” From this point of view the beneficence of the discipline of sense-experience and the unalterable conditions of spiritual emancipation is clearly perceived.

Nevertheless, to the extent to which the soul is individualized and its self-consciousness established in the activity of its powers on the sense-plane, it is correspondingly individualized and its intro-con-

sciousness established on the planes of its higher and transcendental relations.

As a microcosm in which every sphere and department of the Macrocosm is represented in organic and vital correspondence, the soul's transcendental relations and planes of activity cannot be something yet to be established or attained unto, but exist now by virtue of man's existence. They are his from the first, and held in indestructible security in the divine economy of the all-bountiful Father, for his immediate possession in realization, whenever he is ready, through preparatory discipline, to receive them. They are to be realized in experience simply and only by the correlation of the self-consciousness of the sense-ego with the spiritual consciousness of the impersonal ego, through the co-ordination of the personal will with the Divine will.

This is the first step in the higher education, and is wholly a matter of attention, desire, will and faith; faith in the divine Fatherhood and providence, and in one's own divine possibilities and privileges through unity with the Father, and the unreserved committing of the will to the realization of that unity. "He that willeth to do His will shall know of the teaching."

As a threefold being and child of God, man is held to no limitations but such as his own attitude and self-consciousness impose, and these limitations are defined and set by his understanding and faith.

While conscious only of sense-relations, his understanding and faith are based upon and bounded by his sense-experience, to the limitations of which he is thereby for the time held, simply through blind-

ness to his higher nature and divine relationship.

Awaking to the consciousness of his divine sonship, through unity with the Father's will, he enters into the "liberty of the glory of the sons of God;" and in the sense of a divine supremacy which this unity with the Father gives, he exercises that faith, or conscious power of achievement, which "speaks and it is done, which commands and it stands fast," and to which nothing is impossible.

This lifting up of the self-consciousness of the personal ego, on the sense-plane, into correlation with the spiritual consciousness of the impersonal ego, on the plane of divine supremacy and intuitive understanding, opens and brings the intermediate sphere of the psychical realm into perfect correlation with both to the consciousness.

Many have sought illumination and the attainment of occult power, through the development of the psychical powers and mental supremacy by asceticism and the yoga practice in some of its various forms, without the recognition of, or sense of dependence upon God in His Fatherhood, providence, and gracious ministry to men, and so without the influence and baptism of His Spirit. Their motto is, "There is nothing impossible to him that wills." This is but the extension of the activities of the personal ego under the motives and ambitions of selfism; and while the bias of self remains there can be no impersonal and impartial seeking of truth and right for their own sake, and therefore no certain perception of them. The prejudgment of personal desire, in which the wish too often becomes the father to the thought, is projected into the result. The

liability of self-deception through self-hypnotization cannot be avoided under the bias of self, especially when attempt is made to exercise the psychical powers and master the occult realm from the standard and wisdom of the personal ego based upon sense-experience.

Subjective desires, prejudices, traditional beliefs, etc., start their own vibrations upon the psychical ether and become objective visions to the seer, so long as self-will rules the soul in the effort at psychic culture. Recognition of the infinite wisdom and goodness and supreme desire to be in unity therewith, must take the place of selfism, in the entire subordination of the personal will to the sovereignty of the Divine and Absolute—the willing to do only the Father's will—before the soul can take the impersonal and impartial attitude of seeking wisdom and virtue, truth and right for their own sake.

Freedom and supremacy on the psychic plane is impossible without its perfect correlation with the central and highest plane of self-conscious being, the plane of the spiritual and divine life, on which alone the soul can realize its self-centered divinity and absolute supremacy.

On this supreme plane only does man *realize* that he is a son of God, and become, not merely aware that he is dependent upon the Father's providence, but, through the realization of this indestructible relationship, self-consciously identified with the Divine.

In this self-consciousness of his divine sonship and identity of nature with the Father, all power is

given unto him in heaven and on earth. Being ever with the Father in unity of will and purpose, all that the Father hath are his; and the sensuous and psychic planes of his relations to the world become subjected to his wise and complete mastery. They constitute the legitimate field of his knowledge, activity and achievement, while the Father's Life and Being remain forever the immediate and recognized source of his inspiration and power.

This is the perfect Way of the Christ, as demonstrated by his own example of entering into conscious union with God, through which alone comes true spiritual illumination, the mastery of the laws and conditions involved in physical embodiment and relations, and all divine realization for man on earth.

With this understanding, the followers in the Way will be kept on the one hand from the cramping creeds, dogmas and arbitrary authority of ecclesiasticism, and on the other hand from the dangers of occultism possible through a perversion of the unfolding psychic powers by an up-springing selfism and their prostitution to the ends of personal ambition, or the diabolism of necromancy and black magic.

No one can truly enter upon this path save for the supreme object of seeking permanent realization of life in oneness with the Father, and fellowship with the Christ, in a mighty and royal Brotherhood of the Spirit—the true and perfect life of a son of God and brother of Christ, who was and is the supreme Brother and Helper of men.

“For as many as are led by the Spirit of God,

they are the sons of God;" and "Except a man have the spirit of Christ he is none of his." That spirit is the spirit of loyalty to the Father and His kingdom of truth and righteousness, and equal loyalty to men and their divine possibilities as children and heirs of God, and brethren of Christ.

That spirit is possible to all men, in whatsoever condition, high and low, learned and unlearned, and when accepted and enthroned in universal experience, it will abolish every evil from the life of man on earth and establish the millennial blessedness, and "the creation itself also shall be delivered from the bondage of corruption into the freedom of the glory of the children of God."

CLOSING WORDS.

The Lord Christ, at the close of his public ministry, in which he had lifted up the ideal of a new and perfect life, and sought to arouse and lead his own nation and people to its realization and ministry, and his still more special work of preparing a band of chosen disciples to carry forward the work he had begun, seemed to make no permanent impression. His own people rejected his ministry and put him to an ignominious death, while his chosen disciples forgot, for the time, all his patient efforts in their behalf, and returned to their fishing nets, and the old life, from which he had called them to become "fishers of men." Not until after his resurrection and reappearance, did his final words serve to awaken them to the divine significance of his special ministry, and lead them to commit themselves in full consecration to the work to which he had called, and so faithfully labored to prepare them. Yet in these last impressive interviews with the disciples and his final commission to them, the Master simply rehearsed what he had already many times said to them. The new setting or changed circumstances under which it was given, served at last to arouse them to a sense of

the greatness and importance of the work, and in that awaking they were saved to its wonderful ministry.

An earnest effort has been made in the preceding pages to call attention to the Christ gospel of the perfect life, and to the way opened by him for its universal realization. Will this appeal also need another setting in order to arouse and move the reader to respond to the call of the Master, and enter into the mighty promise of his Gospel?

Beloved, let us remember that the Way of the Christ leads to the recognition and realization of God as the Father, and to the consciousness of identity of nature and oneness of life with Him, which includes the spiritual unity of allmen in this divine birthright and possibility.

To secure this conscious oneness with God which gives divine illumination, with power of mastery and service, there must be awakened sincere, earnest desire, a living vital faith in its possibility, and a will consecrated to its realization—a will that willeth to do his will. This is the first step in the loyal and victorious life of a son or daughter of God, and there can be no true spiritual realization, illumination and mastery without it.

The object of all truly esoteric culture is to open the self-conscious life of humanity to the sphere of divine communion and fellowship—conscious union with God.

Esoteric understanding is spiritual—relating to God and the spirit of things—and is therefore vastly more of the heart than of the head. The true understanding of God and of our relations to Him infinitely transcends in importance all ~~ex~~oteric knowledge of the world and of our relations thereto, since the latter can be understood, interpreted and mastered only in the light of the former.

Yet no amount or quality of intellectual study or teaching alone, is sufficient to open the spiritual understanding and establish the higher consciousness. Such external preparation must be followed by the internal and spiritual method, in which every activity of the personal ego is brought into perfect stillness, and the mind listens to a higher and inner voice—the inspeaking word of God, which “is quick, and powerful, and sharper than any two-edged sword.”

Three years of the Master's uninterrupted teaching failed to bring the Disciples to the practical realization of the great promise of his Gospel, but it did prepare them for the final adoption and successful application of the esoteric method of spiritual realization, which could never have been thus effectual without this preparation.

Through its application, for which they were so well prepared, those illiterate and humble fishermen were suddenly transformed into the mightiest band of moral heroes, reformers and inspired teachers that our world has ever known. What it did for them it will do substantially for all who are equally prepared and as faithfully adopt it.

The modern seeker should not require the amount of time and teaching needed by the disciples, who had no such illustrative example to fasten the ideal and inspire faith.

While they could listen to the wonderful words of the Master, and feel the charm of his personal presence, they could not understand the necessity of the interior method and what it would do for them. They were still too stolidly ignorant of their own spiritual nature and higher possibilities, to realize the full significance of his teaching. He was obliged to withhold much that he had for them, because of their inability to grasp it. "I have yet many things to say unto you, but ye cannot hear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth."

He had at last to say: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you." It required the overwhelming sense of loss caused by his departure, to awaken them to the need of and thus turn them to seek the promised Comforter, whom the Master assured them the Father would send in his name, "Even the Spirit of truth which proceedeth from the Father," to abide with them forever—an inward oracle, teacher and guide.

In their great love for him, and the sorrow that filled their hearts at his departure, the memory of his words became exceedingly precious, and his assuring promises at last awoke the hope and faith for which they were given. It was

only then that the great significance of his teaching broke upon them.

At parting he had said, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high;" "It is not for you to know the times or the seasons which the Father hath put in his own power, but ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses;" "But wait for the promise of the Father which ye have heard of me; for John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence."

How they then applied his instruction, as in the upper room at Jerusalem they were "gathered together in his name," and "all continued with one accord in prayer and supplication," for the revealing of the inward Christ, and how the promise of the Master was fulfilled in the most marvelous experience that ever came to man—save that of the Christ himself—should be a matter of careful study and consideration by every seeker of the Way.

We have the story of the Christ and the substance of his teaching. We have also the record of apostolic experience in attaining spiritual realization through the interior method of the Master, as applied by them, and we have, in addition, two thousand years of the world's progress with advantages impossible to the early disciples and their converts. What, then, prevents our taking up the work where the apostles left it and carrying it forward to a consummation as far transcending their achievement, as our age surpasses theirs in all the conditions for the rapid unfolding and spread of such a movement?

To effect this great consummation, the Brotherhood of the Spirit and School of the Christ has been established. Its work is necessarily both exoteric and esoteric; each branch, as we have seen, being necessary to the perfection of the other.

ITS EXOTERIC WORK is specifically the practical study and exposition on a scientific basis of the spiritual nature and psychic powers, and of the laws and conditions of their normal development and exercise.

The most marked and prompt results are secured by systematic class work under the guidance of those already advanced in the special lines of study.

No one is properly equipped for this exoteric teaching who is not also esoterically enlightened: for without the spiritual understanding he will be unable to truly interpret and apply the facts and principles involved.

The psychic, mystic and religious experiences of men, and every collateral branch of science calculated to throw light on the occult or transcendental side of Nature and man, are to be embraced in this study.

Normal schools for the preparation and equipment of efficient teachers for this branch of the work—a veritable school of the prophets—is a necessity of the movement.

THE ESOTERIC WORK of the Brotherhood is also most effectually accomplished, as with the Apostles, by associative effort in special groups formed for this purpose under proper guidance.

Let three or more, who recognize the equal privileges and possibilities of all men as children of God, desiring to join the Brotherhood, unite on this basis, and meet with one accord in one place, making that time and place sacred to these gatherings.*

A form of service for general use in starting this work has been adopted, which, earnestly entered into will soon secure the conscious leading of the Spirit, to which the unfolding and expansion of the work may be safely trusted.

To make sure, however, that any special measure proposed *is* of the Spirit, it should have the unanimous recognition of the group in which it originates; for the spirit of unity and brotherhood is the very essence of all true spiritual work.

It is recommended that each session be opened with singing and the reading of a Scripture lesson. Only the most spiritual songs should be used, and such as are free from theological bias. We sing and pray and work for a universal Brotherhood.

* For information or suggestions in the formation of branch groups, correspondence may be opened with the parent Society.

These opening exercises serve to secure harmony, awaken spiritual sympathy and bring all into unity.

After singing, time should be given for meditation and silent prayer, "When thou prayest, enter into thy closet," etc.

Let there be no indifferent soul in this outward silence, which symbolizes and should suggest the stilling of the activities of the personal ego and sensuous mind, that the still small voice of the Spirit may be heard.

The true prayer of silence is such an earnest desire and confident looking for the inward revealing of the Father, that every demand of flesh and sense is thereby brought into complete subordination, and the soul opened with certainty to the conscious touch of His Spirit. When the group are one in this prayer of faith, as with the Apostles at Pentecost, the manifestation will be with power.

"There is a living silence and there is a dead silence," said a spiritually alive Friend of the last generation. A dead silence is one of spiritual apathy and indifference; a living silence was illustrated by the Apostles while waiting for the promised spiritual baptism. "These *all* continued with one accord in prayer and supplication," which indicated the earnestness, unity and determined faith of the prayer.

After the silence, let there be a season for testimony or the relation of experiences.

Nothing less than the apostolic experience in that upper room at Jerusalem should be sought or expected "and they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance."

Let every true impulse of the Spirit be promptly obeyed, whether it be to outward expression, or silence and inward communion. Let the exercises close with singing.

These Pentecostal seasons of divine and social communion should be held as often as possible. They constitute the first esoteric work of the Brotherhood, and upon them depend its very life and success as an organized movement. They are the nursery of its inspiration and power, and the birth-place of souls seeking the light and freedom of the spiritual life. They are our "Jerusalem," at which to "tarry until endued with power from on high."

A season of this silent inward unity of waiting upon God should be an essential part of all the meetings of the Brotherhood, public or private. "They that wait upon the Lord shall renew their strength."

There is but one door of entrance into the real Brotherhood of the Spirit and the power of its perfect life, and that is conformity with the law of the perfect life, the "New Covenant" of Divine sonship. He who cannot enter into this Covenant and become at one with the Father through conformity with its law, is not ready for the kingdom of God and cannot appropriate the blessings of its perfect life.

THE COVENANT LAW.

A new commandment I give unto you : That ye love one another.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect."

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