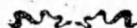


The Master's Way

BY

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THE MASTER'S WAY.

AN EXPOSITION OF THE ESOTERIC OR HIDDEN MEANING OF MANY ACTS AND WORDS OF JESUS, KNOWING WHICH WE MAY HOPE TO BECOME LIKE UNTO HIM, PERFECT SONS AND DAUGHTERS OF GOD, AND BROTHERS AND SISTERS OF THE MASTER.

BY

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THE MASTER'S WAY.

I.—THE FALL.

"I am the way, the truth and the life."

It is not my aim to write an exhaustive and detailed treatise on the character, life and teachings of Jesus, but to touch on what to me seem to be the main points to be understood and followed by those who wish to follow the Master and lead the true life of redemption. The redemption of the human race is not an act performed by any one member of that race for all other members, but it is a process of development through which each single soul must pass before it can be truly saved. And yet Jesus was a redeemer in the true sense of the word. He has shown the way of redemption. He has given to the world the Truth concerning man's salvation, and He has led that beautiful Life of love and sacrifice, which at once is the means to and the end of salvation.

He died that others might learn from Him how to live, and yet it was not His death on the cross which could redeem Him or any other man. The words "Life" and "Death" do not refer so much to the soul's connection or disconnection with its physical body, but in most instances where the Master uses them He means two distinct spiritual conditions. "Death" signifies darkness, ignorance and mere animal or

sensuous existence. The "carnally minded" man is in a state of spiritual death. He is also in hell, because in his blindness he continually sets in motion the causes that will result in disease, and wretchedness.

"Life," on the other hand, is synonymous with light, wisdom, knowledge of spiritual truths, and the love of living or exemplifying these truths. It leads the soul into that state which is heaven, or bliss. Once it understands the laws of its own nature and lives in entire submission and obedience to them, it *must* reap a resultant happiness and peace which is unknown to the carnally minded man.

"The Fall" of man has a deeper significance than is ordinarily supposed. A proper understanding of the nature of this fall will help us to understand the nature of our redemption.

Most of the Bible writers have been men of very clear intuitive perceptions. They perceived truths which they found it very difficult to express in ordinary language. Most metaphysical writers to-day experience the same difficulty. Like Bunyan and other authors before and after him, they presented their ideas to the popular mind in parables and allegories. This was the way in which Jesus taught the common people. Thus the undeveloped intellect was enabled to gain some much-needed lessons. But the kernel or inner meaning, could be grasped only by those whose spiritual perceptions were keen, and who had developed far enough intellectually. Spiritual truths to the "carnal mind," or sense-consciousness,

are utter foolishness. While they are seen as the pure rays of the higher light by the awakened soul, they are darkness to the worldly wise. Thus it is not surprising that the writings of the illuminated and inspired authors of the Bible have been interpreted in their literal sense. Just as the ass, and the wolf, the goblin and the fairy, are real figures instead of personified ideas, to the child reading fairy tales, so the serpent, the devil, the whale, etc., have been understood as representing the real figures instead of symbolized truths.

The story of "The Fall" is a double story. The one part tells us about the fall of the angels led by "Lucifer, the Lightbearer," and the other depicts the temptations of "the pair in Eden." Let us consider the two acts of the drama in their order.

There is only one God. He is all there is. Whatever is, must be an emanation from, or a manifestation of Him. If there ever was "a devil," he must have primarily come from God. The Bible declares God to be the creator of "Heaven, and Earth," of high and low, of day and night, of good and evil. He is the cause of light and darkness, of spirit and matter. That which primarily emanates from Him is pure light. This manifests in its two-fold aspect as love and truth, or heat and light. As the central or primal light, it contains all other colors and elements which subsequently manifest in the forces and phenomena of creation. God, the One, in His manifestation or "revelation," shows Himself in His separate elements, which through their disintegration and recom-

bination gave birth to the universe. "Lucifer" represents the primal emanation of God which goes forth from Him on its journey of evolution. It is God Himself, the Logos or Word, "without which nothing was made that is made." God individualizes Himself through it. He separates Himself, as it were, from Himself. Through it he objectifies Himself. He becomes His own son. As primal source; He is the Father, as effect He is the Son. That which connects both Father and Son is the creative energy, the holy spirit. The three are only different aspects of the one God. They are principles of the God-head, which in orthodox theology are personified, and represented as three distinct persons.

This first emanation of God, which goes forth to objectify or manifest Him, in doing so "wants to become like God," that is, it must and will reveal Him ultimately in His fullness. It is a necessary process, but by the writer of the fall, this process is represented as an act of disobedience. There is war and conflict "in heaven," and Lucifer with his host is cast down from heaven. This symbolizes the changes through which the primal spirit goes in its descent into matter. It is "a fall," but a necessary one, which also contains the elements of redemption. Although apparently the descending Spirit loses its original power and potency, it never does so in fact. The time comes when the sleeping impulses re-awaken, and "the Lord" is resurrected again in all His majesty, power and glory. As descending spirit He is Lucifer, and as creative impulse, or redeeming

potency, He is Logos, Christ, the Redeemer, 'one God in and through all.' There are no other gods or powers beside Him. All that is, is from Him, or Himself manifested. His manifestations are individualized representations of the separate elements of the Primal Source, and therefore limited. The unlimited or all-powerful becomes the limited; the unconditioned becomes the conditioned and relative. The different objects and beings of creation, although they are one with the infinite source of all wisdom and power, embody each only a limited amount of the same. The disintegration and recombination of the various elements means change, and this, in turn, means experience. The consciousness of experience is knowledge. Conscious and present knowledge in time becomes sub-conscious knowledge.

All the various changes and processes through which this earth has passed are recorded in the spiritual substance which permeates and surrounds it. The knowledge gained through experience is never lost by the world-soul. Man, the choicest flower of both "earth and heaven," the product of both spirit and matter, is the sum total or epitome of mother earth's acquired knowledge. He is an embodiment of that knowledge, but it is very largely a sub-conscious knowledge. Human nature is the result of the evolution of life on this globe. The human form or structure is an objective representation of human nature. All the acquired instincts, tendencies, habits, or passions, are represented by distinct organs, through which they may find outward expression.

Man has, in addition to the faculty of expressing formerly acquired tendencies, the ability of recording new experiences and impressions which come to him during his physical embodiment. Besides the subconscious knowledge which he shares with the world-soul, he has developed a sense-consciousness which is the result of present or more recent experiences. The five physical senses continually bring him impressions from the world without of the limitations which govern that world. His attention is directed almost exclusively to the external world, and the body through which a knowledge of that world comes to him, and he identifies himself with that world of limits. The little knowledge he gains of that external realm makes up his sense-consciousness. Through its descent into matter, the original consciousness of power and wisdom is, for the time, obliterated from the soul of man. He forgets his divine nature and powers; he forgets even that he is a spirit. This is the lost state from which he must be redeemed. Although His spirit is one with the universal spirit, he is separated from it (not in fact, but) in consciousness. It is purely a state of ignorance, a mental condition, if ignorance may be called such. As the cause of his lost condition is mental, the remedy or redemption must be mental. As his fall is followed by forgetfulness of truth and wisdom, his salvation will be the result of a re-remembrance of old, forgotten truths. Man must, as an individualized manifestation of the Deity again learn the truth of his own being. Then he becomes reunited with the Father in consciousness.

This is the sole end and aim of religion. Even the Latin verb "religere," from which the English noun is derived, means "to rebind," or "bind back" to God, that which has been separated (in consciousness.). All religions that accomplish this end are true religions, and all who have brought to mankind a knowledge of forgotten spiritual truths are saviours and redeemers. Jesus brought this knowledge to the world, and therefore He is a redeemer. Others had brought fragments of spiritual truth to a famishing race, but none had ever such a full and complete revelation of it as He did. The true Christ is the Spirit of God Himself, and in Jesus this spirit was incarnated, and came to more perfect consciousness and expression than in any other man before Him.

The universal spirit, or Christ, is in all, but in most men He has not yet awakened. He is the master that sleepeth. When man awakens to the true consciousness of the true spirit within him, then is accomplished "the second birth," of which Jesus speaks. His first birth is into the world of matter, and into the sense-consciousness. Here he is lost; in the second birth he is saved. Thus the Christ is born, or resurrected in every human soul.

The fall of Adam and Eve has been interpreted in many different ways. We will glance at the one which has been shown me.

The word "Adam" means the red-earth-man. It does not stand for a single person, but for a species. It means man when he was in a lower condition, in which he concerned himself exclusively with the things of this

earth. He was then (before the dawn of intellect) in a state of sensuous enjoyment and contentment, which was "Eden" to him. He could enjoy himself to the fullest extent of his animal nature, without entailing upon himself any "punishments," as the result of disobedience to law, because he was guided by his instincts, which were the results of the previous experiences of his genus. He could partake of all the animal delights with impunity, but "in the midst of the garden," i. e., within himself, there was the tree of Life, of which he could not partake without disastrous results to his present condition, which was a mere animal existence. "Eve" signifies the feminine or receptive principle in man. It symbolizes the soul, which, through the faculty of intuition, comes in contact with "the serpent," or higher spiritual wisdom. Man partakes of the knowledge (fruit) offered him by his intuition. As soon as he becomes aware of sufficient spiritual truth he is rudely awakened from his Edenic dream. He is forever driven forth from his mere animal existence into the first stages of the human. Where before he knew only good, he now discerns evil. The first exercises of his developing intellect lead him into all sorts of mistakes, which are in more or less direct opposition to his higher nature. The attendant evil consequences are the thorns and thistles which are his lot until the Redeemer comes. The gateway that led to the old Eden is forever closed against him now. The higher wisdom is dragged into the dust for long years until the seed of the woman, Mary, which is a fuller development of Eve—

the soul—shall, through giving birth to a still higher, fuller comprehension of truth, make an end to wisdom's inglorious mixing with the dust. Then the serpent will be elevated, lifted up, and all who see it will be redeemed.

Adam fell, but it was a necessary step in the process of man's evolution—it was a fall upward. It has led him to the cross and to His wonderful resurrection.

II.—THE SECOND BIRTH, OR “BIRTH OF CHRIST.”

Swedenborg asserted that there was a three-fold sense contained in the Scriptures, viz., the literal or natural (historical), the spiritual, and the celestial. Much in the Bible undoubtedly must be understood as an allegorical presentation of principles. We shall try to consider some of the incidents in the life of Jesus in this allegorical or spiritual sense. By this we do not wish to be understood as denying that they have, or may have, a literal meaning. We simply shall ignore this in our present discussion. The reader will find that the New Testament writings contain many valuable and beautiful lessons for him, if he takes the accounts of the birth, life and works of Jesus as an allegorical description of the progress and development of his own soul.

We know that some people deny that Jesus ever lived. We do not. Somebody lived who gave those beautiful teachings to the world. Somebody lived who became, through his life, work and teachings an exalted ideal to the race that has never yet been surpassed by any other. Somebody has lived who has become an example for emulation, and an influence for good, to countless millions of earth's children. Let us not deny this, but prove to the world that the Christ ideal is a practical one, and may be actualized by every one of us if we earnestly strive for it.

We have seen in our former article that the soul for

a time becomes engrossed in the things of time and space. Over the things, and the impressions created by them, the soul forgets itself, and the divine kingdom within it. It allows itself to become hypnotized or psychologized by the reports which its physical senses bring to it from the realm of gross matter. It believes itself weak and limited, when in reality it possesses almost unlimited power. But it is limited in the manifestation or exercise of its potential powers by its beliefs. The evolution of man has been an evolution of his beliefs in one respect. "Without faith ye can do nothing." Jesus believed that he could "do the works," and his forces responded in accordance with his beliefs. His constant aim was to make His followers believe in *their* possibilities as He believed in His. He wanted to lead them back to the original divine consciousness which each soul shares with the over-soul before its evolution as a separate entity. This amounts to an introduction into a new world of consciousness and feeling, a world to which the soul has been a stranger for a time. Its first birth was into the world of gross physical matter and its consequent sense-consciousness. The second birth is a return to the Father's house, where, before its wanderings in "a strange land," it shared with the universal Father-Mother all that the latter had. But it shared with the universal source all in the sense that one drop of water possesses the properties which all the water around it has. Through its birth into the world of gross matter it develops an individuality as a separate entity. In order to develop this it is nec-

essary that it should forget for a time all previous connection with its source. One by one, its quiescent powers and latent possibilities begin to manifest as it becomes conscious of them. This re-awakening to a consciousness of its possibilities has its beginning in intuitive feeling or half unconscious impulse which leads it to make efforts in the direction of realizing its new-born aspirations. Thus it is that our higher ideals point to latent possibilities within us which, like the life in the swelling bud, are pressing for realization. In this way is the higher divine consciousness born.

The soul is the immaculate Virgin who is impregnated by the spirit, or the original divine impulse that constantly says, "Become." The divine germ gestates for a season, it matures sub-consciously, until one day it grows to full consciousness. That day is one of delight to the soul. The divine child is born among the animal passions, which are represented by the ox and the ass. The place of birth is "a stall or stable," which before was the home only of the animal nature. But there is joy in the spiritual realms. The higher powers are jubilant over the birth of the child which is to become the Redeemer. They know that it will reduce all present strife and disorder to divinest harmony in due time, and they proclaim the peace and the good will that is to come. Intuition, represented by the shepherds, adores the child, as well as the wise men, man's better faculties, who are as yet "strange" visitors who come only now and then.

But the birth and the growth of the child are attended by many dangers. The former king of the land,

Herod, who represents the sense-consciousness, is told by the higher faculties that a new king has been born, and he is fearful that his own rule will come to an end. He therefore seeks to destroy the child. The child then withdraws for a time into the land of Egypt, which is darkness. Although it is hidden, it is not lost, and in due time it will come back and make its influence felt. When it does return it is still a child and immature. It learns the lesson of obedience to its father and mother, soul and spirit. It has discussions with the intellectual faculties represented by the rabbis and teachers in the temple, who for a time admire its wisdom, but who, when the Christ begins His real mission, turn against Him and seek to destroy Him.

The lesson for us is not hard to learn, but it will often be found difficult to apply it. We learn from these incidents in the life of Jesus, that when we awake to the first faint perception of our real nature and latent possibilities, we must guard and cherish them. We must seek to argue against the intellectual sophistries that would disprove them. We must seek to correct ourselves of bad habits and assign the animal tendencies to their proper and legitimate functions and duties. If the soul has allowed them to lord it over her, she must now assume the rulership which is her birthright. She cannot do this without conflict, but she will gain strength through these very conflicts.

First in order come the physical appetites. We need not suppress them, but only control them and

exercise them in the manner and to that degree in which nature intended we should. Nature has made the indulgence in our natural appetites pleasurable, because their exercise is necessary to the well being of the physical organism. As long as we use them only for that purpose we use them properly, but if we use them in unnatural ways, or to excess, we only harm body and soul, and this is a sin which nature will not forgive. She retaliates with pains and diseases. These are the indications that we have acted against her laws. It is her manner of telling us that we have done wrong, and it is a warning to be obedient to her laws, which are also our laws, because they are the laws of our being. Nature does this not because she hates us, or as Darwin puts it, "is universally hostile to the life it generates," but because she loves us and would lead us to understand and follow the laws of self-preservation. We follow those laws by a proper exercise of the natural appetites, while we entail self-destruction upon ourselves by improper indulgences. Over-eating, or eating of improper foods, the use of intoxicating liquors, smoking, sexual excesses, etc., are unnatural, and we are overtaken by their bad consequences, not because a wrathful or revengeful God wants to punish us for disobeying some one or more of his arbitrary mandates, but because we are acting in disobedience to the laws of self-preservation. Nature says to the sinner: "If you will not hear you must feel, in order that you may learn wisdom. Can we blame her for this? Instead of denouncing her, like Huxley, as a monster without a single

principle that conserves justice, or love, or altruism, we should admire her wisdom and cheerfully learn the intended lessons, because thus we insure our own happiness. The ultimate goal to which she would lead us is freedom and happiness, and she uses both pleasure and pain to lead us on. She allures us on the one hand and prods us on the other, but she loves us all through, whether we acknowledge this or not.

The improper use of the natural appetites must not be stopped, because we bring down bad consequences upon the physical organism alone, but because we also hurt the soul. We weaken it if we allow the appetites to rule. We become moral cowards, because the will becomes paralyzed, just as the will of the professional hypnotist's subject becomes weakened through repeated submission to the will of another. The world is running full of weak-willed and unsuccessful people, not because "God made them so," but because they will not assert the divine right to rule over their appetites. It is true that to him that uses what talent (or will) he has, shall be given more. We cannot conquer adverse conditions without the use of the will, and we cannot develop the will without learning first of all self-control in all departments of our complex human nature.

Next in order to the physical appetites comes the intellect and the emotions, or thought and feeling. As the emotions are awakened by our thoughts, we must learn what kind of thoughts we want to give standing room. We all know the effects of negative emotions, such as anger, revenge, jealousy, fear, etc.

They are destructive in their effects upon mind and body. The sensations which they produce in us are decidedly unpleasant, and thereby we are made to know that they are not in harmony with the laws of our being.

What are these laws?

Let me ask in return, what is the essential nature of our being? I answer: God is the source as well as the ground of our being. His attributes therefore are essentially (if not as yet actually) our attributes. If he is all love, then we must be like the source, all love. Every uncharitable thought or emotion is therefore in direct opposition to our own inner being, which nature intends us to bring into outward manifestation. God, indeed, loves all men, but He wants to love them through ourselves. He wants to be just to all men, but His justice must flow through ourselves. He wants all men to manifest the power and wisdom locked up in latency within each soul. Doubt and fear are therefore in direct opposition to these divine qualities, and are followed by bad consequences as long as we do not overcome them. The reader will now see what it is that Jesus wants us to believe in. He wants us to believe in our real and true self, not the temporary and changing external self. He will also know where and what that kingdom is whose coming He wants us to work and pray for. It is the divine kingdom *within us*.

III.—THE CRUCIFIXION AND THE RESURRECTION.

Every soul has to walk the way of the Cross before its Redemption or Resurrection. Even after the Christ, or Divine Self-Consciousness has grown, it is still weak actually, though potentially it is the Master. It becomes conscious of its mission, which is the complete redemption of the soul from all that is not in harmony with its inherent divinity. It preaches the gospel of deliverance from all evil to the benighted understanding. It flashes occasionally glimpses of the higher truths into the objective mind. To the undeveloped understanding this teaching of truth is in parables, allegories and symbols. Only to the awakened and more enlightened understanding can it reveal pure truth. This is done in secret, through the intuitive faculties, when the attention is withdrawn inward, away from all external sensations and impressions. Thus Jesus found it necessary to withdraw from the world with his chosen ones, first, in order that he might teach them undisturbed and in a different way from which he taught the unawakened multitudes, and second, that he might rest and gain the needed strength for further effort among those he wished to redeem.

Thus we may learn the secret of rest. If we wish to rest, we must relax all-tension, drop all cares and troubles, and draw the attention away from external objects. We must calm the mind and close the

senses against impressions from without. We must direct the attention inward to "the Father in Secret" who (or which) is the source of all power. We become filled with the higher power in the measure that we make ourselves passive to it. Whenever we are open and receptive toward the external sensations and impressions, we close ourselves to the influx of power and the inspiration of truth from within. This opening of the soul to the inner world is the Christ method of development.

The Divine, the Christ within has power to heal. He, or rather It, heals our infirmities when we look to it in faith and expectation. It is the soul's faith in the power of the Spirit which opens the whole being to the action of the healing power. Unbelief, doubt, fear or worry cause a mental tension which effectually shuts out the healing power of the Spirit. Through our mental and physical activities the soul is obliged to turn to and live in the objective part, the external self, and the Christ is for the time being driven into the background. Through long continued mental and physical activity we would destroy ourselves. To keep us from doing this kind nature forces us to rest periodically. She throws the mantle of sleep over the objective self and makes it for the time being passive to the restorative activity of the inner power. But our habitual moods and mental states during waking hours are apt to become subjective or sub-conscious conditions. If these are worry, doubt or fear, then in time we shall worry, doubt or fear sub-consciously, and so hinder the restorative and recuper-

ative forces from doing their best for us even while asleep. See how easily children recover from fatigue or even disease through a sound sleep. Let us then trust the Divine power which is able to deliver us from evil. All that we have to do is to cultivate the proper attitude in which we shall be open to this power. The reader will know by this time what the proper attitude is: It may be summed up in three words: Faith, Expectation and Stillness (or Passivity). It may even be expressed by only two: Faith and Stillness, for faith includes expectation. There is then power in stillness, because the source of all power within us, the Divine Self, will be able to act through us directly only when the objective self makes itself a passive medium or instrument to it. "Going into the Silence" has therefore a far deeper significance than many students of the New Thought believe.

The Divine Self-Recognition brings with it a greater revealing of truth and more harmonious conditions in the objective part of man wherever it is accepted. But in the earlier stages of the soul's awakening it is accepted only in moments of exaltation. It is recognized as the Christ and King one day, and as a disturber of the peace the next. The soul opens itself to it with Hosannahs, thanksgivings and all signs of submission. It is filled with beautiful and peaceful sentiments. It has its Palm-Sunday and celebrates the entrance of its King like the city of Jerusalem when it strewed flowers and waved palm branches in honor of the coming Redeemer. The Christ accepts this temporary homage in meekness and gladness. But this

gladness is mixed with sorrowful feelings, for he knows that presently the old mood will return, and the animal man will rule once more. The senses do not wish to be disturbed in their enjoyment, and they denounce the Christ as a disturber of their peace. The soul hears their cries of "crucify him, crucify him." All this the Redeemer knows, and sadness overcomes Him. He breaks down in tears and bewails the fate of the objective self, which He knows will overtake it if it persists to be ruled by the passions and blinded reason. "Jerusalem, Jerusalem, how often would I have gathered thee as a hen gathers her brood." Is this not spoken for every one of us if we persist to be ruled by the sense-man, the old Adam? Thus "the flesh is at enmity with God," when it rejects the leadership and the guidance of the Christ. As long as it rules it goes to its doom.

There is war between the sense-man and the Divine. It is one-sided war, however. The activity is all on the side of the objective self. It denies the Christ, it persecutes Him and would root Him out from existence. The Divine takes all the persecution meekly and without hatred. It says: "Father forgive them, for they know not what they do." Those who love warfare will perish through it. The Divine Man knows that all the fury of the flesh will not be able to destroy it. It is the human part of man that is crucified in this conflict, and it is the human nature of Jesus which calls out, "God, my God, why hast thou forsaken me." The Christ disappears for a while. It is as dead in the soul in which the animal nature

has gained the ascendancy. But not dead, only retreated. It has descended into hades, the dark, subjective part of man's nature. Here it preaches to the spirits in prison, the darkened soul. Even here it has gone on an errand of mercy.

But without the knowledge that the Christ is within, the soul feels lost. The redeemer can not be resurrected until it acknowledges its weakness and defeat without the divine help, or a consciousness of the divine Presence. In its agony and forsaken condition it cries aloud to God—its God—for help. After having, through misery and pain, come to the knowledge that it can do nothing but destroy itself, it is willing to let the Christ take complete possession of it and rule it henceforth.

The reader must ever bear in mind that the whole is only a mental process, or a change in consciousness. Until the soul comes to look up to the Spirit as its sole life and power, it labors under a false self-consciousness. The external self is given an undue importance which it does not possess in fact. It is to the soul in its unawakened state all that it has or is. This personal self-consciousness fills a place that does not belong to it. It has usurped a throne which belongs only to the real, permanent, or Divine Self. This false self-idea must be destroyed. Instead of believing in the personal self as its true being, the soul must recognize the Divine Self as such. In its mistaken arrogance it looks to the personality for all its wisdom and power. As long as it does, it closes itself unconsciously to its true source of wisdom and power.

The personal self-idea therefore stands in the way of its own best interests. Only when this is dead, or surrenders itself unconditionally, can the Christ reign supreme. Only then can we say "He is risen."

Let us be clearly understood here and not make the mistake which so many have made in the past. Not the personal self must be abandoned, given up, or crucified, but the personal Self-Idea, the Belief that the personal self is our all, or the seat of power and wisdom. The body should not be cut, lacerated, or even deprived of its natural demands as far as these are necessary to its well being. Fanatics in the past have sought to gain control over their physical natures by abusing and starving the body. There are still many in the Orient to-day who follow this crude and brutal method. The process should be, as has been stated, a mental process. The physical conditions will always fall in line with the mental. "Resist not evil." We need not fight it. All we have to do is to aspire to the good, which is the true worship, and open ourselves to it. The good will then take care of us, and manifest through us. The personal self need not fight. All it has to do is make itself a passive instrument to the higher Self, that the latter may act through it. This is the true renunciation or Self-Denial. We need not be ascets in order to be spiritual. We need not spurn the delicacies of the table, only in so far as they could hurt the physical body. We must always distinguish a right use of things from abuse. The latter only is sin. This answers the questions of what shall we eat, drink or wear. Eat

and drink that which does not hurt you or which does not conflict with your finer sensibilities. Everyone must be a law unto himself in these matters.

Viewed in this light, high, stiff collars for short necks, tight lacing and tight shoes are a sin, where bright colors and adornments are not. New Thought people are often unjustly reproached for wearing pretty ornaments and beautiful garments. They need not dress in mourning and go about with long faces because they have come to a higher recognition of the truth. On the contrary, they should be the happiest people on earth. If they love color and ornaments, why should they not wear them if they can afford them? If they love music why should they not patronize the concerts and operas? If they love pictures why should they not adorn their walls? In fact, why should they not do anything as long as it hurts neither themselves or others? It is only by giving these things an undue importance in our estimation that they can harm us. We do wrong when we consider them ends instead of means, when we allow them to rule us instead of using them wisely. As long as we are on earth we should take an interest in the beauties and good things we find here, if they appeal to the better part of our nature.

Once passing an art store, I saw on exhibition an art photograph entitled "He is Risen." This picture had a particular charm for me, first, because of its beauty, and second, because I had become conscious of the Christ within myself who was trying to rise. I bought this picture and even to-day it is an inspira-

tion to me to look at it. It has been to me a means for many a good suggestion, and who would blame me for buying it?

I cannot but believe that Jesus loved beauty and grace. He must have admired it in the beautiful scenery around Nazareth, in the architecture and interior decorations of the temple, as well as in the men, women and children around him. He loved the Jewish festivals and came to Jerusalem on purpose to celebrate them amidst more magnificent surroundings. He loved the good and the beautiful everywhere and did not disdain the pleasures of the table. To him his body was a part of himself while on earth—although a minor part—which it was his duty to care for properly.

There is much to learn for us from the life of the lowly Jesus. On the one hand we are fully justified in enjoying what good things come in our way if they help to make us happier and better. On the one hand we can save ourselves much needless suffering if we carry the burdens of earthly existence as he did. He is nowhere reported to have fretted and fumed over the ills that befell him. Worry and fretting only intensify what sufferings we pass through, indeed, they are sometimes the only sufferings we bear. Jesus knew that the events of his life were the result of law and not of chance. He felt it his duty to avoid suffering by living a life according to the laws of his being, or if on account of it, suffering overtook him, he bore it meekly and uncomplainingly, trusting that it was in some way for his good or the good of others. He

believed in the power and the wisdom of the inner or higher self within, to guide him aright. Through his submission and passivity, to this "Father" he became a perfect incarnation of the Christ. We shall be the same as he, as soon as this Christ, who is the Father, has risen within ourselves and become the ruler. Then will for us dawn the Easter morn. If we have died with Jesus, we shall be resurrected with Him in the image and likeness of the Christ. Let us hasten this happy event, not by combat, worry and fretting, but by a perfect obedience and submission to our own indwelling and essential higher nature, "the Father in Heaven."

IV.—THE SERMON ON THE MOUNT.

Moses gave to the world a moral code which has become the standard of morality for many countries and for many people. It was not something imposed upon the world by a reformer in an arbitrary way, but it was a perception of certain laws which, if followed, would make men better and happier. Savage man sees nothing wrong in killing his brother man in a fit of anger. Warfare, rape and plundering are to him perfectly legitimate actions. But he will be a savage as long as he follows his purely animal instincts. Nature, however, tries to push him into higher conditions. She cannot do so as long as he adheres to his old beliefs and practices. She leads him to the perception of higher ideals. Sooner or later some member of the race discovers higher laws which, if followed, will lead the individual as well as the race into higher and improved conditions. The divine presence within reveals to a Moses the ten commandments. They become the highest standard of morality for a semi-civilized people. They are based upon the law of man's being and are, therefore, a law for all time to come. They can never be done away with. Although apparently restrictions, they make possible a greater freedom and a greater happiness. They form a base upon which in time a super-structure is added. Nature will not allow the race to rest after it has made this new step, a stride so gigantic as to lift it above mere animal existence into a human existence, which fore-

shadows another, the Angelic life. Before man can grow into angelhood, he must become familiar with the conditions which govern it. These conditions are revealed to the lonely Jesus while meditating on the mysteries of being. He sees that his people have progressed as far as they can under the old Mosaic dispensation. The world is ready for a new one. It is groaning in the birth throes of a new order. Old ideals must give place to new ones, and many things that once were considered right must be superseded by those which are better. To a purely moral code must be added an ethical code.

And so, seeing the great multitudes around him who are in need of more light to make them happier and better, he ascends the mount and sits down. They all follow his example and become restful and passive, for they see that the Master is about to speak. And calmly and lovingly the words flow from his lips as the Great Spirit moves him. There is healing and benediction in them, the prophecy of a great future, a grander development, and a peace and happiness which the world at large has not known before.

“Blessed are the poor in Spirit: for theirs is the kingdom of heaven.”

Those who are filled with the world's knowledge and worship of material things alone do not consider themselves poor in spirit. They are rich and self-sufficient. No one can teach them anything because they know it all much better than any teacher can tell them. They consider anything that is out of the ordinary order of external knowledge foolishness, and

they call those who perchance have a knowledge of the deep and hidden things of God, self-deluded mortals, fools and cranks. The divinely moved teacher cannot teach them anything concerning the higher order to come, and the wonderful possibilities latent within the soul of man. Only those who feel the want and the need of more light, those "who are poor in spirit," will allow him to teach them. But those are thrice blessed because theirs is the kingdom of which he has come to tell them. They believe in the glorious possibilities of which he speaks. They yearn, hunger and strive for them, and for them are the promises. They will realize them.

"Blessed are they that mourn: for they shall be comforted."

Only the heart that feels a loss, a want, can mourn. The mourning which the Master has in mind is a spiritual mourning caused by a sense of loss or want of the soul that dimly feels its poverty and nakedness on the external plane. It has tasted of the pleasures of the senses, and gratified the sensual appetites and passions only to feel more remorse and anguish as a result. It feels humiliated over its defeats and it mourns over the degradation which it has allowed itself to sink in temporarily. But the Master calls it "blessed" because its mourning indicates that it has awakened to a dim perception of the unsatisfactoriness of the course which it has pursued. It is blessed because the divine impulse moves it to seek for better things, and he who seeks "shall find." He who does not thus mourn is still on the sensual plane and is sat-

ified with it. To him there has no higher ideal been born, and he is not yet in an attitude where the higher kingdom can open for him. It is to him a closed domain. But the day of "Repentance" must dawn sooner or later for him also, and then shall he also be blessed like those to whom the light of a grander day broke before. But we must guard against falling into a morbid condition of remorse over our shortcomings. This would only hinder us from realizing the promised blessings. Gazing behind has a tendency of discouraging the soul in its efforts to free itself. Its activities will be weakened and it may fall into a hypnotic or psychological condition which hinders all progress. It may, like Lot's wife, fall into a condition of statue-volence, not physical, but spiritual. In order to avoid this, our mourning must not degenerate into remorse, but must change into a bright hope for the future, because our sadness and sense of poverty and nakedness is the first hopeful sign that a brighter future is possible for us. The cry of the awakening soul must ever be: "Onward, Excelsior." Let the dead past bury its dead.

"Blessed are the meek: for they shall inherit the earth."

This is in line with the injunction of "Resist not evil, but overcome evil with good." By resisting it we only strengthen it. That which is exercised is always strengthened, but from lack of use our bodily organs as well as our mental and spiritual faculties will shrivel up and become weaker, until in due time they will disappear altogether. This is evolutionary

law. Jesus perceived it very clearly as many of his utterances show, notably his remarks concerning the use of the talents. Who can fight where there is nothing to resist? The doctrine of non-resistance will eventually prevail on this earth as it does in the higher realms of the spiritual world. "Well," some one will say, "shall I not resist if some scoundrel tries to rob or kill me?" This is always the query of those who do not understand what Jesus means by his injunction. We may resist the evil doer while we may be non-resisting to evil. While we should always have the good of others in mind we should not overlook that we have rights of our own, and that we must not forget to protect our own selves when threatened by harm. But we may become non-resisting to evil in reference to ourselves and others. Not by fighting will we overcome our own imperfection, but by holding on to the ideal until it becomes so strong within us that the imperfections fall away by themselves. How many a wife that is fighting some imperfection in her husband would do well to cease wrangling and quarreling with him over it. Opposition only strengthens the evil and it makes matters worse. There are some wives who always gain their ends through tact and silence, where talking can do no good. Apparently yielding to the situation, they bide their time and lead their husbands without their being aware of it. They know the value of this kind of meekness. But there is another kind of meekness which we must mention and that is our meekness toward the higher powers within us. Only by making itself passive and meek towards the

higher self can the personal self be led and influenced by it. Its dependence upon its knowledge and power will make it positive towards the higher powers within it, and close the door to the influx of spiritual wisdom and strength. Therefore it is through this kind of meekness that it will come into possession of the higher kingdom within, or in other words, by making itself meek and passive towards the higher self can the latter manifest or reveal itself. By letting the higher will be done will we become Christ incarnated.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”

When the soul once really awakes to a perception of its divine nature it longs to express it outwardly. It desires to manifest the kingdom of righteousness. Its inspirations will be realized because it is the law that he who seeks shall find, and he who knocks at the gates of the kingdom will have it opened unto him. Therefore he is called blessed by Jesus, for his hunger shall be satisfied.

“Blessed are the merciful: for they shall obtain mercy.”

It is a law that we always attract that to which we are affined. We call forth in others our own active qualities. If we hate any one we shall most likely call forth hatred in him. If we love people we shall call forth love; and if we exercise the divine attribute of mercy we shall find them merciful towards us. Only when the soul allows the Divine to rule it can it exercise mercy towards others. As long as it is dominated by the personal self alone it will follow the

animal instincts of cruelty and revenge. A soul that exercises mercy is already far on the way to perfection. Therefore it is "blessed." We must become merciful in thought, word and deed if we wish to manifest the Father and become true sons of God and brothers of Christ. It is heroic to forgive an enemy. It is also heroic to refrain from adverse criticisms of others and view their shortcomings as necessary steps in the progress of the soul. John Bunyan exercised this attribute when he saw the drunkard and exclaimed: "But for the grace of God there goes John Bunyan." Yes, but for one or the other reason we might be just the same as the ones we criticise. We only condemn ourselves when we condemn others. Therefore in being merciful to them we are merciful to ourselves.

"Blessed are the pure in heart: for they shall see God."

Yea, blessed beyond description. If the heart is cleansed from all impure desires, from all selfishness, hatred, uncharitableness, and injustice, then the opposite virtues can manifest, and these are expressions of the God within. No need to prove the existence of God to such a soul. It feels and senses Him within. It "sees" Him with an inner spiritual sense. It feels its oneness with the Father and it shares in His power and glory. God Himself has taken possession of such a soul, and He shines out upon the world through it. He loves all creation and tries to help mankind through it. He thinks, speaks and acts through it because it has become a perfect instrument

or medium of the most high. Such a soul becomes a perfect incarnation of the Christ.

"Blessed are the peacemakers: for they shall be called the children of god."

Only Love brings peace. Only Love suffereth long, and is kind; it envieth not, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth. It does not quarrel with others, and cannot bear to see others quarrel. It ever seeks to make peace. Perfect love can only come to expression where selfishness has vanished. With selfishness there goes all occasion for strife and discord. Peace will henceforth reign supreme, the peace which is unknown to the world at large. Those who feel this peace are in a high state of development. They are "blessed." Their blessed state affects all with whom they come in contact. Their influence goes out to others, and it helps them also to gain this peace. They are doing God's work on earth. All the world loves such characters for they overflow with good will towards men. They are at peace with the world and the world is at peace with them.

"Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of Heaven."

The world has persecuted many who were above the average standard of comprehension. We do not crucify our great teachers any more to-day, but we ostracise and ridicule some. While it may be unpleasant and a matter of regret to them, mostly on account

of the very ones who act so uncharitably, these annoyances can not outweigh the happiness which they have gained in following the path of truth, love and good. They are blessed in spite of all that the ignorant can do or say against them. Their "reward" is great. Those who know the truth must ever speak it. They must preach the gospel to all nations. Only cowards hide their light and they will suffer more in consequence of it than they could ever suffer through the persecutions of men. Those who teach the truths which have been revealed to them shall "be called great in the kingdom of Heaven."

"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter the kingdom of Heaven."

The entrance into the higher kingdom requires more than mere morality. It means more than to refrain from killing, from being adulterous, etc., which the old law always forbade. It means the coming into a higher order than the purely moral. We must bring not only our outward conduct in line with our highest perceptions of truth, but even our thoughts and feelings. We must begin the world's reformation by reforming ourselves in agreement with our ideals. The hating of the enemy was allowed under the Mosaic law, but under the new we must love even him. We must become perfect children of the Father.

Morality is a necessary step towards spirituality. Spirituality comes with the perception that we are one with God, and with the attempt to live God. Once we see that God is the foundation of our being, we

must live in harmony with the inner divine nature and attributes which we see and feel are ours. Then we become outwardly what we are essentially, perfect images of the great Father-Mother. We "enter" the Kingdom of Heaven.

V.—THE LORD'S PRAYER.

Every Christian prays what is called "The Lord's Prayer." The Christian Church has used it as a formula of supplication for over 1800 years. And yet we doubt very seriously whether Christ intended that it should become a formula of "vain repetitions." He said that the Father knew our needs and that he was ever willing and ready to help us. He who clothes the lilly of the field and cares for the sparrow, cares still more for man. If we do not get the help we need it is not the Father's fault. It is our own. Help means an action of somebody for somebody. There must be two, viz., the agent and the recipient. Further, there must be the proper conditions. The helper must do the right thing at the right time, and the one who is to be helped must place himself in a position where he can be helped. Christ assures us that the Father is always ready and willing to do for us what is necessary to be done on his part. He fulfills his part every time. In order that we can be helped, we must do our part, that is, we must put ourselves in the proper attitude where His help can come to us.

Now we know from Christ's teachings as well as from the general tenor of the Bible that the Great Helper is omnipresent. He and his kingdom are within man himself. The Father is near at hand, much nearer than the mother can be to her child. But before the ever present Help can become available to

us we must learn to put ourselves, not on special occasions only, but at all times in the right attitude.

It appears reasonable then that the prayer above referred to should not be a mere formula of words for vain repetitions, but an indication of how we can govern ourselves so that we may be open and receptive to the help that is always with us.

"Our Father" signifies the Universal Spirit who is the cause and the life of all that is. Christ calls it The Father. To the Mohamedan it is Allah, to the Hindoo it is Brahm, and Emerson calls it the Over-Soul. Man and nature are a self-revelation of this Over-Soul. Its ultimate aim is to find perfect manifestation through nature and man. Man is its necessity. Only through him can it find a more perfect embodiment. It needs him. He is its object of especial solicitude. It desires to build him into ever greater power and beauty, and share its eternal wisdom with him. External man is its medium of expression. It never can and will withhold from man that which he needs to become a perfect expression of itself. All the power which he needs to overcome his environment, his habits, his disease, and mental as well as spiritual imperfections, are within him. The Over-Soul pushes him into existence and cares for him without his conscious co-operation up to a certain point. But the time comes when he must learn to co-operate with his Father-Mother in working out the great purpose which is the perfect incarnation or expression of the Divine. That time comes when the soul recognizes its unity with its-divine source. In this glad

recognition of its divine nature it "hallows" the Father's name. With the recognition comes a sense of responsibility, an earnest desire to do its part in the great scheme. The "Within" becomes the shrine before which it henceforth worships. It has found its God, and his holy temple becomes a sacred, hallowed place. The Within is the "Heaven" wherein the Father dwells. Heaven means "High" but not necessarily in reference to locality or space. As used in the Lord's Prayer it rather means quality, or a higher order of things, which Jesus declares elsewhere is within man already in latency. It is the Universal Spirit itself trying to come to a more perfect expression through man. We now know what the words, "Thy kingdom come" mean. They mean a more perfect manifestation of the love, the wisdom and the power that is ours in latency. But the higher nature cannot be expressed as long as we cling to the lower nature which we have developed at an earlier stage of our existence. We have built a personality that is as yet far below the standard of perfection which we shall reach later on. This personality has loves, habits and desires which stand in the way of a fuller manifestation of the Divinity. In order that the higher will, the will of the "Father" may be accomplished through us we must learn to lay aside the lower and more imperfect will, the will of the personality which is expressed in its lower appetites and desires. We must make ourselves passive to the higher nature. We must let it take control of the personality and rule it for its own best good. "Earth" is the material or

physical part of man in the first place, and the external world in general in the second. "Heaven" is, as has already been stated, the inner world. If we seek to develop or express this inner world or nature, we shall manifest new powers and faculties through which we are enabled to bring the "all else" to us. These are the daily bread as well as other necessary things. "Man lives not by bread alone." Besides his physical nature there are other natures which must be "fed," nourished, or developed. They require means or "food" on their own plane. The æsthetic nature in man is developed through the coming in contact with all that is beautiful. It requires the beauties in nature, in art, in literature and music. In order to develop the mental faculties we need the contact with the world of thought. The moral nature is fed by thoughts of virtue and morality. To the unfoldment of the higher spiritual nature the spiritual perceptions are needed. They all exist for us already, either expressed by other men, or in latency in ourselves. Our needs are many-fold, but we have a right to every means which we need in the unfoldment of our higher natures, of all that is good, noble and beautiful. Our aspirations will, if strong enough, bring us sooner or later in contact with all the necessary means, which are the daily bread that we need to nourish the complex nature in us. The great mother desires that we should have them all, for her one aim is the development or manifestation of all the higher natures latent in the within or heaven of man. If we doubt this, if we think that fine things, books, pictures and music are not for us

we shall fold our hands in idleness and make no effort to get them. But if we believe that it is possible for us to reach everything which we really need for our development, we shall gain the necessary strength to make the required efforts. While we make the efforts we gain strength, and we have no right to expect anything to come to us through outside help which we can get through our own efforts. Things that do come in this way are often more a hindrance than a help. God ever loves to help us, but he helps us through ourselves. Self help is the best help.

We generally succeed in awakening in others the same feeling towards us which we feel towards them. If we love them we cause them to love us. If we hate them they will hate us. If we forgive them they will forgive us and cease to annoy us. How often has it not been the case in the life of almost all people that their enemies hated and annoyed them as long as they were hated. But as soon as the enemy was approached in a forgiving spirit he was disarmed and further annoyances ceased. This cessation of hostilities is the real forgiveness. Our sins are forgiven the moment we cease committing them. There can be no forgiveness as long as we go on doing the same sinful acts and indulge the same perverted appetites. The Father's unbounded love always forgives the erring child, but the truth in the matter is that we ourselves cannot forgive ourselves as long as we are in the ways of sin. The real forgiveness is therefore in our hands. This will always come with the true repentance, or the giving up of that which is crude and ignoble. "The

Father" can "forgive us," or help us to overcome that which is undesirable, when we make ourselves truly passive to the higher Good. Through our aspirations towards the same, which is a genuine worship or "hallowing," the Good becomes so strong that the imperfect falls away by itself in time without a struggle. Thus it is that we overcome evil with good.

Viewed in this light the Lord's Prayer becomes an important matter to us. The words themselves signify little as long as we do not follow the spirit of the same. Many a Christian who prays it almost every Sunday never follows it. On the other hand, many a "heathen" who never heard of Christ or his sublime prayer, prays it in the true sense in that he recognizes within himself the divine nature and strives to bring it to a perfect expression.

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men."

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

From what has been said before it becomes perfectly plain what the Great Exemplar means by these last instructions. He does not want his disciple to use lengthy verbiage and vain repetitions, "as the heathen do: for they think that they shall be heard for their much speaking." He does not want us to "beg" for food and raiment even. "Therefor take no

"thought, saying, What shall we eat? or, What shall we drink, or, Wherewithal shall we be clothed?"

"For your heavenly Father knoweth that ye have need of all these things."

But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

The great need is a faith in the God within, and the development or manifestation of the latent powers of the soul. Then will every earthly need be supplied as a natural consequence. This desire or aspiration should not be expressed in words on the street corners; "before men"; but it should be done "in secret," in the heart of the disciple. To do it more effectually, he must "close the door" on outward impressions and sensations, he must concentrate "in the Silence" on the ideal which it is his desire to manifest. Then "the eye" is "single," with a concentration of thought and feeling which is the condition necessary to success.

Our aspiration should at all times be to make objectively real the latent ideal, or as we have elsewhere expressed it, to manifest the God within us. This must become the sole, permanent and all-encompassing desire. But there are times of special need, when we need the external expression of one quality more than another. At such times we must focus our mental gaze more especially on that one quality. If be health we should think more particularly of the Divine Presence within us as Life, Harmony and Health. Is it Opulence we need? Then, instead of impotently "wishing" for money and riches, let us affirm

that we are one with all the Opulence of the Universe, that it is ours NOW essentially, and that it will come to a fuller expression in and through us actually. Do we desire to be freed from some habit or imperfection? Then let us dwell on the essential perfection which is ours as spiritual beings of God. Let the love of the ideal become the all-absorbing passion. LET IT POSSESS US and it will rule us. The secret of success is not the resistance offered to the habit of tendency we desire to overcome, but the giving up of the personal to the ideal. We must become passive to it and open the doors wide so that we may become perfect mediums of that which we desire to come to expression in us.

“THY will be done on earth as it is in heaven.”

VI.—THE CHRIST METHOD OF HEALING.

The people who witnessed the many wonderful cures made by Jesus undoubtedly were amazed at the exhibition of powers far transcending anything which they had ever seen before. They naturally asked themselves, how does he do it? Two answers were given. One was that he did his wonderful works by the power of the devil, and those who possessed the true spiritual insight told themselves that such miracles could only be wrought through the power of God, the true source of all power. The devout Christian will tell you that Christ did the mighty works because he was God himself come down from heaven and for a time clothed in human form, or that Jesus was the only begotten son of God. Few believe that any one else could ever learn to perform the same wonders, although the great teacher positively promised that all that TRULY believed would do the same things that he did. Again, some people will tell you that Jesus referred only to his apostles when he made that statement and not to future followers. We may urge that then the promised salvation was only for the chosen few, which would be in conflict with the Master's own positive statements, and it would be belittling his great mission on earth. So there remains no alternative but the conclusion that ALL who truly believe as the Master did will be able in greater or lesser degree to do the works that he did. One other conclusion follows naturally, and that is, that we do

not believe as the Master did as long as we do not manifest "the fruits" of the true belief. In spite of all the positive teaching of the Bible on this question we hear it often asserted (and from the pulpit even) that the majority of the healers of to-day heal by the power of Belzebug. The faithful are told that the only true belief is that particular interpretation of the Bible which constitutes their creed, and that every other interpretation is false and from the devil, consequently that the works of those who believe in these new doctrines must be from that source.

But thanks to the higher standard of intelligence of the race, a better understanding of the grand truths of the Bible is gradually making its way among people and teachers.

If we closely examine the accounts of the cures which Jesus made in connection with the tenor of his teachings, we shall get an answer to the question of how he healed. In a rough way we may divide his cures into three classes, as follows:

First, through direct contact with his hands. He cured by the laying on of hands. The mother of Peter's wife was cured by touching her hand. The two blind men were cured by touching their eyes, and in the case of another he made a paste by mixing his saliva with the dust, which he put on the man's eyes. Jesus cured deafness by inserting a finger in each one of the man's ears. The impediment in this man's speech was removed by touching his tongue. Some of the Hudson school have affirmed that this was done merely as a suggestion for the patient's benefit, to

increase his faith, etc. But we believe that it was done to facilitate the transmission to the patient of the power that did the healing, or the awakening of the patient's own restorative energies. Christ sustains the latter assertion himself in the case of the woman who touched the hem of his garment. He declared that virtue (power) had gone from him. The woman's great faith was a demand to which the power in Jesus responded. The response was immediate and effective.

Baron Reichenbach and other scientists have proven by actual tests and experiments that man is full of a living force which radiates from every orifice in the body; mouth, nose, ears, etc., as well as from his finger tips and the pores when they are open. De Rochas in Paris has proved that inert substances may be impregnated by this light or force, and that sensation may in this way be transferred to inert substances. This force has been called by various names, such as Magnetism, Magnetic Fire, Vital Force, etc. That it bears some relation to Magnetism is proved by the fact that it looks red all over the right side of the human body and blue all over the left, thus corresponding with the negative and positive currents of magnetism coming from the poles of the magnet. This is the force that holds the atoms of the body in proper relationship with each other if it exists in sufficient quantity or intensity, which means health. If the system becomes depleted, the magnetic healer or one who is strong and vital can transfer a part of his own Magnetic force to the body of another. This

is the basis on which Magnetic Healing rests. Not only may people be cured by an intelligent manipulation of this force on the part of the healer, but it may also be used in hypnotizing, or mesmerizing people. Mesmer called it Animal Magnetism. I would call that which he so named Physical Magnetism. But this is only one part of it. There is also a mental magnetism as well as a spiritual magnetism. These are nothing but different manifestation of the one universal life force on different planes of action. People who are deficient in physical magnetism are often very full of mental or spiritual magnetism, and *vice versa*. Christ was harmoniously developed on all planes, and there is no doubt that he often transferred some of his own vital force to those he healed. When he touched his patients he communicated to them some of his physical life force as well as the mental and spiritual. Class the second and third belong to those where he acted without the physical contact. The transfer here was on the mental and spiritual plane.

The cases of the second class are those where the patients were present, but where there was no physical contact with them. In the case of the leper he only stretched forth his hand and said, "I will, be thou clean." Wherever he cast out evil spirits he did not touch the afflicted but only gave the command for the spirit or the spirits to leave. "He cast out the spirits with his word," or command. The man sick with the palsy was commanded to arise, take his bed and go home.

The third class are what in the present metaphysical parlance are called "Absent Treatments." To this belongs the servant of the centurion; the daughter of the woman of Canaan, and the nobleman's son who was sick at Capernaum. Spirit and thought knows no physical barriers. Like the cruder vibrations known to us as physical light it bridges inconceivable distances. The element of time does not figure to an appreciable extent.

Again the cures which are attributed to Jesus may be divided into two other classes, first into those who were cured through a simple act of faith on the part of the patient, and second into such which were healed through an effort made by Jesus. When Jesus declares to the blind man, "Thy faith hath made thee whole," we must take him literally and believe what he said. The healing power is in all men, and under the proper conditions it will be called into instantaneous action where it has been dormant. Faith and expectation are the conditions best suited to arouse it. The power in man is potentially unlimited, but it responds only to the demands made upon it. The patient's own expectations are a demand for its manifestation.

We never expect a thing to happen unless we believe that it will happen. Therefore, faith and expectation go hand in hand. Expectation is dependent upon faith for its existence. The great fundamental truth which Jesus taught was the oneness of God and man. The power which created the universe, the source and fountain of all wisdom and power, was in man. But few men knew this. Mankind had lost this truth.

Man was in a lost condition on account of his ignorance. He depended only on his weak personal powers. He made no other demands upon the unlimited power within him than his forefathers had done for generations. His ignorance of the truth that unlimited power was waiting patiently within him to be called into manifestation, kept him from making greater demands upon his resources. Only a knowledge of the truth could make him acquainted with his great heritage, and knowing the truth he would learn to have faith, and his growing faith would become a constant demand on the powers within him to act in and through him. That is why Jesus always insisted on having faith. That is why he taught the truth and asked his followers to believe in it.

“And Jesus answering saith unto them, Have faith in God” (within you).

“For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.”

“Therefore I say unto you, What things soever ye desire, which ye pray, believe that ye receive them, and ye shall have them.”

Can any statement be more explicit and positive? Then why do we not get the things we pray for? Why cannot the Christian heal his diseases when he gets sick? Why does he trust in pills and powders rather than the Father within? Although Jesus clearly taught the unity of God and humanity, the greater

part of the latter feel separated from their source. Many pray not to the Father within but to a God in the skies; a God far away, one who may answer or not answer their prayers, while Jesus plainly states that there is no favoritism or caprice in God at all, but that we shall receive everything whatsoever we desire if we pray believing that we shall receive what we ask for. He recognized the fact that the power within is not only potentially unlimited, but that it is also infinite Love. It is always ready to give and help if only we come into the right attitude where we can receive in accordance with the laws of our being.

The whole secret lies in the words of Jesus "and shall not doubt in his heart." There is where the trouble lies. Although we may give our intellectual assent to all of Christ's teachings they will avail us nothing unless they become a part of the heart or inner and sub-conscious life. The conscious beliefs of one generation become the sub-conscious inheritance of the next. They create a thought atmosphere which controls our sub-conscious beliefs. The conscious as well as the sub-conscious beliefs of the race have for the most part been of the most negative kind. They are a negation of any higher powers in man than the few that he has spoken into existence in the course of his physical and (partial) mental evolution. And we are dominated by this sub-conscious thought realm. As a matter of convenience we will call it the sub-conscious mind. It controls the functions of the body which are termed unconscious or involuntary. It does this unfailingly because in the evolution of the

physical man it has learned to believe in the power necessary to control the body. But the conscious beliefs, doubts and fears always modify its action to a most wonderful extent. Every Metaphysician knows it. Every physician ought to know it, and most of them do, for they think it of sufficient importance to keep as much as possible every discouraging suggestion from their patients, and try to inspire them with hope and good cheer.

We must then overcome this mass of negative sub-conscious beliefs. And this is not a matter of a second, or a day, or a year. It is with most of us a slow growth. But we can hasten this growth. We can do it by reading good books, by meditating on the truth, by concentration, and by making frequent strong affirmations, such as "I AM one with God." "The power in me CAN and WILL heal my infirmities," etc. In this way we shall gradually change the body of our negative beliefs and make greater demands on the power within. In rare moments of exaltation we are able to break the bonds in which our sub-conscious beliefs hold the soul, and then we are astonished at the power manifested. We see the most depraved change their lives for the better, and the most "incurable" diseases healed. We see the body endure strains and hardships never before thought possible. What thus becomes possible in moments of exaltation should become a permanent and a constant state with us, and this we may aspire to by overcoming our sub-conscious negative beliefs, by learning to know the truth. We must learn to believe "in our hearts" as well as with our

brains. Sometimes the strong belief of another will be able to overcome our sub-conscious belief in weakness, and so help us to cure our diseases, but in the last analysis it is "the Father," or the power within that cures, and not the healer. Jesus said, "the Father doeth the works. I of myself (as a personal human being) can do nothing." The Father is in the patient as well as in the healer. If the patient's faith in Jesus is strong enough he will expect to get healed and so make a strong demand upon the power within himself and be healed. Jesus recognizes this and frankly tells him "thy faith hath made thee whole." But at other times Jesus has to act on the sub-conscious mind of the patient through his own act of mental concentration and so assist in overcoming, for the time being at least, the unfavorable mental atmosphere around the patient may bring him harm. Therefore he tells him to go home and tell nobody. Imagine that you had known a leper before you knew anything about the great possibilities within man, and that this leper should come to you one day and say, "I am entirely cured." You would naturally doubt his statement and run away from him, because you never heard of such a thing before. Well, your doubt and your fear might cause the poor man to doubt that he really was cured, and his doubt and fear would actually be a demand on the power within to manifest the disease once more. For it is a fact that through the same law by which we are healed we also may become diseased. Many can say with Job, "what I have feared has come upon me," because their fears

were a standing demand on the power to manifest "according to the faith," because fear and doubt are a negative belief.

That Jesus often healed by an active concentration of mind and will appears from several statements in the New Testament. When he cured the one who was deaf and had an impediment in his speech he "looked up to heaven and sighed and said to him BE OPENED." This exactly describes the attitude of one during some moment of concentration. The eyes look up into space although they see nothing because the attention is riveted on the work in hand. We naturally either close our eyes or look up if we do not wish that our attention should be diverted by the sight of external objects.

To sum up then, Jesus healed by calling into action the healing power which is in all men. It was within himself as well as within his patients. Through his own act of faith or prayer and will he made a strong demand for the manifestation of that power. And according to his unalterable faith came the results. By his own strong faith he also impressed for the time being the sub-conscious mind of the patient, and the obstacles to an active exercise of the healing power yielded. Every good healer must understand the law and have a strong faith. The stronger his faith the greater will be the demand he makes on the unlimited power of "the Father" within, and the more he will be able to impress his patient, be he near or far away. "The word" or thought needs no material bridges or wires. Even material scientists are demonstrating

this to-day. The ignorance of its nature, powers and destiny is a state of death to the soul. Its awakening to the truth is the second birth of which we spoke in the second chapter. It is a coming into a fuller spiritual life. It will be the cause also of a fuller manifestation of physical life, because the external man is an image or reflection of the inner man as far as he has come to life or consciousness. The world has for the most part a false conception of God and this is the cause of all its miseries. Redemption will come by learning to know the true God, and the true relation between God and man. Then will man manifest God, because the knowledge of the truth will make it actual in our lives.

Therefore "He that heareth my word and BELIEVETH IN HIM THAT SENT ME, has everlasting life, and shall not come into condemnation; but is passed from death unto life."

VII.—UNION WITH GOD.

In the writings of many Mystics we find much said about "Union with God." On the one hand they affirm that God and Man are essentially one and cannot be separated from each other. On the other hand we note a striving for a certain state which is denominated "Union with God," or "Divine Union." Certain ones declare that they have reached that state at different times in their lives, while Christ declares unequivocally and without qualification: "I and the Father ARE one," thus intimating that the Divine Union was with him a permanent state.

All who strive for this Divine Union recognize certain steps leading thereto. Ignatius Loyola, the great founder of the order of the Jesuits recognized two major steps including certain minor divisions. These were Repentance, Purification, and then Union. Repentance consisted of a morbid contemplation of every sin committed by the devotee, their confession to the superior, more or less of self-torture, fasting and praying as a penance, which leads to the second step, Purification, that is, a sense of forgiveness for past sins, which follows the previous acts. When this state has been reached the penitent is allowed to partake of the holy Eucharist, which means to him literally the body and blood of Christ. The ordinary members of the church are not required to undergo the severe discipline and penances which were the rule in the middle ages. A thorough "Examination of Con-

science," which means a recollection of the sins committed since the last confession, then a confession of all sins brought back to memory to a priest of the church, who gives advice, admonition and some slight penance which consists of the saying of some Pater nosters, Hail Marys, or some litanies, of fasting, donating of some candles to the church, making a pilgrimage to some shrine, etc., according to the Father Confessor's individual selection. But in no case is a priest allowed to charge money for an Absolution as claimed by many who are ignorant of the rules of the church.

After the confession the penitent goes through a list of prayers which include an act of repentance and a resolution to lead a better life in the future, when he is ready to receive holy communion, provided he has not eaten any food since the night before. Although the means which the church adopts are crude, and her teachings concerning the Divine Union mixed with error, they have served a good purpose in the unenlightened past. The methods in vogue among certain Mohamedan sects, Buddhists and Brahmins, are also adaptations to the needs of an age and a people long past and gone. Among all these the Christ method looms up as the most rational as well as the most effective. He has proved to the world that complete union, or harmony with the Divine in man may be attained without asceticism and self-torture, without the practice of austerities or mystic rites. It does not require any vows of celibacy, or poverty. Celibacy is against all intents and purposes of nature, while vol-

untary poverty and dependence upon others is a disgrace to God and man. If it is urged that Christ was poor, we answer that his method and life were in keeping with the age in which he lived, but in this, our Western civilization and our Nineteenth Century, the self-supporting teacher will command the most respect and wield a greater influence.

Union with God does not mean a "loosing in the Universal," or an "absorption into Brahm," but it does mean the individualizing of universal qualities. It signifies the individualization in man of the attributes of God. It means a coming into expression or manifestation in the individual and the race of inherent divine possibilities. This is very far from an absorption or a loss of all individuality. Thus we see that a fuller union with God means more life, more health, more love, wisdom, power, and more individuality. This is the union which Christ advocates. It is followed by "life eternal," by joy and happiness unspeakable.

To sum up, then, we affirm that divine union is far from complete if the end in view is only a ecstatic consciousness and feeling of unity with the Divine, such as St. Francis, Mdm. Guyon and others experienced. Like faith it is worth nothing without a corresponding expression in deeds and works.

As long as we are already and essentially one with the Father, the only further "union" attainable is a knowledge or consciousness of the fact, and a state of harmony between our outer and inner lives. A fuller *consciousness* and a closer *feeling* of oneness is attained

primarily through meditation on this subject. Reason should have a share in this, as without reason it will degenerate into emotionalism, trance, mediumship, and even obsession; if the aspirant to divine union does not try to purify and improve his life and character. A half hour each day should be devoted to this withdrawing into the Silence to hold communion with the Divine Self. This is evidently what Jesus did when he withdrew into the wilderness. But unlike certain ancient and modern Mystics the Master *came out again* when he had gathered renewed life and strength from his communings with the Father. Then he used the strength so gained to do good and teach the multitudes, in other words, he *used* it to express "the Father" within him.

Union with God to Jesus was not a revelling in metaphysical perceptions and speculations, but it was to him "doing the will of him that sent me." He recognized the fact that only by doing the Father's will can we become perfectly at one with him. We must become passive and obedient to the laws of our being.

Our first duty is to improve ourselves, and through the power and wisdom so gained to help others.

Union with God means to be merciful and loving to our fellowmen. Thus we fulfill our duty towards God, by serving his children, our brothers and sisters. "What ye do to one of these ye do to me."

The observance of church rules and ceremonies is good so long as they assist us in our growth God-ward. But we do not render God himself any service there-

by, since he requires none for himself. What he does ask of us is a loving service to men, because they need it. That is why Jesus criticised the churchmen of his day. They were great sticklers to church rules, fastings, public prayer, and ceremonies, while they failed to cultivate what was really essential and needful, a God-like spirit of love and helpfulness to men.

“Love thy neighbor as thyself. Thereon hang the law and the prophets.” When divine love comes to full and complete expression in and through us, we are no more “at war” or variance with it, but one with it.

When we follow the divine will in all things, make God's will *our* will, then does God really and truly work through us, and we are one with the Father as well in living and doing as in essence. God is the light that lighteth the world. When you strive to become externally like your inner prototype, after having recognized the divine light, then it becomes your duty to “let your light so shine before men (in good living and doing), that they may see your good works and glorify your Father which is in heaven” (within you).

To-day, as well as in the days of Jesus, contrary to the inspired teachings, the old Mosaic law of “an eye for an eye and a tooth for a tooth” holds good more often than it should. They say it is the law of Justice, but my dear friends, there never was a perfect law of justice which was not also the law of love. God's law of justice always and forever is the law of love, in spite of all appearance to the contrary. Man's law of justice more often is the law of hate, of selfishness and wounded pride. God's chastisements, *i. e.*, the nat-

ural consequences of our follies, are guided and necessitated by love, since they are intended to be corrective only and not in any sense punitive. They are intended to show us the better way and so bring us to the light. An *eternal* hell is therefore an utter impossibility and altogether incompatible with God's justice and love. The old scholastic assertion, that man's sin is an offense to an infinite God and therefore merits an infinite or eternal punishment is false. It is the finite creature which offends, and all punishments must therefore be finite and limited. By the words "finite creature" we mean that part of man which is called *the personality*, and which constantly changes.

Christ knew that the Jewish law of justice was not God's law. God's law is love, and if you aspire to become truly one with the Father as the Master was, you must remember and follow his injunction, and "love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for *he* maketh his sun to rise on the evil *and* on the good, and sendeth rain on the just and on the unjust."

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

"Judge not that ye be not judged."

..... "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them."

..... "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he

that doeth the will of my Father which is in heaven."

Note the significance of the word *heaven* in this verse in connection with Christ's statement, "The kingdom of heaven is *within you*." This then is the kingdom which we are to "enter," that is, to become aware or conscious of. The Father "which is in heaven" lives here (within man), and we become consciously one with him from the moment that we become aware of his presence and live and conduct ourselves as becomes sons and daughters of God and joint heirs with Christ.

"For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister, and mother."

Oneness with the Father in consciousness and purpose opens us up to all of the gifts and graces which Jesus possessed and enjoyed so abundantly, and which he used in the service of men. It brings us into close relationship with the Master. To-day, as of old, his sole pleasure is to help humankind, and those who earnestly seek it will receive his help. His ear is still open to the cry of distress and the call for help, and his loving heart will not deny his weaker brothers and sisters one request which he can grant. Suppose for a moment, that you, dear reader, were fired with the divine yearning to help the world which we doubt not you are, and were suddenly translated into the spiritual world. Would not your divine love prompt you still to help those on earth? and can we doubt that Jesus ceases to labor for his fellowmen? He is the healer and teacher to-day as of yore, and his power is at the service of men now as before, and his benedic-

tion falls on all who like him try to raise the fallen, cure the diseased, and comfort the afflicted. They are to him disciple, brother, sister and mother. They are true children of the heavenly Father, for they do his divine will. Let us therefore not deride those who, lacking the true spiritual insight, pray to the personal Jesus for help. Let us rather assist them to find the everpresent help within themselves, which is the Spirit of God, or Christ, whom we all are destined to seek and find sooner or later. It is the same Christ that came to a fuller expression in Jesus. Striving to become conscious of his divine presence will put us in the proper position where the divine help may become available to us. Why seek for that far off which is so near to every heart? Only when we are unable to lay hold of the inner help are we justified to seek aid from men or spirits. But a habitual dependence on others is always weakening, while the dependence on the power within makes us strong. We are filled by its strength, which becomes our strength, and it will flow through us out upon the world in love and good deeds. We become one with it. This is a unity worth striving for. Away then with all mysticism and ceremonialism for the children of light need them not. They are at best only crutches on which people may lean for a while, but often they become so enamored in these crutches that they refuse to throw them away when they should, and so remain spiritual weaklings and cripples, when they should walk erect in the presence of the Father, and in a fuller manifestation of their divine heritage.

VIII.—SALVATION THROUGH SUFFERING.

Salvation is the important theme in all religions. Around it as the point of gravity all other questions group themselves. Doctrines and dogmas have a direct bearing upon it, while symbols and ceremonies point to it. But when you ask in what salvation consists, you are apt to get different answers from different people. Some say it means going to heaven, others say it means avoiding hell, which is practically the same thing. Again, others say it means salvation from sin, the great sin or tendency to sin which has been transmitted to us from Adam and Eve through thousands of generations. Leaving all other Bibles and religions aside, we shall only consider the teachings of the Christian Bible on this point. It plainly and unequivocally declares that salvation means a freedom from sin and suffering. All Christians will admit this. They will further admit that suffering is a result of sin. The word sin must here be understood in its widest sense as a violation against universal Law. Man may act contrary to God's law which is also the law of his being, in a three-fold manner, by thought, word and deed. Man may go contrary to his being while conscious or unconscious that he is doing so.

Every act is a cause which is followed by some result, beneficent or maleficent in its relation to the actor or others concerned. The real consequence of an act may not be apparent on the external plane.

For example, a thief may steal a lot of money. He may never be discovered and apparently the results are beneficial to the thief. He can procure lodgings, food and clothing with the money, in other words, he is enabled to procure for himself and others the necessities of life, which is certainly a good thing. But the purpose of existence is the evolution of the soul's inherent faculties and powers. Many of these are brought out by work and the mental activity necessary to all intelligent labor. In order to oblige man to work, nature has created needs which can lawfully be supplied only through labor. When therefore the thief lives on the earnings of others not earned by himself he is not working for his own ultimate good. He will not grow self-respecting and self-supporting as long as he follows his nefarious trade, and the better faculties sleeping in his soul will remain dormant. This is a fearful punishment, for until the Christ awakes in the soul and reigns supreme, man is in a hell of sin and misery right in this world, and it is *this* hell and *this* suffering from which we must be saved, for the present sin will be the cause of future bad consequences, future hells. From this only Christ can save us. Which Christ? The one universal, omnipresent Christ, the son of the Father, of which Jesus was a perfect expression or incarnation, but not the only one, for Christ and the Father are only principles of the one God who is everywhere, therefore in the heart of every man. This Christ principle is the "Christ in you" to which Paul points so often as the Redeemer. Jesus was one of the first fruits on the tree of life, and

we are to ripen on that same tree as he did. We stand the same chances as he on account of our common brotherhood in one fatherhood, in virtue of the inherent Divinity. Ah, my brothers and sisters, is not this a gospel worthy of God and man? To be like Jesus, triumphant and victorious over sin and suffering, and to rise with him in the majesty and glory of our indwelling Christ! Let us not shun the suffering necessary. All creation groaneth in travail. The external universe is in a constant state of becoming and change. The old is continually refined and passes into the new. Witness the birth of an oak. The acorn has dropped into some crevice or depression in the ground. The fall winds cover it with leaves and loose particles of earth. These are saturated by the water from melting snow and rain. There is something peculiar in the action of the water. The ever active little particles penetrate solid matter and try to dissolve it by loosening the particles of solids. Grief and sorrow do the same. They are disintegrating forces, both mentally and physically. If too long continued they will undermine bodily tissues and disturb the orderly functions of the vital organs. Sorrow also makes us more thoughtful and sober. It destroys evil habits of thought, and makes us more serious. It breaks down the inclination to sin and lets the soul shine out through us. By breaking down the external resistance, the Christ principle gains the ascendancy and begins to rule. That is why we speak of "the waters of tribulation." Tribulation is to the soul what water is to the shell of the acorn. The

hardened exterior becomes disintegrated so that the newly budding life may burst through. The most hardened, crude and exterior elements, those furthest from the true and vital center are cast off from the acorn. So those elements of human character which are furthest away from God, or most foreign to the divine nature of the soul must be cast off completely. But there are some vital elements in the kernel which are used in building the new structure. They are carried up and refined. So it is with some tendencies, and faculties of the soul. Having served lower uses on the animal plane they must not be destroyed but refined and made to serve higher uses.

The warmth really gives the impulse to the seed germ to grow and expand. It comes from higher sources, from the sun. At first it comes to the seed indirectly through the warm rains, and the rising temperature of the ground. But the moment the seedling rises to the surface and partially outgrows its dark environment, it receives the vivifying light of the sun direct. Henceforth it is in direct rapport with *the father* of our solar system. How like this to the growth of man. The divinity, the Christ within, imparts to the soul the impulse to reach up higher. The waters of tribulation help in disintegrating the elements which keep the Christ shut up. But soon the new life, the Christ life, will make attempts to push through the sinful habits and animal tendencies. There follows a state of unrest and disintegration which is most distressing. The soul while attempting to give birth to the Christ suffers intense mental

(and often physical) agonies. Not understanding the cause and nature of this condition, people at this stage become alarmed and often terrified. They have strange experiences and sensations which they cannot explain. Even in their relations with others things seem to be wrong, and they cannot understand it. Many who have come to the author with piteous demands to be freed from sinful habits have been treated, and at the same time advised to hold daily communings with the Christ Spirit within. In from two weeks to two months I received letters from some of them who stated they were in a terrible condition. Several felt as if they should go mad. I explained the law of salvation to them and its frequent effects, and directed them to look upon their present condition as an effect merely that would pass away presently and leave them with the victory won, and in possession of a peace to which they had been strangers heretofore.

Patients whom I treat for physical ailments also often get worse apparently. They have some "bad spell" or period of both mental and physical depression. The law of cure is the same as the law of salvation, for old and chronic conditions have to be broken up, which is at first pleasant enough as long as the disintegration is slow and gradual. But then comes a period when the life within makes a supreme effort to break through and gain the mastery, which like the birth throes of the mother causes pain and suffering, and may be repeated after a while, if the first effort does not succeed.

All who ask the Christ within for deliverance from sin or sickness must expect these experiences. They *always* follow, but they are so light in some cases as to be scarcely noticed. If you ask Christ to lead you out of the bondage of some habit persistently for some time, you will soon notice a change in your mental condition. You will grow more serious and thoughtful. A feeling of heaviness or sadness will come over you gradually, which makes you less inclined to indulge your appetites. Or something will happen to you which makes you sad. This has apparently no connection with your prayer for deliverance, but in truth it has. The Christ spirit to whom you appeal is in you as in others, and its answer sometimes comes through others, or the means which will lead to your final redemption may come through them. So, if you appeal for deliverance from poverty things will often happen as by chance which prove to be the opportunities by which you will be led into easier circumstances. What seemed a mere chance is simply the result of a law as fixed as that of gravity.

Truly, there are many mysteries locked up within the recesses of our own souls. Let us halt in our mad rush for wealth often enough to catch a glimpse of our own true selves. Let us turn from too great a dependence on men and things and learn to trust the Life that brought these bodies into being, and which has absolute control over them if this is not impeded through accident or our own foolish and ignorant acts. And then let us remember that all growth and salvation comes through suffering, and when suffering comes

let us welcome it as a harbinger of a new day.

The fight is between the persistency of the old inherited animal nature and the insistency of the diviner tendencies of the soul. The friction caused by the struggle manifests in pain, suffering and unrest. But when the soul has burst asunder its hard, confining shell, it comes en rapport with its Christ or Spiritual Sun from whence all that is good and divine proceeds. Henceforth, it will walk no more in darkness but in the light of truth. Former things have passed away, and it will enjoy a peace and a harmony which pass the understanding of those who have never enjoyed them. It will know the meaning of the words, "Through darkness to the light; through suffering, or the cross, to the crown."

IX.—“RESIST NOT EVIL.”

Man and Nature are progressive Revelations of God. That Great Unity of all Power, Love and Wisdom, the Great Cause which men call God, manifests in and through nature and man. First appear the more primitive or rudimentary qualities which are latent in the First Cause as Divine possibilities, then follow new and more perfect conditions to that which is already revealed. Evolution is a growth from the Good to that which is Better, Best. It is good to exist at all like the plant.— It is better to have sensation, locomotion, etc., added to mere vegetal existence, as in the animal. It is still better to have reason and conscious life and volition added to all of these, even though the first crude manifestations of awakening reason seem like un-reason, and lead man into temporary evil consequences. But the evil consequences are themselves teachers which will guide the creature, man, into better ways. Some day he will become aware of his unity with the Great Law of Good—the Father—and he will by obedience to the Law of Harmony insure his higher welfare, happiness and development.

The Law of Harmony! What wonderful meanings open to me as I breathe the words, meanings of which the sublime Jesus caught glimpses, and Buddha, and all the world's great teachers. Jesus recognized this great Law of Good when he said: 'Love thy neighbor as thyself.' The Law of Good in man, the Spirit, the

Father, presses forward to that end. By loving our neighbor as ourselves, we only come in harmony with the Great Tendency which ever tries to elevate and perfect man. By coming in harmony with it we float on the universal stream of love and are at one with it. By resisting it we encounter friction; both outwardly and inwardly, and we experience the resultant evil consequences which are misery and pain.

This is the reason why the doubter and the pessimist are unhappy and weak. The Great Cause in man ever tries to whisper hope to the soul. It says 'I am with you always!' 'I am thy shield and thy refuge, trust the power within you!' By distrusting the inner power and the good in ourselves or others we are not in harmony with our inner nature which is Power, Love, Wisdom and Good. We encounter friction and discord which engender misery and weakness; weakness because we feel abandoned and alone, and the feeling of consciousness is the condition which limits us in the exercise of our latent powers. We will not use what we do not believe we have. 'As a man thinketh so is he.' He is what he believes himself to be, to himself at least, and generally to others. The man who trusts himself will inspire faith and trust in others. All those who are unsuccessful and poor must first get a glimpse of the Greatness within themselves by studying the greatest of all subjects—MAN. When once they know Man, they will also know God, for God and Man are One. The sensitive ones who are self-conscious and bashful must learn to recognize the God within themselves, which makes them poten-

tially as good and great as their fellowmen. They must make it a practice to look others fearlessly and frankly in the eyes while they inwardly assert: 'I am as great as you are, for whatever you are in essence I am also.'

'Call ye no man Master!' By calling others our masters we lower ourselves in the degree that we exalt them in our own estimation. The master that we should learn to recognize is our own Divine Nature, and the great possibilities sleeping in us all. When we do that we are seeking 'the Kingdom within,' and we are in harmony with the Great Power which ever strives to manifest in all of us. By distrusting ourselves and others we distrust this Infinite Power. By distrusting Man we distrust God, the God in Man. Can anything be plainer? And can anyone who reads this fail to see why both self-distrust and hero-worship, (if the latter is directed to persons instead of qualities of human nature), are pernicious to self-development and growth? How can we ever hope to reveal and manifest the God within us as long as we fail to recognize Him within ourselves? By becoming conscious of our Divine nature we only fulfill and obey the Law of Evolution, the great tendency or striving in man and nature for growth, expansion and progression from the Good to Better, Best. We come into harmony with the Good, instead of resisting it, and we are moving towards a more perfect existence, a greater happiness.

We see now why all systems of religion hinder man's growth that set up idols for worship which are invested

with powers and qualities which the followers of these systems may never reach. The irrational exaltation of the founders of the world's religions by later generations of priests has engendered a hopelessness, an abject dependence upon others than ourselves for salvation or deliverance from evil, which is debasing and degenerating to the millions of unfortunates who worship these idols. The purest and most true religion is that which holds up to man's gaze an ideal which he may reach, and leads him to trust the God within himself. The Master's religion was such a religion. The faith which he had in himself he tried to inspire in others, that is, he tried to raise them to the plane of consciousness where they might get a glimpse of their inherent greatness. He constantly asserted that what he could do all others might aspire to learn to do. He tried to discourage the tendency to personal, or hero worship, by telling his followers that the power within him, the Father, did the works, and that He did the mighty works through Jesus, and could and would do the same works through all others who followed the Law that Jesus followed.

'Resist not evil.' This wise precept has come down the centuries and been preached to generations of men. Alas, the carnal mind, the mind unawakened to spiritual perceptions, has ever failed to grasp the meaning of this seemingly most irrational of all the precepts of the Master. 'What,' is the surprised query, 'should we not repel the murderer and the thief if they threaten to harm us? Assuredly we may. We have duties to ourselves and those immediately

dependent upon us, and the law of self-preservation bids us to protect our lives and properties. But after we have done this we should not strengthen the evil by punishing the thief or murderer. How few have ever been redeemed by our prisons, or by capital punishment? Society has a right to protect itself, but the surest and most rational method is the Master's way of forgiving the offender, and '*enlighten or educate him* instead of punishing him, which only intensifies the evil tendencies in him. "A new commandment I give unto you; Love ye one another." The new law was to supersede the old law of 'an eye for an eye, and a tooth for a tooth.' It was the law of forgiveness, it was the overcoming of evil with good.

While individuals have tried to follow the higher teachings, the world at large has never yet been Christianized. There is a great need for missionaries right here at home, such missionaries as the *New Man*, who fearlessly stands up for the higher light and life in the face of ridicule and misapprehension. Every reader may become one of Christ's apostles by holding aloft the torch of truth, and by letting the light shine into the darkness. The state, a mere collection of individuals, assumes the right to kill. Why should the state have more of a right to kill than the individual? The Divine injunction has ever been '*Thou shalt NOT kill!*' It is the voice of God within every awakened soul that pronounces this Divine law.

We do not overcome bad tendencies in a criminal by hurling him into another world. We only make his existence on the material plane impossible, but

the man lives on, and with him the evil. Who has ever studied the science of mind in the light of modern psychological researches must come to the conclusion that one mind may be influenced by another without personal contact. The poor, weak-minded souls on earth are ever open to the influences and suggestions from both incarnate and excarnate minds whenever they are passive enough. Thus the unredeemed criminal on the other side of life becomes a power for evil to those who are on the same plane of thought and aspiration as himself. Just how many evil deeds have been inspired by such excarnate men, in those yet living in the flesh, may never be known. The church believes in the existence of devils who go about tempting men, and yet many will poo-hoo the idea just advanced, of evil men in the other world influencing men on earth.

Just so the evil in men's hearts is a constant power that menaces the world. Do we overcome it by opposing it, or by resisting it with evil? No. Some neighbors have a quarrel. Both sides feel hurt over it, and there is a strained feeling between them which lasts until one party ceases to resist the evil, and not only forgives the other, but makes known to them that change of mind. See how quickly men yield to a spirit of forgiveness or contrition! Nothing proves more the inherent Divinity of the human soul than this tendency to forgive or ask forgiveness. The moment we do so we cease to resist the evil from which we have suffered. Forgiveness is a quality inherient in all. While the carnal mind admires that kind of courage which meets the adversary in an open fight,

the spiritual mind admires that courage which can bear a wrong and forgive. Who will not admire the big New Foundland dog who disdains to hurt the little yelping brute that tries to worry him. And who can fail to applaud the man or woman who can meet an insult with calm dignity and superiority?

Thus the better intuitions of the soul prove the great wisdom and the rationality of the doctrine of non-resistance. We suffer very often because we resist undesirable conditions, where non-resistance, or a spirit of indifference or love, would relieve us from our sufferings.

To illustrate. While waiting for the Ak-Sar-Ben parade to pass the streets I noticed a little nervous looking woman near by who seemed to be suffering from nervous headache. I advised her to buy a fish horn and join in the universal din. The first look she gave me proved that she doubted my intelligence, if not my sanity of mind. "Get a fish horn," she almost gasped; "why the noise is just what makes my head ache."

I explained that it was not so much the noise as her resistance to it that caused the strain on the nerves and brain. She did not buy a fish horn, but she understood me and relaxed, and I had the satisfaction of hearing her acknowledge to me before the parade was over that I was right. She had come more in harmony with the general spirit of frolic, and her headache had left her before the last float had passed by.

How much matrimonial unhappiness might not be averted if the two parties would recognize more often

the wisdom of this doctrine of non-resistance! Lives are made sad and unhappy because the parties resist some evil. Of course it is impossible to give special instructions covering all cases. A mother wrote to me recently that both her daughter and husband failed to recognize her good qualities, and that there existed very strained relations between her and them. The only remedy for this woman will be a greater recognition and appreciation of the good in her husband and daughter, and a persistent and stubborn refusal to recognize the bad. If she cannot overcome the bad with good, she should meet it with indifference, at least, and not oppose it, for her opposition only strengthens it.

When people are on the same plane of thought and feeling, an adjustment seems not so hopeless as when one party is on the material plane and the other is evolving into the spiritual. Most generally it is the husband who is on the material plane, while his wife is interested in spiritual matters. Very often a spiritual woman is living with a man who gambles, drinks, and squanders his property, or makes love to other women. It seems difficult under such circumstances to recognize any good in the man. The woman resists the evil with all the strength in her, and the opposition, far from correcting the man's faults, only drives him further away from her. Men do not like an assumption of superiority of mind and character in their wives. They will resent it no matter how immoral they are. Suppose now the woman tried to appear serene under such trying circumstances and tried to see the Divine

soul in her husband struggling with the animal nature. Suppose she affirmed her faith in the power of the Divine soul to conquer and redeem the man, while she would give up a fruitless opposition to the evil which she dreads. By her constant affirmations of the power of the good to ultimately prevail over the evil, she would help the man in the process of redemption, which is going on in all of us. It takes greater will power to meet the evil in this way than it does to oppose it, but many women who have come into the truth and followed it, or lived it, have had the satisfaction of seeing their husbands redeemed and harmony restored. It takes an almost superhuman strength to do it, but that superhuman strength is within every one if they will only bring it into manifestation, and use it. The Divine Will eventually triumphs over all our shortcomings, but we must recognize its existence in ourselves and those we wish to redeem.

Sometimes there are no great faults on either side, but only a lack of sympathy. What interest one fails to interest the other. One mayhap loves society and the ways of the world, while the other loves quiet and the pursuit of the higher lines of thought. One party may be as much in the wrong as the other. While the ways of the world cannot bring lasting happiness and satisfaction to those who follow the same, they absorb nevertheless for the time being the attention and the interest of their followers, and they cannot but regard those who see little attractiveness in them as 'somewhat off their base,' to use a homely but readily understood expression. It is all very real to

them, and a failure on their partner's part to join in an appreciation of what interests them is a personal insult. While a too engrossing absorption in material things may be a matter of regret, there is too much of a tendency on the other hand among metaphysicians to disregard many things not directly necessary to sustain physical life. They attempt to pull their feet away from mother earth altogether, which attempt is always followed by undesirable results. A healthy appreciation of the material pleasures is no hindrance to the soul's growth God-ward, but rounds out human nature, which is a harp of many strings. If we only play on the higher strings we miss the lower tones, and the harmonies, while they may be beautiful, lack in fullness and roundness. Not a total neglect of the lower tones in human nature must be the aim, but the adjustment of the same to the universal keynote should be the word. They should be brought up to the pitch where they harmonize with the higher vibrations.

Some women are satisfied to dream away their lives in the seclusion of their homes. They allow themselves to get into that negative condition where it becomes painful to associate with any but people on their own plane of thought. This is not as it should be, and they can only profit by a cultivation of larger sympathies, and by taking a little more interest in what interests their husbands. While it may not at once help their husbands into an understanding and appreciation of the higher truths, it will bring man and wife closer together. It will furnish a common meeting ground, and give hopes for an enlargement of that

ground in the future. By apparently sharing with him his joys she may, insensibly to himself, do much in refining him and helping him on to an appreciation of what is better and higher. She loses that hope the minute she withdraws her interest from all that interests the man.

Let the husbands remember that women are differently constituted than men, not only physically, but also mentally and spiritually, and make full allowance for these differences. Being the representative of the attractive force she uses means which make her attractive naturally more than man. She loves adornment, and everything beautiful, whether in external nature or human nature. This and her strongly intuitive nature leads her to love the æsthetic, the moral and the ethical. This does not mean that there are no men who love the beautiful, the ethical and the moral in nature, or man, but rather that it is the feminine nature that loves all these. There are indeed many men in whom the feminine is well developed. They are therefore no less masculine, but more developed than those in whom the masculine nature alone finds expression.

Men should encourage their wives in their love for the beautiful rather than discourage them, as so often is the case, if they would ensure the happiness of their wives as well as their own. Let the woman adorn herself and the house. She need not be extravagant in order to do so. Personal adornment makes her feel happy and at ease. She lives almost her whole life in the home, and it is the duty of the husband to help

to make this home as attractive to her as possible.

He should praise her whenever she has done a thing well. The good feeling which he calls forth in doing so will come back to him with interest. Never withhold your approbation, and if you are not satisfied with anything tell her in a gentle, loving manner. It saves an amount of friction and unhappiness for her and yourself. Bring with you occasionally a little surprise, be it only a flower, a picture, or some nice fruit. It will please her and make her think that the old lover days are not dead and gone. You will be blessed by the warm love which you will inspire, a love that will be a tower of strength to you in more ways than one. Many men have to thank their wives for their success in business, because there is an occult force in the love of woman which helps to attract money and things on the external plane.

Suppose now that one party wants to be loving and do what is right, and the other does not. Then it is the duty of the more spiritually advanced to do what is right, even if he or she has to do it under trying circumstances. We must do our duty no matter whether others do theirs or not. We would only lower ourselves by taking retribution into our own hands. A little story will illustrate this. Socrates once passed a man whom he politely greeted. The other would not return the greeting. Some students of the great sage reproached the latter for greeting the other. "Would you," replied he, "that I be as impolite as he?"

Less of selfishness and a little more of love would

cure ninety per cent of all existing matrimonial unhappiness.

Women should remember that men are by nature more diffuse. They represent the centripetal principle in nature which throws off force. Women attract, concentrate and absorb. Men are compelled to deal more with material things and conditions in following their trades or professions, and their faults lay more often in too great an appreciation of earthly pleasures and things. Women being more sheltered and secluded often lose a proper valuation of things material, and their intuitive natures lead them to put too much stress on things spiritual to the exclusion of material things. This is very glaringly apparent also in the methods of treatment of many metaphysicians. They evince a total disregard of the simple and often very effective means of curing certain diseases by the use of heat, air, water and magnetism. We find even a disregard to proper hygienic measures, in many instances. Very often the cause of the disease which they try to cure is a disregard to hygienic requirements, which might very easily be cured by enjoining the necessary conditions. They try to cure the disease while they allow the cause of it to continue to work its results.

And so we find comparatively few individuals who are evenly balanced and well rounded in character. We often accuse others of shortcomings which are due to our short-seeing. Not occupying a proper position ourselves from which to view and gauge their quali-

ties correctly, we have not the right perspective. We see things out of focus, and it is always well to imagine ourselves in the same position which he or she occupies whom we would condemn.

Again, we find those who are born under very trying conditions, and as a result they are naturally given to looking at things in a gloomy or pessimistic way. Once we are aware of this, we should always try to remember that things are not as bad as they would appear to our strained vision. This would help us over many perplexities over which we now stumble and hurt ourselves.

Finally, we should remember that we are all individuals, and that although we form one great unit, no one can own another. We have the right to make mistakes, but we have no right to make ourselves miserable over the mistakes of others, no matter how near or dear they are to us. 'Revenge is mine, saith the Lord,' which means that we all are in the very best hands, which in the end guide our footsteps, right all wrongs, heal all wounds, and balance things generally. Although we are in the hands of Universal Law and Justice, it is always tempered by Infinite Love, and the end is Good.

We have some uncongenial work to do, or some uncongenial people to meet. Immediately we get into a strained mental attitude. We resist what to us seems an evil, and we suffer. If we would meet the people with feelings of love, charity, or even indifference, we would feel better ourselves and make others feel better. Great issues often hang on the way in

which we meet people, although we may not at the time suspect it.

By getting into a nervous strain over the work we are doing, we make ourselves unfit to do our best. We are not doing justice to ourselves, and we really spoil our chances for future and better work. All work which is really necessary is honorable work. There is a certain amount of the world's work to do, and all are great who do their duty to the best of their ability, be it to chop wood or govern a state.

We feel some pain or physical disturbance in our system. Almost unconsciously we begin to worry, or to resist the pain. We get into a strained mental or physical attitude which hinders the restorative forces from doing their best for us. How many aches would soon vanish could we truly observe the law of non-resistance and relax, thus making ourselves passive to the Spirit within, which could take possession of mind and body and produce order and harmony there. Receptivity and Trust are what we must cultivate would we experience the supremacy of the inner over the outer man. Faith in the power within—the Father—to heal, will open us to the reception of that power, or its manifestation in health and harmony. The Within is Divinest and purest Harmony. By making ourselves passive to it we remove the obstacles which hinder the Divine vibrations from bringing our mental and physical vibrations under its magic spell and attuning them to the Diviner order. Here is the Magic Key to all—Health, Happiness, Wisdom and Power; the removal of our unwise resistance, and the

opening of the Personal to the Power within. This is the occult meaning of the words in the Master's prayer: "Thy Kingdom come, Thy Will be done on earth as it is in heaven."

God's sun—His Infinite Love—shines over sinner and saint alike. Let our love do the same. Let us overcome evil with Good.

X.—THE SACRAMENTS.

The soul lives two lives, an inner and an outer life. For the most part the material objects around it and the things concerning its material body claim its attention. It enjoys and suffers on account of them. It pursues the shadows which hide or symbolize more lasting realities. But frequently it is more or less rudely awakened, and its attention is for a time riveted upon the everlastingness, the grandeur, the infinity around it, of which it is a part. Let some great sorrow befall it, or let it view the starry heavens at night, or ascend into the solitudes of some high mountain, and it feels the nearness of something vast and grand which it rarely contacts in the hurry and bustle of its every day material life. Its own external body with its sorrows and pleasures grows small and becomes insignificant in the presence of an overshadowing infinity which looms up before it. The first faint glimpses it gets of the greater and vaster realm of spirit frighten it. In a more advanced and mature stage it feels lifted and buoyed up at such times, and it gains strength to bear or overcome the ills of a material existence. Something of the great peace and calm it has contacted stays with it for some time after it has turned its attention once more to material things. What are only occasional or unsought reminders of another world and another existence to those as yet unawakened, the more advanced pilgrim seeks voluntarily through meditation and introspection in the Silence. The ordin-

ary barriers between the external and the internal, or the material and the spiritual realms fall away at such times, and the soul feels itself one with the unseen cause of the universe. It makes itself passive to It and is filled with a new strength and a holier ambition which are so necessary to its higher development. Life assumes a higher worth and meaning entirely hidden from view of the carnally or materially minded. If we try to convey these new meanings to others, we have to use the words already in use to which are attached older meanings, which, alas, convey to the unawakened only these older meanings in the writings of those who ever attempted to communicate their perceptions of spiritual verities to others. Nowhere is this more apparent than in the teachings concerning the sacraments of the church. The sign or symbol which veils or signifies a spiritual truth is taken for the reality. Although we are taught that a sacrament is "an outward sign of an inward grace," too often is the sign taken for the grace.

The early Christians, the Rosicrucians, the earlier Free Masons, the Gnostics, the Neo-Platonists and the Priesthoods of various ancient nations taught the inner or hidden meaning of the sacred scriptures of the inspired writers of the world to initiates only. In order to bring the esoteric meanings more vividly before the minds of the Neophytes they adopted the use of certain symbols and ceremonies. These ceremonies as adopted by the Christian church are called *the Sacraments*. They were first only administered to the initiates or Acolytes, and later to all the members,

whether they could comprehend them or not. While the initiates knew the inner meanings, the ordinary believer got only the exoteric or outer meaning, the shell, or the letter that killeth. The question is often asked, 'why don't the church teach the real or esoteric truth of the scriptures?' In the first place, you cannot teach them to minds that have not grown to the point where a comprehension is possible. The symbol is shown them until it awakens a better comprehension in them. In the second place, the inner meaning, or the original sense of the New Testament teachings has been lost to a great extent to the church of to-day. Materialism is as rank in the church as outside of it, in other words, a large portion of the ministers as well as the laity are as yet so constituted that they cannot see the higher truths embodied in the teachings of Jesus and the early church.

At the risk of a repetition of some statements already made in earlier essays, I will now give a short exposition or unveiling of what the sacraments represent or symbolize. Some have a literal meaning also, which is applicable to the external life of man, but the inner meaning refers to the growth or development of the Soul. Man, the personal man, is a growth. The soul becomes conscious in its natural and orderly growth of different planes of consciousness. It builds for itself a material body in the mother's womb. Its activities and its life here are on the unconscious plane. Its environment is very narrow, and its experiences are conditioned very largely by those of the mother. But the time comes when it leaves its first home and

is ushered into another world much larger than the first, and here it is bound to go through more and varied experiences which open up a new plane of consciousness, *i. e.*, that which is ordinarily called THE CONSCIOUS PLANE. This is its first birth, but in order to proceed on its journey of progression, it must be born into a still higher consciousness, *i. e.*, the SPIRITUAL or super-sensuous consciousness, which signifies the second birth spoken of in the New Testament. It receives at first only now and then a hint, or an admonition, concerning the existence of another realm, which in time awakens a desire to turn its attention voluntarily to a pursuit of the knowledge concerning this heretofore hidden realm. Its experiences on the material plane have been more or less unsatisfying. They were a mixture of pleasure and pain. It longs for a better knowledge concerning its nature and destiny. It has made many mistakes which have brought upon it pain and suffering, and it cries to the Unknown for deliverance. This is the true repentance. In order to assist the soul in this stage, and to help it to get out of it and beyond it, the early church enjoined a frequent 'examination of conscience.'

The acolyte was admonished to meditate on the unsatisfactoriness of all purely material pleasures. By a recounting of his mistakes his desire to refrain from repeating them was strengthened. The church later instituted the confessional and elevated this act to the dignity of a sacrament. While the compulsory confession of sins is repulsive to all sensitive

minds, it has its good sides among crude and uncivilized people. No doubt it puts a certain degree of restraint upon them, and gives the true religious teacher an opportunity to advise and admonish his spiritual wards to lead a better life. But this compulsion should be abolished among civilized people. All but the Catholic churches have done it, but the latter are to a great extent still laboring among the lesser developed nations, as in Spain, Greece, Russia and Asia. The Anglican church has made the confession of sins optional. Thus an opportunity is reserved for the more ignorant to seek spiritual advise from the priests. But the original confession of sins was a confession to God only. It consisted of a meditation on the offenses committed until a wholesome desire to outgrow them was developed. This process still is a part of the service in many Christian churches. It is also a part of the primary initiation into certain Eastern orders; and it undoubtedly has its place in the growth of the soul.

In consequence of Repentance there comes a new spirit over the devotee. It is the spirit of baptism, which incites to efforts in cleansing the life from all immoral tendencies. The true baptism is therefore nothing that can be imparted to the soul through an outward symbol, an immersion or sprinkling; it must come through its own efforts. If it could by any possibility come through the administering of a ceremonial it would be simply a performance of Magic. The drunkard who is baptised by the priest or minister, still has to suffer from the effects of his former

riotous living, which cannot be effaced by any kind of forgiveness. But if his is a true repentance which leads him to leave off drinking henceforth, he will sooner or later outgrow some of the bad effects.

The true baptism leads to the next stage of the soul's growth, *i. e.*, Holy Communion. How can the mere eating of bread and the drinking of wine unite us to God with whom we are united already? We are ever one with the source of our being, for nothing can exist outside of God. "In him we live and move and have our being." The process of becoming one with God symbolized by the ceremony of Holy Communion can therefore mean only *a consciousness* of our unity with God. The sinner may believe that he is one with God, that is, he may give his intellectual assent to this fundamental truth, but as long as he does not get rid of his immoral habits, he has not the feeling or consciousness of his unity with the Father who is the source of all power, and the higher powers are not awakened in him, *i. e.*, they fail to manifest.

But if the baptism is real, the Holy Communion will follow inevitably, and this leads to the true Pentecostal state, or the baptism with Fire and Spirit. The church has symbolized this state or stage of the soul's growth by the ceremony of Confirmation. The true Lord's Supper means a partaking of the life of the Christ Spirit, in which are all of the soul's higher powers. Through a purification from moral imperfections we refine body and soul to a degree where we come in harmony or en rapport with the unseen power which Jesus calls The Father. Our aspirations to

become one with the Father, to truly manifest and reveal Him, make us passive and negative to His Spirit, and we become the mediums or instruments of the Most High. We come into that state which is called *the Divine marriage* of the soul with the Spirit. Henceforth the two are one in life, consciousness and purpose. The Will of the Father is done by and through the Soul, and the Father's kingdom has come to it. The seven gifts of the Spirit will always manifest in those souls in whom the divine marriage has taken place, according to their leading aspirations or natural propensities. One may become a great healer, the other a teacher, another a prophet, still another a clairvoyant, etc. Others may be all of these to a very high degree. The gifts of the Holy Spirit are "the fruits that follow." They are the natural and legitimate effects of that higher baptism with Fire, the Creative Fire that caused the universe to be and sustains it. The image of the Father is revealed in the true sons of God who have attained unto His perfection. To all these are given by the unseen hand *the priestly orders* with the command, "go and preach what you have seen, heard and experienced to all nations." The soul now feels itself a king and a priest; a king to rule its own and nature's forces, and a priest to heal men's infirmities and teach them truth. No ecclesiastical ceremonies can make a man a true priest if he does not feel the calling to high orders from within. The soul that feels its unity with God and man feels its responsibility toward mankind. It henceforth seeks the welfare of the whole race. All

selfish ambition is elevated to a concern for the welfare of all, and henceforth it becomes the servant of men. This is what the true initiation always leads to. It is a natural state into which the soul comes when it receives its baptism of the Spirit, the Spirit of God, which is unselfish love and devotion to the interests of His creatures. When we become like Him we become loving as He is loving. We forgive offenses and do good to those that hate or persecute us. Therefore let us regard the Sacraments in their true light as degrees into which every soul must evolve in its growth Godward. We need not throw away the symbols, but we should ever keep before our minds the realities which they veil. If we do that, then they may become helps in attaining that ultimate state of perfection where the triumphant soul has attained the mastery over self and nature; where she jubilantly exclaims with Paul: "Oh grave, where is thy victory; oh death, where is thy sting!"

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