

Beyond the Clouds.

"It is the Spirit that quickeneth, the flesh profiteth nothing."

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

SUNDAY EVENING LECTURES

—ON THE—

Spiritual Science of Life,

—GIVEN BEFORE—

The Alliance of Divine Unity,

—BY—

CHARLES BRODIE PATTERSON,

Author of "SEEKING THE KINGDOM."

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THIS BOOK
IS
LOVINGLY DEDICATED TO EACH AND ALL
OF
MY STUDENTS.

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PREFACE.

THE lectures in this book, with the exception of the last chapter, were delivered before the Alliance of Divine Unity, of Hartford, Conn.

This society, which has entered upon its second year, was formed for the purpose of studying the most advanced spiritual thought of the day, and with this end in view, members of churches, as well as those who are not, meet together in Christian unity.

In recognition of this unity of purpose, the following statement of principles is the foundation on which they build, and to which the author of this book most heartily subscribes:

STATEMENT OF PRINCIPLES.

We believe and teach the universal Fatherhood and Motherhood of God.

The universal Brotherhood and Sisterhood of man.

That One Life is Immanent in the universe, and is both center and circumference of all things visible and invisible.

That One Intelligence is in all, through all, and above all, and that from this Infinite Life and Intelligence proceed all Light, Love and Truth.

That the life of Jesus the Christ shows forth the perfect ideal unto which all must eventually attain.

In a former book, "Seeking the Kingdom," the author expressed the desire that the time might soon come when all Christian people would become united as one, seeking one end, the establishment of God's kingdom on earth, and that such a union would greatly hasten the time when a knowledge of God's truth would cover the earth as the waters cover the face of the great deep. All the signs of the times point to the early accomplishment of this greatly to be desired end. The World's Congress of Religions at Chicago, where people of all nationalities and religions met together on a common platform, foreshadows the complete realization of the brotherhood of man.

The enlightened Christian policy pursued by the Pope of Rome is another important factor that should not be overlooked. A quickening impulse is also perceived among Protestant churches, which is tending towards the downfall of sectarianism, and a broader and more spiritual interpretation of the great truths taught by Jesus the Christ. The world is entering the spring-time of a new age, where old things are passing away and all things are becoming new; an age in which the gospel of peace and good will to all men shall be known and understood as it never has been in the past.

CHARLES BRODIE PATTERSON.

*19 West 31st St., New York,
January 12, 1895.*

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CHAPTER I.

THE TRUE SPIRIT.

The letter fails, and systems fall,
And every symbol wanes;
The spirit over-brooding all
Eternal love remains.

—WHITTIER.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual things."—1 Cor., ii., 12, 13.

IT is evident that the writer of the verses just quoted possessed a knowledge which transcended what he terms the knowledge of the world. "Now we have received," he says, "not the spirit of the world, but the spirit which is of God." He makes a clear distinction between the two. Having himself passed through that mental phase which he refers to as the spirit of the world, he is able to perceive the sharp contrast that exists between the spirit of the

world as animating mankind, and the spirit of God. His opinion of the spirit of the world would be comparatively valueless had he not been through all the varied experiences of life from a purely worldly point of view, and of this, I think, there can be but little question. He shows himself thoroughly versed in a knowledge of the ways and doings of the world; thus we may feel assured that he knows whereof he writes. We note here that he passes over this question of the spirit of the world as a minor one when compared with the spirit of God. It might be well for us to consider what this spirit of the world is, and how it acts on man.

First of all, its pleasures are derived in a marked degree from the things which are purely external and which appeal more especially to the personal self—the gratification of purely personal desires. The spirit of the world appeals to man in innumerable ways, yet never to his highest selfhood. Some are carried away by a desire for worldly honors or wealth with its attendant power; others are tempted by the glittering baubles of society. These are but the

lower phases of the spirit of the world. The desire for fame in the intellectual or scientific world seems more elevating, and is, undoubtedly, more helpful to others than some of the things I have just enumerated, and yet, after all, it sinks into insignificance in comparison with the knowledge that awaits the awakening of the soul of man. True that awakening is but the springtime of the soul, when all we see is but the evidence of things not yet realized in act; yet that evidence causes the soul to perceive the littleness of all that is left behind, and, to some degree, the possibilities that lie before.

At the same time, this new development that has taken place is the cause of estrangement between the soul so developed and other souls who remain undeveloped. The reason for this is quite plain: One soul seeks its wisdom from the external; the other finds it in its inner consciousness. The worldly wisdom can not understand how any knowledge can be acquired save through the things of the world; the unfolded soul sees these things in their true light, as being but the shadow of things, of no special

value in themselves; thus the wisdom of man loses all the importance it formerly possessed. The soul is now instructed by that higher wisdom of the spirit, and with true spiritual insight discerns the things of the spirit, "comparing spiritual things with spiritual things." It might be inferred, however, from what the apostle says regarding the spirit of the world and the spirit of God, that there were two minds active in the universe, but such is not the case. A critical examination of this so-called spirit of the world discloses to our understanding the fact that it is but a transitory and fleeting mental state, at best but the shadow of something that will vanish away.

On every side we are reminded that the great majority of mankind, as yet, put their faith and trust in the spirit of the world—the shadows containing more for them than the reality; to them the spirit of God is seemingly the visionary illusive spirit. Little good, however, can accrue from dwelling on this particular phase of the subject. Too great stress already is laid on the contradictories of truth and not enough on the

realities of life. It is of infinitely more value for us to know of the way that leads to eternal life than to grope in the darkness of material things.

When Nicodemus came to Jesus to enquire the way of life, he was answered, "Ye must be born again." Naturally his interest was awakened. It is very apparent, however, that he had no true idea concerning the second birth of which Jesus spake, and yet he was a teacher in Israel, high in authority, an expounder of the law, and one who undoubtedly lived it. Everything seems to point to him as a man of integrity and uprightness. Still there was something lacking; something that a study of the law could not give. Conformity to the Mosaic law might lead up to it.

The external law may lead us to Pisgah's height, but the river rolls between the mountains and the promised land, and into that promised land we can not go until we are born again. We may climb the mountains of law, but the law is of no avail when we seek to cross the river. The river is the barrier between law and spirituality; thus something more than a knowl-

edge of the law is required before we can pass into the better land. But the spiritual must be discerned spiritually. The new birth can not be explained so that we can apprehend it otherwise than spiritually, and it is absolutely necessary to know of a verity that we have passed from death unto life, before we can strike the corresponding chord in the soul of another, which may cause him to rise from the dead. We are all dead; we are all lost until that new birth takes place, when we realize that we "are not born of blood, or the will of the flesh, but the will of God;" until we arrive at a knowledge of our oneness with the source of all life; until we perceive of a very truth that God worketh in us to will and to do, and our wills are brought into submission to the divine. Tennyson truly says:

"Our wills are ours, we know not how,
Our wills are ours to make them Thine."

So long as man is controlled by the spirit of the world he is in bondage to that spirit; but when the time arrives, and that time must come sooner or later to all souls, when the influx of

the divine spirit becomes so great that the spirit of God becomes the controlling power, then will man know that freedom consists in obeying the higher will.

How, then, can we make plain a knowledge of the new birth? Only to a limited degree can this be done. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." While that Spirit is as free as the sunshine, yea, even more free than the air we breathe, one can not give of it to another. Each must open the window of his soul and allow it to flow in.

To some degree, we may be able to impart knowledge of spiritual things to others, but there must first be an awakening of the soul. Otherwise we might as well talk to them in an unknown tongue, expecting them to understand, as to seek to make clear spiritual truths when there is lack of true spiritual discernment. One can not breathe for another, and yet it may be possible to impart a knowledge whereby another may breathe deeper and fuller. That knowledge,

however, must be put to use, if he would derive any special benefit from it. True it is that soul acts on soul, but only as one soul responds to another is there any awakening. Therefore nothing can be actually accomplished by proxy in the way of the soul's development; in other words, each must work out his own salvation. It can not, by any manner of means, be worked out for us by another, no matter how Christlike that other may be. The new birth is a gift of God to man, and no man can confer it on another. Nevertheless, it is true that the soul which has passed from death unto life can point out to another soul the way that leads to eternal life. The light, shining through such an illumined soul, shows to the unenlightened their need of something that they are as yet lacking in, and it is only as this need is realized, that the true desire is awakened in their hearts.

"If I had not come," said Jesus, "ye had not sinned." Why? Because when men beheld that life of utter unselfishness and purity, that spirit of forgiveness that could cry out when in agony on the cross, "Father, forgive them, for

they know not what they do," they were convicted of sin. They realized the high ideal that Jesus held up to their view, and that any lack of conformity was sin. "Ye must all come to the measure of the stature of Christ." Until that measure is reached, there will always be lack of conformity. Oh! but can that be reached? By the grace of God, I believe with all my heart and soul it can. When and where, I know not, but this I know, it was not only the teachings of the apostles, but Jesus himself testifies to the truth of this.

"But it is with man's soul as it was with nature; the beginning of creation is light. Till the eye have vision, the whole members are in bonds." Truly the unfolding of the Christ principles in the soul of man is the beginning of light—the true creation. This can be brought about only by seeing the duty lying nearest to us and performing that duty. Said Jesus: "Whatsoever your hands find to do, do it with your might."

The little things in life, in all probability, count more towards true development than the

great things. It is through the performing of each duty arising day by day that we become equal to the great emergencies of life. We stand in our own light when we ignore "the petty things" of life, or think them too trivial for consideration. Nothing is trivial; nothing is small; everything carries within itself the seed of a greater thing. The kingdom for man to subject is not to be sought outside of his own consciousness. When he arrives at the true understanding, all contradictories of universal love and truth will appear as they are, meaningless. Sickness, sin, and death will no longer hold dominion over him, for he will have passed from death unto life—to the glorious liberty of a son of God.

Just as long, however, as we continue to endow the spirit of the world with life and power, which it does not and never could possess, so long will sickness and death reign in our physical bodies. If we sow to the flesh, we must reap the result of that sowing. Everlasting life is the reward of sowing to the spirit, and the fruition is love, joy, and peace.

But someone says, "It is so hard to realize the truth of all this; there are so many things to contend with in this world." Yes, this is one of the seemingly great obstacles that confront us. I would like to ask a question: Have any of you ever solved a problem of life through contention? No, the life problems are not solved in that way. It is simply letting the light shine that dispels darkness. Do not fight against evil or darkness; overcome their seeming power by a recognition of the omnipresence of good. If you go forth to wage battle against the so-called powers of darkness, defeat will come at every step, for you are ascribing power and intelligence to the shadow. With the Christ I say unto you, "Resist not evil," because by resisting you magnify in mind its seeming power. You are giving entity to the unreal. Heaven and hell are but conditions of mind; our world is what we make it. If we would have it bright and beautiful, we must picture in mind the true and the lasting, the things that bring rest and peace to the soul; then will joy and gladness attend our every way. Pureness of heart and

tranquillity of mind present a reflecting surface that will mirror the attributes of God. "The pure in heart shall see God." They shall see His life and love made manifest in their own souls.

When we cease to fight the seeming powers of darkness, then will they vanish before the light of truth. Do not judge; do not condemn. There is One who judgeth, and we know that His judgment is true. The resistance and condemnation of so-called evil will never diminish it one iota; it will serve to perpetuate it. The gospel of every scientist should be, Peace and good will toward all men; this is the acceptable year of the Lord.

A little spiritual knowledge sometimes begets spiritual pride. It has often the effect of making people believe that they are in some way superior to their less enlightened brothers. Too often do we hear people speak of their "being in the truth." Now it is of vastly more importance that we live the truth, and that, instead of trying to find points of disagreement between ourselves and others, we seek to find

the points on which we are agreed. It would be well for us if we could carry this idea into all our investigations, whether of a religious or a scientific nature. Let us always have the spirit of true charity that lays aside all prejudice, bigotry, and pride, which earnestly seeking for the good and true taketh no account of evil.

On this plane of phenomenal existence, the true order of everything is reversed; that which was first is seemingly last, and that which was last, first. Man looks without, for knowledge and understanding, before looking within. He seeks the solution of life in the visible form. He conceives that in the material the things seen are the realities of the universe, and that all the problems of life are to be solved by the knowledge of existing forms. Yet in his last analysis what does he find? Simply this, that he is dealing with the unknowable, and the something that he deemed to be so solid and enduring he finds disappearing before his eyes in gases that can not be seen and which, to the touch, offer no resistance.

For a few moments let us consider the

question of evolution. Science, starting with the protoplasm, follows on through the various orders of forms, seeing lower forms being replaced by higher phases of development. Somewhere between man and the ape, there appears to be a break in the continuity of form not as yet accounted for. Never mind. Suppose, for instance, it could be accounted for, and that every link from the protoplasm to man should be found complete, what then? The form of man passes away—what follows? Does material science reveal any continued existence of the life that animated that form? No, it does not, nor does it throw any light even on how the protoplasm first became animated by life; in fact, material science has nothing to say in regard to this mysterious life-principle. The work of the material scientist is really the classification of things seen; he deals with effect, not cause; his true office is not, as many suppose, to destroy, but to fulfill. He does not divest the universe of its mystery or wonder. He is simply working back, according to the inverted order of things to the truth that lies beyond all form.

It should not be understood that science refuses to go beyond the purely sense knowledge of things, for we find such a noted scientist as Tyndall declaring: "The mind of man has the power of penetrating far beyond the boundaries of his five senses. The things which are seen in the material world depend for their action upon the things unseen." Max Müller says, "Our reasoning faculties break down completely before all problems concerning the origin of things." So, if we would continue our investigations after *truth* we must realize that beyond the physical senses, beyond the faculties of the mind even, there is something else which can reveal to the soul of man spiritual truths necessary for his development.

It is the spirit of God, active in man, that compares spiritual things with spiritual. Material science, dealing with the classification of forms, arrives at last to a dividing line, beyond which it can not go. It is the boundary between the visible and the invisible. From this onward, the spiritual scientist alone can pursue the path. We find the order of

things here reversed. The soul first perceives the *realities* of the universe—that the things seen are temporal, but the unseen are eternal. And from this science of spirit must come not only the first word but the last, concerning the problem of life.

Although there is a change from one plane to another, we can see a correspondence existing between the two. We can see that the visible has ever been declaring to us the invisible. And, again, we can note the correspondence existing between the material and the spiritual scientist. The former fails to account for the life-germ in the protoplasm, or the beginning of animated form, while the latter can form no conception of the beginning of life; he knows that he is animated by life, and he also has a realizing sense that after this earthly form ceases to be, he will continue to exist in that *One Life*.

The material scientist classifies and compares form with form; the spiritual scientist compares spiritual things with spiritual. The first, while seeing form pass away before his very eyes, yet contends that it is impossible for

even an atom to be destroyed. In what way then does the spiritual scientist have the first and the last word? In the beginning, God, Creative Power before Creation, and so the highest spiritual development in man exclaims, "Before Abraham was, I am." The soul of man is a thought of God; the soul of man is a word of God. The visible heavens and earth may pass away, but the word of God shall abide forever. Thus we see the first word is *I am*, and when earth forms have passed away, the *I am* will still continue to declare its endless being in the soul of man. "I am, O God, and surely Thou must be."

CHAPTER II.

THE ATONEMENT OF THE SOUL.

I am fully convinced that the soul is indestructible, and that its activity will continue through eternity. It is like the sun which, to our eyes, seems to set in night; but it has in reality only gone to diffuse its light elsewhere.—*GOETHE*.

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.—*Lev. xvii., 11.*

FROM Genesis to Revelation, the word blood is of frequent occurrence. In fact, there are comparatively few words in either Old or New Testament that occupy such a place of prominence as this one. There is, without doubt, a greater meaning attached to it than people commonly suppose—a meaning of higher and nobler significance than we have heretofore given it. The blood is the vital life fluid of the body, and upon the purity and quality of the blood the whole physical organism depends. The blood then becomes representative of life. In other words, the blood is the symbol of the unseen

life which is in all and through all and above all. The fibrin, or most vital part of the blood, is seemingly the most indestructible of all material things. Excessive heat does not seem to destroy it. No matter what length of time it may be submerged in acids, they have no apparent effect upon it, and just as soon as the conditions are favorable, it gives evidence of life force contained within, by beginning the construction of new forms, sending out feelers in every direction and collecting from the earth and atmosphere about it all that is necessary for the development of this energy or force that is latent within. The conditions are simply warmth and moisture, and its work of rebuilding begins. The blood stands ever symbolic of life. It will then be much easier for us to arrive at a true understanding of many things which at the present time are to us vague and indefinite.

Long before the Mosaic dispensation, the conception of sacrifices had entered into the mind of man. We see it in the case of Abraham and Isaac; with the burning by fire of the sacri-

fice came the purification of the one who offered up the sacrifice. A time came in the history of the people, when the sacrifices were offered up by proxy; when the priests assumed the office of mediators and offered the sacrifices for the sins of the people. The priests themselves were obliged to be without physical blemish; any form of skin disease, even, barred them from this privilege.

Perhaps some of us who know that every faculty of mind acts upon some organ of the body can see the significance of this, and that, in order to be without physical blemish, it would require the cultivation of all the different faculties of mind. There are many things in connection with this subject, that I would like to enter into more fully, but deem it best, in this lecture, to confine my remarks more especially to one or two phases of the subject, the one most important of all, the shedding of blood for the remission of sins—the offering up as a sacrifice the animal part of our own natures, “For it is not possible that the blood of bulls and of goats should take away sins. * * * In burnt offer-

ings and sacrifices of sin, thou hast had no pleasure. * * * Then said he, Lo, I come to do thy will, O, God. He taketh away the first that he may establish the second."

The sacrifice of bulls, goats, or other animals symbolizes the sacrifices that we must make before the higher will can take full possession of our souls. The shedding of blood is the putting off of the old nature, the animal nature, so that the spiritual may acquire the ascendancy in the soul of man.

A few years ago while staying in the country, I noticed what I supposed was a species of caterpillar clinging to the side of a building. It almost seemed as if it had grown there. Its exterior presented rather a horny surface and looked very much like common brown clay. To the touch there was no evidence of life. Day after day I watched it. At last one day the outer shell, the earthy form, was broken and a beautiful butterfly appeared. At the moment it freed itself from its tenement of clay, one large drop of blood fell, and the thought came to me at that time, and it has been in my mind

at intervals ever since, that without the shedding of blood there can be no remission of sins. Without the dying to the old, there can be no living to the new. And I understand what the apostle meant when he said: "Flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption." "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

Yes, it is the blood of Christ—the life of Christ, as is made clear to us through the life of Jesus the Christ—that brings us from under the bondage of sin and death into the glorious liberty of the sons of God. Then, and then only, do we perceive that we are born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." With Jesus the Christ, the old covenant had passed away and the new was brought to light in his life. Truly did he say, "For this is my blood of the new testament," we might interpret it, this is my will, "which is shed for many, for the remission of sins."

The giving up of his own will, so that his whole life might be brought into accord with the source of all life, was the atonement, his will and purpose being at one with the supreme will of the universe. And there is no way given under heaven whereby we can be saved, other than the way he so clearly shows.

Paul seeing this exclaims, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way, which he has consecrated for us." The way is consecrated—the way is shown—but we must enter and walk therein, if we would attain to a higher life. We can enter therein only as we die to the lower—as we sacrifice the animal nature.

Every phase of the animal nature is to be found in the physical man. There are just as many animals in man as ever entered Noah's ark, for man stands as the epitome of all below him.

Every characteristic of the animal kingdom is to be found in the human mind. Where and how these characteristics were acquired, I will

not attempt to say, but that the mind possesses such attributes there can be no question. Oftentimes the characteristics of some one animal is manifested in one person, while in another, not one, or even two, but often five or six are discernible. Sometimes the traits of the nobler animals predominate; again, those of the baser. The cunning of the fox, the subtilty of the serpent, the treachery of the cat, and the snarling of the cur are all seen in different degrees in different people. It is this animal kingdom in man that must be brought into subjection before the lion and the lamb can lie side by side.

When man has once succeeded in subduing or eradicating this animal nature within him, then will all animals external to himself come into complete subjection to his will. From the serpent, the lion, the leopard, or any of the now called dangerous animals, he will have nothing to fear. The animal of the animal kingdom attacks the animal in man. The poison in the serpent corresponds to the poison in the lower nature of man, and so long as that poison there exists, the bite of the serpent will be fatal to

man. Jesus said of those who believed, and believing is not only knowing but also living, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." Nothing from the without can harm us, save as we have things within which correspond to the without.

When we have succeeded in sacrificing the more savage animals, something yet remains to be done—even the lamb, the gentlest of all animals, must be sacrificed to attain to the spiritual life, the life that is neither eating nor drinking, but is joy and peace in the Holy Ghost.

CHAPTER III.

THE RESURRECTION.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

Oh! living will that shall endure,
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow through our deeds and make them pure.

—TENNYSON.

"But now is Christ risen from the dead, and become the firstfruits of them that slept."—I. Cor. xv., 20.

IT IS impossible to think of Easter without associating with it pictures of springtime, grassy meadows, budding trees, blossoming flowers, and singing birds. Nature now gives evidence of a renewing power that has been lying dormant throughout the stormy winter. With the spring come new hopes and impulses. Higher and nobler aspirations thrill the mind, causing a quickened action of the life forces both in mind and body. Everything is acted upon by this quickening and renewing power of

spring. Nature is awakening from her long sleep—not death, but sleep. There is no death, but there is sleep; there is rest. There are periods in the progress of worlds and souls when rest is needful, when rest is necessary. Yet such periods of sleep and rest are followed by an awakening.

There is something about early spring that is different from that of any other season. It is the indescribable expectancy of something about to be made manifest, the foreshadowing of things to come. You look at the trees; there are no leaves, and yet they actually seem to be throbbing with a new life. The sun, rain, and wind are calling them to awaken from their sleep. The long night of winter is passing away; morning is dawning.

Spring is emblematic of youth. Vigorous youth with all its new desires and impulses gives but little token of what the later fulfillment may be. Harvest time is in the future, but a joyous expectancy pervades all things. The lethargy, the stupor, the sleep of winter is ending, and a new resurrection is taking place.

For hundreds of years men have been commemorating an event, of which as yet few have gotten the true spiritual import, an event that is fraught with a greater importance to man than any event that has ever occurred in the history of the planet. I refer to the resurrection of Jesus the Christ, his triumph over sin and death, and his awakening to eternal life, to a conscious union with God—a union that had ever existed between his soul and the soul of the universe. The word being thus made manifest in his own soul, the fact of a physical or bodily resurrection is only of minor consideration, although in the past, men have attached greater weight to it than to the spiritual resurrection. The I that was to build the temple was greater by far than the temple itself. Yet in all the years that have gone, men have largely ignored the spiritual resurrection and have done homage to the form. They have looked upon the bodily resurrection, in many cases, as being the only resurrection. The truth lies far deeper than this. It transcends in its importance and significance any resurrection of the body. The

body, at best, is only the instrument of the soul. Yet as long as mankind continues in the worship of symbols, so long will form take the place of true spirituality, so long will the bodily resurrection mean more than the spiritual resurrection. Sometime it will become evident to people that the spiritual resurrection precedes that of the bodily; that the spiritual resurrection is causative, while the bodily resurrection is effect, or only the natural outcome or sequence of the spiritual. Why ignore the words of Jesus? Why make them of none effect? He said it is the spirit that quickeneth; the flesh is of no profit. If we would commemorate the true resurrection, seeing it in its highest and holiest aspect, we would perceive the grandest, the most triumphant achievement in the progress of the soul—the son of man ceasing to be, the son of God arising in all his majesty and might—the passage from the human to the divine. Adam, the earthly man, laid hold on the tree of knowledge, but the Christ man now lays hold on the tree of life. The divine nature slept in the Adam, but awakened in the Christ. The

first fruit on the tree of life had now appeared. The new Adam, the heavenly man that was to be the type of a new order, an order that should have neither beginning nor ending of days, had arisen from the dead. What of this resurrection? What does it imply? Of what does it consist? Far, far in the past, how far we do not know, God created man. In His own image, in His own likeness, created He him. He endowed him with His own life; he wrought in his soul His own intelligence; He breathed into him the breath of life. The Creative power, having endowed man with His own life and intelligence, now exacts something of that soul thus endowed. He requires that the soul shall now make manifest the powers latent within itself; that it shall use those powers, and find that its greatest good and happiness consist in doing this.

Everything in the universe moves in orderly progression; one state follows another. The perfect man existed in the mind of the Creator before the soul of man ever took a physical expression. The indwelling of God in the soul

was prior to the outward form, but in the unfolding, or evolution of the soul, that which was last becomes, seemingly, first. The animal man first appears on this plane of phenomenal existence. This is the infancy of the soul. In this state of infancy, or purely sensuous state, the soul is dead to a knowledge of its higher spiritual selfhood. Very dimly does it perceive that there exists something to worship, but sees that something in the world without, conceives the form of things to be more real than all else, and thus endows form after form with attributes and power. Some of its gods are good; some are evil.

As the mind continues to dwell in this worship, something new occurs. It begins to work away from the tangible to the intangible, and to perceive that it is not the form, but a power that animates the form, and at last becomes conscious, like Abraham, that there are not many powers, but one that is active in all things.

At this point, dimly though it may be, the thought of unity enters the mind. With this knowledge comes faith, faith in the power of

God. This is the first resurrection from the dead. With the twelve sons of Israel a new discovery is made. Different faculties of the mind become evident and are classified. With Moses comes the discernment of law. The soul formulates laws, commandments, and ordinances wherewith to direct itself, but law only leads to Pisgah's heights; the river rolls between the desert and the promised land. The law leads on thus far, but the river marks the boundary line, beyond which the law can not go. David presents another type, as the soul seeking to destroy all the enemies of good and giving honor and praise to the source of all good.

In Isaiah, we discern the greatest spirituality that has yet been made manifest in the soul, the intuitive discernment of great spiritual truths. In John the Baptist, we perceive the forerunner of the Christ in the discarding of all external things, the crucifying of the earthly desires. But even yet, the soul is looking to a future state. The voice of warning that comes from it is, "Flee from the wrath to come. Bring forth therefore fruits meet for repentance." At this

stage appears on the scene Jesus the Christ. Almost up to the very last of his life, he refers to himself over and over again as the son of man. In one respect, however, he differs from all other sons of man that have ever appeared on the planet, namely, he locates the God consciousness as being within himself. He sees the will of God as being the supreme will that should rule his every thought and word.

The human is strong within him; he is tempted and tried. The pleasures of the world appeal to him. Riches and power are held to his view, but the way he treads is a straight and narrow one. He is blazing out a way through the forest wilderness of sense that is not alone needful for his own triumphant ascension to the Father, but that marks the only way that all souls must tread. He is treading out a way that never son of man trod before; a way that, if followed, will lead all souls through the gates of eternal day; a way that alone discloses life and immortality to our view. "And I, if I be lifted up from the earth," he exclaims, "will draw all men unto me." If I but discover the way, then

all may and will discover it. Think of the lonely grandeur; think of the temptations that must have beset him on every side. Practically he was alone in the world. His own disciples could not understand his words, let alone his motives, and yet a goal was in sight; and if that could once be attained, he would bring liberty to the captives, he would open the eyes of those who were spiritually blind, he would bring men out from under the law of sin and death, and into the law of the spirit of life where there would be no more condemnation. And so there was neither faltering nor turning back, but a continued effort to reach the goal. Only for a moment do we hear: "If it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt."

With the crucifixion died all that was human. The soul that could be tempted and tried like as we are, had passed beyond temptation and trials. The resurrection that follows was not one of blood or flesh, nor the will of man, but one wherein the will of God reigned supreme. That which God had wrought into

the soul in its beginning had unfolded to all the possibilities that were latent within itself; and in it reigned the fullness of the Godhead, perfect image, perfect likeness of the Father-Mother God. The faith that had animated the Abraham, in the Christ became a living knowledge. All the different faculties of mind that the twelve children of Israel and also the twelve disciples gave evidence of was centered in the Christ. He became the epitome of all that had gone before. He was the summing up of all that was vital and true, that was pure and holy of all that had ever been before. And thus he became the ideal. To his fullness we all must attain. No one can displace him in the heart and affections of man. But we must turn from this false way of viewing the Christ. We must see that the principles animating the man are far more than the expression. We must see that the resurrection of the Christ is a spiritual, not physical, resurrection. We must even go further than this: we must see and know that,

"Though Christ a thousand times in Bethlehem were born,
If he's not born in thee, thy heart is all forlorn."

The living Christ must be found in our own souls; the resurrection must take place there as it did in the soul of Jesus the Christ; the son of the living God is latent in every soul that cometh into the world. Jesus the Christ has shown the way; it lies within the soul.

Who can fathom the immeasurable depths of one's own soul? At times peace and restfulness take possession of our being, and in this state of tranquillity we get glimpses of something that far transcends all earthly pleasure; it seems as though we were on the mountain top and our vision perceives the beauty that is on every side. Our souls are filled with a desire to accomplish something, to reach out after that which, in any other frame of mind, we would deem unattainable. Oh, the power that we feel latent within our being! Truly do we catch glimpses of that kingdom of God which must be found within our own soul, and the glory and power revealed within far surpasses all the revelation of power without. We find there in the secret chambers of our own soul a peace and love which passeth understanding. We find

knowledge and wisdom that never can be acquired in any other way. Yes, the soul of man is the temple of the living God, the Holy of Holies, and God acting from within us must ever be the source of all our wisdom and power, must ever be the source of all that is true and noble, of all that is bright and beautiful, of all that is eternal and true. No matter how diligently we may seek it elsewhere, the pearl of great price can alone be found within. All that we are and all that we can ever hope to be is, and will be, derived from this everlasting fountain of life springing up in the soul of man.

As we go down into the fathomless depths of our being, we make the discovery that the Christ, Son of the living God, only begotten Son of the Father, dwells there in all his glory and majesty; we see the new birth to be the resurrection of the Christ within our own souls, the Christ that we have crucified through the vain desires of the flesh, the Christ that we have rejected because of the purely worldly desires of the mind; and we realize that we have been lost, but now have we passed from death unto life,

from under the bondage of the lower unto the glorious liberty of a son of God. The Christ has arisen within us, and that light, which is to enlighten every man that cometh into the world, and which shall ever guide us into the way of light and truth, is perceived to be, not external, but a light acting from within. How immeasurable, wonderful, beautiful, yet how true; simplest of truths, and yet by far the grandest because of its simplicity.

Well said the Master, "When thou prayest, enter into thy closet and shut thy door." How else could we become conscious of the indwelling of the all-pervading spirit to which the Master referred, using but one word, a word that is fraught with a holier meaning than any other, or, I might say, all other words, as the greater must always include the lesser? Love is the Alpha and Omega, beginning and ending of all things. More than this, it is before beginning and after ending; it is the all in all, and only as we enter the closet of the soul can we hope to attain to a realization of this love of God which is in the soul of man. It is only as we do this

that we can become Godlike, that we can perceive our true inheritance, that we can understand the law of the Spirit of Life.

"But now is Christ risen from the dead, and become the firstfruits of them that slept."

CHAPTER IV.

PSYCHICAL DEVELOPMENT.

What, my soul, was thy errand here?

Was it mirth or ease,

Or heaping up dust from year to year?

"Nay, none of these!"

Speak, soul, aright in His holy sight,

Whose eye looks still

And steadily on thee through the night.

"To do His will!"

—WHITTIER.

MANY people confound psychical development with occultism, and it is not unnatural that this mistake should occur, as both pertain to secret and unseen things. We must learn, however, to distinguish between the two. Webster defines the word psychical: of or pertaining to the human soul, relating to the living principle in man. He defines the word development: the act of developing or disclosing that which is unknown, the gradual advancement or growth through a series of progressive changes. In other words, psychical development is the unfolding to the spiritual possibilities latent within us, while occultism pertains more to a knowl-

edge of the unseen forces external to the soul. It is possible to have a knowledge of occult things without being highly developed spiritually, but it is not possible to be highly developed psychically without possessing knowledge equal to and surpassing the knowledge of the occultist. Those who seek to attain to an understanding of occult laws without first being spiritually awakened, are playing with two-edged tools; and no possible gain can accrue to them, but rather loss from such study. Curiosity and a love for things uncanny prompt some to investigate this subject, with the result that not a few become mentally unbalanced thereby. Knowledge of unseen forces comes to us naturally when we have progressed to a state where we are neither affrighted nor disturbed by the phenomena we are brought in contact with. Leaving, then, the subject of occultism, we will turn our attention to psychical development. In order to make the greatest progress in this direction, it will be found necessary to cultivate all the faculties of mind; by so doing, we will succeed in subduing the animal nature.

First of all, strongly desire tranquillity and restfulness of mind, in order that truth may mirror or image itself in mind. Firmness is another quality that all should seek to possess. When mind mirrors the truth, firmness is necessary to hold it against all temptation that may appeal to us from any quarter. Forgiveness is also needful. Do not hope to attain to true knowledge of spiritual things when your mind is embittered or your heart hardened against anyone who may have injured or wronged you in any way; by so doing, you bar your way to the true unfolding—forgive and ye shall be forgiven. Abstain from theft. Many people who think themselves far above stealing are baser thieves than those who steal our money. The person who slanders or speaks falsely of another is a worse thief by far than one who steals our material possessions. If you are unable to see and speak of the good in others, then do not defile your mouth by speaking evil of them, for by so doing you descend to a plane where darkness enslaves the mind. There are still other forms of stealing of which we must beware—the getting of

illicit gain, perhaps money or worldly possessions without giving an equivalent in return; the taking of exorbitant interest, thus profiting by others' necessities. Purity of thought is another qualification to the one who would become spiritually unfolded. Allow the mind to dwell on all that is pure and beautiful; word and deed will then respond to this renewed mental condition. Control your passions; do not let them control you. Many find this more difficult than all else, but repeated failures should only make us desire more ardently to attain to true self control. Veracity is another necessary quality. There are many ways of lying; some people look upon certain forms of lying as an accomplishment, and it is needless to enumerate, or try to enumerate, the various ways and methods of lying. Freedom from wrath and hatred becomes absolutely necessary before we can attain to soul knowledge. When we are angry or hate others, our minds are like the sea lashed by the tempest—no rest, no peace; tossed to and fro. Oh! that we might realize the necessity of calming this storm-tossed sea, al-

lowing the still small voice in all gentleness, yet in all firmness, to speak the words, "Peace be still." Greatest of all is the knowledge acquired through the intuitive faculties. Do not be deceived by thinking that all knowledge must come through the intellect. The court of last resort is the intuitive side of your being. People who have cultivated only the intellectual way disagree with this statement, but their arguments are of no avail to those who have developed the intuitive part of their being. It is not a question of belief to the persons thus unfolded, but one of knowledge; they know whereof they speak.

In order, therefore, to unfold intuitively we must practice self-control. We may think it to be an everyday virtue, but the fact is few people have any idea what self-control means. It means far more than the mere control of our words and passions; it means more than denying ourselves earthly pleasures; it means the control of our every thought. Self-control evolves concentration of mind, and through it only can true concentration be acquired.

This is the law; in no other way can we become psychically developed. It is true certain kinds of abnormal development can be acquired in other ways. It is possible to learn concentration of mind by looking intently at a black spot on the wall; it may be possible to develop clairvoyance by mirror gazing, but the concentration and clairvoyance thus obtained are only counterfeits of the real. No true or lasting progress can come through the development of our hidden powers, when, by so doing, we shut out the light of spirituality in the soul. There is also more or less danger to the one so engaged. We must understand the uses of the different powers we develop; otherwise we shall not know the true use to make of them, and how can we know the use of powers which we have abnormally developed. It is always well to bear in mind that the greater the knowledge or power we possess, the greater the evil it becomes to ourselves and others when put to a wrong or perverted use. The greatest good when perverted becomes the greatest evil. True spiritual power may seem more difficult to acquire

than some other things, but, when once acquired, it will never leave you; it will ever prove a source of strength and peace, while the false development, in the end, will surely prove a source of unrest and weakness. A pure and unselfish life will do more to fit you to become possessed of spiritual powers than all the study of magic, occultism, or clairvoyance.

Mesmerism has been called the key to occult sciences, but beware of the key; have nothing to do with it. God never intended that one soul should ever control another. Freedom is written in every law of nature; only through freedom of will can man hope to attain to higher planes of existence. Whatever thwarts or interferes with individual liberty retards soul growth. Man's freedom of will consists, not in obeying the dictates of the lower mind, the selfish desires, but in the perfect obedience to the law of God which is written in his own being. The renunciation of selfishness is ever followed by spiritual growth. It is through divesting the mind of its purely personal self, attaching no importance to personal feelings and things, and

seeking to realize the higher selfhood, that true individuality is attained, which will continue to last when this purely personal self has vanished away. A belief in personality chokes out all that is true and noble, and in its place spring up thorns and briars

Sense and intellectual natures are both focused on personality and seek to obtain pleasures and happiness at the expense of other souls. Flee from this false sense of things; happiness is not attained in this way. No harmony of mind can come to the individual who dwells in this false thought of personality. The kingdom of heaven is harmony, power, peace, wisdom, and these things are born of something higher—the love of the good, not of a part, but of the whole; the recognition of the indwelling of God, not alone in our own souls, but in the soul of the universe. We are members one of another; an invisible union exists between us which we now fail to perceive, owing to our wrong conceptions concerning the personal man. We, as scientists, talk of the oneness of life and intelligence, but do we realize what this means and how much it

means? Oh, that we might! for with such realization would creep into the soul of man a higher, truer and a purer love than he has ever known before. Instead of the narrow love of self, love of family, friends or nation, the soul would overflow with a boundless love, not limited, but limitless. And as that love takes possession and reigns in our hearts and souls, we shall find this to be true, that we love not family, friends, or nation less, but through loving the whole, we become more capable of loving each part of the whole.

Christ said, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." In order to live on a higher plane of existence, we must die to a knowledge of the personal self, instead of perpetuating it through the gratification of purely personal desires. The caterpillar dies that the butterfly may live. The personal man must cease to be before the soul can become fully alive to the spiritual man. Death is but a dying to one state that we may live in another. When we die to the sense nature, we shall awaken to the psychical. If we

live to please ourselves, we shall ever be unable to please that mind of God, which is even now seeking to direct our every thought; that will of God, which is latent in each and every soul. Which is of the most importance? Ye can not serve both; serve one, ye must. Which shall it be? "Choose ye this day which ye shall serve," for, although the path to health, happiness, and peace is a straight and narrow one, yet it is one that leads up to the very gates of eternal day.

The mind of man has been so engaged in the study of the visible world about him, that to a marked degree he has overlooked the invisible forces, both within and without. We have reached an epoch in the world's history where many are turning away from a study of the seen, where the mind having wearied from oft-repeated endeavors to find the solution of life in the world of form, is turning to a study of the unseen. Evolution in itself can never disclose to our vision the spiritual realities of the universe. We must go back of all existing forms to arrive at eternal verities. We must see beyond the world of effects, be-

cause all causation lies within the realm of the unseen. Medical men study the pathology of the body, and there are mental healers who study the pathology of the mind. It is barely possible that they are both necessary states of evolution, but they are only necessary to those having no higher knowledge of the truth. A study of pathology of either mind or body is but going down into the shadows, the dwelling in things that contradict the good and the true. If we would carry light to souls who sit in darkness, we must dwell in the light ourselves. If we are groping about in the shadows involved in the contradictories of truth, how is it to be expected that our light will become manifest to them? In order to reach and be beneficial to other souls, we must have a recognition of the possibilities inherent within them, and how can we have such recognition, if we ourselves have not unfolded to the possibilities of the power and goodness contained within our own being?

The study of truth, beginning in the deepest recesses of our own consciousness, making itself first manifest to ourselves, will eventually be-

come manifest to those about us. We can never discover or throw light on the way that leads to life for another, until we have first made that discovery for ourselves. The goodness that we see in others we see only in proportion as we have unfolded to a knowledge of goodness in our own souls. The seeming evil, the lack of truth that we see in others is but, after all, evil and lack of truth in ourselves. Of course we would express in our own way the goodness or lack of goodness we see in others. No two persons express things exactly alike. While one person may judge and condemn another for what he considers pride, for instance, if he makes a thorough examination of himself, he will find the same quality of mind, or rather lack of quality, expressing itself in other ways in exactly the same proportion. The yard stick by which we measure other people is the only one that we can use in measuring ourselves. We can, therefore, see the necessity of finding the good and the true within our own consciousness, in order that we may judge righteously. If we could thoroughly understand the lights

and shades of our own being, it would not be possible for us to condemn or sit in judgment on any other soul. It is not as though there were many ways that souls could take to reach a more perfect state of being, so that there might be differences of opinion as to the better way to take; the way that one soul treads in its unfolding is the way that all souls must tread.

Jesus said that the way was a straight and narrow one, and also added: "and few there be that find it." He did not mean to imply that the way would not eventually be found, but simply meant that the minds of those about him were so taken up with thoughts of this world, its cares and its pleasures, that their eyes were blinded to the true way; in other words, that the great majority of mankind was bent on seeking pleasures and happiness in the world without them, while few were seeking it in the kingdom that lies within.

The straight and narrow way is the discerning of the good and the true, allowing the mind to dwell on the realities of life, and the unfolding to the Christ principle, thereby banishing, put-

ting behind us the satan of contradictories, the father of darkness and lies. Truly the way is a straight and narrow one, and it is only a barren and thankless task to seek it other than within the soul.

Some day it will be universally known that a man's body is nothing but a book or record of his life—a book wherein the mind's history is written, and both good and bad thoughts are recorded therein—and after the book is opened, read, and understood, a new book will be opened, which is the book of life, and its pages will not be marred with anything that can defile. The lie will not appear side by side with the truth, but the light of truth will illumine every page of that wondrous book of life. But none will be found worthy to open even the cover of this book of life until the other is closed—until the knowledge of evil ceases to be. We stand to-day on the very threshold of spiritual knowledge and its consequent power, knowledge that surpasses any that the world can offer, power that pertains, not to the things of this world, but to our own spiritual well-being. Self

is the barrier that stands in the doorway and bars our entrance. He who enters that doorway leaves self behind. Human will must accord with divine will. "Behold, I stand at the door and knock." The indwelling Christ would point the way of life. That Christ is seeking to attain the ascendancy in the hearts and minds of all people, and yet we turn away. We are not ready to forego the pleasures of the world for the peace the world can not give nor yet take away. We are blind about many things now; sometime we will see clearly. The spiritual senses have been hid; covered up by the physical. When we have subordinated the lower self to the higher will, then will joy and peace and rest flow into our lives, and the things that have been hidden will be revealed. The love of God and the love of man will then become a living spring, flowing through our thoughts and words and deeds, blessing everyone, throwing a light upon the path of life that will enable others to more clearly discern the way that leads to everlasting day.

CHAPTER V.

AN OUTLINE OF SPIRITUAL SCIENCE.

Detached, separated! I say there is no such separation: nothing hitherto was ever stranded, cast aside; but all, were it only a withered leaf, works together with all; is borne forward on the bottomless, shoreless flood of action, and lives through perpetual metamorphoses. The withered leaf is not dead and lost; there are forces in it and around it, though working in inverse order; else how could it rot? Despise not the rag from which man makes paper, or the litter from which the earth makes corn. Rightly viewed no meanest object is insignificant; all objects are as windows, through which the philosophic eye looks into infinitude itself.—CARLYLE.

“**I** DIE DAILY,” said a New Testament writer. The same writer also said: “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” In the study of any subject, if we would know of it understandingly, we must approach it with *unbiased minds*. We must be willing to lay aside prejudice, in order to prove the truth or the falsity it contains. *Truth is eternal* and

unchanging. It is the same yesterday, to-day and forever. But man's ideas in relation to the truth are ever changing. Day by day is he dying to the things that he conceived to be truth in the past; day by day is he living, as his mental vision discerns new scenes in the spiritual realm of truth. To-day we have an ideal of what we should like to do and be, and we strive to attain to it. On the morrow, again our ideal has expanded. There is no finality to our conceptions of truth.

Do not be deceived; there is no permanent camping ground on which we can pitch our tents and say: Here we will abide. Many try to do this, and as a result have both spiritual and physical stagnation. That which retards the growth of the soul has also its direct action upon the body. As we seek to cultivate every faculty of the mind, every organ of the body will respond to that state. Transformation of the body can only take place through the renewing of the mind. We can, therefore, see the vital necessity of putting the things of the past behind us, and of a continued effort

to press forward to those things that are before.

Be not deceived. Know that it is only as we press forward that success will attend our efforts. If newly awakened desires thrill our minds, let us not seek to put them aside, and thereby quench the Spirit of Truth that is seeking to animate us. If, however, we are perfectly satisfied with the things that we believe in, then to such 'twere worse than folly to proclaim a new gospel. The Christ comes, not to call the righteous, but sinners to repentance. It is the hungry and the thirsty to whom the promise is given.

Desire is an essential qualification in man's search after truth. It is absolutely necessary that we should seek if we would find; then let us be fearless in our quest after truth. We may have to strike out of the beaten paths. If we are on the frontier, we may have to make new paths for ourselves, for if we would know the truth, we must follow wherever it leads. We can not make it conform to suit our own conveniences; we can not bend it to hedge in our little creeds and beliefs. As we climb the moun-

tain of truth, the things that seemed of so much importance in the valley become more insignificant. In the valley our view was circumscribed; we walked with the multitude; what the multitude thought, we thought; what the multitude did, we did. We conceived that all the universe was contained in the little valley that was bounded by the mountains; that all knowledge was to be found there. But as we ascend the mountain side we get glimpses of new and fairer scenes. We are putting the things of the past behind; we are looking forward to the things that are before.

Are we content to dwell in the valley? Or will we climb the mountain heights? The things of yesterday were but the stepping-stones to the things of to-day, and the things of to-day will be the stepping-stones on the morrow. There is no abiding place. One height attained brings to our vision still greater heights. The command is ever forward. Tennyson says:

"I held it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things."

What we term spiritual science to-day is but a stepping-stone to something still higher. This has been true of all religious or scientific systems. This science does not come to take away any good thing. It does not come to destroy, but to fulfill. It is clearly a gospel of peace and good will, a gospel of glad tidings, a gospel that carries healing on its wings. I do not wish to thrust it upon anyone. I do not ask anyone to believe it, but this I do say, that if it appeals to your own spiritual consciousness, and you fail to make it a part of your being, the loss is yours. I am not pleading with you to conform to any creed, to join any particular body of people. My only desire is that individually you may be benefited both spiritually and physically. This, then, is my sole object, and as briefly as possible, I will endeavor to give you some idea of what is termed mental or spiritual science.

The past fifteen or eighteen years have been years of upheaval and growth in the religious world. This upheaval and growth has not been confined to any one religious body, but, to some

degree, has been found in all. But, besides this, there is something to chronicle more noteworthy than the development that has been going on inside of the churches. This is the wonderful growth of certain new bodies of people who designate themselves under the names of Christian, Mental, or Spiritual Scientists.

The fundamental ground on which they all stand is the superiority of mind over what is known as the material creation. It may be thought by some that this is no new departure. As regards theory, it is not, but as regards practice, it is. With a vast majority of mankind, the material universe is of much more importance than the unseen universe. This is no idle assertion. It is a fact that can be demonstrated beyond question of a doubt.

The theory that many people entertain, that their mind is greater than their body, is at best only a theory as far as they are concerned. No practical good can accrue from theories that we fail to put into practice, and thus the world derives comparatively little benefit from this one. But what untold good it might derive if it only

realized the truth contained in the theory that the soul is superior to its material environment; that the soul is the dominating power, not the body.

Therefore, it is my desire to outline the great essential principles that are believed in by the above bodies of people, who are all practically believing alike, although denominating themselves under different names. True it is that some of these bodies take more radical ground than others, but it usually proceeds from those impulsive souls who would see the end, as it were, before the beginning; who, not recognizing the limitations with which the finite man has to deal, would reach out after the ultimate, would strive for the unattainable. I refer to the unattainable of the present; it may not be the ultimate of the future, neither the unattainable. But it is in the nature of things that man should develop naturally, should grow gradually into the higher life, and into the higher understanding, no matter how ardently he might wish it otherwise.

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Without doubt, spiritual science has had more to suffer from its friends than from its enemies; yet, notwithstanding this, it is computed that there are nearly one million people in this country who are believers in the science. Is this not a little surprising when everything is taken into consideration? The over-zealous desire on the part of many of its adherents to promote the cause has not always worked for its greatest success. Medical doctors have ridiculed it and laughed it to scorn. The ministry, as a whole, has opposed it as being unchristian. The press, with few exceptions, has been far from favorable towards it, and sought to confound it with faith cure and spiritualism.

It must be plain to all that there is a wonderful vitality to be found in the science, when, in spite of such opposition as has been evinced, it has increased with such wonderful rapidity. The reasons for this remarkable increase are these: The science has something more than theory to offer; it has something that is tangible. It does not hold out reward or punishment in the future for good or evil deeds done in this

life, but says: "behold now is the day of salvation;" even now you may be made whole and freed from your infirmities. It shows the sick and suffering a way of escape. It preaches the gospel of glad tidings of peace and good will to all. It lays hold on the present and only refers to the past to acquire knowledge concerning the present. No vain, useless regrets for things left undone, or done in the past, because such regrets are useless; yes, worse than useless. "What I have written, I have written," said Pilate, and so of the things of the past. We would bury them in the past, and never refer to them, save as a means of finding a solution to the problems of the present. And so the science teaches of the everlasting now.

Rightly it has been named, by some, the Science of the Christ, because its teachings are to set at liberty the captives, the recovery of sight to the blind and the healing of the bruised. Rightly it has been named the Science of the Christ, because it preaches the acceptable year of the Lord; because it preaches of peace and good will to all men. Rightly it has been named

the Science of the Christ, because it teaches the Fatherhood of God and the brotherhood of man, and that respect of persons in this world is carried to idolatry; that as all men are the children of one Father, one child is no more in the Father's eyes than another, but that all are undergoing different processes of development, and that the most highly developed can not say to the least developed, I have no need of thee. Rightly it has been named the Science of the Christ, because it teaches that it is the "Spirit that quickeneth, the flesh is of no profit," and that through the sowing to the spirit we shall of the spirit reap life everlasting.

You may say that all these things have been taught before. Very true, but with a great majority they have been more theoretical than great living principles which could be applied in the present.

And now to outline more fully the principles believed in by the scientists: In the first place, we believe that one life is immanent in the universe, and is both the center and the circumference of all things visible and invisible. Tenny-

son has expressed it most beautifully and concisely:

"The sun, the moon, the stars, the seas, the hills and the plains—
Are not these, O soul, the vision of Him who reigns?
Is not the vision He? though he be not that which He seems?
Dreams are true while they last, and do we not live in dreams?
Speak to Him thou for he hears, and a spirit with spirit can meet—
Closer is He than breathing, and nearer than hands and feet."

This is not the pantheism that believes the visible universe to be God; but we do believe that God expresses Himself in all visible things, and that man is the highest expression of God's work on this planet. There may be diversity of expression, but the One Life is existing in all, through all, and above all.

The next step is this: If there be but One Life in all, then in reality there can be but One Intelligence. That intelligence may be expressed in a diversity of ways and degrees in different things, nevertheless the intelligence that is in the mineral and crystal, that is in a greater degree in the lower order of animal life, is the

same intelligence that dominates the soul of man, and the angels and archangels of the higher spheres of light and life. It is the one God working in all; it is the one intelligence dominating all things, from the least even unto the greatest.

In the third place, scientists do not believe in the reality of the visible creation as being separate and distinct from the spiritual. They affirm that there is but one substance in the universe, and that is spirit, having its origin and source in the Infinite Creator; that the visible universe is but the reflection, or call it expression, of an invisible universe; that all things visible have come from the invisible, and to the invisible will return again; that it is not the things that we see that are eternal, but the things that are unseen; that we should not place our faith in any visible thing, or anything that can be apprehended solely through the sense nature of man.

These, then, are the great foundation principles upon which the science rests. If they can be disapproved, or shown to be false, then there is no tenable ground on which the spiritual or

Christian scientists can rest. But, if our faith be true in these underlying principles; if our foundation is the Rock of the Ages, then the building shall surely stand, and the materialistic tendency of the age shall not prevail against it, because it is a building not wrought by hands, but one that is eternal in the heavens.

But now let us look more closely into the natural and logical outcome of a belief in these underlying principles. The statements that follow may be at variance with your preconceived ideas, but the one thing you will observe is the harmony that exists in the teachings, from beginning to end. There is nothing of that impossible or contradictory belief which so largely enters into many religions. Another thing you will notice from the beginning, that it does not deal with externals, but deals directly with cause; that it is not a system that would create division among men, but one that would be productive of harmony and good will.

Perhaps some might ask here, Why is it that there are divisions already among the scientists? This question can be answered satisfactorily. In

the first place, the division consists to a very large degree in name. Let the scientists of two different schools get together, and it will be found that instead of disagreement there is perfect agreement on essential things. In the second place, personality has been largely the means of keeping the different bodies of scientists apart. Now this belief in personality is not in accord with the teachings of the science; the science deals with principles, not with personality. It is a matter of regret that many scientists fail to get the higher conception of this, and are placing, to some degree, their trust in personality instead of principles. Is it to be wondered at, when we take into consideration early education and customs? Yet, in so far as they put their trust in personality, they are enslaved; they are in bondage. Only as they are guided by the Spirit of truth, which is to enlighten every man that cometh into the world, are they free. No personality, however greatly developed, can in any way take the place of the Spirit of Truth, which alone can guide you into all truth and righteousness.

But let us see where a belief of these things will lead us. One conclusion is this, if God is altogether good, then all things that He created are altogether good. If God is altogether wise, then only as we are animated by His wisdom can we be wise. If there is but one substance in the universe, man by placing his belief in material things is putting himself in opposition to God, and by resorting to material remedies he is putting his faith in things that are lower than himself in the scale of creation; in other words, he is bowing down to them; he is looking to them for life and health and strength, when he should be putting his whole trust in the source of his being.

Materia medica has had its day. For thousands of years it has been tried and found wanting. Those who are best able to speak on the medical systems of to-day, men who have devoted their lives to the study of it, no longer lay claim to its being a science. If medicine is a science, it should have demonstrated its ability by this time to cope unfailingly with some one of the numerous diseases with which it is brought in

contact. Every now and then the world is treated to some wonderful new discovery in the science of medicine; an elixir of life that will renew a man's youth; a lymph that will cure consumption, and other diseases kindred to it. These things at first produce a sensation among the people, but in course of time the wonderful discovery comes to naught. So has it been throughout the ages as regards all material remedies, and so will it be. *Materia medica* has never cured a sick or diseased soul, and it is not in the nature of things that it ever will.

The question might be put to me here, But why are all these things created? Is there no purpose or no use for them? Yes, there is a use for everything, but disease, evil, and sorrow come not from the rightful use of things, but rather from the abuse. Everything in its rightful place is good, but when things are misplaced through man's ignorance, and are made to usurp a place which the Creator never designed for them, then the things which were created good become seemingly evil. In other words, they revolt against the use to which they are put, and

this revolt becomes inharmony, disorder, and disease. This state of things will continue until man has attained unto a true knowledge of the different uses of things, and subordinates his lower physical nature to the higher spiritual nature. When this state has been reached, then all this seeming evil will disappear; harmony will reign where once there was discord; out of chaos will come order, and the things of the past will be remembered no more.

Is it too much to ask of the public an intelligent hearing on this subject? Are the people so wedded to their materialistic ideas that they can not calmly listen to what is to be said in favor of this new departure? I only use the word new in a limited sense, for some people throughout all time, or as far back as we have any knowledge, have believed in these things. Is it asking too much, I say, that they give it an impartial trial; that instead of being blinded by prejudice and ignorance, bigotry and superstition, or perhaps a belief in their own superior knowledge, they listen to what is to be said on this side of this question? How hard it is to

give up the cherished ideals and the habits that have been formed in our earlier years. We cling to them with a tenacity that would perhaps be worthier of a better purpose. We are so fearful of losing them, and we do not wish these ideals shattered. But if you were aware that these ideals are little better than idols, would you cherish them so closely? This fact must come home to all, sooner or later, for in the end truth must prevail. How childish it seems on the part of some who show themselves so fearful of losing their religion when they investigate this subject. Surely a religion that can be so easily lost is not the right kind of a religion in which to put our faith. Why not be desirous for the truth, for the sake of the truth alone? It would almost seem as if many were fearful this might prove to be the truth, conscious that if they once realized it a radical change must take place in their ways of thinking and doing. True it is, that it would no longer be possible for them to lay their numerous aches and pains, coughs, colds, etc., on the things they ate or drank, or a change of atmos-

phere, or any other material surrounding. This, doubtless, might produce a serious inconvenience, for instead of bestowing their maledictions on the good things in this life, that have been provided for them by an all wise Father, they would have to trace the responsibility to where it belonged; they would have to look for conditions within their own mental atmosphere, rather than in the physical atmosphere that surrounded them. This might prove a serious matter.

But to return to our subject. A belief in the fundamental grounds of the science must also lead us to this conclusion, that if there is but one life in the universe, then that one life can in no way become sick or diseased; neither can any part die nor can it cease to be. True it is, that the expression of things around us may change, but the expression is not the life. At best it is but the symbol of something behind it. Symbols and forms may change, may pass away, but the life which animated those forms can never cease to be. Then all this seeming sickness and disease comes from our perverted ideas of the

truth, comes from our separating a part from the whole, comes from our believing in life apart from the one source of life. Oh that we might see clearly the truth of what a poet has written: "All is of God, that is, or is to be." If we could but realize this; if we could but see the unity in all things; if we could but know that God is working within us to do His own good will and pleasure, then out of all this seeming disorder would come joy and peace; out of all this seeming sickness and disease would come health and strength.

We should no longer put our trust in the false gods; we should no longer seek after material remedies that bring no rest to the soul. We should only seek for health and strength and life from the source of all life, and our souls would be satisfied.

This is the story that Jesus came to tell; this is his gospel of peace and good will. These are the things seen and foretold by the prophets, and the covenant that the Lord was to make with his people: "After those days, saith the Lord, I will put my law in their inward

parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."

God's law has ever been written on the tablets of man's heart, but man looking without, looking at the shadow of things instead of the reality, has failed to perceive it.

"Yes! in my spirit doth Thy spirit shine
As shines the sunbeam in a drop of dew."

Salvation from sin, sickness or disease is not to be found from the without. God acts on man from the within.

"Within! within, oh turn
Thy spirit's eyes, and learn
Thy wandering senses gently to control;
Thy dearest Friend dwells deep within thy soul,
And asks thyself of thee,
That heart, and mind, and sense, He may make whole
In perfect harmony."

Another conclusion we arrive at in the study of this science is, that man only attains his truest

and highest liberty when he has brought his so-called will into subjection to the higher will; when he has subordinated the animal soul and the intellectual soul to the divine soul; when he recognizes and obeys the laws of God as the only unchanging law in the universe.

And now in the summing up of this whole matter, what are the results flowing from a belief in this science? If it is barren of results, then it has no place in the world as a religious or health-giving system. But if we find that it results in peace of mind and health of body, by its works it should be judged. If we find that it produces in the mind of man a higher ideal, both as regards the Author of his being and himself; if we find that it creates in man a greater love for God and his fellow men, then it must be judged according to its works.

Men may sit in judgment against it, doctors may laugh it to scorn, and theologians hold it in contempt, yet if it be of God, naught shall prevail against it. And who dare say that it is not of God, when it is demonstrating, day by day, all the claims that have been made for it by its

followers? Remember this is not a question of personalities; it is a question of principles; principles that must live throughout eternity; principles that must concern the well-being of all souls ever born, or to be born, into this world. We all desire health and happiness. The way is open; will we enter and walk therein? There is no other way. Knowledge of spiritual truth is the one thing needful. Spiritual truth must be discerned spiritually.

CHAPTER VI.

IF CHRIST BE IN YOU.

The happiness of man depends on no creed and no book it depends on the dominion of truth, which is the Redeemer and Saviour, the Messiah, and the King.—RABBIT WISE.

Wherefore henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

Therefore if any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new.—11 Cor. v., 10, 17.

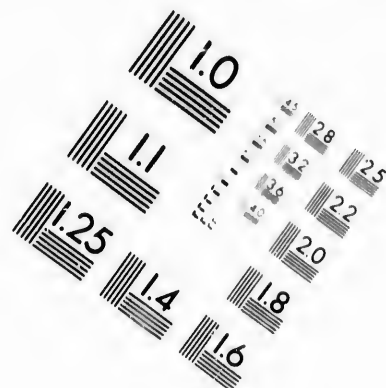
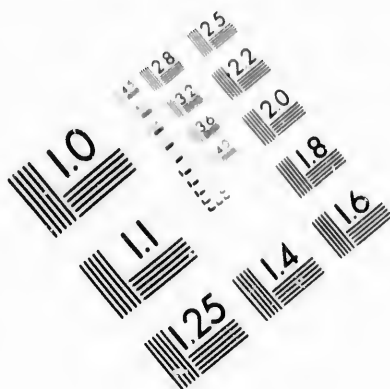
IT WAS said of Jesus the Christ that he spake as one having authority, not as did the Scribes and the Pharisees. It was also said that never man spake as he did. The expounders of the law, during his time, always quoted, as authority, Moses and the prophets. They were mere automata, through which Moses and the prophets spake. Their dependence was not placed, to any degree, upon the controlling and animating spirit of their own higher selfhood. They could expound the letter of the law, but had no conception of its spirit. Thus it was

that not alone the people, but the very priesthood itself, lost all sense of spiritual worship, and became involved in the wilderness of form, from which not even Jesus could extricate them. Realizing, as he did, the hopelessness of trying to accomplish such an end, he did not even make the attempt. They were dead to all knowledge of any higher interpretation of the law, other than a literal one, and if he sought to infuse new life it would only be at the expense of the old, without being any gain to the new; the old bottles would be broken, but the wine would be spilled. And so he turned to the people who were looked upon as the outcasts of the house of Israel. It is rarely that you find him quoting the opinions of any of the Old Testament authorities to strengthen his position. He occasionally refers to the prophet Isaiah, more, I think, because of Isaiah's spiritual development, and his intuitive perception which could foresee events that in the future would come to pass. It was simply to recall to the minds of the people that the predictions which Isaiah had made were now being fulfilled; not

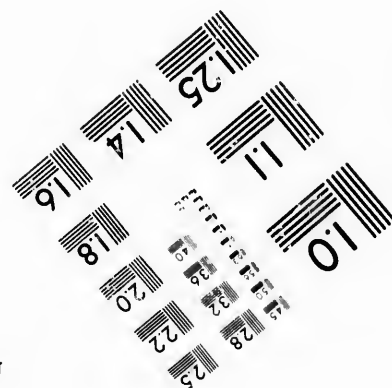
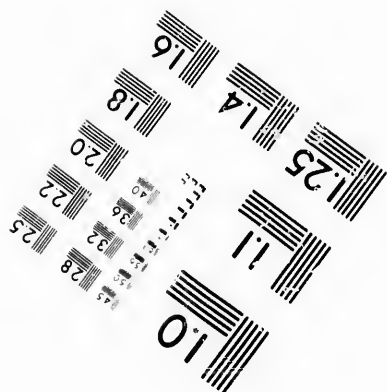
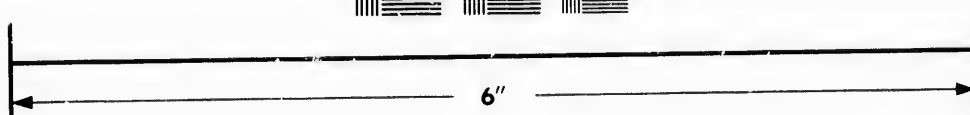
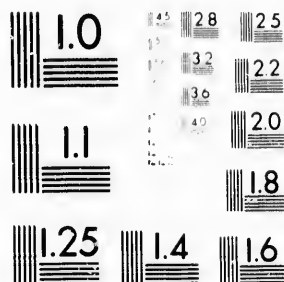
that he needed to use as authority the words or sayings of anyone who had lived in the past. He did not ignore the Mosaic laws, but sought to show that there were higher laws that should control the soul, other than those given by Moses. Perhaps we can imagine the surprise that would come to a people who believed implicitly in their law, as being from God, when greeted in this wise: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil." Here his words transcended their law, and it must have impressed them more forcibly than did the teachings of others, who always depended upon authority other than their own. We are very liable to be swayed to and fro by the opinions of those whom we look upon as being authorities, and many never take any position of their own without first consulting the particular authorities in whom they place the most confidence. We are apt to get on the wrong road when we place our trust in any personality. It is always well to thoughtfully consider the opinions and counter

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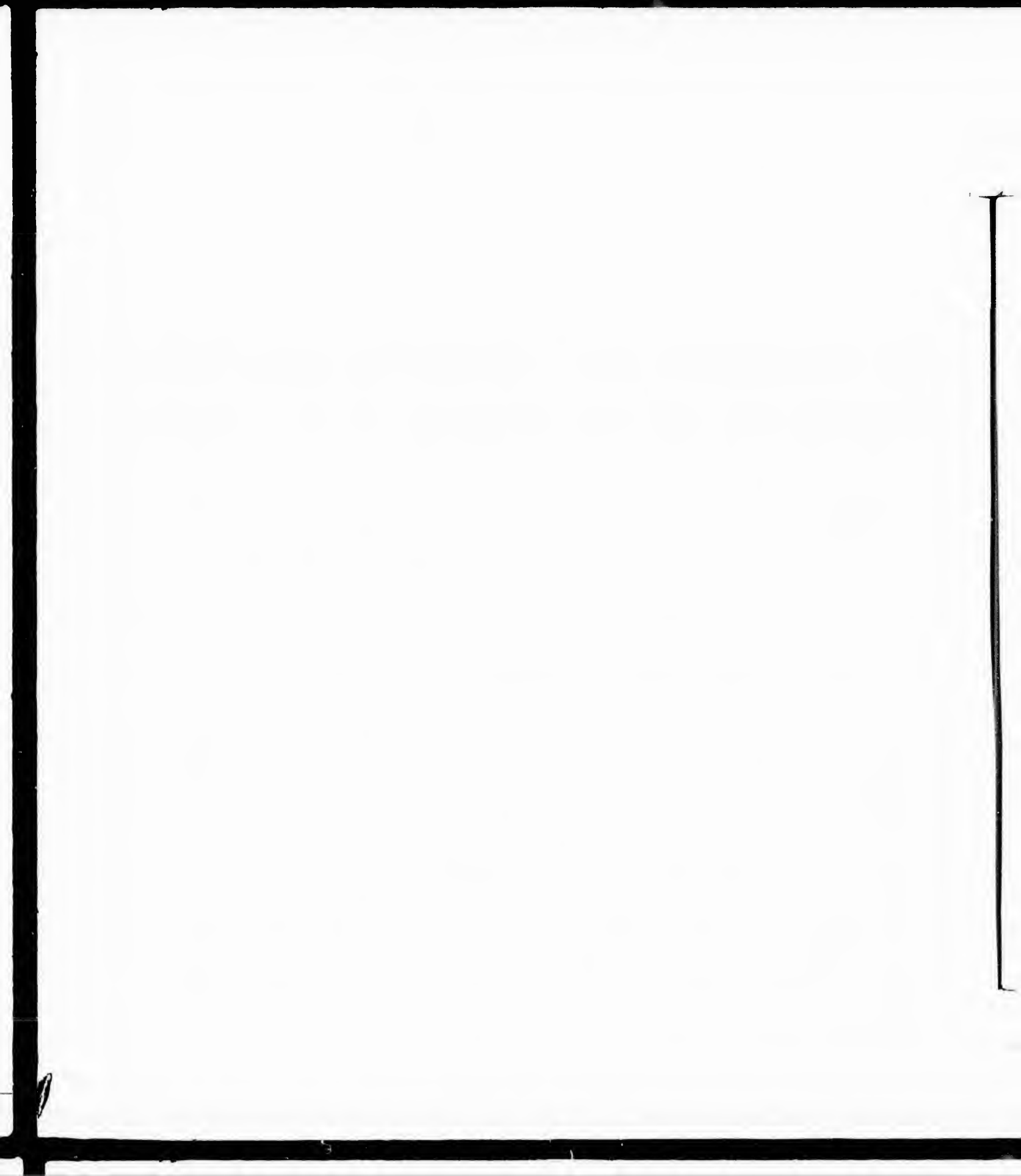
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opinions on any subject, but we should do this regardless of personality. We find as Jesus transcended the law, the apostle Paul transcended the personality of Jesus, or arose to a plane where the personal man was replaced by the indwelling of the Christ, so that he could say, even though he had known Christ after the flesh; even though he had believed in the personal man, yet now, henceforth he would know him no more; that even the personality of Jesus must disappear before the all pervading Spirit of Truth. To a very marked degree we are all placing our dependence on personality. The Christian world of to-day fails to get the higher conception of the Christ. It worships and bows down before personality; it lives in the letter, and therefore must fail in the spirit. If we are alive to one state we must be dead to the other.

We might speak of three kinds of worship or religions—physical, intellectual and the intuitive or spiritual religion. Physical religion would be that which receives its comfort and sustenance from things purely external to the soul; the placing of one's hope and trust in the

various forms and symbols used throughout the world. It is an appeal that is made directly to the sense nature of man—grand churches beautifully furnished, elaborate pageantry of ceremonials that are pleasing to the eye. Add to this a little sentiment and emotion, and we get the sum and substance of physical religion.

Intellectual religion is that which deals in creeds and formulates laws for the soul to revere and obey. It is a process whereby man seeks to make the intellect the dominant or controlling factor in life; ridiculing the opinions of those who claim that there are faculties of soul superior to the intellect. The religion of the intellect is more cold and barren of results than even that of the physical. Lastly, the spiritual or intuitive religion is that which sets aside form and symbol, creed and personality, and recognizes and obeys the voice of the Higher Will—the voice of God, that ever speaks to man from within his own conscious being.

To the physical worshiper the church of God is without; the spiritually enlightened soul recognizes that church within. There is un-

doubtedly a divine purpose working in and through the three. Every thing must work for the accomplishment of a higher end, be the effect what we term either good or evil. If it were possible for us to see the end with the beginning, we might be more reconciled concerning many things than we are at the present time, and therefore I truly believe that every step, or every phase, in religion is a needful one. Neither would I disparage or make light of either physical or intellectual religions. They are the stepping stones on which we mount to higher things. But when we endeavor to spiritualize the physical and intellectual religions of the past; to transfer them to a higher plane, we are only burdening ourselves with things which can be of no possible use to us in the development of the soul, either in the present or future. When the Christ becomes manifest, old things pass away; all things become new. The things we conceived to be of importance; the things that we literally thought were necessary for our salvation, have become of none effect; they vanish

away like mist before the light of the sun. The new birth has disclosed a new creature, possessing little in common with the old. Its aspirations and needs are neither on the physical nor yet on the intellectual plane of existence. It is freed from the worship of either form or creed; it bows not down, neither worships anything save the one living and true God, the invisible and formless One, for where the spirit of the Lord is, there is liberty. What authority can there be higher than the will of God, acting in the soul of man? Does the Bible teach that this mind or will of God acts in and through us? Most emphatically it does. And furthermore distinctly states, that as many that are led by the Spirit of God, they are sons of God. Then it is necessary for the old things to pass away, before the new can make themselves manifest. It is necessary to cease from a worship of personality or form, before the spiritual man can stand revealed. It is necessary to realize that all things are ours; things present or things to come, and it is not necessary to place our dependence upon any authority

When the truth makes us free, then we are free indeed. And who among us does not long for a fuller, a larger freedom than we have? To be free from the cares and anxieties of life? To be free from the conventionalities and littleness of the world? To be free from a false standard of judgment and condemnation which we have for one another? But freedom will come to us only as we seek after the true and the lasting; only as lower conditions are replaced by higher ones. Freedom must come to us in proportion as we give of our lives in being helpful to others. We should be mindful not to say, or even think, harshly or unkindly of others. We should reserve our judgment and condemnation of others and use it in judging and condemning our own wrong thoughts and deeds. Are we more competent to judge and condemn than Jesus? And yet he said to the people about him, "Ye judge after the flesh; I judge no man." An angel from Heaven, pure and spotless as snow, could not dwell on this earth without being judged and condemned. Look at John the Baptist; he had no regard for the

ways of the people of the world, and fasted often ; and the people said he had a devil. Jesus did much as others about his eating and drinking, and of him they said, " Behold a gluttonous man, and a wine bibber." Let each and all of us be persuaded in our minds as to the true and the false, and then act accordingly. Kind thoughts and words and deeds will not alone hasten our own freedom, but bring it to others. It will be the seed sown that will bring forth an hundred fold. It will hasten the birth of the new man that is to be image and likeness of his Creator. It will be productive of peace of both mind and body. " Trust in the Lord, and do good." What more is there to religion than this? Do this and all is well ; fail to do it and all other worship will count as nothing."

" We know we have passed from death unto life, because we love the brethren."

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

CHAPTER VII.

THE OLD AND THE NEW.

The law of Perseverance is among the deepest in man; by nature he hates change; seldom will he quit his old house till it has actually fallen about his ears. Thus have I seen Solemnities linger as Ceremonies, sacred Symbol as idle Pageants, to the extent of three hundred years and more after all life and sacredness had evaporated out of them.—CARLYLE.

And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.—Mark ii., 22.

THE bottles referred to in the above quotation were made from the skins of animals. The gases, produced by the fermentation taking place in the new wine, caused so much increased expansion, it was not considered safe to put the new wine into old bottles. This homely illustration was very aptly selected by Jesus to show the difference existing between himself and the other religious leaders of that day. His method differed entirely from theirs. His constant appeals were made rather to the outcast of the house of Israel than to those of good standing. It is not to be wondered at that the leaders of

religious thought should criticise his course. Just previous to the remarks made in reference to the new wine in old bottles, Jesus sat at meat in the house of a publican named Levi. Many publicans and sinners sat with Jesus and his disciples, and they ate and drank. But when the Scribes and Pharisees saw that Jesus ate and drank with the publicans and sinners, they said unto his disciples, how is it that he eateth and drinketh with publicans and sinners? "When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance."

The hatred and jealousy which the other religious leaders felt for Jesus was occasioned not so much perhaps by his sayings as by his violation of their customs and their religious rites. If he had been thoroughly orthodox in the observance of all the form and ceremony as prescribed by their law, he would not have made himself so offensive to them, but running counter to all their traditions of the past, as he did, little wonder it was that they hated him.

Only too well Jesus realized that if his mission was to prove a success, if his gospel was to reach to the ends of the earth, giving life and light to all people, it could have no fellowship with their dead formalism; new wine should not be put into old bottles. He knew that his words would fall on ears that heard not; that the seed he sought to plant would only fall on rocky ground or be choked out by thorns and weeds.

People who were in every way satisfied with themselves and in what they believed, were in no way ready to see and know the truths that Jesus brought to light in his gospel. Rather was his mission to the lost sheep of the house of Israel, to those who had a realizing sense of their fallen condition. Here at least he was not confronted with opposition based upon tradition. In various ways these publicans and sinners had violated the law; because of their violations they were excluded from all the religious rites and ceremonies of the Jewish synagogue; in fact, were excluded from mingling, in any way, with the orthodox of their own people. It became a

much easier matter for Jesus to impress their minds with the truth of his teachings than it would have been the minds of the people who deemed themselves the true exponents of the Jewish religion. In their conformity to the symbol they had lost all the true knowledge contained in the symbol. With their lips, Isaiah had said, they were worshiping God, but their hearts were far from Him. For doctrines, they were teaching the commandments of men; they were rejecting the commandments of God that they might keep the traditions of man.

To introduce a gospel that pertained to spiritual things, among such a people, would have proved an impossibility. While the old forms might have been broken, the wine would have been spilled, and nothing would have been accomplished save the breaking of the old traditions—the pulling down instead of the building up, and his mission would not have caused any renewed spiritual activity among them.

Exactly the same condition that confronted Jesus, faces us to-day. They that worship God must worship Him in the spirit and in the truth.

The traditions of men are of no avail to the enlightened soul. Spiritual truth must be attained spiritually. Forms and symbols are of the earth, earthy; the letter killeth, the spirit giveth life.

To-day we are asked the question, Why is it that so many spiritual scientists turn their backs upon the church? Why do they not conform to all the rites and ceremonies of the church? If they have greater knowledge of spiritual things, why not remain inside of the church and try to reform and spiritualize the teachings of the church? It is the old, old question. Men do not put new wine into old bottles, else the bottles burst and the wine is spilled.

It is a hopeless task to carry the gospel to people who deem they have all the gospel. The Christ comes not to call the righteous, but sinners to repentance. The spiritual scientist would but stultify his convictions if he sought to observe the traditions of men in which he had no belief whatever. He would simply be playing the part of a hypocrite, and he would get absolutely nothing for so doing.

I am a thorough believer in the Church of Christ, but the hundreds of divisions which exist in Christianity are merely sectarian organizations. Although each claims to be the true church, the Church of Christ is not any one of them or even all of them. The Church of Christ is composed of all people who are both within and without such organizations, and who pattern their lives after the Christ. This is the only true test of membership in the Christ Church. Only as men see the truth of this, can they become free from the bondage of sectarianism. This building walls around about ourselves, shutting out our fellow men from intercourse with us, is not the Christ doctrine at all; is not a gospel of peace and good will to all men. It is only man's narrow conception of Christ's teachings.

The Christ gospel is as free as the air we breathe; man can not hedge it in and hold it to the exclusion of all other men who do not conform to some rite or ceremony he prescribes. The Christ doctrine deals with thoughts—spiritual entities, not material forms. The soul of

man must die to all externals of religion and awaken to the spiritual realities of the universe. The truth shall make you free, not the observance of the traditions of men. The life and immortality that Jesus brought to light through his gospel is not, as our teachers of the past have told us, the life and immortality that is *to be*, but the life and immortality we *have now*. It is not a thing of the future, but of the present. God is not a God of the dead, but of the living. We seek, not the dead Saviour, but the risen Christ. "For the law of the Spirit of life in Christ Jesus, hath made us free from the law of sin and death."

It is not the observance of any man made law that brings this freedom, but it is the unfolding to that higher mind, that truer will, that is self-existent in the soul of man. It is the awakening of the soul to the possibilities contained within itself. We but shut the windows of the soul when we seek truth elsewhere. We put barriers in the way of our own progress, our own true development, when we seek for God outside of His temple.

The soul of man is the temple of God. No external church or temple built by the hands of man can take the place of that only temple. All are but symbols of the greater truth; the holy of the holies is within. Man is, always has been, and ever shall be, a spiritual being, endowed with eternal life. He *is* one with the source of all life. Not that he *may* become one at some time in the future, but *is* now. The soul lives in the present and will always live in the present. It dwells in eternity now; there is neither past nor future. That which has been, is now, and that which is to be, hath already been. Life and immortality are written in every soul that cometh into the world.

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CHAPTER VIII.

GOD, THE ALL IN ALL.

Oh thou eternal One: whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all devastating flight;
Thou only God: There is no God beside:
Being above all beings; Mighty One!
Whom none can comprehend and none explore,
Who fill'st existence with Thyself alone;
Embracing all, supporting, ruling o'er,—
Being whom we call God—and know no more.

—From the Russian by SIR JOHN BOWRING.

And the glory which thou gavest me I have given them;
that they may be one, even as we are one: I in them, and
thou in me, that they may be made perfect in one.—John
xvii., 22, 23.

MAN'S knowledge concerning the science of
life is as yet in its infancy; he is traveling
through an almost unknown country, and many
are the surprises that await him by the way.
True it is, that important discoveries have been
and are being made, but they only serve to
widen the horizon of his mental vision. The
intellect staggers when it surveys the possi-

bilities that are opening up, possibilities so vast that many deem them but the illusions of visionary and distorted minds. But let such sleep on; the dreamer is more awake to the living realities of life than he who deems that with his eyes he can see, and with his fingers touch, real things. Yes, the mind of man has been and is so engaged in trying to unravel the secrets of the universe through a materialistic science, that has ever ignored a supreme Law Giver, his attention has been abstracted from the real science of life, to a science that has dealt solely with effects. The visible, that which is made tangible to the senses, is only effect. Back of it, in the mental, the spiritual realm, is the plane of causation.

The material scientist is beginning to recognize his limitation. He has gone almost as far as it is possible to go in his endeavors to discover the solution of life in the material. It is now dawning upon his mind that his work has simply been the arrangement and classification of existing forms; that he is no nearer the solution of his problem than he was at the

beginning. He begins to realize that the things which have seemed most enduring are as the shadow, or the vapor that passes away. He has seen what he deemed to be most enduring changing from solid to liquid, and from liquid to gaseous, before his very eyes. The tangible becoming intangible; the visible becoming invisible. Mental force is the supreme, the dominant force of the universe, and all expression of force is correlated to it. The expression is not the thing expressed, neither can expression be more than a picture or a symbol of the cause that lies back of it.

I ask you to consider what I term mental force, in its broadest sense. Perhaps a better term would be spiritual force. Consider it then as all embracing—a power that animates the atom; controlling planets, suns and systems in their course. In other words, it is the soul or motive power of the universe.

"Earth, these solid stars, this weight of body and limb,
Are they not sign and symbol of thy division from Him?"

"And the ear of man can not hear, and the eye of man can
not see;

But if we could see and hear, this Vision were it not He?"

In the book of Job, we read, "Canst thou by searching find out God?" And yet, on every side, whichever way we turn, we see the operation of His eternal laws; we see the handiwork of the Creator. "Day unto day uttereth speech, and night unto night showeth knowledge."

The premise of the science of life is that God is one, the all in all, eternal and unchanging, Omnipotent, Omnipresent, Omniscient; that His life and intelligence are immanent in all things visible and invisible; that unity, oneness, is the foundation upon which we build.

There can be no question whatever but that the Jews regarded God as being one. Both Old and New Testaments fully substantiate this position. This conception of unity, however, does not exclude duality or trinity. The duality and trinity of God are made as manifest in the Old Testament as in the New. Of that, we can find evidence in the first chapter of Genesis: "Let us make man in our image, after our likeness." "So God created man in his *own* image, in the image of God created he him; male and female created he them."

It is well for us to remember that there is just as truly the Mother-God as the Father-God. We see the duality clearly, but it has not in any way interfered with unity. Male and female are not images of God, but image of God. In the next chapter the trinity is made clear. God's breathing into man the breath of life, imparting of His own life and intelligence to man. God becoming manifest in man constitutes the trinity, and man gives evidence first of unity, and yet as truly of trinity; one man embracing body, soul, and spirit.

In order not to be misunderstood as regards the question of trinity, let me explain more fully. Throughout nature we find the male and female principles in all things. The union of these two principles generates the seed or the child. The two principles are continually begetting the third. These three principles we find, and no more.

We are told very plainly that man was created in the image, in the likeness of God. A few words in reference to that image. Theology will tell you that it is true that originally

man was image of his Creator, but that he lost it through the fall. Theology says that which is not true when it takes that position. What God has written into the soul, man can neither add to nor take from. We possess no such power. That image exists in every soul as truly and surely as it did in the Adam. The light shineth in the darkness, but the darkness comprehends it not. What likeness does the seed bear to the plant or tree? None that we can see. It is only a little, insignificant, black seed, and yet, in the soul of the seed, I use the term soul advisedly—every living, moving thing is possessed of soul life—in the soul of the seed is contained the perfect image and likeness of the parent plant or tree. That image has not as yet made itself manifest, but is that any reason why we should deny it away? No, in the unfolding, it will first disclose one phase, then another, and so on, until at last, in its fullness, we see the perfect image of the father-mother plant or tree.

The Scriptures continually refer to men as being sons of God. In the highest and truest

sense of the word, there is but one son of God; but one universal Christ; and the apostle seeing this, exclaims, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

When man unfolds to the Christ spirit that is latent even now within his soul, he will have knowledge that it is this Christ spirit that is latent in all souls; that this is the son of the Father and Mother God; the universal Christ that constitutes the third principle of the one God.

But before this can be realized, the thought of personality must disappear. The Christ spirit is not and never has been personal. It transcends all personality; it is universal. It is the Father-Mother-God becoming manifest in all souls. It is humanity disappearing before divinity. Jesus said, He called them gods unto whom the word of God came. There is but one mind in the universe; there is but one will, and when we realize this, then will that mind and will reign supreme in our lives. Then, and then

only, has the Christ within us arisen from the dead. We are able then to discern that light which is to enlighten every soul that cometh into the world; our wills having become one with the divine will, and the mind of God now acting within us to will and to do.

This constituted the difference between Jesus and all other men, of whom a New Testament writer declares, "Who is the image of the invisible God, the first born of every creature." He alone has made manifest the true image of God. His selthood was lost, his Godhood found. God's thoughts concerning man stood revealed; His word had become manifest in the flesh. "And of his fulness have all we received, and grace for grace."

Why are we blind to our birthright? Why close our eyes to the light? Why grope in the darkness? The answer is the same as of old. The animal man loves darkness better than he does light, realizing that when he comes to the light the lower must die, be crucified, that the higher may become manifest. And so Christ is in the grave to some, and in the distant heaven

to others. "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach." Yes, the word is nigh unto us, even in our hearts. God put that word there to enlighten our way, but we seek it where it can not be found. In the unfolding, however, a time must come when we will surely know that, "He who is joined unto the Lord is one spirit;" that, "Ye are the body of Christ, and members in particular."

But you ask, "Of what practical use is this knowledge of our true relationship to God, in the present time?" It is of the utmost importance. It will lead us out of the darkness of material things into the light and life of the spiritual. It will bring to us the knowledge that, "It is the Spirit that quickeneth; the flesh profiteth nothing." It will bring joy and peace

where now only sorrow and unrest reign. It will bring mutual helpfulness to one another. It will bring a realization of the harmony that exists and has ever existed in all things. It will quicken and renew the body, so that the nightmare of sickness and disease can never fill the mind with fear. That peace and love of God which is now beyond the human understanding will then make itself evident to us through the spiritual faculties of the soul which now lie dormant and unused. Shall we seek to unfold to the higher wisdom, to the spiritual understanding, or shall we drift helplessly and hopelessly along the tide of time? It is a question that each and all must settle for themselves. It is one fraught with far greater importance than any, or all things.

"Behold, I stand at the door and knock." The Christ is calling now. Will we awaken from the sleep of material things to a knowledge of heavenly ones, and lose our selfhood in Godhood, thus becoming perfect in the one?

CHAPTER IX.

THE SPIRIT OF CHRISTIANITY.

'There is no death! The dust we tread
Shall change beneath the summer showers,
To golden grain, or mellow fruit,
Or rainbow tinted flowers.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there is no death.—*Lord Lytton.*

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—Romans viii., 2.

DOES spiritual science harmonize with the teachings of Jesus and his apostles? Spiritual science believes in a Christianity that begins in the spirit and finds outward expression on the body. In other words, we claim if a man is a true follower of Jesus of Nazareth, he will express holiness of mind and wholeness of body; there can be no separation between the two, so long as the soul continues to use this body. But does this agree with the teachings of the New Testament? In Romans xii.,

1-2, we find: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Is a sick or diseased body a holy or acceptable offering unto God? Yet the apostle tells us that it is only a reasonable service to present our bodies holy unto God—the words holy and whole have exactly the same meaning. And how keep the body whole? We are told, "By the renewing of your mind." The renewing of the mind, however, comes not through following after the things of this world. "It is the Spirit that quickeneth; the flesh profiteth nothing." Jesus said to his disciples, "The words that I speak unto you, they are Spirit, and they are life." What are words? Words are but the symbols of thought; it is the thought, as it comes from the eternal source, that is spirit and life.

Has this anything to do with our bodies? Everything. Man as image and likeness of God, when in harmony with the source of his being, reflects God's will and is as inseparable from the One as thought is from the mind.

To illustrate, let us say that the mind of man generates thought; the mind is not the thought, neither is the thought the mind, and yet they are inseparable; they stand in relation as cause and effect. A little further on we find that every thought has its mental picture. Every thought we think, pictures itself in the mind. And again, we find that thought is not the picture, neither the picture the thought, yet they are inseparable. Thus we see thought becoming cause, and the picture or ideal, effect. Still further, every picture or ideal must express itself, so our every thought finds its expression on our bodies, and there is no possible way of avoiding it. If our minds are receptive to the spirit of truth, then will the truth find expression on the body to make it whole.

On a clear night, how perfect is the reflection of the moon and stars on a calm sheet of water.

But a breeze disturbs the stillness of the water and the reflection is gone. The stars are still shining in the heavens, but they are no longer mirrored on the face of the deep. So is it with man. When he puts his sole trust in the Infinite and Eternal One, his mind being in a calm, peaceful state, he reflects the Divine will. But when man's mind is disturbed by the breeze of adversity or sorrow, he no longer mirrors the perfect will of God; God's love still overshadows him, but man does not see its expression.

Every thought *must* and *does* express itself on the body. Thoughts of purity and truth produce health. All thought emanating solely from the carnal desires produces sickness and disease. All the evil that comes to us comes simply as the fruit of wrong thought.

A great many people take issue with spiritual scientists because they make so little of the body; but do they make less of the body than some of the New Testament writers? Paul says: "For I know that in me (that is, in my flesh) dwelleth no good thing." "For the mind of the flesh is death, but the mind of

the Spirit is life and peace." "They that are in the flesh can not please God." "Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

The teachings of Jesus and his apostles can not be misconstrued as regards these things. They stand out with such clearness and fullness, none can fail to get their import. Jesus taught, from first to last, that man is a spiritual being, endowed with spiritual gifts, and his salvation consists in his coming into a full recognition of the fact that he *is* a spiritual and *not* a material being; he is not indebted to the body for any good thing, but the body is ever debtor to the spirit. Then why *should* we lay stress on the body? It is the Spirit that quickeneth, and, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The majority of people believe that Jesus came to found a new religion; to give new creeds and doctrines to the world. What does

Jesus say? In the fourth chapter of Luke, we find him declaring, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

"To proclaim the acceptable year of the Lord."

Spiritual scientists believe that the mission of Jesus the Christ was just what he said it was. He was to preach the gospel to the poor. Strictly speaking, this may not mean those that are poor in worldly goods only, but all who feel their own unworthiness and who have a desire to attain to higher things. We might say they were poor in spirit, hungering and thirsting after righteousness. To such, Jesus was to preach the gospel of life and truth.

Still further we read, "He hath sent me to heal the brokenhearted." Truly his mission was a blessed one, and one that rises far above any whose only aim was to give a new religion

or an ethical code to the world. "To heal the brokenhearted," how deep these words sink into the soul. Is it any wonder that men love Jesus? Is it surprising that we cherish his words and deeds, when we see the loving compassion he entertains for all? The wretched, the sorrowing and the brokenhearted have found, and will ever find, comfort in his words and example. Jesus was so permeated with the Spirit of love, the mere personality was completely overshadowed; that is why he spoke as never man spake before or since. He says, "I speak not of myself: but the Father that dwelleth in me, he doeth the works."

Besides healing the brokenhearted, he was to set the captives free. Who were the captives he was to be instrumental in freeing? To-day we find the same kind of captives that existed in his day. Riches, worldly honors, ambition to excel, and the desire to win the plaudits of men, carry many captive to-day as they did long ago. Jesus was to free the captives; he would release the men whom riches held in captivity, by pointing to the kingdom within, which would bring them more abundant riches; riches that could not

take wings and fly away, but would last eternally. He would show the men held captive by worldly honors, that honors conferred on them from on high were the only lasting and true ones. He would teach, the plaudits of men are but vanity; and that the approval of God is far more to be desired. Jesus, both by word and example, set the captive free.

The recovering of sight to the blind was also a part of his mission. Men's eyes were blinded from looking so long into the shadow. Spiritual sight was never given man to peer into the shadows, but that he might look up to the very hills from whence cometh his salvation. Looking heavenward, man loses sight of all the unreal; death is not even a shadow. He sees and knows nothing save that the great realities, Life, Love, and Truth, are all and in all. But men have ever seemed more prone to dwell in darkness than in the light. Shadow has seemed to contain more than substance; thus they became blinded—they had no need of sight. So Jesus came to show them that even though they were blind, their eyes might yet be opened;

the sight that had been dimmed might yet see clearly.

And he set at liberty the bruised. Who were the bruised? The bruised were they who were going to their temples and synagogues asking for bread, and their priests and Levites were giving them stones; were feeding them on that which could never satisfy the hungry soul. The soul can never rest content on the things of this world. Creed, form, and ostentation may satisfy the outer man, but never the inner, and the man or woman who is in any way bound down to them will be bruised; is a captive in the fullest sense of the word. The truth alone can set the weary captive free.

Jesus came also, "To preach the acceptable year of the Lord." He taught the people that God was not to be sought after at certain times or seasons; that it was not required to wait seven years before the year of rest should come; that even then was the day of salvation; even then was the acceptable year of the Lord.

Jesus of Nazareth points out the way. He preaches the gospel of deliverance, but the deliv-

erer is within. Many would have us fall down and worship the man Jesus; they tell us it is through the shedding of his material blood that we are to be saved. But vain is this worship. The Christ within alone can save; alone can set us free.

In this mission of Jesus, as he has set it forth, we see nothing of what might be called doctrinal; we see no creeds set forth, no particular forms enjoined on the people. The religion Jesus taught was far more practical than theoretical. And so with spiritual scientists. Setting aside all forms, creeds, and doctrinal views, they preach the gospel of glad tidings, the healing of the sick and the recovering of sight to the blind. Spiritual scientists bring to the people no new law nor doctrine; they are healing the sick and they are teaching and preaching a gospel of glad tidings, not a cold, dead theology.

It is true, I am free to admit, that we do not conform to the outward forms of religion as taught by the churches. We would have a religion devoid of formalism and ostentatious

show. What the world needs to-day is plain, practical Christianity. Theories may be grand and true, but of what avail are they when not put to some practical use? Do you suppose for one instant that the teachings of Jesus would have made a lasting impression on the world if he in any way had failed to live as he taught others to live?

We find people to-day, who talk about that wonderful sermon on the mount, and the good it has accomplished, yet they are very far from adopting and putting into practical use the great principles contained therein. In reality, the sermon on the mount might as well never have been delivered, so far as they get any real or lasting good from it. Of what earthly use are all the philosophies and religions of the world, if not lived up to? "Be not deceived; God is not mocked." We may deceive men with our outward professions of religion; we may observe every rite and form; we may talk like angels of light, but God knows the thoughts and motives of the heart. He judges our every thought; to Him we render our account, and we shall find

that mere pretention is not the coin current in God's realm.

Spiritual scientists say, All is good; there is no evil. Is this contrary to the teachings of the Bible? I think not. In the first place we are distinctly informed that all God created is good; in the second place, we are told that we can neither add to nor take from; and lastly, that God alone can create. The Scriptures proclaim in no uncertain way the Omnipresence and Omnipotence of God; that God is in all, through all, and above all. Does God in some mysterious way divide this Omnipresence and Omnipotence with a power that works for evil? We say no, but that all the seeming evil and discord in the world arises from lack of knowledge; arises from spiritual and moral darkness. Jesus repeatedly refers to evil as darkness. We know darkness is nothing, but light is a great reality; one is the seeming, the other the real.

When we realize the union existing between God and man, evil as an entity will cease to be. To the pure in heart all things will become pure. Evil is but the perverted use or the mis-

placement of good. All things are good; we can use or abuse. When we put everything to its rightful use, we have harmony, but no matter how good a thing may be, if put to a wrong use, discord is the result. Spiritual scientists stand firmly on this platform: God is Omnipotent and Omnipresent. There is unity in all. All is good.

A VISION OF LIGHT.

"Peace beginning to be,
Deep as the sleep of the sea
When the stars their faces glass
In its blue tranquility;
Hearts of men upon earth,
From the first to the second birth.
To rest as the wild waters rest
With the colors of Heaven on their breasts."
Light of the World, SIR EDWIN ARNOLD.

IT WAS NIGHT. I sat alone in my study.
Alone, did I say? No, not alone, for surely
some other presence was there—a presence that
seemed to pervade me. It was within, yet
without; still, it was not I. Then from my
heart I cried out, "O Lord, thou who art the
great giver of wisdom, give unto me so that I
may speak unto thy children, my brethren, and
point out to them the way that leads to life
everlasting." While thus my thoughts were
tending upward my eyes were opened and lo,
an old man stood by my side. Can I by mere
words describe? Ah, no. Tall and stately,
kingly in presence; a smile, which expressed

compassion, sympathy, love, lighted up a face such as I have never beheld on mortal. A strange feeling took possession of me; my own soul seemed filled with a boundless love—love for all mankind. All the trials and anxieties of life were gone; my mind was at rest—a rest such as I had never known.

Then I heard a voice saying. "My peace I give unto you." "Father," I said, addressing the aged visitor, "I thank thee for thy gracious words, for they bring to me the blest assurance that thou art a messenger from on high." "Call me not father," said my visitor, "neither thank me, for the voice that spake unto thee was not mine. But surely thou hast heard the voice of the Highest speaking to thee from within. Thou seekest wisdom; know this, that if thou would but open the windows of thy soul, the light of truth would illumine thy way. If with thine eyes thou might behold the Sun of righteousness, then would thou attain unto thy birthright. All men are children of the Highest, but surely the child must hear his Father's voice speaking unto him before the

child can realize the relationship. All men are brothers, but how few there are who know this of a verity?" "Then," said I, "tell me why this is so. Surely it is the great Father's will that all should know and love Him, that all of His children should dwell in unity. Why is it that we dwell in darkness and not in light? Why are we ever in a state of discord instead of harmony? Is there no escape; is there no way that leads to a haven of rest where each and every child of the eternal Father may know and be known of Him, where all mankind may dwell in unity and love, knowing of a very truth that God is father of all, thus realizing to the very fullest degree that all are brothers?"

This I said very impetuously, for my heart seemed very full, and the words came rapidly. Very slowly spake my companion. "Listen," he said, "and give heed. Look towards the heavens and tell me what thou seest." Turning my eyes upwards I beheld many men, women and children clothed in pure white. All seemed to be surrounded by a light that was indescribable. Although they appeared to be a great distance

away, yet I could see them plainly, and though I could not hear them speak, still somehow I knew that there existed among them a state of perfect harmony and unity of purpose. All were looking up as if trying to see something that was beyond, and then I observed that they were looking in the direction from whence came the light. All seemed to be supremely happy; peace and tranquility were depicted upon every face.

While I wondered what this vision might mean, for this I was conscious it was, my companion, whom I had entirely forgotten, spake unto me again, "Brother, brother, look down and tell me what thou seest." "All is so dark," I said, "I can not see;" but even as I spake I began to distinguish objects moving about, and soon I was able to see men, women and children hurrying to and fro. All seemed confusion; all were in search of something. Then I began to reason as to what this could mean when my companion said, "They too are in search of light."

At this I wondered greatly, for their heads

were bent towards the earth. Then said I, "If they seek the light why do they not look upward from whence cometh the light?" "Alas," said he, "they know not; they deem it to be in the bowels of the earth, and believing this to be so, why should they look upward?" "But," said I, "is there none who have made the discovery that the light is not to be found there, and who have sought it above?" He answered, "Yes, many." "Then," said I, "how is it that they have not told their brethren where the light is to be found?" He answered, "They have told them." "Then why do they not see?" I queried. And he, answering me, said, "They can not see until the lamp is lighted within their own souls." And I looked upward again and I perceived that there was not one in all the great throng but what seemed to emit light from his own being. At this I was greatly surprised, and turning to my companion, said, "I pray thee explain to me what these things mean." Then said he, "The people whom thou seest going to and fro on the earth with heads bent downward are those who seek happiness through the

shadow of things. Some believe that if they can but obtain riches this happiness may be secured. Others think that if they can but receive the honors of the world, there is nothing more to be desired. Look closely and observe this company," said my companion, pointing out a little band who seemed more bent than the others. "These people," he said, "are what the world terms scholars. They have spent their years digging down deep into the earth to find the solution of life; the result has been to drag them down more than others. Here again is another band. They run about and might seem to be happy, but you see the darkness settles about them more densely perhaps than about any of the others. These are they who delight in sensual things; who care more for gratifying their own passions than all else."

"But what means this?" I queried, "there is a man who seems to be looking towards the light, and I see that he holds a light, and with his other hand points upward." "He," said my companion, "is one who will shortly join the throng that thou hast seen above. He has

made the discovery that light must first be found within himself; he has found there the light which is to enlighten every man that cometh into the world; his eyes have been opened so that he can discern the greater light that is beyond, and he tarries for a brief space of time, trying to show those around, the light, he now knows to be in their own being. He points the way, but they will have none of it; his light shines on their darkness, but they comprehend it not."

"See," I said, "what means this?" for a great body of people had gathered together and were bowing before a golden image. And he said: "This is the light that they found in the lowest parts of the earth; men call it gold." And I noticed that the multitude bowed on their faces in front of the golden image, and while I looked a cloud settled down upon them and I saw them no more.

Then I looked in another direction and I saw great multitudes going into a vast temple, the windows of which were of glass of many colors; and power was given me to see within.

I perceived that the windows shut out the light from above, so much so that the temple had to be lighted within. I could see that the people went through many forms, and that they bowed themselves to the earth many times. I looked long and earnestly, but could discern no other light save the light of the candles which lighted the temple. And I said to my companion, "What means this?" He replied, "This body of people do homage to forms, symbols and personalities; no light can be found in any of these things."

"How can the light be found?" said I; and he, answering, said, "Look within, for there alone can the light be first discerned. Ye are the temple of the living God, the Christ dwelleth within thine own soul. First find the light there, then shalt thou be able to perceive it in all things. But if the soul be darkened by a love of things that are of the earth, earthy, thou canst know naught of the light."

Saying this, my companion disappeared and I heard within me a voice saying: "My peace I give unto thee, not as the world giveth, give I

unto thee. Let not your heart be troubled,
neither let it be afraid; lo, I am with you
always."

Then I awakened.

" Love, which is sunlight of peace,
Age by age to increase,
Till Anger and Hate are dead
And sorrow and death shall cease:
' Peace on earth and Good will: '
Souls that are gentle and still
Hear the first music of this
Far-off infinite Bliss! "

