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Old Religions Made New

In Natural Processes
By Divine Intent

Lincoln Phiifer

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anyone who will faithfully
translate it into another lan-
guage and afford it circulation.

Let it be understood from the start that I am not trying to create a new cult, sect or "religion." Let it be understood that, religion being a tie between two persons, I do not ignore God's part in this work. Indeed, I announce a new religious awakening chiefly because it is due in Divine order.

Nature ever works by renewing the old. So are our bodies built up. So is vegetation maintained. In spiritual affairs the revival has become a recognized process of advancement. Religion is not only a tie, it is a tie again, indicating, in its very name, the process of renewal. Religion, regeneration, revival, reform—all point to change as the law and process of progress.

The fable of the phoenix is half true. Nature ever operates by working the old into the new. After every night she brings the new day. After every winter she brings the newness and beauty of spring. When things stagnate and end in ruin or storm—from the world night and the world winter she brings a new, fresh order through a change in religion. It was so that Christianity came as a successor to Judaism, out of the hopelessness of Roman autocracy. It was so that, from the stagnation of the Dark Ages, there came the reformation and renaissance. We are again in a world night, a world winter. A great religious change

is due. It will come out of the old, as was the case in past crises; but **IT WILL NOT BE THE OLD**. This is the thing that I announce and interpret. I do not create it; God does that.

For in His word He himself has announced His purpose to "make all things new." He has forecasted a new gospel that shall be given to the world. He has outlined some of the changes that shall appear under the new order. My word, therefore, does not rest on my own responsibility, for it has the **Thus-Saith-the-Lord** behind it. There is more in the bible about a religious order that is still due than there was about the change from the old order to Christianity.

To the new vision and hope, to the very good and gracious order that is coming because of human need and in Divine intent from of old, I direct your attention in this crisis, as to a star of hope in a dark night.

Part I.

The Unity of Things

Victor Hugo on Religion

The great religious fact is not the church;
It is the opening of the rose, the breaking
Of the clear dawn, the nesting of the bird.
It is in nature, holy and eternal.
Not to understand is not a reason
For disbelief but rather for belief.
If you should place a blind man in the
 sunlight
He would declare, Though I see not nor
 hear it,
Yet I am warm. So do we feel and know
The Absolute Being in the warmth of God.
Knowledge of God is given to no one;
Notion of God belongs to everyone.
Prove God—we can; explain him—man
 cannot.

—Paraphrased from *Les Misérables*.

The Unity of Things

1. Unity of Nature.

FOR centuries the best teachers have seen the unity of things, but we have as a race signally failed to see the real meaning of the conception of one God. It is, essentially, the unity of nature.

2 Unity in nature is real. We may say the world is divided into continents, we may measure it off into imaginary degrees, we may speak of the mineral, vegetable and animal kingdoms, we may subdivide and classify and build fences and establish states, and lay claim to sections of territory. But, after all, this is all fictitious and imaginary, and they who know, know all things are really one. The law of gravity is the same in Russia, China and America. Water may be depended on to follow the same tendencies in any part of the world. Chemicals will operate similarly in every land. It is really a uni-verse in which we dwell.

3 But we have cut off sections of nature into pictures, and, putting each into an individual frame, have claimed that we

**2 When God created things, He called them good;
But oh, how often has he been withstood!**

had the world. We have taken a few waterdrops and each possessor of a few has called them the sea.

4 Nor does a so-called natural law operate alone throughout the whole world, refusing to be set aside or repealed by sovereign or people, but we find an extension of the same law, operative everywhere, in what we term spiritual law. This is another artificial division, for all law is one.

5 If there was not an essential unity in things, if there were many law-givers, we should find certain phenomena in Asia and perhaps entirely opposite ones in Africa. If there was not essential unity, things might grow in America, and in Australia come fully developed at once. If there was not essential unity, the stars might clash and the laws might change. Unity means one head.

6 I am aware that there are storms and upheavals and natural disturbances that indicate a war in nature. Some have supposed that order is only a poise resulting from a balancing of things, a peace that came as a settlement of war. If that were so, then another force might at any time rise to the ascendancy and displace present order with a new, so that the deductions made on the assumption that natural law is permanent would be false.



7 Rather, it seems to me, the disturbing elements are living beings. They are powerful and may disturb; but they are not all powerful so they may change. Man himself is trying to inject his will into things, and this is a disturbance of the poise. We are taught that spirits—mighty ones, the gods—have done the same, not as a theory, but as a matter of data, of history. This has brought conflict of wills, or competition, a seeming diversity. Yet, at the root of things, quietly overcoming the storm and the stress, lies unity that always triumphs in the end. In spite of rebellion, the Law Giver still rules. And if there was no disturbance, if there was no will contrary to the One, what might not nature in normality be!

II. Unity of Religion.

THERE are many expressions or statements of religion; there are various religious tactics; and we have mistakenly called each of them a religion. The world religion means *re*, again, and *ligion*, a ligament, a chord—something that draws or binds again. That ligament is clearly the impulse which binds one to higher things and draws him toward his ideal. It is a *ligament again*, because, just as soon as one attains the good he sought, involuntarily he finds it again ahead of him, drawing and binding him. It is the one saving and progressive

element in nature. It may manifest in a thousand ways; for to one, "to do good is religion"; to another, the making of money; to another, the seeking of spirituality; for it is the ideal seeking for what it conceives to be good.

2 This impulse is in nature. It may be ignored, but it is never wholly lost. It is not only in man, but it has a manifestation in every department of nature. In the plant, it prompts the shoot to seek the sunlight and to grow upright even after it has been broken. In animal nature, it prompts to mating, to protecting the young, to healing the wound, and, so far as it can, to trying again. It is hope, it is faith, but it is even more; it is action in connection with them. In its lowest and highest development—in the plant or in the seraph—it is identical in essence, though it may be infinite in expression. The infidel has it when he teaches kindness, when he aspires after any good. He cannot overthrow it any more than he can overthrow any other attribute of life, and if he understood himself he would not want to do it. The Christian has it when he longs for the Divine. The heathen has it in contemplating the natural forms that draw him out. The Buddhist has it when he aspires after One whose name is not in our tongue. It is the same in all. You don't even have to "get" relig-

ion. There is only one religion and you have it!

3 Moreover, every man's conception of it is best for him, at that time. Indeed, it could not be anything else than that it is. Conversely, our conception of it is precisely the thing that is not suited to another. It may be, after awhile, that he will arrive at the point where he will see as we do; but when he does, it will be his view and not ours, and so, best for him, then. Or, we may come to see as he does, and then his will be our view. Two men with intellectual sight cannot help but see alike from the same viewpoint; neither can two see exactly alike from different viewpoints, and as two bodies cannot occupy the same space at the same time, so no two men can see precisely alike any more than they can look alike. But what draws me on is true to me, and what draws you on to good is true to your needs, though it may not be true in the absolute. There is no more reason why religion should always be good in the absolute than that intellect should always prompt to good; only, both lead toward good as they see good, though to us it may seem bad.

4 To illustrate by an example, there is only one mathematics, yet we have many text books in mathematics, we may express it in many languages, we may have various

grades of proficiency therein. That which is in my language is best for me; that which appeals to my understanding at the time is true to my need.

5 To illustrate from life, there is only one intellect; yet that intellect may have various expressions and infinite shades of development.

6 So it is with religion. If we were to assume that intellect lay in a book or in rites then the world would be treated as if it had no intellect and there could be no development of it. Men are poor in spirit (that is, undeveloped spiritually) because religion has been so treated. But religion may be freed and socialized by a thought, by merely claiming it as ours.

7 But religion does not necessarily lead to good. One may aspire after an evil thing. It is quite true that there have been cruel wars in the name of religion. There have been religious persecutions. There has been oppression and enforced ignorance because of ambition which was perverted religion. But all this is no reason why religion should be rejected. The same may be said of intellect. There is not a human faculty which has not been perverted. Yet this fact does not mean that one should try to destroy the faculty that has led to oppression and wrong. They who argue that religion should be overthrown because it has caused

suffering when wrongly applied, supply an argument for the overthrow of the intellect and reason which they so extravagantly laud. Religion cannot be overthrown. It is a faculty, a part of man, and the very aspiration to do away with it is a manifestation of religion, a perverted manifestation. Better develop it and make it good; for it can be made the strongest force for good in all the world.

8 We have erred greatly in trying to convert men. We should develop them. Even Jesus did not say, Convert, but, Teach. Do you convert men to mathematics? Do they "get" intellect? Well, you have religion. Develop it, and it will prove a source of enjoyment and power. It being a part of man, it is folly to talk of overthrowing it, and foolish to fear it will be destroyed. Nor can you make a man see intellectually what he is not in focus for seeing.

9 This does not abrogate revelation or even redemption. Religion was before any bible or any plan of salvation, just as intellect was. It is affected by them just as intellect is. That is to say, it is probably instructed; and if redemption be a saving element, than it is a *fact*, whatever we may think of it, and operates just as any other fact would. In saving man it would save him all—his intellect, religious impulse, everything. As a fact, it needs no special accounting with.

III. One Bible.

IT is established that our bible is a library of many books, written by many authors, through many years. It does not even deal exclusively with the Hebrew people, nor was it written wholly by them. Till Abraham's day it treats of the world, and after Jesus turns again to the Gentiles. Job was probably foreign to the Hebrews, and so is Jonah. Our bible, judging from its own claims for itself, is partly inspiration and partly a record of inspiration. That is to say, whenever either God or the high spiritual essences manifested themselves to man, a record was kept of it; this record in no place claims to be inspired. But occasionally the inspiration is in words, and then we have a "thus saith the Lord." After many years, these records were gathered together, by men, and called The Bible—that is to say, The Book, or, The most important book. They are the most important, in that they represent the points at which man touched that higher than himself, either in aspiration, in words, or in manifestations. As already stated, they were, even as we have them, somewhat cosmopolitan.

2 But there were others of the same nature as those which were grouped together thus; for almost every people seems to have preserved these remarkable say-

ings and a record of remarkable deeds, with the idea, doubtless, of giving posterity a volume of instruction and helpful experience. Thus we have the Vedas, the Upanishads, the Eddas, the Koran and other volumes of a like nature. To make the book complete requires all these volumes grouped together, just as each one of these "bibles" or best books is a grouping accomplished in the past. To make the "Bible" really complete would require, in addition to all this, the well attested spiritual phenomena of modern times, from Mohammed to the present, together with those utterances that have proven most comforting and inspiring to men. The visions of the modern seers belong in it.

3 Such a library as this could well claim, treating, as it would, of the high spiritual aspirations and data, to being The Bible or most important record in existence. We have as much right to compile such a record as had Ezra or the Council at Nice.

4 Now, I am not saying that all these records have equal value. Indeed, I am led to believe that the Hebrew bible, as being the first and most persistent of these efforts to collect such data, is the best of the lot and most consistent of them all. Then, it is superior to others, in that it alone outlines the Christ-idea, or a plan to save the world from all that is called or felt to be evil. But

**16 Tradition tells that races of mankind
Lived, ruled and warred, and after passed from mind.**

I recognize that that which comes with a "thus saith the Lord" is of higher manifestation than "the word of angels," and the word of angels is higher than the word of disembodied men.

5 In with this mass of data there has grown up a vast amount of stuff that could well be discarded as having no real bearing on the subject in hand and as making the library too cumbersome and costly for the average man. I refer to rituals, rites and ceremonies, many of which are now obsolete. At best they were merely forms and methods for teaching truths and obtaining results, and if they do not meet our need or understanding today, however valuable they may once have been, they are now, for the most part, like the dead growth of what was last year's living vegetation, waste and rubbish. Except for uses of the student, all this might profitably be dropped from our teaching, as they have been from real life; and doing this would greatly reduce almost every "bible." The ceremonies of the Levites, the rituals of the Egyptian and Buddhistic and Zoroastrian priests, all come in this category. With them, also, come rites that in the lapse of ages have lost their need and meaning and devices, such as foot washings, baptisms, the Lord's supper and Sunday observance. that now are mere burdens and enslaving

**The negroid man ruled earth through one long "day," 17
But for his wars was almost wiped away.**

6 Then, there are other data that have ceased to be intelligible to us, because the local surroundings and customs are now unknown, which also might be dropped from this volume. At one time they were doubtless plain enough, but lapse of years has made them well nigh unintelligible, and their service to us could not be direct but only by analogy. I refer to such prophecies as alluded to such specific things as the destruction of Babylon, Nineveh and matter kindred to this. When given, these warnings were very likely timely and valuable; now they are not. The most we can gather from them is that sin brings destruction and spirits can communicate with men.

IV. Unity of Experience.

HUMAN experience is the same. I do not mean that every person has the same life incidents. But, in general, we feel and see and hear and know the same things. Indeed, all things know, in all probability, the same impulses, sentiments and tastes that make life all. All things see the material universe; all hear certain sounds, agreeable and disagreeable; all know something of taste. Experience is one, everywhere. We are brothers. I like the expression of folk lore, which speaks of Brother Rabbit, Brother Fox and Brother

Crow. The unity of Nature makes us kin, and the fatherhood of God implies the brotherhood of life. All mastery is wrong, for at the other end is slavery. It degrades both master and subject. All pain we give another is a crime against ourselves, and the deed comes back to us. The unity of things makes it that it must be so. If we had not been taught to the contrary by our artificial laws, if we had not been taught the atheism that it is possible to evade the Law, we should fear to offend by even so much as a thought. Our prisons and gallows and battleships are all expressions of atheism, of the idea that nature will not do justice, and that, therefore, a few arrogant criminals and fools must supplement her work.

2 But all human experience stands as evidence that evil is destructive and good alone abides. No nation is strong enough, no city large enough, to defy that law. They all perish. Experience teaches us that right doing is wisdom, or plain common sense, and wrong doing is a mistake. One cannot afford to be narrow, or hold a grudge, or to do one dirt, or to kill and eat his brother, the beast.

3 They tell me that those who eat no organisms but only the fruit, the product, lose appetite for intoxicants. I wonder if the curse of drink is one of the prices we

pay for our unbrotherliness in enslaving and devouring beasts.. I wonder if we do not seek spirituous liquors, in which lie the souls of dead plants, as a demand that has not been met by normal asocation with high spiritual essences.

4 The one and the two. The we and the I. The One means, the law over all which all must obey. The Two means the law within, which gives me license to be myself, different from all other things. The problem of the races is, that a million and a million are one. The barbarians are merely victims of the conquerors. The lowly have been high. Whether we will or not, we are becoming one by intermarriage, and through the demands of commerce we are again becoming "of one language and one speech." We are learning to weep with those that weep and rejoice with those that rejoice. We clasp hands across the seas and shout our greetings around the world. Products of every clime and of myriad hands are on our table. We hear daily from our distant friends across the ocean, and are interested in all the telegraph tells. It means unity of men.

5 But behind that is unity of all life. He who created man has made the beast as well. We say there is a mineral, a vegetable and an animal kingdom; yea, there is a spiritual kingdom also. But they are all one.

V. Unity of Truth.

WE have set too much store by our words. We call them truths, and haggle over expressions and jower over doctrines. But words are symbols; they may mirror the truth, but they are not truths. Truth is. "I am the truth," said the Anointed. The laws unknown and unvoiced as yet are truth, the same as though they were uttered. The bible is not truth—see, it is paper, ink and words, a dead thing. But when there is a living adjustment that is right, that is truth. You talk of doctrines as truth, but at best they are only shadows of truth. You speak of "science" as truth, when it is only an analysis. As well call a dissected body a being as an analysis truth, for in all probability it has missed the essential element of truth. I dare not quarrel with truth, however small it may seem, for there is no little truth. I am seriously limited in my knowledge of truth, the emāncipator; so is every man; but if any one of us mirror with our voices or pens a truth, it is as divine as though an angel from heaven proclaimed it, as worthy of credence, as powerful in accomplishment.

2 Truth was before man. Yet man does not exist for truth, as statements of truth exist for man. Man is an organism; truth, so far as he is concerned, is the law of his organism. Whatever conserves his good is

We Aryans have not learned; none have so drowned 21
The earth in blood; none are so violent found.

good; the method of that conservation is truth. If he is in any way hampered or degraded, he has missed good, and he has missed it because he knew not the way of good, or truth. Truth becomes valuable to him, not as it is put into a book or taught by an organization, but as it is wrought into fact, making his life good—and I speak not of a few, but of the race. If man is not good and happy and prosperous and noble and great, there has been a failure to put him in proper relation with the law of his being. Your desire may be right, but desire never reached a star, and brain labor alone never made a nail. Your science may be a picture in detail, but it is only a small piece of nature. Your bible may faithfully mirror laws and conditions that constitute that thing we call the truth, but if you have failed to connect you have missed all. That condemns you. It is not enough to know there is electricity, and that it can be applied to lighting and the giving of power; the practical demand is for light and power. So with truth. It is absolutely a waste of time to merely criticise your play house called philosophy or belief. The thing is: Have you results, or are you worried, afflicted, oppressed? If you have not good you have not truth, for "the truth shall make you free."

VI. The Unity of Faith.

FAITH is everything, and everything is one. It may express itself in many ways. But the atheist no less than the churchman marvels at the voices of nature, and wonders if there be life beyond the silent lips of death. At heart we all believe in kindness, in generosity, in right action. It matters little how we may express these in words; in acts we may express them imperfectly, due to our crude environment and development; but without exception we may appeal to all men in the name of right. It is a universal faith. It is a higher law we instinctively feel has obligations on us.

2 But so often we fail to discriminate between experience and faith, and conjecture and faith. That there is a world of spirits who have repeatedly manifested in all lands and ages; that there is life beyond the change called death; that "wicked spirits in high places" have brought about in the spirit world a condition we call hell; that somehow things are wrong—these are not faiths so much as they are experiences—demonstrations of the past and things that may be demonstrated now. But the question of immortality, the age of the earth, the dimensions of the stars and a thousand like things are not faith, but

fancies. They cannot be proven, and could have no vital bearings like faith has, even if they were proven.

3 We have quarreled too much—as though we could force a man to change his opinion, or as though the opinion was vital. We have insisted too much and accused too much, and preached too much, as though faith ever died. It cannot die. You will trust for tomorrow. You will not fear for today. You will believe in your neighbor, that he can do thus and so, or that he will protect you, as the one in charge of the train. You will feel if you do wrong that you must pay for the deed. You will receive into your bosom a realization of good when you have been unselfish and kind. You believe what I believe and what every man believes, that there is a law that must be observed, that there is a Something beyond and above us all, and that life is a sweet and sacred thing—more sacred than any building or any institution or book or work of man—which we hope will come to fuller flower somewhere beyond.

4 But what if you do not believe? You do believe. In matters of opinion, you can't believe what I do until you reach my viewpoint, but in belief as a trusting we are one now, and when you reach my viewpoint you can't help but see as I do. I quarrel not with you, for I have no right, neither am I dis-

turbed at your denials, for they are only protestations of how far you have advanced. I do not ask you to believe anything but what you do believe. Every man must start from where he is. The most I seek is to point you to greater attainments, personal and social. It is not man's business to convince others. Jesus never told his disciples to argue. We may properly "preach the gospel"—that is, tell good news, or incite men to higher ideals, to reprove and instruct when we know and have authority from the Author—that is all.

VII. Efforts to Unify.

THE world has for centuries been engaged in a ludicrous attempt to unify that which is already one. It is the same as though men were to attempt to make a sphere out of a sphere or a cube out of a cube; all trimming they put on it would only disfigure the original perfect shape.

2 And every effort to unify things, whether made politically, philosophically or ecclesiastically, has been on the same general model—that is, to unify things by controlling them; to make all one by a part swallowing the whole. In pursuance of this plan, we have had the king seeking to subject the world to his will; the financier seeking to monopolize and so control

things; the churchman preaching a unity whenever his sect should embrace all; and the Marxian preaching the unity of a triumphant democracy. They are all illogical, for a part or party can never embrace the whole. They are all antagonistic to the real, existing unity, for they seek, each, to gain general consent to his own plan, whereas nature requires that everyone must work in accord with her plan or laws. They want unity, it is true—with themselves in charge; just as though they could, even did all men consent, overrule the higher law in things. Their plans are self-made, hence artificial and impossible, embracing only what they can control, and intending to eliminate the remainder, in death, or prisons, or servitude or poverty. What they call order is an arrangement contrary to the natural order which has a head over man, hence it is disorder. What they call law is human desire, human will, and it is contrary to the real law. The plans are all grafts upon nature, made, for the most part, like fruit grafts, with the knife. They have provoked, rather than hindered, tyranny, crime misery and disaster. Such as would not fall in with their schemes were termed criminals and punished. But *they* were the criminals, in seeking to foist a counterfeit order or a servitude on man and beast. We shall see it in time, and ex-

ecrate the heroes as we do the demi-gods of old.

3 What, then, must I do to realize unity? Shall I join a party or sect? Nay, that limits unity. So does race, so does nation. There is really nothing to do but to recognize unity. We are brothers now. There is law now, which cannot be escaped, and it is not bounded but is universal. There is a Ruler now, does as he will and none, anywhere, can hinder. Let us recognize these things. Let us be done with the part and party, and embrace the all and be embraced by it. Let us see things as they are instead of as we plan. Then shall they become what they should be. Things are bad only because they are crossed. They are crossed by our plans. Our plans conflict, and hence comes competition in all its forms, even to war. They conflict, not only one with another, but also with the original plan, and hence disturb nature. Storms and heat and cold result from the friction, and of these we complain and call them evil. In a return to nature and her way there is help, and healing, and that pleasant manner we call good, and unity as well.

The prophets warned us centuries ago
That greed meant universal wreck and woe.

27

Part II.

The New That Comes Out of the Old

The Blessings of Failure, Being the Beatitudes

We do not gather half that Jesus meant
In the beatitudes. Rightly understood,
They rise in trumpet tones above all notes
Of human victory, in praise of failures,
And promise of a blessedness upon
The overburdened and despaired, so being
A challenge to the high and proud, whom fame
Lauds as the great and worships as success.

Let us examine into what he meant,
In view of all his purpose and his work.
Imagine him! He has ignored the city,
The kings and priests, and all the proud and high,
And going far where nature yet holds sway,
With a crowd of common folks, unlearned nobodies,
The world's failures, by him, no doubt full
Of the great theme he ever was discussing,
The kingdom of his purpose, thus he speaks:

"Blessed shall be all poor in spiritual things,
Unable to see spirits or discern
The spiritual realm, for they shall find this wealth
When the heavenly kingdom of the spiritual
Is set up on the earth.

"Blessed shall be* the mourners;
For they who lost their friends, or property.
Or chance to be the thing that they desired,
Shall yet be comforted with all they sought

"Blessed shall be the meek. It is the fighters
Who gain the prizes now and take the honors
From modest merit; but the time is coming,
When all the noisy plans of men have failed,
The meek shall enter on their heritage
And have the earth.

"Blessed shall be the hungry,
Whether for food, or sympathy or truth,
For when man's artificial rule that causes
Such evil shall have passed, and I shall reign,
The time is coming when all shall be filled.

"Blessed shall be the merciful; for God,
In the last days, when all are in distress,
Will pity and deliver notably
Such as are kind to beasts and one another
And give all things their right to life and joy.

*In the original the tense of all beatitudes but the last, is left blank, and it seems to me the future, "shall be," fits them better than the present, "are." In the translation the tense is printed in italics, thus indicating that it was supplied.

Black, red and yellow were subdued; the beast 29
Was made a slave and center of the feast.

"Blessed shall some time be the pure in motive;
Now they are often misinterpreted,
And, through the artificialities around,
Kept from arriving at the point they seek;
But in their yearning after purity
They really draw near it, and at last
Behind the shadows they shall see the face
Of their approving God, and be content.

"Blessed shall be the ones who makes for peace
And seek to end the war of competition—
Not only private quarrels, but race feelings,
And national prejudice called patriotism,
And struggle after food, and war on beasts:
The time will come when these among all others
Loud in professions will be called God's children.

"And blessed now are those whom men despise
Because of prejudice, and seek to silence.
In midst of suffering they shine like angels;
In midst of trial they have abiding peace.
Under the spiritual rule, the kingdom of heaven,
They shall be recognized and have reward.

"And though the earth is sick because of life,
In lust of blood and flesh, in crime and evil
Of every sort, till some inquire why God
Does not destroy it, still, I tell you, life
Is th' salt** that saves the world. Without that life
It would be fit for nothing. In spite of darkness,
Dark ignorance, dark thoughts, dark deeds of life,
Life is the light of earth. Even your life, O men,
So often used for darkness, is a light
That makes earth glorious. Only, let light of life
Shine as an illuminating, warming factor
Undimmed and unobscured, and earth shall glow
With glory that has never yet been dreamed."

So ended his first message to the failures,
Most glorious and most encouraging
Man ever heard, and then the Master turned
To th' second part of that superb oration,
Growing from this, and plead for charity,
And broader and more liberal views of duty.

**It has always seemed to me too narrow an interpretation that "believers" alone were the salt of the earth. Not only were his disciples there, but also "the multitudes," and it seems that all who heard must have been included in the "ye" of Christ.

The New That Comes Out of the Old

I. The New Statement.

ACCURATELY speaking, there can be no new religion. The idea that there can be is based on the assumption that religion is resident in a book, an organization, a rite or doctrine; and all who have founded or seek to found what they believe to be a new religion are humorists more truly than they are imposters, who do not see their own serious jests, and whose followers never understood the thing that has been perpetrated on them.

2 But while there can be no new religion, there can be new statements and enlarged understanding of religion. The very word religion implies that there not only may be but must be such things. It is not ligion but re-ligion—again a tie. As the purpose of this God-given impulse is clearly to draw the possessor of it on to higher things, it follows that whenever the ideals of the former statement of religion shall have been realized, a new and broader idealism is due and must come, or religion itself ceases to be.

3 Jesus himself understood the law, and, finding the old statement largely a matter of form, whose ceremonies had become burdensome, set aside the old and established a new, based on present power. He did not, however, do it as an iconoclast, or as an opponent of the old, but, rather, saw a fulfillment of the old and the need of a new that connected with the old. Ultimately, the sacrificial order passed completely away—not that the sacrificial order was not originally ordained of God, but because it had fulfilled its purpose and ceased to have meaning.

4 The whole history of religion has shown that it advances from revival to revival, each bringing appeal to demonstration and power and, for a time at least, setting aside formalism and the things on which people are wont to divide.

5 Jesus understood the law, and in the very act of establishing that which has become known as Christianity, but which the early disciples called merely The Way, fixed a limit to its continuation. "This gospel of the kingdom," said he, "must first be preached among all nations for a witness; and then shall the end come." The end of what? Clearly, the end of the thing he was talking about, that is of the gospel. Gospel means good news, and as soon as news is told it ceases to be news. It must in logic be as Jesus said.

6 Because a new statement of religion does come now and then, it must not be understood as being critical of the old statement. Jesus, though bringing in a new, said that he came not to destroy but to fulfill. God did institute the Jewish rites; afterward, when they had accomplished their purpose, he set them aside. If there should come a statement that would be simpler, more practical and more all-embracing, it would not of necessity be an abrogation of the old, but rather a development out of it into a better. It is God's way in nature. He gives of his force to the leaf and grass, but there comes a time when the force is withdrawn, the leaf falls and the grass withers. Why should individuals have regular periods of existence, and institutions be thought to be eternal?

II. Signs of the New Order.

"YE FOOLS," said Jesus, "ye can discern the face of the sky; why is it that ye cannot discern the signs of the times?" Very readily do men understand when a cereal or a fruit is unripe and when it nears ripeness. It seems that we might as easily determine when an old order is ripe and about to pass away. The fact that leaves fall is taken as indication that a change of season is at our doors. When there is a vast body of the unchurched; when there is a breaking

away from olden dogmas until they are not even preached as they once were; whenever there is a great unrest among the people, these things are proofs of a new order at our doors.

2 It is as much out of the question for any man to start a new religion as it is for a man to create a new specie of life. At the same time, the fact that numerous new cults are being promulgated and gain followers is an evidence of a condition that is ripening for an actual new statement of religion. But the statement will not be wholly in words; it is to be expressed more in life impulses.

3 Jesus placed great emphasis on "time." Men do the same thing. They do not plant in the fall or expect to reap in the spring. It is said of the great teacher that "knowing his time had not fully come," he did not do certain things, and again, "knowing his time had come," he did them. I think that he referred to a ripening that made possible results at one time and did not at another. He would not cut the grain before the time of the harvest.

4 Periodicity runs all through nature. We have the well defined day and night, with a division of light and darkness. We have the lunar month, with the dark and the light of the moon. We have the year, with its summer and winter. The bible seems to

suggest periodicity extending beyond these simple periods. The law of the sabbath included not only the sabbath of days, but also the sabbath of years, every seventh year being a period of rest for all things, and, beyond this, a sabbath of seven times seven years, each fiftieth year being jubilee when titles were changed and a new beginning made. A still further suggestion of periodicity is made in the statement that "a day with the Lord is a thousand years, and a thousand years as a day."

5 The same idea of periodicity beyond the year is found in secular affairs. The ancient Egyptians had what they called the Great Year, which approximated 500 annular years in length. It was figured in the phoenix, which lived five hundred years, then burned itself to ashes, and from the dust arose a new. This idea not only rehearses the thought of periodicity, but is also suggests the ending of a system, and the beginning of a new one.

6 A careful study of history will show that about every five hundred years there is a crisis or what might be termed a harvest period, succeeded by a new order. It is as though it requires about that long for an idea to germinate, develop, prepare the seed of its successor, and pass away. Inasmuch as all life, vegetable and animal, has allotted seasons of existence, it is not

doing violence to logic to suggest that ideas also have their time limits—perhaps institutions also; they pass away, but life does not cease. There have been changes in religious forms many times in the past. It follows that there may be similar changes in the future. I suggest that the key of the Great Year be applied to them, to see if their normal life is not approximately 500 years.

7 It is now about 400 years since the reformation. Measuring back from that to the awakening that came with the crusades and the discovery of America, the five hundred years are about completed. We therefore have a right to expect a new social and also a new religious order at this time. It could not be accomplished if the time was not ripe for it. The time being ripe for it, it cannot fail of accomplishment.

8 Let me make appeal to a bible "help" as sustaining the thought of periodicity in things. I quote: "From Noah's flood unto Abraham's departing from Canaan was 422 years. From Abraham's departing from Canaan to the departing of the children of Israel from Egypt are 430 years. From the going forth of the Israelites from Egypt to the first building of the temple was 480 years. From the first building of the temple until the captivity in Babylon was 419 years." (If the establishment of the kingdom under David be subtracted from the

former period and added to the latter, they become nearer equal, and the crisis periods are made clearer.) To continue: "From the reedifying of the city unto the coming of Christ are 483 years." Going back to other orthodox chronology, we find this: "From Adam's day to Noah's flood was 1856 years." This embraces four of the Egyptian Great Years.

The first chapter of Matthew seems to especially emphasize the thought of periodicity. It explains that "all the generations from Abraham to David are fourteen; from David unto the carrying away into Babylon are fourteen; from the carrying away into Babylon unto Christ are fourteen." The chronology already presented indicates the length of time that fourteen generations occupied.

9 The thought of periodicity or cycles determining prophetic events is found in many sacred books. The Hindus have it in the Round and the Ring. Modern Science has it in the geological age, each of the ages having its own "system" and ending in a cataclysm. I suggest that the new understanding of religion will interpret scripture and history less by text and the influence of individuals, and more in regard to periodicity and data, and in doing this will be enabled to establish a scientific school of prophecy, and to determine the period at which any nation or people has

arrived, and understand its future life course as readily as underwriters now figure up the individual's "expectancy." This within itself will make both the bibles and histories new things.

10 More significant than all other things—than logic upon the subject—is the fact that the new order, the new religion, are already taking shape before our eyes. It was "in" the commercial age to develop democracy or a social life. It has brought the world's people into relationship as they never have been before. Just now they are learning association on a basis of justice toward all. It matters not that the problem is not yet solved; that it begins with a clash; that there is still inequality of opportunity, still injustice and dissatisfaction—these are the first movements of the new order, the beginning of the new "religion." Possibly the development is not so marked as to be recognized by all, yet the new "religion" that is to be is already here. It needs a name, it must find itself; it must do its work, it must learn to function. But all these things will come in time. I am not making the new religion. I am merely telling about the new statement of religion that is already in process of development.

III. Helping Toward the Change.

WHEN the harvest approaches all things help toward the ripening. And it is unlikely that Jesus himself could have made the new statement of religion he did if things were not ripe for it. There are forces today working toward the development of the new "religion," some consciously, others unconsciously. It is doubtful, however, if there is yet developed any single force sufficiently far-sighted to combine the ideas into one statement like Jesus did in his day.

2 Perhaps the most potent force, working with understanding, that is preparing for the new statement of religion and the new order that goes with it, is the force that is seeking for a new organization of society with the social idea predominant in it. I would hardly say, however, that any party has the full idea. All unions are in a way working for the same thing. Many political parties and many social organizations are working along the same lines, though with different grades of understanding of the requirements.

3 Many new cults are working for the new, though probably most of all of them have imperfect understanding of the thing they seek. In spite, however, of their limited agitation and their differences of opinion, they are all helping in the develop-

ment of some line or the preparation of some people for the new. The iconoclast, the atheist even, is assisting in the work ahead, if in no other way, in clearing away the debris for the occupancy of the new.

4 And orthodoxy is helping. There has been a great softening of doctrinal contentions within the past few years. There has come a definite effort for social betterment among religionists that would vehemently discred an effort to create a new statement of religion. Church people are working with non-church members for community health, education, amusement and wholesomeness. The fact is, the human side of the new statement of religion already has a very wide statement, even among those who do not recognize that the change is under way.

5 They who believe themselves opposed to the new social gospel that is surely coming to the world are in reality doing the most to promote it. It is they who are forwarding commerce and making world relationship an actuality. It is quite likely that in doing this many of them may be looking out for themselves rather than for the whole people, but they are bringing the people together into actual intercourse and making it so that they shall have to look out for themselves.

6. The fact that the central concept of

the new religious statement that is being developed before our eyes, not as words or doctrines, but as a life, is social in nature, stamps the new religion that is coming as universal in essence. The fact that it is universal is evidence that when that which is perfect is come, then that which in part will be done away. This probably includes the party, the sect, and even those divisions that have characterized themselves as Christian, Mohammedan, Buddhist, Confucian, etc. It need not mean that any of these sects should cease to view matters from the viewpoint that has appealed to them for so long, but only that they will all gain, that they are already all gaining, a world viewpoint as well. In that world view they will be one; in the personal belief they may still be diversified.

7 The Revelator was therefore right in forecasting the final gospel, which he terms the age-lasting gospel, having the sanction of the Heavens. It mentions nothing of doctrine or form or even of church, yet it is "to all nations and peoples and tongues." Not to Abraham and his seed. Not to a little flock of believers. To all. Universal in nature. And the requirements are simple. It is only, relative to the Divine, "fear him who made;" relative to mankind; "The hour of his judgment (more literally, rule) has come."

IV. The Spiritual Side.

THERE are those who insist that the new statement of religion will be purely rationalistic and will have no place for the supernatural. I take exactly the opposite view of it. While, so far as morals is concerned, it will be social in nature, seeking justice and opportunity for all, it will make its appeal directly to Deity. It will center around "fear God." In other words, it will be appeal, away from dogma, away from institution, away from rite and ceremony, back to experimental in religion; from faiths to faith; from argument concerning miracles, to experience of spiritual power. It will be truly a re-vival of religion. That is what will make it vital.

2 After all, Jesus did not talk nearly so much as he gave demonstrations. He healed the sick; he cast out devils. When he sent his disciples forth it was not to preach or talk, but to demonstrate and to teach. Through all the years we have been bickering about words and forms. Under the new statement of religion that is coming we shall again make appeal to experience.

3 We have been looking at things in the wrong way. In science, if we read about anyone who has been able to accomplish anything with electricity or steam or

any other force, the thing that stands out for us is that the same power is open to us if we get at it right. It ought to be the same relative to spiritual power. If Isaiah or Jeremiah, or Micah or Daniel touched the fountain of spiritual force in any way, it ought to mean that we might do the same thing. We have spent our time in talking about the wonder instead of trying to find out how they did it, so that we might do it ourselves. When we take the new and scientific view, then it shall be literally fulfilled that "greater things than (Jesus) did shall ye do."

4 Only during the past century has the world begun to open the treasure house of natural forces. We have discovered, not only the mechanical means of increasing and applying power, but we have also harnessed and put to use the power of steam, of explosion, of electricity. We have developed a thousand devices that have enlarged the faculties and muscle power of mankind enormously. But all this time we have not developed spiritual forces. The teacher cannot tell us, with the precision that an electrician can do relative to touching that power, how to connect up with Deity and be filled with the Holy Ghost. His language is vague. There is something of a surprise every time some-

one does develop spiritual power; it comes apparantly as an accident.

5 Even they who develop spirit power on the basis of communication with created spirits employ the same crude machinery that were in use in the time of Moses—the table, the trumpet, the circle. They seem to be intent on getting gymnastic performances that as data might be valuable, but as information is childish and add nothing to the sum of the world's knowledge. They are concerned about defining and explaining things, as though a scientist should spend his time in speculating as to what electricity might be, when it originated or how long it shall remain, instead of going after results.

6 There is enough data in the bible, there is enough data in human experience along spiritual lines on the earth today, if followed up as data, to develop powers a thousand times more potent than electricity or steam. The new statement of religion will not concern itself with philosphizing about these things, or rehearsing over and over what people have experienced, or trying to get the same experience now, but it will rather, working on these demonstrations as data, go after actual power. In doing that it will be practical. In doing that it will be rational, and so fulfill the aim of the rationalist, though assuredly not on a controversial or negative line.

V. Mechanical Connection with the Heavens.

ALL religious books are full of tales of how people in the past have had conscious communication with Deity and frequent intercourse with created spirits and spirits of such as were once clothed on with flesh. There has never been an age in which similar experiences were not claimed by many. In every land, under every religion, there are records of these manifestations. Yet, with all this hint, the Heavens are not yet opened to the world. Columbus had not a hundredth part as much data concerning the existence of a land to the west when he sailed forth on his voyage of discovery as we have of the existence of a world populous with spirits somewhere undiscovered until now.

2 What has religion been but an effort to play with these forces? The priest has told us of God and urged us to "know him." But what was it for? what was to be accomplished by it? So far we have had only the old reason of trying to get on his good side, to avoid calamity. The medium has told us that we might have communication with the spirits of the departed. But what have we got out of his instruction? Do we know anything about the realm of the soul, its location, its geography, its climate,

its social life? The Egyptian Book of the Dead, written long before the days of Moses, told us more about these things than the modern medium can or will tell.

3 Moses tried to learn more. He prepared the most tremendous circle ever devised, consisting of four million human beings encamped closely around the mountain of the Lord. No wonder there were "thunderings and lightnings and a voice." Jesus in his day sought to develop a circle in which the church should be his body, or aid to him in materializing a body; and so long as they held the idea, or for about two centuries after his ascension, he continued to manifest to his disciples at intervals. But, with all these hints of how to get results, we still follow the crude methods devised centuries ago.

4 All communication between the two states of life is predicated, for motive power, on personal magnetism. Before any natural force had been harnessed by man this might have been excusable. But now we have other forces that are impersonal, which might be called into requisition. We have proved that both sight and sound are vibratory. We have discovered the vibratory force of electricity. We have connected it with instruments that enable us to talk with invisible fellow men across the continent. We have enlarged our sight

to open the new world of the Heavens and the infinitesimal world of the little. If we worked from data rather than from interpretation, the time is now ripe for developing a purely mechanical communication between this state of being and the state of being known as the spirit.

5 I do not say just the form this mechanical connection might take. Invention is to determine that. It might be many sided, touching sight, sound and perhaps other senses as well. But it is time that we went after definite information concerning this world that they have told us about for forty centuries. Here is a field of work that will transform religion from a matter of controversy to scientific experimentization for practical returns. Even should there be no definite statement in words, the fact that many might take up the work would within itself constitute a new statement of religion. And it would look toward demonstration and power.

VI. Healing By Faith.

HAVE YOU noticed how often Jesus said, According to thy faith, thy faith hath made thee whole, or made similar reference to the agency of faith in healing? But did you notice that Jesus in no place specified that the faith was belief in any thing of any person?

2 The assumption is that it was "faith in Christ," whatever that may mean, that accomplished the healing; but no statement of the kind is made. It is simply "faith" that did the work. And where is there healing that is not healing by faith? You have faith in the physician or his medicine or the cure is not sure. You have faith in a formula or rigmarole; and that cures too. Merely the faith that you are going to get well will help.

3 So the New Thoughtist, the Christian Scientist the Faith Healer and the Orthodox are all healed by faith. Also the voodoo doctor with his amulet heals, because people believe in him. All avenues that produce faith help toward healing. But, this being true, we ought to know that the formula, while an avenue that enables some to approach the healing waters, is not the essential thing. The real agency is faith. Not faith in Christ; not faith in charm; not faith in medicine; but just faith. Faith in yourself, faith in nature, may be as potent avenues as any of the others. But, whatever may enable you to exercise the faith, "thy faith hath made thee whole."

4 But did you ever know of anything that was accomplished without faith? Use the word alone, without theological interpretation, and answer. If you don't believe you can do a thing, it is not likely you can

do it. "According to the faith be it unto thee," is scientific. We have separated this into many faiths and thus produced division. But if we get the idea of faith as a whole, we have made appeal to the sublimest force in nature.

5 Jesus, who was continually appealing to faith, gave some hints of its power when he said, "If any two of you shall agree as touching any one thing, it shall be done unto you." "Whatsoever ye shall ask in faith, believing, ye shall receive." He was clearly seeking to awaken in us tremendous faith that might prove a factor in practical affairs. Instead of taking his words as hints of a great reservoir of power awaiting our touch, we have used them for a quibble. The new statement of religion that is coming will act upon the data Jesus gave, and the hints he enunciated, and will fulfill the promise he made relative to healing and doing many wonders.

6 As means of enabling us to feel our way, any form that will enable us to exercise the needed faith may be valuable now; so that this is not an abrogation of any of them. But when we begin to understand the larger application they will all pass as inadequate and unessential. "When that which is perfect is come, then that which is partial shall be done away."

VII. Fellowship With Him.

THE essential thing about the new statement of religion will be that all will claim fellowship with Deity, apart from medium or priest. It required four thousand years for mankind to get over the idea that they could not approach God without sacrifice of life, sometimes of human life. Jesus attempted to bring all into fellowship with God by claiming to be the only mediator or medium between God and man; but the idea has been abused, until it is now assumed that people have to come by way of some church or through certain forms. The fact is that, even now, a majority of people who have experiemental religion get it before they are members of any church, or before they have any well defined beliefs.

2 Under the new statement of religion the prophet's ideal will be fulfilled, and it will no longer be necessary for anyone to say "Know ye the Lord, for all shall know him, from the least to the greatest." The conception of data in interpreting the bible, making out that any experience of the past is possible now, will have much to do with it; and that is scientific.

3 And the new view of God will change our attitude toward him. For millenniums mankind looked on him as a king who required propitiation. Jesus changed the at-

titude by addressing him as Father. That was a tremendous advance, and has to this time been the highest conception of Deity that the world in general has known. Yet the bible hints at a higher.

4 A new translation refers to God as "our fellow worker." The old version puts it "co-worker with him." Either is revolutionary in suggestion. Fellow worker is the term used today by labor unions as indicative of comradeship. Co-worker means equal worker. It dignifies work, and it lifts man close to God. And it is a true conception. God Almighty cannot make this a good world without man's help; and man cannot so change environments, through a process of re-creation, as to make life conditions favorable for righteousness without God's help. In the idea of equality and brotherliness with God lies a dynamic force that has not till this time been sensed. The Almighty is to become our buddy. In Revelation the word that is translated worship, in referring to our attitude toward Deity under the new dispensation, means, literally, "kiss your hand to." People do not kiss their hand to anyone with whom they are not on good terms and with whom they are not familiar. If we are to kiss our hand to God, rather than sacrificing to him, or even addressing him as Father, then we shall have got very close to the heart of things,

very near to the secret of the universe. No wonder that the Revelator, in anticipating the new Heavens and new earth that will fanifest under the new order, experienced by the new religion, says that God shall be with man and be their chief or mighty one. No wonder he goes further and says that God shall wipe away all tears from his eyes.

5 It is all a fill-fullment of the Christ-plan. The word Christ is a title. It means, anointed to rule. It is akin to president-elect or crown prince. No great power can be predicated on it. A vice-gerant of Christ would exercise no power, being merely acting for prime minister or a president elect—a ridiculous position. No full healing of things, no especial power, could possibly be predicated on Christianity. It may look to future power, when "he shall take unto himself his great power" and actually reign; but it involves no power now. Much has been said about the second coming of Christ. It is strange that no student of the Bible has discovered that the book says nothing of the second advent of "Christ." It does say that "this same Jesus" shall come again, and that "The Lord Himself" shall discend; but that is an entirely different thing. Lord is an office that implies rulership. Christ is an office that looks to Lordship in the future. The lesson is that

Christianity in its very nature must look forward to a work lying beyond Christianity. Indeed, many close students of the Bible understand that the Christian call was only for a little flock to be selected from earth for the purpose of "ruling on the earth" in the new order that was to succeed this sometime in the future. Some day, of course, the number of the little flock would be complete, and then the election of grace would be at an end.

6 I wonder how many of the professors of Christianity have had this view, and have prepared themselves with a knowledge of administration so as to be able to do the work satisfactory to a just God; which is equivalent to asking how many of them understood their call and qualified themselves, so as to "pass." You know that Jesus warned his disciples that in the day of reckoning many would tell of wonderful things they had done, and his reply would be, "I never knew you."

VII. New Understanding of the Bible.

THE BIBLE has always had interpreters. If it be a revelation, why should it require them? With all the interpretation that has been given the bible it seems to me that the interpreters have missed the great essential, perhaps the very thing that was in the mind of the writers of the bible. Why

should it have been written at all? Because it was a record of humanity's most remarkable experiences, and therefore was kept for future references. The only reason why it should have been kept is that it was conceived to contain matter that would be valuable to future men. Data was the prime fact emblazoned on the book.

2. We have records of where God spake to human beings. It was always at crisis periods—at 500 year periods. The lesson is that such messages are likely to come at all such periods. We have record of where spirits talked with men. The obvious lesson is that they might do it again. We have lessons of extraordinary powers being conferred at times on human beings. The scientific hint is that similar powers are open to any one to receive, when conditions that make them possible are met. In the historical books we have stories of kings who were tyrants and what came to them; of very religious people who fell into sin and how their lives were ruined; of manifestation of various passions and what came out of them. They are data, all. They say to us that like action will produce like results. The book the ancients prepared for us was truly a bible, or important book; but we have not yet grasped its big meaning.

3 Yet we have been fulfilling the bible,

if not making it. We have collected data relative to social impurity; relative to the use of drugs. We have accurate information about the result of certain passions or actions on human life. From these we have developed hygiene and mormals. We have got to the practical side of the bible teaching apart from the bible, fulfilling it and rendering it more or less obsolete.

4 Then, we have gone to observing hints of forces. We have discovered gravity. We have developed steam power. We have made machines. We have taken mere hints of things that lay just beyond our vision and have gone out and found them. That is the practical application of bible hints, of data, up to a certain point. Only, we have not gone out after spiritual gifts which Paul tells us belong to all men. The interpreters have led us wrong.

5 But we are going to change our attitude. That change will come because the habit of our life has made data the important thing, and we were bound to come to considering it in spiritual affairs. That change will constitute the new statement of religion that is coming. It may not be a statement in words that are recognized as orthodox and authoritative, but it will probably be a changed attitude of life. We shall demonstrate and prove and cease to convert and preach. The inventor does not

hire someone to go out and explain his machine and argue for its adoption. He merely shows that it will do the work and that is sufficient. This is in full accord with the scripture forecast. "No one shall say, "Know ye the Lord." "I saw no temple therein." "When that which is perfect is come, then that which is in part shall be done away."

IX. The New Bible.

POSSIBLY the old bible will remain. They who wish to moon over it, and cling to their own part of it—Hebrew, Christian, Mohammedan. Zoroastrian—will doubtless have the privilege of doing so. But for the masses of the people the bible will be made anew every day. If ten thousand messages are received every day from spirits outside the flesh; if all really know God, and if he so comforts them that he wipes away all tears from their eyes, what will be the need of reading where a man, four thousand years ago, walked with God, and another, twenty centuries in the past, had a visitation from a spirit? If a million telephones are busy at all hours, carrying messages from man to spirit and back again; if every newspaper prints news and views of Heaven on current events, why should we care for warnings that were issued to Tyre centuries in the past?

2 And of what significance will doctrines about Heaven and hell be when we may learn exactly what the result of human good and evil is on future existence? What will dreams about bliss beyond be, in the face of a history and geography of Heaven, with full knowledge of its inhabitants and their social and industrial activities, taught us in the public schools? If the ministers have taught their fancies rather than facts, it will then be their work to correct their teachings, rather than the care of the informed to deny or listen to their theories. We shall, in the new order of religion, prove all things, and hold fast that which is good. He will be a teacher who can impart accurate and definite information or show us how to do things so as to be able to exercise full spirit functioning. If he is indefinite or fumbles, he will not be chosen to teach.

3 Naturally, this involves the passing of the minister, as he is known today, and of the church. The church has been an organization for service during a period when private business was dominant. It had its capital stock of doctrines. It had its customers or communicants. At the same time, it was the beginning of cooperation. The completion of its work meant a finished cooperation in which the partial cooperation would necessarily pass away.

But the change will be no more startling than was the change that came when spirit-rule was superceded by man-rule, and the sacrificial priest passed to give place to the teacher. And in saying that the church must pass, it must not be gathered that it is desirable to oppose the church. It is as foolish to assassinate an institution as a man, seeing that in time both are doomed. So long as the church remains, it is proof that its work is not entirely at an end; and while it serves, even though incompletely, it has a right to live.

4 Without doubt ecclesiasticism will endeavor to perpetuate itself. It is natural for all things to fight for their lives. But the very fact that they must fight for their lives is proof of the recognized danger of their departure. A sort of feudalism has already been established, in which ecclesiasticism receives tribute from the ruling power, plutocracy, and receives recognition as the custodian of religion. But feudalism cannot be maintained on an expanding world. The mere fact that plutocracy will seek further markets and the church further powers, and must do these things, is proof that they are both working for their own defeat. The ministry is working for it in other ways as well. It is forced, by the growing social consciousness, to enter social work; this is against individualism and is helping to build the new

order that will supercede the present one.

5 And if it shall be that the Heavens are opened by mechanical devices, then business itself will array itself on the side of the new and help to break down the old. If it shall be found that any one, regardless of faiths, just so he has faith, may attain, conscious intercourse with Deity, then the strength of doctrines, as a capital stock for the building up of a private business in experimental religion, will pass. The fact is, even today, all religionists, and all outside the church may and often do have deep and satisfying religious experience. It is not denied, but rather asserted, in this statement, that the orthodox also have the experiences. But they are unable to prove the claims they make for themselves. Admitting the experience of conversion, so called, or of sanctification, they are unable to prove that these things mean the new birth, or that other people may not have the same experience without subscribing to the doctrines that they do. The capital stock of the church, therefore, like the capital stock of the medium, is very insecurely held.

X. The Passing of Doctrines.

ALREADY there is a softening of doctrinal differences. Doctrines are things to hold us steady in the absence of knowledge. When we really know they pass. Even

some things may well pass simply because they do not matter and because we do not know them.

2 Take, for example, the doctrine of the trinity. Whether it be true or not, how can it effect either Deity or ourselves. If Jesus is God, he is, and that settles it. Our belief one way or another will not affect him or the fact; and God is not wont to be disturbed because we do not know or express the full truth in other lines. And what does it matter the name we apply to Deity? Does he speak English or Hebrew alone? And if he be the creator and sustainer of all, do you not think he is too big to be offended because poor, weak man has a crude conception of him? I tell you, it is far more to the point to know God experimentally than to know or even try to comprehend the infinite through analysis or definition.

3 Then, as for rites. For centuries it was thought essential that sacrifices be offered to God. We now believe that he does not care for them. Why should he care to be praised or worshiped? Why should he care for the forms of religion? Surely if he is bigger than the world, he is not moved by such things. And why should he regard baptisms? Originally baptism was a means of administering any kind of an oath. If one these days should take

an oath of allegiance to the Lawmaker of the universe and in doing that foreswear allegiance to all other rulers whatever, it would be far more to the point than all baptism might be. There would be no more wars or tyrants if this were done by all professing Christians.

4 Or Lord's suppers. Should the whole world meet together once or twice a year and picnic together, eating together in the open, as the Israelites did and as the early Christians did in their communal meal, this might tend to promote fellowship. But a purely formal observance is largely meaningless now. Anyhow, it was only instituted "till he come."

5 And fatalism. Foreordination. There is no particular reason why anyone might not believe them if he chose. Neither does there seem to be any reason why he should try to get others to believe them. Where are the practical results of such beliefs?

6 Take what many regard as the central facts of the new testament—the atonement, redemption. If they be facts, they are facts. Belief or disbelief cannot alter them. We have access to the Father now, we have assurance of a future life now: what particular need of discussing how we got them? Suppose the honors are due to Jesus. Is he so small that he will with-

draw the fact because he is not praised as being the author of the fact?

7 Hell, heaven, future rewards and punishment. If we can really open the world of spirits we shall actually know of these things, and there will be no need of arguing the matter. If we have misunderstood the scriptural teachings relative to them, let us first get the facts, and when we have them, the teachers will quickly correct their interpretations to fit the facts.

8 Everywhere the bars are being let down to bring all humanity into one fold. Experience and the social life are the keys to the situation. Everywhere the things that made religion hard are being smoothed out, and the unnecessary thing is being abrogated, as sacrifices were abrogated a few centuries back, in order to make religion practicable for all. The new gospel is to every nation and tongue and people—in the present tense, “the hour of his judgment IS come.” The promise to Abraham was that “in thee and thy seed SHALL all the families of the earth be blessed.” The gospel proclaimed by the angels—the only thing in the new testament that is called a gospel, until you come to Revelation—was “tidings of great joy, which SHALL BE to all people. But the new gospel is present tense. And it is a surprising thing. Its prime statement is that the “judgment day has

come." That is the thing we have been taught to fear. The bible calls it good news. It is good news in that it involves a new and universal statement of religion, freedom from the doctrines, the rite, the institution, the medium or priest. As the way to the holy of holies was opened at the time of the Carpenter's death, so now the way to experience and scientific application is to be thrown wide open to the world.

9 But the fact that religious experience will not depend on doctrines but be open to all, regardless of beliefs—a fact of revolutionary importance—a fact that socializes more good than could be accomplished by all possible government ownership—has a reverse side to it. It means that any one may hold to any doctrine he may wish, without cutting him off from experience. Anything, therefore, which is now the belief of any body of men may still be held by them. It gives the same freedom of action to the orthodox that it does to the hetrodox. It brings unity while continuing diversity. And it is scientific in its conception. You may believe whatever you please about electricity; you may be reverent toward it or treat it as a familiar; all this makes no difference; the thing to get results is to touch the power—that is all.

X. About Faith and Faiths.

WHAT is the gain, providing you do beat another in argument, and show him that his beliefs are ridiculous? It has not added to your possession of spiritual power or peace of soul, and has probably diminished his. And you have not made him your friend.

2 But if you show him that he can possess every spiritual grace and power, with the belief he has, and that every other person, with any other belief, can do the same thing, you have enlarged the possibilities of all and at the same time have demonstrated the weakness of beliefs alone.

3 Can the Baptist enjoy spiritual graces and power? Yes. Can the Methodist? Undoubtedly. Then baptism is not an essential to the enjoyment. Does the trinitarian have "fellowship with him?" Yes. Does the unitarian? Of course. It follows that belief as to what God may be does not affect man's experience. Does the believer in orthodoxy experience ecstasy? So he testifies. Does the universalist? He claims he does. Therefore the doctrine of hell has nothing to do with spiritual graces and powers. Can the Christian discern spirits? Some times he claims that he does. Can the rationalist do the same thing? So he says. Again fences are laid low, and the field is correspondingly en-

larged. Does the Christian Scientist receive healing by his formula? So he declares. Does the New Thoughtist? He claims so. It follows that the form of words does not determine results, and logically anybody, without being either a Christian Scientist or New Thinker, can get the same results. Do professors of Christianity have religious ecstasy? They do. Do professors of Buddhism, Mohammedism and all other "religions?" They also do. Therefore these things are open to all, regardless of beliefs.

4 And this thing is scientific. It matters not what you may believe about electricity; the essential thing is, can you touch its power? You may have all sorts of fantastic thoughts about the future, about God, about any subject you wish, but if you are an agriculturalist, you get results as you meet the requirements of natural law, rather than as you may believe concerning many things.

5 In reducing religious and psychical powers to the same scientific basis, we have really accomplished much. We have socialized them. We have made a statement of data that must lie at the foundation of a new and universal "religion." We have broken the force of doctrinal preaching, without antagonizing anyone, and while leaving each individual the crutch on

which he has been leaning until he shall gain strength to do without it. There is no contention in this process, but it destroys doctrines while at the same time extending experience and widening human comfort and faith. It is a great thing to gather the simple thought that all spiritual or psychical experience is open to you, without regard to your faiths or unfaiths; this faith, without specification as to particulars, being the only requirement toward making all rich in spiritual things.

6 And all this thought develops, it will bring a questioning that will work great changes. No one will ask if he knows that the sweet experience he had was really conversion or sanctification, and in the light of scripture he will be unable to say; only, he will know it is real and blessed and open to all. One will begin to question whether he had any right to offer Heaven as a premium with acceptance of his beliefs, or whether he was authorized to threaten with eternal torture such as did not believe as he did or do as he said they should. He who has been accusing the spiritist of obtaining money under false pretense will then begin to question whether orthodoxy has not done the same. Religious revolution lies in this simple taking of data rather than beliefs.

XI. The New Religious Institution.

IN that I say I think the church as an institution will pass away under the new religious statement, simply because individualist methods are not suited to a full social life, I am clearly disavowing all intention of starting a church. In talking of mechanical means of communicating with the other side, I am not declaring that some will not still be mediums, able to sense things the machine cannot, but I am declaring that mediumcraft, the forerunner and builder of priest-craft, will pass away.

2 But will there be no institutions when "I saw no temple therein?" Undoubtedly. What will they be? I think they will be two fold in nature. The first is, business. I think that the mechanical means of communication may be in charge of business heads, whether acting for persons or for the community, who will offer definite and undeniable service, much on the order of telephonic or telegraphic service today. As intimated above, this will not preclude individual communication with the spirit world; it will only put an end to uncertainties.

3 Then, I think that spiritual development will be definitely taught in the schools—probably public schools. He who

will get results will in the end be considered the competent teacher, and he who does not get results will be set aside as incompetent. It is then, perhaps, that "all shall know him, from the least to the greatest." It is then that those who have for so many centuries been poor in spirit shall realize the beatitude and be filled. It will then be as rare and disgraceful for one not to have communication with spirits, and to exercise those gifts and graces of the spirit that are enumerated by Paul, as it is now disgraceful for him to be unable to read or write.

4 Such a condition could hardly be brought about under sectarianism. Yet this does not mean that sectarianism did not have its place, with all its faults, in the development of humanity along religious lines. It did a work and was necessary, just as private business did a work, and, with all the evils it brought, was at one time a necessity. Neither of them require apology for its existence. But in the fulness of time they must both pass. It is the order of nature. The school exists in order to make the school needless. It is all a development, a fulfillment.

5 Nor could the new statement of religion come if there was not a manifest desire on the part of Deity that it should come. The plan of the ages looked to it.

The prophets forecasted it. Jesus planned for it. The Revelator visioned it. The Christ-idea looked beyond Christianity to the kingdom of Heaven on earth—to the dominion of the spiritual, which this will be. The details of the dominion are not for us to quibble over, though once I thought differently. Ours is merely to accept the spiritual head and those he has prepared for his assistants.

XII. The New the Child of the Old.

RELIGION is ever that which it seeks. Under Moses it was the impulse to escape slavery and obtain a rich land to possess. Under the Jewish kings it was to be as other nations. Under Christianity it has been a spiritual contest or election of grace, preparatory to establishing the kingdom of Heaven on earth. Since the discovery of America it has been, of necessity, modified and dominated by commercialism. As such it has made the world one, so that, even now, there is but one world impulse, namely, the commercial. And this has not only brought the social impulse, but it has also prepared the world for one impulse, for a world religion, if you please. This in turn is the completion of the Christ-idea and harmonizes with scriptural purposes.

2 The new impulse is true to the Christ idea, perhaps not to our idea of the Christ

idea, but to the thing itself, which prompted the most lasting plan and propaganda the world has ever known. In doing this, it will not be untrue to Buddhism, Zoroastrianism or Mohammedanism, but will fulfill them too. Be it remembered that there has been but one Christ plan, but one who claimed to be anointed to save and rule the world. Mohammed sought to promote his understanding of this plan. The Christ plan is inclusive of all religious statements. It is inclusive of both the Jewish and Christian movements; but neither include it completely. It is political, involving a spiritual rule and the overthrow of man rule. It is spiritual, involving a call to a higher state of being through the new birth, and a spiritual rule of the kingdom of Heaven. It is rational, in that it involves a return to natural law and the abrogation of artificial rules falsely called law. It is socialistic, in that it makes earth belong to the Creator, and all creatures, not man alone, heirs thereto. It is complete because it considers both natural and spiritual needs, both man and beast, and salvation of earth itself from rigors of cold and heat and from conditions that are disagreeable. It must be considered, because it has been developing for four thousand years; it is world wide; it has progressed to where, according to its own forecast, its future rulers all

chosen, it can now become really effective.

3 Indeed, there never has been but one plan which involved complete salvation for earth and all things therein. The new impulse, the new "religion," if you please, is an enlargement of that, just as Christianity was an enlargement of the Jewish plan. It is like a human being, who, while ever the same identity, varies as a baby, a child, a youth and a man.

4 Even if Jesus never should return to set up the kingdom of Heaven, as he promised to do, even if there never was such a man, it will be necessary to fulfill the Christ plan, and to do ourselves the work which it lays out to do. It involves a return to natural living and an ending of artificialities, including the rulership of one man over another. There can obviously be no end of subjugation until this occurs. Yet, with our long teaching to the contrary, a return to nature now would realize our worst fears of anarchy. It will be necessary, if there be no anointed one to bridge this chasm, to invent a spiritual rule which we shall uphold as authoritative, all seeing and all powerful, as a restraint on the mis-educated, while we are breaking down our artificialities and ending the subjugation of one by another. No other plan is complete or adequate.

5 And for such as cannot accept the theological interpretation of the Kingdom of

Heaven which Jesus preached, there remains the need, which they will recognize, of having the spiritual at the head, where it normally belongs, which is a rational understanding of the Kingdom. If the Christian view be right, and the call was for the preparation of future rulers, the acceptance of the idea of the rightful dominion of the spiritual answers every need of the view on the part of the world at large; so the harmonizing of things along simple lines becomes very easy and natural.

XIII. The Break-Down of Society.

SOCIETY has broken down. Why? Because its olden ideas are exhausted. The discovery of America threw on it a new continent for occupancy and exploitation. This has kept it occupied in thought and industry for four centuries. But the European peoples have now occupied all the world, they have gone to the limit in exploiting it and making it serve under the old idea of loot. Nothing is left them, if the old is to continue, except to violently rob each other. This is what they are doing now. First by war. After that it will be by commercialism, probably under plutocratic forms. Then by mobs and open loot.

2 What is needed is a new idea to occupy men's minds. Such an idea will be

tantamount to what is popularly known as a new religion. That idea has been suggested, as growing out of the old commercial idea, namely, the social thought or impulse. But experience has shown that there is no practical way for it to function under the old institutions. For freedom to come there must come a breaking up of the old. And the old can be broken up only by the bringing in of an idea that is big enough to occupy the attention and energy of a world of men for centuries to come. It took just that to break up the stagnation of the dark ages; but it came, in the discovery of America.

3 The opening of the new world of the spirit to actual, undisputable experience of men in the flesh would accomplish the work. That is likely to be accomplished through the discovery of a simple machine. It was the mariner's compass that, after all, that was cause of the discovery of America. We have developed mechanics as never before; we have arrived at an understanding of vibrations as never before. The time is ripe for realization on the data that the bibles have furnished us for four thousand years—for the opening of a literal new world.

4 And if that world is opened, there will be enough to occupy the energies of the world of men for a long time. There

will be, the correction and conception of human history; the learning of the history of Heaven; the collection of the literature of Heaven; the creation of a new earthly literature, based on the added knowledge, both by human and spirit writers; the enlargement of our science, and possibly of our machinery by virtue of the new knowledge that is opened to us; a new line of machinery to develop; a new social life to create, to meet the new understanding of life, involving a higher conception of socialization than we have ever held before; possibly the creation of new governments that shall be included and dominated by the spiritual, thus realizing the conception of the kingdom of Heaven on earth; and finally, the correction of dogmas and religious conceptions by actual knowledge, that shall bring a unity such as has never been known before.

5 Such an idea as this will be sufficient to call men from war and struggle for the things of this world to greater adventures and higher interests. It would put an end to present distresses as nothing else could do. It was not agitation that ended the feudal system, but the new world, opening avenues of adventure, chance for exploration, opportunities new, which caused the masters to abandon their serfs and strike out anew, and the serfs to dare to think for themselves.

6 It has ever been the vision of the new world that made the world anew. Men need new ideas. The new idea is the new statement of religion, not so much in words, as it is in vision. When the vision is so enlarged that a new world is opened to man, a new religion is born at once.

7 Only the indiscriminating will will imagine from what I have said that I think the future of religion will be along the line of spiritualism. There will be no ism about it. The fact of spirit life will take the place of the ism, and will arrange itself in accordance with other demonstrations that must be considered in making out a statement of life. But it will be free from conjecture and crude appliances and equally crude theories. The medium will pass away, together with the appeal to the credulous and priestcraft that came logically out of mediumcraft. These things go with undeveloped facts, just as superstition goes with undeveloped religious impulse. As religious experiences grow, superstition will end, because experience is scientific. In like manner, as communion with the spirit world is placed on a mechanical basis and becomes commonplace and actual, appeal to the amulet or charm or fear of the spirit will pass away very naturally.

8 We have not discriminated. Instead of seeking to know God—which is possible

for all—we have sought to know about God. That has been the work of theology, and it is the inquiry of atheism. It always fails. Suppose, instead of being content to know our friends and enjoy their friendship, we should spend our time seeking to know about them—prying into their past, the spirit in them—we would not only fail to arrive, but we would also lose our friends.

9 One may experience religion. Millions do. It is a joy and comfort of which the world must not be deprived. Better that every city in the world should burn than that the more valuable, more comforting, experiencing of religion should pass away. In a sense it cannot pass away. Even the most atheistic will still experience, in spite of themselves, the equalities of conscience and that drawing toward better things which is the very essence of religion. But, like every faculty, the religious perception may be either weakened or strengthened. Already, because of business having been made of religion, and it being taught that one must “get” religion, the world is poor in spirit. The fact of the unchurched and the atheistic, the fact that so few of the professing even believe in spiritual gifts and power, proves it to be so.

10 It is only when it is recognized that

religion is a part of man, just as the intellect is, and does not have to be "got" but only developed, that the new and better "religion" will appear, universal and free of dogma.

11 We have been foolish enough to imagine that religion is always moral. Being a human characteristic, it is no more moral by nature than the intellect is. Doubtless, it ought to be moral, just as intellect should be; but some of the most religious of men, like some of the most intellectual, have been immoral. Religion will have to be made moral; it is not so within itself. To make it so is part of the work of the new "religion" that is almost here.

XIV. God's Side of the New Religion.

RELIGION is a tie. A tie involves two persons. In this case the two persons are generally conceded to be God and man. Even though religion may be an element in all life, for practical purposes man forms the chief personage in the party of the second part. We are now ready to consider the God-side of the new religion.

2 In speaking of various religious ties of the past, each involving the two, the bible speaks of them as covenants or agreements. It goes further and outlines the new covenant or terms of the new religious understanding: "This is the covenant that I will

make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them on their hearts; and I will be their God and they shall be their people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, but all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Paul quotes this promise in Hebrews, and adds: "In that he saith, A new covenant, he hath made the first old. Now, that which decayeth and waxeth old is ready to vanish and pass away." He clearly argues for the substitution of the Christian faith for the Jewish faith. But it is questionable if the Christian faith has fulfilled this agreement on God's part, since now they do teach, and now every one does not know the Lord. It probably referred to the great culmination of religion, at the end of the age, as the original indicates.

3 God's part of the agreement, as outlined in scripture, therefore, involves several things he will do: He will pour out his spirit upon all flesh, so that there will be no longer any need of teaching religion; he will pardon iniquity, and forget about the past. And this refers not to a little flock but to all flesh.

4 God's part in the new tie is made clearer in other parts of the bible. For instance, he says that he will make all things new; that he will give us a new heaven and new earth that are "favorable for righteousness"—(Twentieth Century New Testament); that there shall be no curse; that he will wipe away all tears; that they shall hunger no more and thirst no more. In other words, he predicates the new order on a new creation. This is getting big. It is beyond man. It is clearly God's part of the work. But the promise, as taken from scripture, is ample and positive. The new aspect of religion is forecasted in the bible more conclusively than Christianity was. It has been the dream of the ages under the rather confusing name of the Millennium and the Golden Age. And the basis of the change is making over the earth. The last gospel is an appeal to "he who made," or, it might be translated, "he who makes."

5 The covenant or agreement outlined above calls for personal experience by all. It is for all flesh. It is therefore a universal religion. It is not doctrinaire, as of teachings, but a new thing, an experience. It ends the need even of preaching atonement and propitiation, the central themes of the old religion, for the reason that these things are fulfilled, and now the sins of the people are forgotten. "Old things are

passed away; behold, I make all things new."

6 The biblical student will recognize that I might quote copiously from the bible in elucidating on this theme. But I do not consider it needful. The old appeal has been one of quotations until it lacked newness and spontaneity. But it is expressly stated that the new covenant, or the new statement of religion, ends such teaching. What a relief it will be to the world to get rid of speaking of religion in theological terms!

XV. New Gathering of Data.

I HAVE said that scripture is primarily a gathering together of data. In recent years we have been collecting data in a more comprehensive but similar way. Ours has been scientific, under various headings; but this is an age of writing and publication, and naturally we are more voluminous than the ancients were. They who gathered the data did not know that they were writing scripture, but they were, though not after the old model.

2 We have data on disease; on food values; on exercise; on spiritual experiences. More nearly following the scriptural idea than these, perhaps, is the data we have collected on how the Creator

works. We have classified it under the headings of geology and astronomy. This too is revelation. And it agrees with that the ancients gave us whether the old record came from personal investigations or information imparted by higher than man. All science is classification of and conclusions from data.

3 Modern science agrees with biblical statements in that it finds that this is the last of a number of "worlds" that have existed on this planet, each differing from the other. There was a system in which vegetation was the prime form of life. There was a system in which fishes predominated. There was a system in which reptiles were the chief form of life. This is the world of man. But science sees no more reason why it should remain forever than that the reptilian age was intended to be perpetual. It is quite possible for there to be another age, or world, or system, in which spirit will predominate, making it truly the kingdom of Heaven, which Jesus made the central theme of his teachings. To bring such an order would obviously be the work of Deity rather than of man.

4 Heretofore all changes of geological system have come through sudden and revolutionary reversals of operations. There have been periods of universal equity of temperature, and glacial ages. If Deity

operates in the future as he has done in the past, another cataclysm is due, some time in the future. The bible forecasts it. "That day shall burn as an oven," says the prophet." Peter plainly says that "the Heavens shall pass away with great noise and the elements be melted with fervant heat." Jesus over and over talks of fire and brimstone—and a careful analysis of his words will disclose that in doing so he was not talking of hell or the condition of the dead, but of the end of the world.

5 It is quite likely that all these things move in periods. The bible is careful to tell us that in the periods of creation—the geological ages, "the evening and the morning were one day." In other words, they were definite periods. Science has not yet determined the length of this greater age. But the bible alludes to it as the Judgment Day. It is harvest occasion. It is possible that, when it comes, the ending of a historical age will come simultaneously with the ending of a geological age. This would truly make it a judgment period. I do not say that this change is due at this time, because there is not enough data on the length of the geological period to make it certain when it might come; therefore it is likely to come as a thief in the night.

6 It would be possible for such an ending of the geological age and geological system to come very suddenly. It might

come through a visitation of a comet. Donnelly argues that such a visitation has occurred since the advent of man on the earth, and that man has in tradition kept a record of it—further data. Donnelly argues that it made its deposit of millions of tons of foreign matter, within a period of twenty-hour hours, and suggests that he thinks so is because it made the deposit before the earth was enabled to turn fully on its axes. Revelation speaks of a third of the stars falling from Heaven during the period of visitation that occupies so large a part of prophetic writing. The bible speaks of seven "mountains," which would fit well with the five continents now existing, Atlantis, the "one that is not," and the deposit of another comet, "which is to be."

7 The bible is explicit in telling of the world being once destroyed by a flood, and in connection with this story talking of the same world being reserved for future destruction by fire. It is a destroyed world on which we live. Heaven does not mean a place of bliss, but only "heaved up." It might be pronounced heave-en. Perhaps the reason it has been so hard to arouse men into sensible action to free themselves is because of climatic conditions, and that the Almighty does not really expect much of us as things are. When people are miserable, in cold and heat, with hard

labor, and suffering from hunger, even men do not expect much of them. Why should God be unreasonable?

XVI. How God Might Heal a Sick World.

PHYSICIANS are continually sending patients to warm climates, or recommending rest and quiet. They recognize that good environment makes for a cure. Perhaps the Divine cure for earth's ailments is a new earth and a new Heaven that are favorable for righteousness.

2 Garrett P. Serviss, an astronomer of international reputation, in a recent newspaper article, declared his belief that earth might plunge into a nebula and be completely transformed by the act. He goes so far as to declare that the vision of the new earth, vouchsafed to the Revelator, might be made literally true in this simple manner. He goes further, saying: "Who can doubt that it would be possible, through the introduction upon the earth of new chemical elements, or of novel forms or combinations of old elements, to practically remake, or regenerate, all mankind?"

4 Mr. Serviss continues: "Long ago Poisson argued that the changes in climate that the earth has manifestly undergone in geological times were probably due to its passage through regions of space where, owing to local conditions of the surround-

ing medium, alternate increases and decreases of temperature were produced. Our supposition goes a little further and suggests that not only temperature changes, but more subtle alterations of the constitution of the air, causing reaction upon the vitality of living beings, may thus have been brought about in the past, while at some unknown time in the future an encounter, between the earth and a far more extensive and complicated nebula than any it has hitherto met, may bring about a stupendous revolution affecting the very foundation of human life and character."

4 We do not know that, for some reason, earth experiences annually the recurrence of summer and winter. Whether this comes through inclination toward the sun, or not, still science suspects the reason to be astronomical. The bible intimates that it was not always so. It is explicitly stated that before the flood "the Lord God had not caused it to be rain upon the earth." It was after the flood that the promise was made that seed time and harvest, summer and winter, should not fail—until, perhaps, the new order was ushered in. But with the ending of the pre-flood period and the coming of the new system, the life of man was changed from about 900 years to 70. If it be possible for astronomical reasons to so affect the whole earth twice every year, in a way as to change things from summer

to winter and back again, it seems logical to suppose that similar reasons, intensified, might make a greater and more permanent change in the earth. And if God himself is responsible for unfavorable conditions on earth, he owes redemption to those who have suffered and lived under unfavorable conditions.

XVII. Divine Change Anyhow.

I DO not say positively that a change in the whole earth, making it literally new, is due at this time. I do contend that we have data which indicates that we are in the harvest period of a historical age, in which the old is being cut down and the new is sure to take its place. And I know that the discerning have expected at the end of every age harvest the geological harvest that would completely transform the earth. It was so in Isaiah's day. It was so in the time of the early Christians. It was so even at the ending of the first millennium after Christ. The expectation has been that the two events would come together at some period in the future. They did not come together at other age-endings. But this is the first time that we have really had a world united, a world issue. It is the first time that the end of the age came simultaneously with the finishing of time that the crisis has been so general or acute. It

is the first time in which man has been systematically changing the balance, by releasing into the atmosphere, through machinery run by steam, great quantities of carbon gas; through use of natural gas and wastage of much of it; and through pumping the earth empty of oil has left it without this natural deposit; thus bringing what may be a serious disturbance of the balancing.

2 If any of the historical age ends might have been the period of crisis, then this answers the requirements more than any. Yet I do not say positively that I believe it to be the time of visitation. Of one thing we should beware. That is of repeating the folly of the middle ages, in which the people quit work and gave away all they possessed. That is not the proper preparation, even should the day of judgment be at our doors. The thing that Jesus advised is more to the point. Flee to the mountains—get to solid ground. The attitude of fear is the superstitious one. The proclamation of judgment is scripturally called a gospel or good news.

3 Should this be the time in which earth is to undergo such changes as will make it practically a new earth, with fine environment, for all life that conforms to the laws of life, then the new religion, from the standpoint of Deity, takes on a revolution-

ary aspect that fulfills all that Jesus said regarding the consummation. The whole problem of evil and oppression and sickness and war and distress might be solved, not by us, but for us, within a very short time indeed.

4 But even should this not be the hour of the change in geological systems, still the evidence is conclusive that it is the ending of an historical age. Such harvest periods always have their cutting down of the old, followed by the bringing in of the new; the winter comes first, with very trying times for all; following that comes the spring, in which conditions are pleasant for all, and in which all seed that has been sown in the past germinates and makes speedy showing. We are already in a world winter. Of this I am certain. Succeeding that will come a world spring. I am positive of this; events and data prove it to be so. In this case a new "religion," with marked change and improvements, and with an universality religion has never known before, is at our doors. And we are not working alone. God is our fellow worker. It is religion—a tie that unites God and man. It is religion—again a tie, that is, a new tie. What a stupendous spiritual revival, free and spontaneous, it suggests!

88 When else has failed, then God shall show his power,
 And from the snow of winter bring the flower.

XVIII. Hope is Not Shameful.

AFTER all, the most salient feature of this new understanding of religion is that it holds out hope to everybody. There is a future life for all. There will be opportunity for all. He or she who had no chance will yet have it. He or she who made a miserable failure, and wrecked a life, will still have a chance to repair the damage and make a great and good life. Just as in nature no one becomes so diseased and foul that the laws of nature will not seek to heal him, so in spiritual nature there is no outcast. The criminal, the pariah, the bawd, may go into the kingdom even ahead of some of the respectables. "After death comes the judgment" or trial or probation. It could not be otherwise, if people were condemned in Adam. So few have had even a decent chance here. What they lacked they will have there. Everyone may yet be the good thing he or she wished to be. Everyone may see and enjoy the good that was desired but never realized. It is the testimony of many messages; it will be indubitably proved.

2 And environment will be favorable for good. God had no right to expect very much of man in a world that he himself pronounced "destroyed" by flood. He could not expect much from spirits in an upheaved or 'heaven' atmosphere or firmament.

Doubtless he did not, else would he not have promised a "new heaven and new earth, favorable for righteousness."

3 All wars have been over possession of inadequate fertile tracts and to get a literal "place in the sun." All oppression has come because life was hard, and a few wished to shove their burdens on others. If God heals earth, if he ends seas, if he makes a conditions that is "neither day or night," if he creates a new heaven in which he can take delight, if he ends zones and seasons and makes commerce and hoarding unnecessary, if he makes enough habitable land surface to accommodate all, and makes it so that vegetation is always growing without there being excessive heat—then may we well believe that the dreams of the seers may be fully realized. And you will live under such conditions; live with old friends restored; live without prejudice for what you may have done in the past. Is that not hope enough to inspire?

4 But with the hope there may be fear. We shall learn that when we injure another we wound our own souls. Oppressors and deceivers shall find how pitifully weak and wounded they are. They will learn that, unless they change, their spirit life will utterly fail and they will suffer the second death, which is endless death, rather than endless life. They will learn that

they may recuperate and become strong in spirit, if they will. There is hope—according to the workings of natural law, which will then be an open book to all. There is also danger, not from arbitrary punishment, but from the working out of law. There is not punishment in nature—but there is penalty. And there is no escaping it. One cannot lie out of it. He cannot deceive God. “Secret diplomacy” does not go very far with him. Nature never is tricked.

5 When we understand the injury done to the soul that kills and is killed in war, no one will war any more. When it is definitely known how oppression crushes both him who oppresses and him who submits to oppression, no one will tolerate it further. When the results of appetite and passion are openly registered in the future, not as an arbitrary thing, but as they are registered on the physical body in this world, then men will be virtuous; and it will become increasingly easy to be so. All souls will be in Heaven—the place; they will also be in hell, the state, which may contain ten thousand aspects of life, good and bad. Beside all this, they will, then, be in close touch with the physical earth and its life. It is even possible that they shall be able in time to permanently materialize a body, which the Hindus claim is how the body

now occupied by us was evolved in the past, and thus, possibly with the help of him who proclaimed himself the resurrection, realize the complete restitution and rehabilitation of things that will more than compensate them for all they have lost, while at the same time the new conditions will have opened a new world of knowledge and enjoyment to them. I say, these things may be. We are on the way to finding out beyond peradventure. The gospel is one of hope and happiness such as has never till this time been proclaimed on earth. And it is not my word. It is the word of the Lord, of experience, and of reason.

God's Ten Laws.

These do not differ more from the King James version than the latter do from some earlier versions. The greatest changes come from translating certain words into modern meanings, as Lord into Ruler, God into Mighty One, sabbath into seventh, etc. Again, I use the word adultery more in its root meaning than is generally considered, as being identical with adulteration. The commands to not adulterate even field seeds and the calamities visited on those who mixed species will bear out this interpretation. Indeed, though this version makes the ten commandments so very revolutionary as to be in effect a new document, yet every change made harmonizes perfectly with root meanings and with other scripture.

I AM your Ruler and your Mighty One
Who brought you out of Egypt, from the bondage
Of human rule and tyranny of man.

- 1 Thou shalt not have a Ruler except Me.
- 2 Thou shalt not shapen into form of power
A creature on the earth or in the heaven
Or in the water; thou shalt not to the creature
Yield reverence or service: it is bondage.
And if thou ask, Who then will punish crime?
I say I Am exacting, for I visit
The sin upon the sinner and his children
To the fourth generation, and, unlike, man-rule,
Reward the thousands who obey my law.
- 3 Thou shalt not pledge allegiance to me
And break it by the service of a creature,
For perfidy like this I count a sin.
- 4 Remember every seventh day and rest.
In my six days I made the heaven and earth,
And then was wearied; wherefore I preceive
All things need rest. Beside your nightly rest,
Ye shall rest for a seventh of your time,
Your sons, your daughters, all you in your weakness
May have to serve you, and the beasts, and land.
- 5 Honor your parents: on the earthly side
They are your authors, with authority,
And honoring them ye shall prolong your days.

Nature is rolling now the mists away;
The world is entering on a brighter day.

93

- 6 Ye shall kill nothing.
- 7 Ye shall not mix your seed,
Adulterating species, for ye so
Dishonor him who made you.
- 8 Ye shall not steal,
By force, or stealth, or law, or any way.
- 9 Ye shall not tell a falsehood on another.
- 10 Ye shall not be desirous to lay by.
For so comes strife, and fraud, and poverty.
So, covet no man's house, or wife, or servant,
His ox, his ass, or anything he has.

—Exodus xx, Deuteronomy v.

I KNOW that freedom must come out of freedom,
And so I'll not impose a yoke at all.
No doubt, as many have done, I also
Could organize a church on what I teach
And have the followers feed me. I shall not.
Men have done that, not that in all cases
Teachers were blind or evil, but because
The people liked that, and the leaders thought
Perhaps were not prepared for better things.
But I will leave them free till they gain strength
To stand alone. Some day this blessed doctrine
Shall cover earth. It may not bear my name;
That doesn't matter; but the free soul does.
Let night obscure me, but let there come rest
And liberty for all, and power to think,
And touch, each man, all power for himself,
And though they slay me for proclaiming this,
And after that forget me, still I shall
Rise up in spirit and still go before them.